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Jesus' Mother and the Bestowal of the Spirit.

S. C. Boguslawski, O.P.

The crucifixion, death and burial of Jesus constitute part of the largest body of consecutive parallel narrative material in each of the four gospels. The elaborate drama is immediately prefaced in the Fourth Gospel (as in the Synoptics) by the arrest and trial of Jesus (18:1-19:16). The Johannine Passion narrative, commencing with the Passover meal (ch. 13), culminates when Jesus is glorified at the moment of death on the cross: "...he bowed his head and παρέδωκεν τὸ πνεῦμα." (19:30) The moment of apparent defeat is rather the time of triumph: "Father, the hour has come; glorify thy Son that the Son may glorify thee...." (17:1) Verses 19:28-30 constitute the apex of the Passion, and give intelligibility to the preceding unique Johannine pericope 19:25-27. Jesus completes the Father's work (v. 28); brings the scriptures to fruition (v. 28b) and gives over the Spirit (v. 30)¹ to the newly constituted eschatological community (vv. 25-27) at his death. This pericope succinctly defines the principal christological and soteriological theme of the Gospel (Jesus as fulfiller of the Father's plan of salvation), and provides a theological fundament for Mary's ongoing role in salvation. Here, Mariology and pneumatology fuse.

Structure: 19:16b-42

There is some agreement among commentators regarding the subsection's structure within the broader Passion narrative.² It is:

19:16b-22: The crucifixion of Jesus and Pilate's inscription: Jesus as King

23-24: The division of Jesus' garments: Jesus as fulfiller of prophecy

25-27: Jesus' Mother and the Beloved Disciple: a new relationship

28-30: Jesus' death: the Father's work completed and the bestowal of the Spirit

31-37: Jesus' pierced side: the flow of blood and water confirms the new "ἐκκλησία"

38-42: Jesus' burial: entombment of the King

Brown proposes a subdivision of section one (16-22) into vv. 16b-18 and vv. 19-22 in order to demonstrate a latent chiasmic framework within vv. 16b-42, which posits vv. 25-27 as the core of the narrative. Lindars and McPolin similarly delineate the structure, but without positing a chiasmus.³ Brown's observations appear forced on several points: the introduction and

conclusion are not balanced in the measure of detail, e.g., Jesus' deposition is not mentioned and does not constitute a separate subsection in vv. 38-42; vv. 31-37 are not paralleled by vv. 19-22, but for the mention of Pilate, and the excessive stress upon the significance of vv. 25-27, which designates the pericope as the heart of the chiasmic construct, seems premature when juxtaposed with vv. 28-30, the moment of Jesus' glorification.⁴ (The significance of the incident emerges in light of the bestowal of the Spirit, that is, derivatively.) The structure is less complex than Brown's proposed chiasmus.⁵

Translation:

(19:16b) Then they took Jesus, (17) and bearing the cross for himself he went out to the so-called "Place of the Skull", which in "Hebrew" is called Golgotha. (18) There they crucified him, and with him two others, on either side, and Jesus in the middle. (19) And Pilate wrote a title and put it on the cross; there was written: "Jesus the Nazorean, the King of the Jews" (20) Many of the Jews read this title because the place where Jesus was crucified was near the city: and it was written in Hebrew, in Latin, (and) in Greek. (21) Then the chief priests of the Jews said to Pilate, "Do not write 'the king of the Jews', but rather, 'This man said, I am King of the Jews.'" (22) Pilate answered, "What I have written, I have written."

(23) Then the soldiers, when they crucified Jesus took his garments and made four parts, to each soldier a part, and also the tunic. But the tunic was without seam, woven from top throughout. (24) So they said to one another, "Let us not tear it, rather let us decide by lot to see whose it will be"; that the scripture might be fulfilled which says: "They divided my garments among them, and for my clothing they cast lots."

So the soldiers did this. (25) But standing near the cross of Jesus were his mother, and his mother's sister, and Mary the wife of Clopas, and Mary Magdalene. (26) Then Jesus, seeing his mother and the disciple whom he loved standing near, said to this mother, "Woman, behold your son." (27) Then he said to the disciple, "Behold your mother." And from that hour the disciple took her into his own home.

(28) After this, Jesus, knowing that all was now finished, in order that the scripture be brought to fruition, said, "I thirst." (29) A jar full of sour wine stood there; so they put a sponge full of sour wine on hyssop and brought it to his mouth. (30) When Jesus took the sour wine he said, "It is finished" and bowing his head he gave over the Spirit.

(31) Therefore the Jews, since it was the Preparation Day, in order that the bodies might not remain on the cross on the sabbath (for great was the day of that sabbath) asked Pilate that their legs be broken and that they might be taken away. (32) So the soldiers came and broke the legs of the first, and of the other who were crucified with him; (33) but in coming up to Jesus, when they saw that he was already dead, they did not break his legs.(34) But one of the soldiers pierced his side with a spear, and immediately blood and water came out. (35) The one who has seen this has testified, and his testimony is true, and he knows that he speaks the truth, in order that you might believe. (36) For these things came to be in order that the scripture might be fulfilled, "Not a bone of him shall be broken." (37) And again, another scripture says, "They will look on him whom they have pierced."

(38) After these things Joseph of Arimathea, who was a disciple of Jesus (but secretly, for fear of the Jews), asked Pilate that he might take away the body of Jesus, and Pilate gave consent. So he came and took his body. (39) Nicodemus came also, who had come to him first by night, bringing a mixture of myrrh and aloes, about a hundred pounds. (40) So they took the body of Jesus and bound it in linens with spices, as is the burial custom of the Jews. (41) In the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. (42) So on account of the Preparation Day of the Jews, because the tomb was nearby, they laid Jesus there.

Text Critical Notes:⁶

19:16b: The abruptness of phrasing has prompted scribal attempts to improve this verse by means of additions (cf. Matt 27:31, Luke 23:26). παραλαβοντες ουν τον 'Ιησουν is attested in \mathcal{K}^2 (700) pc⁸ and οὐ δὲ παραλαβοντες, (λαβ- \mathcal{K}^*) τον 'Ιησουν, (αυτον, f^{1.13} 565 al) and και ηγαγον (απηγαγον--A al) in A D^s O 054 065 Mlat sy; as well as (απηγαγον (+ αυτον \mathcal{K}) in P^{66vid} \mathcal{K} N W f¹ 565 al. The text is supported by B L Y 33 pc it bo.

