



Believe

JOHN

MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

Bible Reading: John 19:16b-30

16b Then they took Jesus away. **17** Carrying the cross by himself, he went out to what is called Place of the Skull, which in Aramaic is called Golgotha. **18** There they crucified him and two others with him, one on either side, with Jesus in the middle. **19** Pilate also had a sign made and put on the cross. It said: Jesus of Nazareth, the King of the Jews. **20** Many of the Jews read this sign, because the place where Jesus was crucified was near the city, and it was written in Aramaic, Latin, and Greek. **21** So the chief priests of the Jews said to Pilate, "Don't write, 'The king of the Jews,' but that he said, 'I am the king of the Jews.'" **22** Pilate replied, "What I have written, I have written." **23** When the soldiers crucified Jesus, they took his clothes and divided them into four parts, a part for each soldier. They also took the tunic, which was seamless, woven in one piece from the top. **24** So they said to one another, "Let's not tear it, but cast lots for it, to see who gets it." This happened that the Scripture might be fulfilled that says: They divided my clothes among themselves, and they cast lots for my clothing. This is what the soldiers did. **25** Standing by the cross of Jesus were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. **26** When Jesus saw his mother and the disciple he loved standing there, he said to his mother, "Woman, here is your son." **27** Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his home. **28** After this, when Jesus knew that everything was now finished that the Scripture might be fulfilled, he said, "I'm thirsty." **29** A jar full of sour wine was sitting there; so they fixed a sponge full of sour wine on a hyssop branch and held it up to his mouth. **30** When Jesus had received the sour wine, he said, "It is finished." Then bowing his head, he gave up his spirit. (John 19:16b-30)

Overview:

- "John 19:16b-37 has much material in common with other Gospel accounts of Jesus' crucifixion & death, ... Yet the Fourth Evangelist handles these traditions quite differently from the synoptic authors. **The events between Jesus' crucifixion & his death are narrated in a different order in John. Details that receive only a passing mention in the other Gospels receive a**

fuller treatment in John (e.g., the inscription; the lots; & the women at the cross)... **There are also details found in John alone** (e.g., piercing Jesus' side)." (Gail O'Day, *The New Interpreter's Bible Commentary: John*, 709)

- **"The Johannine account of Jesus' crucifixion & death is arranged to highlight the dignity & self-control of Jesus at his death.** None of the more dramatic elements of the crucifixion story in the Synoptics are found in John: the sun does not darken (Matt. 27:45; Mk. 15:33; Lk. 23:44); the curtain of the temple is not torn in two (Matt. 27:51; Mk. 15:38; Lk. 23:45); there are no earthquakes or opened tombs (Matt. 27:52-53). These details contribute to a mood of chaos & confusion, a mood out of keeping with Jesus' dignity at his death. Old Testament citations are given a prominent role (vv. 24, 28, 36, 37) as one way of underscoring the solemnity of the event." (Gail O'Day, *Op cit*, 709-10)

1. Inclusio: Cana & the Cross

a. Inclusion (bookends)

- **"The presence of Jesus' mother at the wedding of Cana forms an inclusio with the scene at the cross** at which his mother is present once again & he once more uses 'woman' as a form of address – a remark that only seems cold, but in reality is not (Jn. 19:25-27). Mary...[is] not named as such [in either passage]...The theme of Jesus' glory [2:11] points forward to its fulfillment on the one who is glorified in his death on the cross & in his resurrection." [Johannes Beutler, *John*, p. 75]
- **"Our first encounter with a woman in the Gospel of John comes at the very beginning of Jesus' public ministry [Jn. 2:1-11]...The mother of Jesus shows up in his story in two key places: at the first 'sign' that Jesus performs [the Cana wedding] & at the end of his life, as he dies on the cross (Jn. 2:1-12; 19:25-27). Thus, the presence of [Jesus'] mother forms an inclusio, bookending the beginning & ending of Jesus' earthly ministry."** [Holly J. Carey, *Women Who Do*, p.]
- **Jesus spoke to his "mother, 'Woman, behold, your son.' And to the disciple, 'Behold, your mother'." (19:26-27). This gentle scene forms an inclusio for Jesus' ministry. His mother appears only twice in the Gospel: at the wedding at Cana...** [Craig Koester, *Symbolism in the 4th Gospel*, p. 215]
- **"In the Johannine narrative the mother of Jesus appears once in the very beginning (2:1–11) & is not mentioned again until she appears at the foot of the cross, just before Jesus' death (19:25–27)...Some scholars suggest that the passage concerning the mother of Jesus at Cana forms an inclusio with the mother of Jesus at the cross because of the two catchwords, 'woman' (2:4; 19:25) & 'hour' (2:4; 19:27). For these scholars the two passages should be interpreted together."** [Jean Kim, *Woman & Nation*, p. 64]
- **"The presence of Jesus' mother at the foot of the cross (19:25-27), a unique detail to the Fourth Gospel...brings out the symbolism. The one who gave [Jesus] physical birth is a witness to the new life that is birthed in the community of Jesus' beloved disciples. With the scene at Cana (2:1-11), the only other place where Jesus' mother appears, an inclusio is formed that helps draw out the meaning. There are a number of verbal & thematic links: in both scenes Jesus addresses his mother as 'woman', there is reference to 'the hour', & to belief (2:11; 19:35), & in both water plays an important symbolic role..."** [Barbara E. Reid, *Preaching the Cross of Christ*, 108]

