

TETELESTAI AND PAREDŌKEN IN JOHN 19, 30: MOTIVATION FOR MISSIONARY WORK

Dominic Obielosi, PhD

Department of Religion and Human Relations

Nnamdi Azikiwe University

Awka, Anambra State, Nigeria

Email: dobielosi@yahoo.com

Abstract

Three passages in the Fourth Gospel could be said to encapsulate the three fundamental aspects of evangelizing mission: motivational, instructional and empowerment. John 20,21 denotes the instructional sending out of the Apostles to carry on the mission of evangelization. It says that just as the Father sent Him, so He is sending his Apostles. John 20,22 deals with the empowering of the evangelizers with the Holy Spirit. This paper departs from the general rendering of 'paredōken' (handed over) as implying the death of Christ. The author argues that in as much as the nuance of death cannot be dissociated from the term, it connotes a motivation of Jesus' followers to carry on the work he started. The paper insists that studying the word in line with 'tetelestai' (it is finished) one cannot but conclude that Jesus simply says that he has completed his own task. His followers must take up from where he stopped and push on with the same zeal and spirit. The researcher adopts exegetical method to push his argument to its logical conclusion.

Keywords: Hand-over; Finished; Missionary; Jesus; Apostles; Followers

Introduction

The Fathers of the Vatican II in *Ad Gentes Divinitus* (1965) define 'Mission' as the term usually given to those undertakings by which the heralds of the Gospel are sent by the Church to go forth into the whole world to carry out the task of preaching and planting the church among peoples or groups who do not yet believe in Christ. The purpose of this mission is to evangelize and plant the Church among those peoples and groups where She has not yet taken root. It is the vision of Christ that His work of Christianization shall continue even after His physical presence amongst his followers. The Church received this mandate as her mission, namely, to make disciples of all nations. In the New Testament (NT), the text of Matt 28,19 subsists as the primary text to this mandate. It says: *poreuthentes oun mathēteusate panta ta ethnē, baptizontes autous eis to onoma tou patros kai tou huiou kai tou hagiou pneumatos* (going therefore make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit). The Church engages herself in the actualization of this universal mission through her missionary endeavor and missionary action (Paul VI, 1976). Thus, Paul VI (1976) argues that the whole Church has received the mission to evangelize because born of such a mission, She is sent and called to prolong and continue the saving mission of Christ himself in the power of the Holy Spirit. Oborji (2006) adds that this is a responsibility which the Church has for all humanity. Based on this, She has the obligation to keep alive its missionary spirit, and even more to intensify it in the historical moment in which we live. The Church is missionary by nature. She is Universal Sacrament of Salvation (*Ad Gentes Divinitus*, 1965). This mission has ultimate theological foundation "the Trinitarian mystery itself, thus

coming as a historical extension, from God's eternal saving plan which was expressed in sending the Word made flesh in Jesus Christ and in Sending the Holy Spirit, with the Father as the original supreme source" (Nunnenacher, 1993:118). It follows therefore, that the Church's mission of evangelization is Divine. It is a fulfilment of a mandate from Her founder but foreshadowed already in prophetic eschatology. She functions as a covenant of the people and a light to the nations (Isa 42,6; 49,5; John 1,4; 8,12; 9,5). She has the vocation to bring good tidings (Isa 61,1ff), making ready the way before God (Mal 3,1). God sends His Word in order to carry out His will here on earth (Isa 55,11; Psa 107,20; 147,15; Wis 18,14; John 4,34; 6,38-39). He sends His Wisdom in order to assist man in his toil (Wis 9,10). He sends His Holy Spirit to renew the face of the earth (Psa 104,30). The Master Jesus, who gave the Church this mission is not unaware of what awaits His envoys. Thus, he warns them that they would be treated as the Master was treated (Matt 10,24ff). The Church exists as sheep in the midst of wolves (Matt 10,16). She would be persecuted by perverse generation (Matt 23,34; John 16,2). A point stands remarkable in all these, namely, that the mission of the Church is bound intimately with that of Jesus. They are related not just in substance but even in likeness of experience and expression. Jesus was sent by the Father. He was rejected and persecuted yet he achieved the Will of His father. The Church is sent by the Son. She would be rejected and persecuted but she has no option than to realize her divine mandate. If the Church must persevere, instruction, empowerment and motivation are of absolute necessity. The Fourth Gospel captures these three important aspects of the Church's mission. John 20,21 denotes the instructional sending out of the Apostles to carry on the mission of evangelization. It says that just as the Father sent Him, so He is sending his Apostles. John 20,22 deals with the empowering of the evangelizers with the Holy Spirit. This paper argues that in as much as the nuance of death cannot be dissociated from the term '*paredōken*' (handed over), it connotes a motivation of Jesus' followers to carry on the work he started. The paper insists that studying the word in line with '*tetelestai*' (it is finished) one cannot but conclude that Jesus simply says that he has completed his own task. His followers must take up from where he stopped and push on with the same zeal and spirit with which He worked irrespective of persecutions.