19:20: "Hebrew, Latin, and Greek" is well attested in \mathcal{K}^a B L N X 33 74 89 90 234 317 483 484 713 945 1321 1346 al e ff² co (\mathcal{K}^* 565: h. t.) The order of the three names as "Hebrew, Greek, and Latin" is a secondary development seen in A D^{sup} I Y Γ Θ Λ Π and most minuscules of the Old Latin vg. syr^{ph}. The languages are arranged in accord with a geographical order (East to West) and gives the place of honour to Latin (last in the series). Scribes of W and 1194 confused the text and produced "Ἑβραῖστί,

Ῥωμοισι, Ἑβραίοισι".

19:28 Κ Γ Υ 054 f¹³ 28^s (892ⁿ) 1010 1424 p^a bo which are minor witnesses have ἰδῶν (seeing). "Knowing has greatest textual support: Κ Α Δ^s L N W Θ f¹ 33 565 700 and 1241.

19:29 Hyssop (ὑσσώπις) is rated "A" by Metzger, finding textual support from P^{66vid} Κ (*: -του) B L W Y 1 33 565 pc lat sa^{ms} as² pbo. ὑσσώ appears in 476* and 1242, perhaps as an attempt to remedy an alleged scribal error in which ὙΣΣΩΠΕΡΙΘΕΝΤΕΣ became ὙΣΣΩΠΩΠΕΡΙΘΕΝΤΕΣ in transcription. This theory has little textual support.

Furthermore, several witnesses (Θ 892 1195 2174 al) read μετὰ χολῆς καὶ ὑσσώπου apparently influenced by Matt 27:34.

19:35: Both πιστε[σ]ητε (rated "C") and πιστευητε have notable early support. The aorist tense might suggest that the Gospel was addressed to non-Christians that they might be brought to faith; whereas, the present tense might connote the strengthening of the faith of those who already believe. Nestle- Aland 26 brackets the sigma in the main text.

19:39: μίγμα appears in P^{66vid} Κ^c A Dsupp K L X Y) Π 054 f¹ f¹³ 28 33 565 700. Although ἐλιγμα (Κ* B W cop^{bom}) is the more difficult reading, "mixture" has stronger textual and contextual support. See Notes.

The Fourth Gospel and the Synoptics: Sect. 19:16b-42

The text cited above illustrates marked agreement with the Synoptic accounts with reference to the unfolding of the Passion narrative and regarding specific details. Despite lengthy discourse material placed within the context of the Passover meal, the Fourth Gospel presents the same Passion scenario as the Synoptics: The Passover meal (ch. 13); arrest in the garden (18:1- 11); interrogation by the high priest (18:19); trial before Pilate (18:28) and the crucifixion and burial of Jesus (19:16b-42). Substantial shared facts emerge between John and the Synoptics, especially within this latter segment: the place of crucifixion (see Mark 15:22 and par.); the crucifixion of two men on either side of Jesus (see Mark 15:27 and par.); similar content concerning the inscription, i.e., King of the Jews (see Mark 15:26 and par.); the division of Jesus' garments by the soldiers (see Mark 15:24 and par.); the offer of wine to the Crucified (see Mark 15:36 and par.); an utterance of Jesus prior to his death (see Mark 15:37 and par.) and the necessity of prompt burial (see Mark 15:42

and par.).

However significant differences also emerge between the Synoptic and Johannine gospels. For example, the Johannine Jesus carries his own cross without the aid of Simon of Cyrene (cf. Mark 15:21 and par.); the first offer of wine is absent from John (cf. Mark 15:25 and par.); the mockery of the crowd does not appear (cf. Mark 15:29-32 and par.); time references (cf. Mark 15:25 and par.) are deleted as are extraordinary events, such as the tearing of the Temple veil (cf. Mark 15:38), nor is the centurion's confession of faith (cf. Mark 15:39) included in the Fourth Gospel.⁷ Also, vv. 25-27 and 31-37 have no Synoptic parallels, (which would indicate a particular Johannine theological teaching).

The admixture of common and distinctive details is problematic.⁸ Johannine parallels with Marcan/Matthean material may be explained by John's dependence upon Mark which he or an intermediate tradition modified drastically,⁹ or upon an independent Johannine source which the Evangelist augmented by "creative imagination."¹⁰ The latter alternative would simultaneously account for Johannine-Lucan parallels insofar as John's source was "in many instances close to the special tradition used by Luke."¹¹ The Evangelist appropriates kerygmatic material which he expands,¹² reorganizes and adapts to this proper theological end, resulting in a masterful weave of Synoptic and Johannine elements. (cf. Acts 10:39)

Exegetical Notes:
sect. 19:16b-22

Jesus commences the trek to his enthronement on the cross. (v 16b) In high relief, and with unnecessary details eliminated, Jesus commands attention. Notably, Jesus bears his cross alone (ἑαυτοῦ) and no mention is made of the *via crucis* (Luke 23:27- 31). "They" may seem to refer to the soldiers (vv. 31-32), but the preceding referent is the "chief priests" (v. 15). The Evangelist's seeming imprecision reflects late first-century Christianity, which began to "exculpate the Romans and inculpate the Jews."¹³ The Evangelist's account eventually acknowledges the historical fact that Jesus was executed at the hands of Roman soldiers, but focuses upon the provocative role of the Jewish officials in the affair. The chief priests and pharisees had earlier sought council regarding Jesus (11:47-53) and conspired with Judas for Jesus' arrest (18:3, 12-14). Caiaphas asserted the expediency that one man die for the people (18:14) and certain of "the Jews" pressed for Jesus' crucifixion (19:12) during his arraignment before Pilate. It is fitting therefore, that Pilate hands Jesus over

"to them", i.e., the Jews, to be crucified.¹⁴

Jesus (ἐξῆλθεν) "went out" because executions took place outside the city walls (cf. Heb 13:12-13, Acts 7:58). Verse 20 makes this explicit: "...the place where Jesus was crucified was near the city...." The verbal prefixes of parallel Synoptic material indicates the same (ἀπὸ γογοῦ, Matt 27:31, Luke 23:26 ἐξ ἄρουσιν, Mark 15:20b). Jesus carries (βαστάζων) the *patibulum* (crossbeam) to the site of execution ἑαυτῷ (v. 17). ἑαυτῷ is a dative of advantage, i.e., for himself.¹⁵ Although Bultmann sees no symbolic intent in this phrase,¹⁶ it would accord well with the Johannine Jesus' voluntary surrender of his life (18:4): Jesus, who knowingly accepted all that would befall him in Jerusalem, now leaves the city carrying the cross for himself to the site of execution.¹⁷

Jesus' destination is Golgotha, which is the transliteration of the Aramaic *Gulgolta* (Hebrew, *Gulgolet*). The Hebrew equivalent is translated by κρανίου, as in the LXX (see Judg 9:53; 2 Kgs 9:35). Mark 15:22 and Matt 27:33 read κρανίου, and along with 19:17 supply a translation of the word. The name of the location probably derives from the topography, i.e., a hill with the outline of a skull.