b. Linking the first & eighth signs – Cana & the cross (plus resurrection)

- **"The Jews replied to Jesus, "What sign will you show us for doing these things?" 19 Jesus answered, "Destroy this temple, and I'll raise it up in 3 days." 20 Therefore the Jews said, "This temple took 46 years to build, & will you raise it up in 3 days?" 21 But he was speaking about the temple of his body. 22 So when he was raised from the dead, his disciples remembered that he had said this, & they believed the Scripture and the statement Jesus had made."** (John 2:18-22)
- **"Six 'signs' are identified as such by the Gospel [of John]...The death & resurrection of Jesus is the seventh sign...Jesus announced a 'sign' to the Jews in 2:19...described as the 'destruction of this temple' & 'its resurrection in 3 days.' The death & resurrection of Jesus are the seventh sign...Jesus himself...announce[s] the seventh and climactic sign. This prophetic announcement in 2:19 is quite important...The rest of [John's] narrative is needed to prepare the reader for...the 7th sign: Jesus' death & resurrection. [The inclusio (above) links together the 1st & 7th signs]."** [Edward Klink, *John*, 825-6]

2. Jesus' Crucifixion Begins (Jn. 19:16b-18)

- o ***“The Fourth Evangelist narrates Jesus’ death with dignity, respect, & solemnity. There is none of the turmoil of the Synoptic accounts – no jeering crowds, no loud cry when Jesus dies. The Fourth Evangelist provides no narrative detail that will distract from the essential focus of the crucifixion story: Jesus’ serene & controlled gift of his life in love.”*** (Gail O’Day, *Op cit*, 716)
- a. The Roman soldiers took Jesus away from Pilate (v. 16b)
 - ***“Verse 16b marks the official beginning of the execution, as Roman soldiers take charge of Jesus...The place of execution, Golgotha, was located outside the city. It may have been called ‘The Place of the Skull’ because of its dome-like shape.”*** (Gail O’Day, *Op cit*, 710)
- b. Jesus carried his cross by himself to Golgotha (v. 17)
 - ***“The place of the Skull’ probably derived its name from its appearance, though this is uncertain. The site is in doubt. Gordon’s Calvary is not an option. The most likely site is near the Church of the Holy Sepulchre, just outside the northern wall, & not far from a road (Mt. 27:39; Jn. 19:20).”*** (D. A. Carson, *Pillar Commentary: John*, p. 480)
- a. Jesus followed normal Roman protocol
 - ***“‘Carrying his own cross’ (lit. ‘carrying the cross for himself’) confirms what we know of Roman practice: ‘Each criminal as part of his punishment carries his cross on his back’ (Plutarch, The Divine Vengeance, 554 A/B).”*** (D. A. Carson, *Op cit*, p. 479)
 - ***“It was usual for a condemned prisoner to carry to the place of execution all or part of the cross to which he was to be fastened. John’s [by] himself’ puts a certain emphasis on the fact...that Jesus accomplished the world’s salvation alone.”*** (Leon Morris, *NICNT: John*, p. 711)
 - ***“As was customary practice in a Roman crucifixion, the prisoner was made to carry his own cross. In all probability this was only the crossbeam, called in Latin ‘the patibulum,’ since the upright beam usually remained in the ground at the place of execution.”*** (NET)
- b. The deeper significance: Jesus is in complete control of the events of ‘his hour’
 - ***“Unlike the Synoptic Gospels, in which Simon of Cyrene is compelled by the soldiers to carry Jesus’ cross, Jesus carries his cross ‘by himself.’ That the criminal carried his own cross to his execution is well documented in Roman literature &, indeed, was the common practice...On one level, the reference to Jesus’ carrying his own cross simply reflects Roman criminal procedures, but to the reader of the Gospel, this reference carries a deeper significance. Jesus again demonstrates that he is in total command of the events of the hour.”*** (Gail O’Day, *Op cit*, 710)