It was at Golgotha that "...they crucified him." (v. 18) Again, the Evangelist's report is very matter-of-fact. He does not dwell on the details of the procedure,¹⁸ because Jesus' crucifixion is the moment of enthronement: the King of the Jews reigns from the cross. (See below, v. 21) He is lifted up in order to "draw all people to [himself]." (12:32) Therefore, the gospel writer omits description of the process and the cursing of Jesus by the crowd (cf. Mark 15:29-32), chief priests, scribes and elders (cf. Matt 27:41-42, Mark 15:31). No intimation that Jesus is accursed by God (cf. Deut 21:22-23) finds expression.

At Golgotha Jesus was crucified between two "others" (ἄλλους δύο). This is a detail which warrants mere mention. There is no dialogue among the three (cf. Luke 23:39-43). Rather, the significant detail is Jesus' placement between the two men because it has a bearing upon the Evangelist's later description of the *crurifragium*, (v. 31) i.e., the breaking of their legs. Mark and Matthew designate the men as λησται (Mark 15:27; Matt 27:38) and Luke as κακοῦργοι (Luke 23:32). However, the Fourth Gospel gives no identifying detail, lest it detract from the focus upon Jesus (here and in vv. 32-33).

Pilate ironically declares Jesus' kingship: "Pilate wrote a title...and put

it on the cross; there was written: 'Jesus the Nazorean, the King of the Jews'" Since the Synoptics record a similar (but not identically worded) inscription, Bultmann attributes v. 19 to the tradition and vv. 20-22 to the Evangelist. His reasons are twofold: vv. 20-22 reassert the theme of Kingship witnessed in 12b, 15c and ὅστε ... Ἰησοῦν (v. 23) appears as an interpolation to facilitate the connection with v. 19.¹⁹ The simultaneity of two scenes seems to be an elaboration of the tradition as well, e.g., vv. 17-18 describe Jesus' crucifixion juxtaposed with the simultaneous meeting between Pilate and the chief priests of the Jews (vv. 19-22).²⁰ Pilate "wrote...and he put [the title] on the cross", that is, in a causative sense (see 19:1, "Pilate scourged..."). Others prepared and affixed the notice. The τίτλος (title) designates Jesus' identity and his crime. The author of the Fourth Gospel alone attributes the inscription to Pilate (cf. Mark 15:26; Matt 27:37; Luke 23:38) and uses the latinism τίτλος (=titulus). Significantly, the Roman Prefect proclaims Jesus' kingship in opposition to the objections by the chief priests of the Jews. (v. 21) "Jesus the Nazorean, King of the Jews" is declared multilingually, in Hebrew (the local language), Latin (the official language) and Greek (the common universal language). Johannine irony is evident. The same authority which yielded to the provocation of the Jews, now manifests Jesus' kingship. And, Pilate resists the chief priests and unwittingly declares the truth: Jesus is King. Perhaps the phrase, "of the Jews", both signifies the Prefect's revenge upon his religious adversaries and reflects the struggles of the first-century Johannine community with the synagogue (see 9:22). "μὴ γράφῃ" ("Do not write") clearly expresses the distress which the Jews suffer at the hands of the Roman. They demand that this indignity not continue. The chief priests had earlier admitted: "We have no King but Caesar!" (19:15), but only in order to procure Jesus' condemnation. Now the repugnance evident in ἐκεῖνος reaffirms Jesus' rejection by the Jews and elicits Pilate's definitive response: "ὁ γέγραφα γέγραφα!" (v. 22) The perfect tense connotes his irrevocable decision.

sect. 19:23-24

The scene shifts to Golgotha where the soldiers divide Jesus' garments in fulfilment of the scripture (τίνα ἢ γραφή πληρωθή): "They divided my garments among them, and for my clothing they cast lots" (Ps 22:19). The Evangelist returns to his source for vv. 23-24.²¹ The episode, at the very least, illustrates the fulfilment of prophecy.

The soldiers under Pilate's authority, having completed the task of crucifixion, obtain the perquisites of their labour--Jesus' garments. The soldiers are four in number as τέσσαρα μέρη indicates (v. 23). ἑμῶν

probably refers to Jesus' outer garments and the χιτῶν to an inner tunic. Needless speculation as to what the articles of clothing might be, diverts attention from the detail which the Evangelist specifically isolates, "καὶ τὸν χιτῶνα".²²

The symbolic import of the tunic is disputed. Bultmann, Bernard and Schnackenburg reject any symbolic sacerdotal interpretation of the χιτῶν.²³ Rather, the latter prefers to see the surrendering of Jesus' earthly possession and his person (like 13:4) and the simultaneous assurance of God's protection (because the tunic is not destroyed). But the Johannine adaptation of parallel Synoptic material suggests more than dispossession and protection; it identifies Jesus as the fulfiller of prophecy.

The soldiers remark μὴ σχίσωμεν ("Let us not tear it!") but instead agree to cast lots to decide ownership (v. 24). The Evangelist employs λαγχάνειν ("to obtain by lot"), whereas the citation of Ps 22:19 (LXX, 21:19) uses ἔβαλον κλήρον : "...διεμερίσαντο τὰ ἑμάτια μου ἑαυτοῖς καὶ ἐπὶ τὸν ἑματισμόν μου ἔβαλον κλήρον."²⁴ The gospel writer exploits the parallelism: (MT) "*beged...labūs*" correlates with (LXX) "ἑμάτια ... ἑματισμόν" to denote two separate actions, i.e., dividing Jesus' garments and casting lots for his seamless χιτῶν. In the OT passage the Psalm's parallelism is meant to be a double description of one action, whereas in the Fourth Gospel it is understood as being fulfilled in two separate actions. The parallelism of Ps 21:19 (LXX)--not seen in the Synoptics--permits the Evangelist to demonstrate the fulfilment of prophecy by incorporating the preservation of the tunic. The familiar ἵνα ἡ γραφή (13:18; 17:12; 19:36) confirms the fittingness of these events.

sect. 19:25-27

"So the soldiers did this." (v. 25) Here μὲν οὖν not only resumes the narrative but, coupled with *de*, serves to contrast the executioners with the faithful women (μὲν...δέ, compare 20:31,32; 19:32,33).²⁵ The Evangelist places the women in the midst of the crucifixion scene, in contradistinction to the Synoptic gospels (cf. Mark 15:40; Matt 27:55-56; Luke 23:49),²⁶ where they stand at a distance. There are no Synoptic parallels to vv. 26-27. Schnackenburg and Bultmann attribute these verses to the Evangelist's own hand.²⁷ Dodd, however, posits that these verses do "not seem to be dictated by Johannine theology...[but]...may belong to a special form of the tradition."²⁸ The μὲν...δέ therefore, is both resumptive and adversative. It serves a transitional

purpose by introducing this unique Johannine pericope.

The women who look on "from afar" (cf. Mark 15:40 and par.) are here depicted "standing near" the cross of Jesus "in a local and figurative sense."²⁹ These women are identified as "his mother,...his mother's sister, Mary the wife of Clopas, and Mary Magdalene." (v. 25) "Sentence structure favours four women, A+B, C+D."³⁰ Luke omits these names during the crucifixion (cf. Luke 23:49), but speaks of "Mary Magdalene, Mary the mother of James...." (Luke 24:10) during the resurrection account. Mark 15:40b and Matthew 27:56 identify three women: Mary Magdalene, Mary the mother of James and Joses/Joseph, and Salome/the mother of the sons of Zebedee. "All of this is an eloquent witness that John did not borrow from the Synoptic lists."³¹

Jesus' mother, Mary, is not mentioned in the Synoptic accounts of the crucifixion. All four gospels note the presence of Mary Magdalene.³² The Synoptics commonly identify Mary the mother of James. It is not improbable "given the closeness of Mark and Matthew,"³³ that Salome is the mother of the sons of Zebedee (by which "Joanna" (Luke 24:10; 8:3) is excluded. Definitive identification of the women is impossible; probability is all that may be had. "The names of the women have frequently oscillated in the tradition, [and]...the Evangelist's [interest]...centres only on...the mother of Jesus."³⁴ Verses 26- 27 substantiate the importance of Mary.

The history of exegetical commentary upon vv. 25-27 is well beyond the scope of these brief remarks. However, it may be conveniently divided into three distinct categories of criticism: historical, typological and mariological.³⁵ Historical criticism focuses upon Jesus' concern for his mother, i.e., his filial duty to provide for her care. Typological interpretation envisions Mary and the Beloved Disciple as representative symbols within the Divine *economia*, e.g., the Church and the Believer. Finally, mariological criticism considers Jesus' mother's relevance to the personal salvation of believers.

The filial concern Jesus shows his mother from the cross is evident. However, the Evangelist does not hesitate to give a theological nuance to an historical event (11:38-44). Therefore, historical and typological considerations are not mutually exclusive *a priori*. Some commentators³⁶ explain the episode by identifying the Beloved Disciple as Jesus' first cousin, whose familial bond would require solicitude for Jesus' mother. But the identification of the disciple as Mary's nephew is problematic (see n. 39). Most commentators favour a typological or secondary meaning to vv. 26-27. Mary and the Beloved Disciple variously represent: Jewish and Gentile Christianity;³⁷ the Church and

Believer;³⁸ the Jewish Church and the perfect Christian believer;³⁹ the remnant Israel receptive to messianic salvation and the guarantor of Jesus' words;⁴⁰ the New Eve/Lady Zion and the Christian;⁴¹ the mother of the Faithful and the ideal Christian convert;⁴² and the "new eschatological family relationship to Jesus stemming from discipleship."⁴³

The last secondary meaning of vv. 26-27 derives principally from the new relationship constituted between Jesus' mother and the Beloved Disciple, as well as the significant status of that disciple within the Johannine community. He is the model disciple of Jesus and the witness for the community. The identity of the Beloved Disciple demands a study well beyond the scope of these Notes. Briefly however, the identification of the disciple depends upon the present passage and consideration of 13:23-26, "one of his disciples, whom Jesus loved, was lying close to the breast of Jesus; so Simon Peter beckoned to him...."; 20:2-10, "So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, who had lain close to his breast at the supper...." and 21:24, "This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true."

John, the son of Zebedee, meets many of the criteria for the Beloved Disciple which these passages suggest: he was one of the twelve; one of the three select disciples accompanying Jesus, and a companion to Peter (mentioned frequently in the Synoptics and Acts (chs. 3-4)),⁴⁴ but he is never explicitly so identified. Furthermore, "the combination of external and internal evidence associating the Fourth Gospel with the Son of Zebedee, makes the strongest hypothesis, if one is prepared to give credence to the Gospel's claim of an eyewitness account."⁴⁵ Such a claim would strengthen the symbolic import of vv. 26-27 as the inception of the new eschatological family relationship to Jesus, which transpires at his command between Jesus' mother and τὸν μαθητὴν ... ὃν ἠγάπα.

Jesus addresses his mother as "Woman", a title reminiscent of Cana (2:4) and the time when Jesus' "hour" had not yet come. But on Golgotha, Jesus' "hour" has arrived. Amidst his exaltation, Jesus commends his mother to the Beloved Disciple, and gives him to her. Jesus

arranges that his filial duty should be done by this disciple. But this is only implied. What is actually said is that they would be in a new relationship. His mother loses her Son, but she gains a new son, one who most fully knows the mind of the Son whom she lost.⁴⁶

And the Beloved Disciple ἔλαβεν ... αὐτήν εἰς τὰ ἴδια (i.e.,

into his own home). (see Esth 5:10, LXX: "Nevertheless Haman restrained himself, and went εἰς τὰ ἴδια"). Once Jesus' mother and the Disciple were established in this eschatological familial bond, Jesus declared that all was now "finished". (v. 28) His work was complete. "In this climactic hour men and women [were] to be recreated as God's children when the Spirit is breathed forth. The sorrowful scene at the foot of the cross represents the birthpangs by which the Spirit of salvation is brought forth...and handed over (19:30)."⁴⁷

sect. 19:28-30

The Passion account reaches its climax in these verse, and illumines the preceding pericope. Jesus completes the Father's work; brings the scriptures to fruition; dies, and gives over τὸ πνεῦμα.

The Fourth Gospel accords with Mark 15:36 and Matt 27:48 in describing the offer of a wine-soaked sponge to Jesus prior to his death. (v. 29) It agrees with Luke 23:36 in reporting one such incident at the hands of the soldiers, and by not associating the incident with Elijah (cf. Mark 15:37; Matt 27:50). Peculiar to John is Jesus' cry of thirst; mention of a jar; use of hyssop; the note that Jesus drank, and the proleptic handing-over of the Spirit.⁴⁸

The phrase "εἰδὼς ὁ Ἰησοῦς" echoes 13:1, the beginning of the Book of Glory. In 13:1 Jesus knew that his "hour" had arrived; on the cross, Jesus knows that his "hour" is complete. Μετὰ τοῦτο ("after this") serves a transitional purpose, yet links the previous episode (vv. 26-27) with Jesus' knowledge of completing the Father's work. There have been no intervening occurrences. "ἤδη πάντα ("already all") reaffirms the tasks accomplished (3:35; 13:3, "Jesus, knowing that the Father had given all things into his hands...."; 15:15). The perfect passive participle of τελέω, τετέλεσται (vv. 28, 30) connotes completion; the finishing of an activity, or having brought a task to an end.⁴⁹ Here it refers to "the words and works of [Jesus'] ministry which have now come to their end."⁵⁰