 - ***“It is important to ask why John omits mention of Simon of Cyrene. The brief answer is that it does not lend support to his central themes, & would therefore be distracting. It is possible to think of Jesus’ death in terms of his resolution, his obedience to the Father, his Father’s plan; it is also possible to think of Jesus’ death in terms of Jesus’ suffering, struggle, weakness & anguish. Both perspectives are correct; both are in some measure taught in each of the four Gospels. But John, even though he makes room for the suffering (e.g. 12:27–28), greatly emphasizes the sovereign plan of the Father & the Son’s obedience. And so he reports, rightly, that Jesus carried his own cross.”*** (D. A. Carson, *Op cit*, p. 479)
- c. Jesus was crucified between two others (v. 18)
 - ***“John describes the horror that was crucifixion in a single word [‘they crucified him’ (19:18)]. As in the case of the scourging [Jn. 19:1], he simply mentions the fact & passes on. Popular piety, both Protestant & Catholic, has often emphasized the sufferings of Jesus; it has...dwelt on the anguish the Savior suffered. None of the Gospels does this. The Evangelists record the fact & let it go at that. The death of Jesus for sinners was their concern. They make no attempt to play on the heartstrings of their readers.”*** [Leon Morris, *John*, 712–3]
 - ***“One element in John’s account, shared incidentally by the 3 synoptic Gospels, is the brevity of his description of the actual crucifixion: it is contained in a sub-clause consisting of 3 words...This is in marked contrast to the tendency of Christian devotion through the ages to meditate on the sufferings of Jesus on the cross. The evangelists’ [passing] statements were hardly due to their indifference to the pain of crucifixion; this mode of killing people was frequently spoken of in the ancient world as one of the most terrible of punishment that human cruelty had devised...The strong consciousness of the early Christians that the will of God for the world’s salvation was being achieved through Jesus on the cross will doubtless have powerfully affected them in their view of the cross. This especially applied to our Evangelist, who more than any other in his time seized on the crucifixion of Jesus as his ‘lifting up’ to highest heaven, his hour of glory & truest exaltation, one with his enthronement in resurrection at the right hand of God. That conviction controls his completion of the story of the arrest, trial & death of the Son of God.”*** [George Beasley-Murray, *John*, 344]

3. The Inscription (Jn. 19:19-22)

- *“It was **the custom for the crime** of which the person doomed to crucifixion had been found guilty **to be written on a tablet or placard & hung around his neck or carried before him** as he made his way to the place of execution. Once the prisoner was crucified, the placard was often fastened to the cross.”* (D. A. Carson, *Op cit*, p. 480)
- *“**In verses 19-22, the Fourth Evangelist takes...the inscription of the charges against Jesus, & develops it to underscore his interpretation of Jesus' crucifixion as the defining moment in his kingship.** The importance...is evidenced in the amount of narrative space given over simply to its description (vv. 19-20). **On the legal level, the inscription 'Jesus of Nazareth, the King of the Jews' (v. 19), stands as the formal charge against Jesus of political sedition... On the theological level, however, this inscription positions the kingship motifs from the trial before Pilate (18:28-19:16a) as the interpretive lens through which to view Jesus' crucifixion...In the 'lifting up' of Jesus on the cross, he is exalted as king.**”* (Gail O'Day, *Op cit*, 710)

a. The sign Pilate had made said, “Jesus of Nazareth, the King of the Jews” (v. 19)