However, the Evangelist also employs τελειῶ in the aorist subjunctive passive form (τελειωθῆ) with reference to scripture. In non-biblical literature τελειῶ is "factive and means to make τέλειος", a totality.⁵¹ In v. 28 it connotes the fulfilment of an activity, bringing an act to a state of perfection; but a perfection which has "nothing to do with the end or cessation of activity."⁵² The scriptures are not brought to an end, but to fruition.⁵³ Since Jesus has completed (τελέω) the work of his Father has

given him to do "the results of its consummation can begin..."(+(^A This is an illuminative distinction, especially since the Evangelist normally employs πληρῶω with regard to scripture (12:38; 13:18; 15:25; 17:12; 19:24; 19:36). The use of τελειῶω indicates an important link between vv. 25-27 and vv. 28- 30 insofar as the fulfilment of the scriptures--amidst the completed (τελεῶω) work of Jesus--now awaits the bestowal of the Spirit at the moment of his death (v. 30). Ezekiel 11:19-20 ("And I will give them a new heart and put a new spirit within them..."); 36:26-28; and Joel 2:28-29 ("...I will pour out my spirit on all flesh.") prophecy this ongoing renewal. Zechariah 14:8 ("Out of Jerusalem shall flow living waters...") Jesus himself alludes to at the feast of Tabernacles--and John 7:38-39 makes explicit his intent: "Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified." The exalted Jesus is about to be glorified, and those who believe (Jesus' mother and the Beloved Disciple) stand near to his cross. The ongoing fulfilment (τελειῶω) is about to commence.

Unlike the Synoptic account, Jesus said, "I thirst" (v. 28) and was given on hyssop a sponge soaked in sour wine ("οξος or *poska*). Most commentators believe that the event recalls Ps 69:21 (68:22): "...for my thirst they gave me "οξος to drink"⁵⁵ because διψῶ and "οξος are paired. However, some scholars suggest the suitability of Ps 22:15, "...and my tongue cleaves to my jaws", since the afflicted man suffers thirst. The wine-soaked sponge was brought (προσηΑΥνεκῶν) to his mouth on hyssop,⁵⁶ and Jesus drank. Once again, the historical event bears a symbolic nuance: Jesus drinks the cup of the Father's will (18:11). Then "εἶπεν τετέλεσται, καὶ κλινὰς τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα." (v. 30) This is the moment of Jesus glorification; the culmination of the Evangelist's soteriological understanding, and the inception of a pneumatological ecclesiology fashioned in vv. 25-27.

Jesus declares that his work is finished (τετέλεσται, v. 28) in contrast to the parallel Synoptic description (cf. Mark 15:37, "a loud cry"; Matt 27:50, "a loud voice"; Luke 23:46, "Father, into your hands I commit my spirit.") of the event (i.e., an earlier cry of abandonment (Mark 15:34, "My God, my God, why have you forsaken me?"; Matt 27:46). Then Jesus, "bowing his head, gave over the Spirit." He retains the initiative and control demonstrated throughout the arrest, trial and crucifixion. Jesus' death is voluntary: "No one takes [my life] from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again; this charge I received from my Father." (10:18)

Further support for the voluntary character of Jesus' death derives from *παρέδωκεν* in contradistinction to *ἀφῆκεν τὸ πνεῦμα* (Matt 27:50, or Mark 15:37, "ἐξήπνευσεν"). *Παραδίδωμι* is used as "handing over" (13:21) or a "willingness to die, self-sacrificial love."⁵⁷ Jesus both lays down his life and gives over the Spirit. (v. 30)

Commentators are divided as to the meaning of *τὸ πνεῦμα* in this context. Some strictly identify the phrase with Jesus' human spirit,⁵⁸ others understand the *πνεῦμα* to denote the Spirit⁵⁹ promised by Jesus. A third group acknowledges the "implied possibility"⁶⁰ of the Spirit, but feel evidence to be lacking. The varied interpretations arise from the different uses which the Evangelist makes of *τὸ πνεῦμα* in the Gospel. The term connotes: wind (3:8); emotion (11:33; 13:21); Spirit (7:38); the "world of ultimate reality" when conjoined with *ἀλήθεια* (16:13), and the medium of rebirth (3:5) with reference to the Hebraic antithesis of flesh-spirit.⁶¹ *Παρέδωκεν τὸ πνεῦμα* bears a twofold connotation (and illustrates Johannine *double entendre*): through Jesus' death comes the gift of the Spirit.⁶² Jesus' glorification, his death, is the prerequisite for the coming of the Spirit (7:39). Admittedly in 19:30, Jesus gives the Spirit in a proleptic manner⁶³ which necessitates fuller explication in 20:22, "λάβετε πνεῦμα ἁγίον". However, the tandem relationship of Jesus-Spirit issues from the cross.⁶⁴ Indeed

the λόγος, being θεοῦ has the nature of πνεῦμα and ... is said to be ἀληθής and ζωή. Being πνεῦμα He became σὰρξ, partook fully in the experience of the lower world, and gave himself to death...in love for mankind. It is this which makes possible...the ἀνάβασις which is also rebirth ἐκ πνεύματος. Until Jesus was thus 'glorified', οὐπω ἦν πνεῦμα....⁶⁵

The end of the Father's work ("τετέλεσται!") elicits the ongoing fruition of the Scriptures (τελλεῖσθαι) through the proleptic bestowal of the Spirit (*Παρέδωκεν τὸ πνεῦμα*) upon the newly established community ("γύναι ... ἴδε!") standing near the cross.

sect. 19:31-37

The Fourth Gospel does not permit the import of Jesus' death to remain tinged with doubt. The Evangelist provides this pericope (the piercing of Jesus' side) to eradicate any vestige of uncertainty. The basic story integral to the two *testimonia* probably derives from his source (v. 34b "and water"; v. 35 are

attributed to the redactor).⁶⁶

"Since it was the Day of Preparation" (i.e., Friday before the sabbath) the Jews asked Pilate that the bodies of the crucified be removed, honouring Deut 21:22-23. The sabbath was a "Great Day" because it coincided with the first festival day of Passover (Nisan 15), according to Johannine chronology. If, however, "it fell on Nisan 16 as the Synoptics suppose, the title 'great' is still suitable, since on it according to Pharisaic tradition, the Omer sheaf was presented (Lev. 23:11)."⁶⁷

They asked that the legs be broken--the *crurifragium*--in order to hasten death. The soldiers came, broke the legs of one, then of the other; but Jesus they found already dead. "They did not break his legs." (v. 33) The literary progression and Jesus' location between the "ἄλλους δύο (19:18) focuses attention upon him. A soldier pierced Jesus' side with his spear (ἀβύσσῳ, not 'ὕσσοφ) "and immediately there came out blood and water." (v. 34)

This verse has prompted wideranging speculation. Did the author intend to confirm Jesus death⁶⁸ or to evoke a symbolic meaning?⁶⁹ The testimonium (v. 36) explains Jesus' deliverance from the *crurifragium* (see Exod 12:46; Num 9:12, "They shall leave none of it until morning, nor break a bone of it....") and v. 37 indicates the significance of the lance thrust: "They shall look on him whom they have pierced" (see Zech 12:10). The Spirit which Jesus has given over at his death is symbolically confirmed by the flow of water from Christ's pierced body. "From the crucified body of Christ flows the life-giving stream: the water which is the Spirit given to believers in him (7:38-39); the water which if a man drink he will never thirst again (4:14) and the blood which is 'ἀληθῆς πῶσις (6:55)."⁷⁰

This, the writer say, is eyewitness testimony: "'ὁ ἑθρακῶς μεμαρτύρηκεν". He who has seen is the Beloved Disciple⁷¹ as 19:25 and 21:24 would indicate. His testimony is true: "That one (ekeinos) knows that he tells the truth." 'εκείκος has been variously interpreted to mean: Jesus (3:28,30; 7:11; 9:28);⁷² God (5:19; 6:29; 8:42); the Johannine writer,⁷³ or the eyewitness.⁷⁴ The last opinion is best. It permits identification of 'εκείκος with the eyewitness (Beloved Disciple) which underscores the value of his testimony, i.e., as he who stands near the cross. Moreover, his testimony concerning the Christ-event is ordered to faith (πιστεῖ[σ]ητε!).

sect. 19:38-42

The burial of Jesus is less problematic. The Johannine account is similar to the Synoptic report. Common to all four gospels is the detail that Joseph of Arimathea asked for Jesus' body (Mark 15:42 and par.). In Mark and Luke, Joseph is described as βουλευτής. Peculiar Johannine details are: ὄν... Ἰουδαίων; the stress upon μαθητής (6:60,66; 7:3); use of κεκρυμμένος (κρύφω (8:59; 12:36), κρύπτω (7:4,10)) and διὰ τὸν φόβον τῶν Ἰουδαίων (7:13; 20:19; (9:22)). Also, μετὰ δὲ ταῦτα, which provides the transition may be a Johannine mark.⁷⁵ Finally, only the Fourth Gospel notes the aid of Nicodemus (3:1-14) in the process of Jesus' burial.

Nicodemus carries an extravagant amount of mixed spice sufficient for the burial of a king (see 2 Chron 16:14). Jesus' body was bound in linen cloths strewn with spices (v. 40) which, the Evangelist interpolates, was the Jewish custom for burial. His σῶμα (body) was placed in a new tomb (Matt 27:60), in which no one had ever been laid (οὐδέπω οὐδεὶς). The proximity and newness of the tomb indicate that "a divine ordering of events" continues even amidst death.⁷⁶ The entombment is not provisional. No mention is made of the stone sealing Jesus' grave, or of the Galilean women at the site (cf. Mark 15:46-16:1; Matt 27:60-61; Luke 23:55-56). Nevertheless, the burial preparation and tomb are fitting for the Crucified King.

Conclusion:

The Johannine Passion narrative portrays Jesus as King and the fulfiller of the Father's work. The subsection, vv. 19:16b-42, illustrates these christological and soteriological themes; which gives provenance to authentic pneumatology and Mariology. The Evangelist does not hesitate to give an historical event a theological nuance ἵνα πιστεύ[σ]ητε.

The Fourth Gospel declares that Jesus is King (vv. 16b-22); the one who brings prophecy to fulfilment (vv. 23-24); the one who establishes a new eschatological familial bond (vv. 25-27) between his mother and the beloved disciple; the faithful Son who completes the Father's work and bestows the Spirit on his fledgling community (vv 28-30), and the one whose glorification effects the ongoing fruition of the scriptures.

Verses 19:25-27 are preparatory for the moment of glorification. Their unique character and proximity to the climactic Passion event, indicate a derivative significance subordinate to vv.28-30. The new eschatological family (i.e., the ἑκκλησία), established in Jesus' mother and the Beloved Disciple,

is confirmed by the bestowal of the Spirit. The "γυνή" receives the "μαθητής ἁγαπήτος"; the New Eve is given to her "son", and each acquires the Guarantor of the bond. Pneumatological and mariological criticism are apt for the historical event and the gospel form which communicates it--indeed, they are necessary. The relevance of Mary to the personal salvation of believers authentically issues from her role as the "γυνή", addressed in Jesus' command and empowered by the Spirit at the inception of the bond. Vv. 19:16b-42 provide for, and authenticate a locus of mariological exegesis: vv. 16b-22 portray the control and initiative of the King, which suffuses the entirety of the Passion narrative, later evident in his filial concern for his mother; vv. 23-24 designate Jesus as fulfiller of prophecy and serve as the point of contrast with the faithful women; vv. 25-27 delineate the foundation of the new familial bond by Jesus' word of command; vv. 28-30 reveal the completion of the Father's work; the ongoing fruition of the scriptures, and the gift of the Spirit to the "'ἐκκλησία" newly founded; vv. 31-37 confirm the death of the Crucified King and suggest, not only the "life-giving water" which is the Spirit given over, but a quasi-"sacramental" symbolic affinity with Baptism and the Eucharist, while vv. 38-42 reassert Jesus' kingship and the divine ordering of events, while awaiting the definitive confirmation -- the resurrection.

Although vv. 25-27 are not the core of a chiasmic structuring of 19:16b-42, nevertheless mariological claims may be confidently asserted because of the transposition of the subsection's events in light of the glorification of Jesus and bestowal of the Spirit at the moment of his death. It is not the sole scriptural locus of legitimate mariology; and indeed, too much ought not to be asserted on its weight alone. However, Mary as Mother of Disciples (then and now) or as Mother of the Church (which is nothing other than the "new eschatological community") is neither an attenuated nor an excessive mariological claim.