- *“Over Jesus [Pilate] wrote, 'Jesus of Nazareth, the King of the Jews,' thus maintaining the position he took up in vv. 14-15, & securing a certain grim revenge on those who had hounded him into consenting to Jesus' execution. **John stresses the kingship motif right to the end.** For him the royalty of Jesus is the significant thing. He does not let us forget it.”* (Leon Morris, *Op cit*, p. 712)
- *“If we recall how **the theme of Jesus' kingship** has been developing throughout chs. 18–19, there can be little doubt that this episode functions in the narrative at several levels. **First**, it makes clear that the charge on which Jesus was eventually found guilty was the first one, **the charge of sedition (18:33).** **Second**, the wording is **Pilate's last act of revenge** in the case. He has **already taunted the Jews with Jesus' kingship** (vv. 14–15); **here he does so again, mocking their convenient allegiance to Caesar** by insisting that Jesus is their king, & snickering at their powerless status before the might of Rome by declaring this wretched victim their king.”* (D. A. Carson, *Op cit*, p. 480)
- *“Mention of the inscription is an important detail, because **the inscription would normally give the reason for the execution.** It shows that Jesus was executed for claiming to be a king.”* (NET)
- *“The placard with **Pilate's inscription** is mentioned in all the Gospels, but **for John it was certainly ironic. Jesus really was the King of the Jews, although he was a king rejected by his own people.** Pilate's own motivation for placing the title over Jesus is...a subtle way of getting back at the Jewish authorities who had pressured him into the execution of one he considered to be an innocent man.”* (NET)

b. Many read the sign written in Aramaic, Latin & Greek (v. 20)

- *“**The inscription is written in all three languages current in Judea during Roman rule: Aramaic (the Semitic vernacular), Latin (the official language of the Roman empire), & Greek (the language of commerce).** **The inscription that Jesus is the 'King of the Jews' is thus a universally comprehensible announcement.** In the lifting up of Jesus on the cross, the truth of Jesus' prediction about his death is confirmed: 'When I am lifted up from the earth **I will draw all people to myself**' (12:32). On the cross, Jesus is revealed as **'the Saviour of the world'** (4:42).”* (Gail O'Day, *Op cit*, 711)
- *“The sign above [Jesus'] cross, which...[calls] him King of the Jews, will be written in Hebrew, Latin & Greek, so that it is clear that **Jesus' kingship serves people everywhere (19:20).**”* (Craig Koester, *The Word of Life: Theology of John's Gospel*, p. 95)

c. The Jewish leaders objected to the inscription, but Pilate refused to change it

- *“Pilate exacts his final humiliation of the Jewish leaders. **It is a moment of profound irony, because the leaders, who had tried to appease Rome by denouncing Jesus as a political criminal & by renouncing loyalty to any governance but Rome, have won nothing. Jesus will be crucified as their king. Pilate's insistence on the immutability of his inscription is not evidence of his recognition of the legitimacy of Jesus' claims; it is Pilate's assertion of control over the Jewish subjects.**”* (Gail O'Day, *Op cit*, 711)

d. Pilate's power is false power

- *“**Pilate's assertion of control is also ironic, because the trial has shown that his power is false.** The pretensions to power of both the Jewish leaders & Pilate are overshadowed by Jesus' enthronement on the cross: 'For as the Crucified, Jesus is really the king; the kingly rule, awaited in*

hope, is not as such destroyed, but established in a new sense; the cross is the exaltation & glorification of Jesus' (Bultmann)." (Gail O'Day, *Op cit*, 711)

4. Four Soldiers Divide Jesus' Clothes Among Them (Jn. 19:23-24)

a. Clothes divided between the four soldiers (v. 23a)

- **"It was common practice at a Roman execution for the clothes of the executed criminal to fall to the executioners as spoil. Each of the four Gospels interprets the soldiers' division of Jesus' clothing as a fulfillment of Psalm 22:18...This episode seems to have no distinctive theological significance for the fourth evangelist other than what it had for all the evangelists: it's fulfillment of scripture (v. 24). Even in something as mundane as the disposition of Jesus' clothing, God's plan for salvation is at work. The Fulfillment of scripture is given prominence in the Johannine crucifixion account, perhaps to underscore that Jesus' death is not a defeat, but God's victory over the world."** (Gail O'Day, *Op cit*, 711)

b. They cast lots for the inner, seamless tunic (vv. 23b-24a)

c. This happened that Scripture might be fulfilled (v. 24b)

- **"John cites the Scriptures to emphasize the truth of Jesus' kingship (12:15-16), to make sense of the unbelief that Jesus encountered (12:38-40), & to show that incidents during the crucifixion fit into God's purposes (19:24, 28, 36, 37)."** (Craig Koester, *Op cit*, p. 11)

5. Four Women Stand by the Cross of Jesus (Jn. 19:25-27)

a. Mary (Jesus' mother), Salome (Jesus' aunt), Mary (wife of Clopas), Mary Magdalene (v. 25)