Indeed,

The word of Scripture has a theandric, divinely human quality. ...This human word contains a 'plus', something extra, an objective dynamism whose meaning comes to be recognized in the Church only by a laborious process. ...[We] must make vital contact with the reality of faith itself and not merely with the biblical doctrine about this reality if, as we read, we are to derive a deeper meaning from the presence of Mary under the cross....¹⁷⁷

Notes

- 1 R. E. Brown, *The Gospel According to John* (AB 29A; Garden City, NY: Doubleday, 1970), 913.
- 2 a) Brown, 897-966
b) J. H. Bernard, *St. John*, Vol. II, (Edinburgh: T. & T. Clark, 1949 3rd ed.) 625-652.
c) R. Schnackenburg, *The Gospel According to St. John*, Vol. III, (New York: Crossroads, trans., 1982), 268-299.
d) B. Lindars, *The Gospel of John*, (Great Britain: Oliphants, 1972), 573-594.
e) R. Bultmann, *The Gospel of John*, (Philadelphia: Westminster Press, 1972 trans.), xii.
f) L. Morris, *The Gospel According to John*, (Grand Rapids: Wm. B. Eerdmans Co., 1971), 69.
g) J. McPolin, *John*, (NT 6; Wilmington: Michael Glazier Publishers, 1971), 243-251.
- 3 McPolin proposes that vv. 19-37 comprise five "still snapshots" of Calvary, 244.
- 4 Most commentators disagree as to the import of the exchange among Jesus, his mother, and the Beloved Disciple. See "Christ's Last Will and Testament in the Interpretation of the Fathers of the Church and the Scholastics", H. Langkammer, OFM, in *Anton* 43 (1968), 99-109 for an historical perspective.
- 5 Following Bultmann and Schnackenburg.
- 6 Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, (New York: UBS, 1971), 253-254.
- 7 Bultmann, 667.
- 8 Bultmann, 667; Brown, 915. Taylor (*Mark*, 658) has attempted to isolate pre-Markan elements which constitute a substrata which John may share or expand.
- 9 C. K. Barrett, *The Gospel According to John*, (London: S. P. C. K. 1967), 455.
- 10 Brown, 916.
- 11 Brown, 791.
- 12 R. T. Fortna, *The Gospel of Signs*, (Cambridge: University Press, 1970), 133-134. He attempts to isolate the source material from Johannine additions.
- 13 Brown, 884.
- 14 J. A. Fitzmyer, S. J., *A Christological Catechism*, (New York: Paulist,

- 1982), 59-60.
- 15 BDF 1882 (cf. D. Tabachovitz, *Eranos* 44 (1946), 301-305.
- 16 Bultmann, *ad loc.*
- 17 It has been suggested that the author was countering a Docetic heresy which claimed that Simon was crucified in lieu of Jesus (Irenaeus, *Adv. Haer.*, 1.24:4; *PG* 7:677); see Bultmann, 688. The introduction of Isaac-Christ typology has also been posited (John Chrysostom, *Jo. Hom.* LXXXV I; *PG* 59; 459). Such typology relates Gen 22:6 and Isa 53 to the Christ, and by extension, to Jesus' death. J. E. Woods ("Isaac Typology in the New Testament", *NTS* 14 (1968), 587.) believes that "...in the Isaac typology [there is] a connexion between the title 'Lamb of God' (1:29) given to Jesus...and the killing of Jesus...when the Passover lambs were being slain in Jerusalem."
- 18 Josephus provides adequate proof of execution by crucifixion: *Ant.* 13.14, 2 380-381; mass crucifixions under Alexander Janneus: *JW* 1.4.6 97; Life 75 420; *JW* 2.14.9 306-308; 3.7.33 321; 5.6.5. 589; 5.11.1 449-451. By Roman governors, prefects or procurators, see *JW* 2.5.2. 129. By Antiochus Epiphanes, *Ant.* 12.5.4. 256.
- Also, recent discovery of ossuary remains at Giv'at ha-Mivtar advance extra-biblical, non-literary confirmation of the practice. Analysis of skeletal remains gives archaeological evidence of execution by crucifixion, as well as the crurifragium procedure described in John 19:32. See V. Tzaferis, "Jewish Tombs at and near Giv'at Ha-Mivtar, Jerusalem", *IEJ* 20 (1970), 18-32.
- Aside from the above extra-biblical proof, two Qumran texts shed light upon the practice of crucifixion in Palestine: the peshet on Nahum (4Qp Nah), frgs 3-4, col.1, especially lines 7-8, and 11 Q Temple 64:6-13. The last named Qumran material prescribes that certain crimes--treason and evasion of due process--were to be punished by crucifixion. See J. A. Fitzmyer, S. J., "Crucifixion in Ancient Palestine, Qumran Literature and the New Testament", *CBQ* 40 (1978), 493-513. cf., J. Baumgarten, *H. M. Orlinsky Volume* (Eretz-Israel 16; Jerusalem, 1983).
- Finally, the New Testament provides several references to the death of Jesus as a "hanging on a tree": Acts 10:39; I Pet 2:24 and most importantly, Gal 3:13.
- 19 Bultmann, 666; Schnackenburg, 272.
- 20 Brown, 919.
- 21 Bultmann, 666.
- 22 See A. Eidersheim, *The Life and Times of Jesus the Messiah*, (New

- York: Longmans, 1897) I, 625; also A. Kennedy, *ET* 24 (1912- 13), 90-91.
- 23 Bultmann, 671; Bernard, 630; Schnackenburg, 273-274. (cf. Col. Repond, "Le Costume du Christ", *Bib* 3 (1922), 3-14.)
The $\chi\tau\acute{\omega}\nu$ suggested to "Origen the wholeness of Christ's teaching; to Cyprian the unity of the Church,...to Cyril the Virgin Birth," (M. F. Wiles, *The Spiritual Gospel*, (Cambridge: University Press, 1960), 25.) to Philo (*Fug.*, 110-112) "a symbol of the Word" and perhaps to the Johannine writer the high priestly robe (Exod 28:4; Lev 16:4). Brown, 920-921. The tunic is seamless (see Josephus, *Ant* III; 7, 4; #161) which may avert to Aaron's garb (Exod 39:27, (LXX) 36:34).
- 24 The Gospel of Peter 12: "And they laid down his garments before him and divided them among themselves and cast the lot upon them", employs $\beta\acute{\omicron}\lambda\lambda\epsilon\iota\nu\ \lambda\alpha\chi\mu\acute{\omicron}\nu$, which reflects the hybridization between John and the Synoptics. (Mark 15:24; Matt 27:35; and Luke 23:34) *N. T. Apocrypha*, Vol. I (Great Britain: Westminster, 1963), 184.
- 25 Schnackenburg, 273, 276.
- 26 Brown, 904; Bultmann, 671.
- 27 Schnackenburg, 278; Bultmann, 666.
- 28 Dodd, *Interpretation of the Fourth Gospel*, (Cambridge: University Press, 1965), 428. Earlier in Tradition he posited that these vv. "did not form part of the Passion narrative which reached our Evangelist through oral tradition", 128. Furthermore, efforts to give it a symbolic meaning were "unconvincing", 128.
- 29 Schnackenburg, 275. Barrett doubts the proximity of the group to Jesus would have been permitted. Barrett, 458. However, E. Stauffer in *Jesus and His Story*, (London: S. C. M., 1960) maintains that the crucified were surrounded by family and friends throughout the ordeal. Stauffer, 111, 1791.
- 30 Brown, 904.
- 31 Brown, 906.
- 32 Abstracting from the appropriateness of using resurrection accounts for the purpose of identifying the women in the Passion narrative.
- 33 Brown, 906.
- 34 Bultmann, 672.
- 35 Schnackenburg, 281.
- 36 Bernard, 633.
- 37 Bultmann, 673.
- 38 J. C. Fenton, *The Gospel According to John*, (Oxford: Clarendon Press, 1970), 196.