- **"Mary Magdalene (i.e. Mary of Magdala, a village on the west shore of Galilee two or three miles north of Tiberias). John has not mentioned her before, but she figures prominently in the resurrection accounts (20:1ff.). Only Luke 8:2 offers additional information: she was one of those women who ministered to Jesus, & seven demons had gone out of her, presumably in consequence of Jesus' ministry."** (D. A. Carson, *Op cit*, p. 484)

b. Jesus cares for his mother (vv. 26-27)

- **"The words Jesus uses, 'here is your son...Here is your mother,'...If Jesus was the breadwinner of the family before he embarked on his public ministry,...it is wonderful to remember that even as he hung dying on a Roman cross...he took thought of & made provision for his mother. Some have found it surprising that Jesus' brothers did not take over this responsibility. But quite apart from the fact that they were at this point quite unsympathetic to their older brother (7:5), they may not even have been in Jerusalem: their home was in Capernaum...Jesus displays his care for his mother as both she & the beloved disciple are passing through their darkest hour..."** (D. A. Carson, *Op cit*, p. 484)
- **"It is most natural to see in vv. 26-27 an expression of Jesus' love & care for his mother, a thoughtful provision for her needs at the hour of supreme devastation."** (D. A. Carson, *Op cit*, p. 484)

6. Jesus Drank the Sour Wine to Finish God's Work (Jn. 19:28-30)

- o **"The key to the dignity & serenity that surrounds Jesus' death in John are the words 'It is finished' (v. 30). Jesus dies with a public proclamation of the completion of his mission on his lips. The words he speaks on the cross in Mark 15:34, 'My God, my God, why have you forsaken me?' are a theological impossibility for the Johannine Jesus. God & Jesus are united in work & in love, & that unity is strengthened, not broken, at Jesus' death. Jesus' death fills him neither with despair nor a sense of abandonment by God, because he knows that he has lived fully the life & mission God gave him to live. He revealed the truth of God to an often hostile world, knowing from the very beginning of his ministry that such words & works could cost him his life, but also knowing that his life & work on earth were for the glorification of God (17:4)."** (Gail O'Day, *Op cit*, 717)

a. To fulfill Scripture Jesus said, "I am thirsty" (v. 28)

- **"In the synoptic Gospels, someone in the crowd takes the initiative to offer Jesus a drink, but in John, Jesus takes the initiative with his words, 'I am thirsty'...On the most mundane level, Jesus' thirst acknowledges the pain that accompanies his death by crucifixion. On a deeper level, his words recall his question to Peter,...'am I not to drink the cup that the Father has given me?' (18:11). Jesus' thirst thus symbolizes his willingness to embrace his death..."** (Gail O'Day, *Op cit*, 713)

b. Jesus drank the sour wine (vv. 29-30a)

- **"The cheap 'sour wine' was called in Latin 'posca,' & referred to a cheap vinegar wine diluted heavily with water. It was the drink of slaves & soldiers, & was probably there for the soldiers who had performed the crucifixion."** (NET)
- **"The drink offered here is not to be confused with the 'wine mixed with myrrh' (Mk. 15:23). That was a sedative designed to dull the agony, & Jesus refused to drink it. He was fully resolved to drink... the cup of suffering the Father had assigned him. The episode in John 19:29 finds its parallel rather in Mark 15:36. Far from being a sedative, it would prolong life and therefore prolong pain. The 'wine vinegar' (oxos) was a cheap, sour wine used by soldiers..."** (D. A. Carson, *Op cit*, p. 487)
- **"Jesus thirsts for God's cup & is offered sour wine.** There also may be a related ironic contrast between the 'good wine' at Cana through which Jesus revealed his glory (2:9, 11) & the sour wine that he received at his glorification. The world falsely attempts to assuage the thirst of the One who is himself the source of 'living water' (4:14; 7:37-38)." (Gail O'Day, *Op cit*, 713)
- **On the cross "the Roman soldiers mercilessly gave [Jesus] sour wine which appears to be in contrast to the good wine that he gave at the wedding feast of Cana."** [Aleamar Orit, *An Exegesis on John 2:1-11 & John 19:28-30*, MSP SEMINARY TAGAYTAY (2020) p.]
- **"Jesus' penultimate saying in John is profoundly ironic, as the giver...the best wine (At Cana, Jesus provides the best wine in abundance (2:10)) thirsts & drinks sour wine at the cross."** [Brian Tabb, "Jesus' thirst of the Cross," *Evangelical Quarterly* (2013) p.]
- **"Jesus' thirst may be understood as a physical need, &... the soldiers respond to him as if it is a sincere request for a drink & give him vinegar ['sour wine']...The Gospel [of John] implies a negative comparison between the delicious wine provided in 2:1-11 [at Cana] & this vinegar ['sour wine' on the cross]."** [Jane S. Webster, *Injesting Jesus*, McMaster Univ., (2001) pp. 177-8 #6]
- **John's "narrative still reads as an account of genuine suffering.** Nowhere does the evangelist hint that the scourging had no impact, the thorns, no sting, his appearance, when Pilate presents him [as] 'Behold the man' (19:5), a mere disguise... **There was a cup of suffering to be drunk (18:11), an hour of pain to be faced (12:27), however triumphantly...This emphasis on real suffering & death is there...beside a much more dominant one...[the] constant allusion of Jesus as the one sent by the Father...[John's] emphasis...[is] that the pathway to glory for the Son as for the believers is the pathway of obedience that leads through suffering."** [William Loader, *Jesus in John's Gospel*, p. 228]