- 39 G. H. C. Macgregor, *The Gospel of John*, (New York: Harper and Bros., 1928), 348.
- 40 Schnackenburg, 279.
- 41 Brown, 926.
- 42 E. C. Hoskyns, *The Fourth Gospel*, (London: Faber and Faber, 1960), 530.
- 43 R. Brown, et. al., *Mary in the New Testament*, (Philadelphia: Fortress Press, 1978), 218.
- 44 Brown, xcvi. See xcii-xcvii for further information.
- 45 Brown, xcvii. The reversal of this position in *The Community of the Beloved Disciple*, 31-34 does not adequately address internal/external evidence; neither does the criticism sufficiently counter second century traditional ascriptions of authorship.
- 46 Lindars, 579. See Joseph A. Grassi, "The Role of Jesus' Mother in John's Gospel: A Reappraisal," *CBQ* 48 (1986) 67-80.
- 47 Brown, 926.
- 48 Brown, 928, 930.
- 49 *TDNT*, Vol. 8, 56.
- 50 G. Bampfylde, "John 19:30: A Case for a Different Translation", *NT* 11 (1969), 250.
- 51 *TDNT*, Vol 8, 79.
- 52 Bampfylde, 250.
- 53 "'η γραφή' could mean the whole of scripture...(2:22(?); 10:35; 20:9) in John.... There is no other instance of New Testament evidence for use of this word (τελειόω) in connection with scriptural proof." Schnackenburg, 460.
- 54 Bampfylde rejects that the fulfilment of scripture rests with Jesus saying "I thirst". Bampfylde, 251. Brown suggests that it may relate to Jesus giving over his mother to the Beloved Disciple. Brown, 908.
- 55 *Poska* is a "diluted vinegary wine drunk by soldiers and labourers". Brown, 909. Schnackenburg, 640. Psalm 69: Schnackenburg, 283; Fortna, 130; Bultmann, 674; Barrett, 459; Lindars, 580 and Bernard, 640.
- 56 Hyssop is well attested textually, but many commentators (e.g., Bultmann, 6742; Bernard, 640; and less decidedly, Schnackenburg, 459) prefer 'ῥοσσφ (javelin) based on minuscule 476. The Passover imagery (e.g., Exod 12:22) by which the Evangelist relates Jesus to the Paschal lamb is simultaneously discounted by 'ῥοσσφ. However, Jesus dies during the slaughter of the Passover lambs in the Temple and v. 36 evokes additional Paschal lamb symbolism: "...you shall not break a bone of it." (Exod 12:46) Therefore, weak textual evidence

and contrary internal evidence makes hyssop the preferred reading.

- 57 *TDNT*, Vol 2, 169, sect. 1 (see Mark 14:10; 15:1; Luke 23:25) also 170, sect. 4. (see Acts 25:25; I Cor 13:3)
- 58 Bultmann, 675; Schnackenburg, 816; Bernard, 636; J. N. Sanders, *A Commentary on the Gospel According to John*, (New York: Harper and Row, 1968), 410; Morris, 816.
- 59 Hoskyns, 532; Brown, 931, "proleptic", 970; Bampfylde, 255- 257; Macgregor, 349; McPolin, 249; caution is needed, there is no full Trinitarian doctrine present here!
- 60 Lindars, 583; Dodd, *Interpretation of the Fourth Gospel*, (Cambridge: University Press, 1965), 428; Barrett, 460.
- 61 See R. Brown, "The Paraclete in the Fourth Gospel", *NTS* 13 (1967), 113-132. Dodd, 226.
- 62 McPolin, 249.
- 63 Brown, 931.
- 64 S. H. Hooke, "The Spirit Was Not Yet", *NTS* 9 (1962), 379: cites the double portion of Elijah's spirit which Elisha receives upon his master's departure. This analogy is helpful here. Also, see Brown, "Paraclete", 120, 123-124. Brown notes that "we find" in late Jewish thought the basic elements that appear in the Johannine picture of the Paraclete: "the tandem relationship of two salvific figures...; the passing on of his spirit by the main salvific figure; God's granting a spirit which would enable the recipient to understand and interpret divine deed and word authoritatively; a personal (angelic) spirit who would lead the chosen ones against the forces of evil...(and) would teach and guide them to truth." Brown, 123. Therefore, "when John 14:6 identifies the Paraclete as the Holy Spirit, this is not an artificial editorial joining of two distinct concepts...." Brown, 125.
- 65 Dodd, *Interpretation*, 226.
- 66 Excluding vv. 34b, 35: Fortna, 131 and Bultmann, 677. Excluding v. 35, Dodd, *Interpretation*, 429.
- 67 Barrett, 460; Bultmann, 676. See H. L. Strach and Billerbeck, 1922-1928, *Kommentar Zum Neuen Testament aus Talmud und Midrasch*, Vol. II, 581f. Nisan 14: Preparation Day for the Passover--lambs killed during the afternoon; Nisan 15: Passover--Passover lambs eaten after sundown.
- 68 Barrett, 463; Bernard, 646.
- 69 Bultmann, 677, "a miracle"; McPolin, 249, "Jesus' death (blood) is life (water) for the believer"; Sanders, 412, the sacraments of Eucharist and Baptism; Macgregor, 463, Jesus' presence in both the sacraments and

the Spirit; Schnackenburg, 294, Spirit, although sacramental allusion is not immediate.

70 Dodd, Interpretation, 428; see Schnackenburg, 294.

71 So Sanders, 412 (see 19:25; 21:24); Macgregor, 352; Schnackenburg, 290 (see I John 1:2); Bultmann, 679

72 Hoskyns, 535.

73 Sanders, 412.

74 Bultmann adapts the sentence: "We know him (ἐκεῖνον), that he tells the truth." Bultmann, 526; Barrett, 463; Brown, 937.

75 Schnackenburg, 296.

76 Bultmann, 680.

77 Eduard Schillebeeckx, O.P., "Exegesis, Dogmatics and the Development of Dogma" *Dogmatic vs Biblical Theology*, (Baltimore: Helicon, 1964) 135-136.

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