c. Jesus' victory shout, "It is finished" (v. 30b) – the cry of the Victor!

- **"The verb 'to finish' (teleo) occurs only at 19:28 & 30, but it is synonymous with the verb 'to complete' (teleioo), which is used to describe Jesus' mission: to complete God's work (4:34; 5:36; 17:4)...Jesus is...depicted as facing the moment of death with the knowledge that he has completed the work God has given him."** (Gail O'Day, *Op cit*, 713)
- **"'It is finished.' John does not speak of the tone in which he uttered the word, but elsewhere we read that Jesus uttered a loud cry just before his death (Mt. 27:50; Mk. 15:37; Lk 23:46). It would appear then that the loud cry was, 'It is finished.' Jesus died with the cry of the Victor on his lips. This is not the moan of the defeated, nor the sigh of patient resignation. It is the triumphant recognition that he has now fully accomplished the work that he came to do."** (Leon Morris, *Op cit*, p. 715)
- **"...'It is finished' captures only part of the meaning, the part that focuses on completion. Jesus' work was done. But this is no cry of defeat; nor is it merely an announcement of imminent death. The verb teleo? from which this form derives denotes 'the carrying out of a task,' & in religious contexts bears the overtone of fulfilling one's religious obligations. Accordingly, in the light of the impending cross, Jesus could earlier cry, 'I have brought you glory on earth by completing (teleio?sas; i.e. by accomplishing) the work you gave me to do' (17:4). 'Having loved his own who were in the world, he loved them eis telos' –not only 'to the end' but to to the full extent mandated by his mission. And so, on the brink of death, Jesus cries out, It is accomplished!"** (D. A. Carson, *Op cit*, p. 488)
- **"'It is finished' was not a submissive cry but a shout of victory. In the Greek it was only one word, in the Greek perfect tense, meaning, 'It is finished & always will be finished!'"** (R. Kent Hughes, *Preaching the Word: John*, pp. 409-10)

d. Jesus bowed his head & gave up his life (v. 30c)

- **"Jesus' death is not a moment of defeat or despair, but a moment of confidence in his completion of God's work in the world (17:4). Jesus' death on the cross is the final expression of his love for his own & his love for God. Jesus' death itself is narrated with dignity & restraint. The**

poignancy of the moment is conveyed by the simple notion that 'he bowed his head.'" (Gail O'Day, *Op cit*, 713)

- ***"Verse 30c literally reads, 'He handed over his spirit.'...The theological significance of v. 30c does not lie in the noun 'spirit,' but in the verb 'hand over.'*** In the trial narrative, both the Jewish leaders & Pilate 'handed over' Jesus to be crucified, thinking themselves the agents of Jesus' death, but ***in the end Jesus hands himself over. The truth of Jesus' words in 10:18, 'No one takes it from me, but I lay it down of my own accord,' is confirmed.***" (Gail O'Day, *Op cit*, 713)

e. Making the Father known

- ***"The Fourth Evangelist never lets the reader forget the crucifixion narrative also marks the completion of Jesus' work of making God known to the world. The explicit references to the fulfillment of Scripture, the highest concentration of fulfillment formulas anywhere in the Fourth Gospel, repeatedly reinforce that the drama being acted out in Jesus' death belongs to God's plan & work of salvation. Jesus' death does not abrogate God's offer of life & love; rather it brings that offer to fruition."*** (Gail O'Day, *Op cit*, 716)

7. We Can Now Drink the Good Wine (Jn. 2:10)