Tetelestai and Paredōken in the Synoptics

Blank (1981) describes these two words as the key theological words describing the death of Jesus in the Fourth Gospel. It is important to note the rapport between these words in John with the synoptic gospels. Mark 15,37 records a loud cry of Jesus. He does not really specify the contents of that loud cry. Schnackenburg (1975) recommends that we do not do a historical reconstruction of the last words of Jesus but allow each to speak to us. He believes that the *tetelestai* of John 19,30 is "a counterpoint to the synoptic description of Jesus forsaken by God. ... The two ways of looking at things are close together, equally justified and not untenable; both meet in the mysterium of Jesus' person, and both reveal something to us of the secret of our own death" (p.285). Moloney (2005:511) rightly interprets it as "una exclamacion de logro, casi de triunfo. La tarea encomendada por el Padre ... ha sido finalmente concluida" (an exclamation of achievement, almost of triumph. The task given by the Father ... if finally concluded *translation is mine*).

Instead of *paredōken* used by the author of the Fourth Gospel, the synoptics used a cognate but weaker word *exepneusen*, a compound aorist verb literally meaning ‘breathed out spirit’ (Mark 15,37; Luke 23,46); ‘Jesus gave up (literary ‘sent away’) the spirit’ (Matt 27,50). The common denominator here is the idea of ‘giving the spirit’. Dodd (1970) observes that in recording the death of Jesus, the author of the Fourth Gospel substituted with *tetelestai* the inarticulate cry reported by Mark for which Luke gives a prayer such as might be uttered by any devout person in the hour of death. He adopted the unusual *paredōke to pneuma* for Matthew’s more natural *aphēken to pneuma*. Beasley-Murray (1987) describes *paredōke* as stronger than the verbs used in the synoptic Gospels, and it is possible that it reflects the thought in John 10,18 (*ezousian exw theinai autēn, kai ezousian exw palin labein autēn*: I have power to lay it down, and I have power to take it up again).

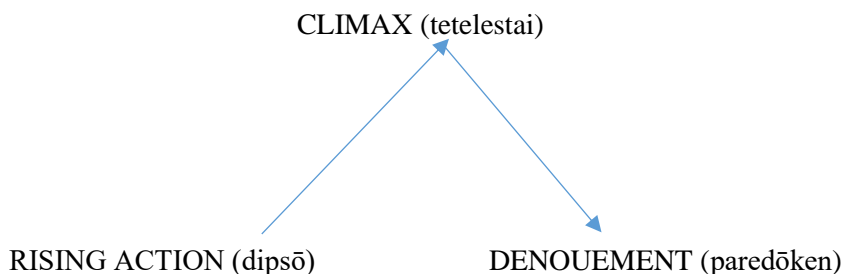
Exegesis of John 19, 30

John 19,30 is part of the passion narrative as captured by the author of the Fourth Gospel. Structurally, he posits it as the climatic part of his narrative to indicate the total completion of Jesus earthly task, John 19,28 (Moloney, 2005).

Based on Nestle-Aland (1998) edition of The Greek New Testament, John 19,30 has only one textual issue. Some manuscripts – 2 B W κ* a pbo have alternative reading to *ho Iēsous* text studied. The inclination of the researcher is to the indication that the text used is probably closer to the original since the manuscripts with alternative reading are all later manuscripts. The only ancient manuscript among them κ*, is a corrected version of it.

Grammatically, one could say that the author of the Fourth Gospel carefully applied a hypocatastasis with the adoption of two key words: *tetelestai* and *paredōken*. The former indicates his completion of his earthly mission while the later serves as a motivation for his followers to continue his mission of evangelization after him.

Structurally, the two words provide a chiasmic, climatic and dénouement structure of the pericope (John 19,28-30). The *tetelestai* of v. 28 forms a chiasm with the *tetelestai* of v. 30. The action begins with an indication that with the crucifixion and handing over of his mother to the beloved disciple, Jesus saw that all was finished. The next action was simply to fulfil the scripture and so, he said that he was thirsty. The thirst and presentation of vinegar to him marked the rising of the action. The climax was his affirmation that it is finished while his handing on the spirit was the denouement. The structure could be represented graphically thus:



Tetelesthai and *paredōken* are the key words that encapsulate the message of John 19,30 and so demands proper attention.

Tetelesthai is third person singular passive indicative from *teleō* meaning *I finish, I accomplish* (Zerwich-Grosvenor, 1996). In Greek grammar, perfect tense is used for actions regarded as having taken place and completed in the past but with effect in the present. In the context of the passage being interpreted, it simply means that Jesus has completed his mission. He has fulfilled the will of His Father but the effect of his passion will now continue in the present and even in the future. The noun form is *telos*. It has a dynamic character. It means among other things, *end* or *consummation*. Delling (1972) deepens the meaning to include *achievement* when referring to an action. It also means *execution of a resolve*. It is a completion in the sense of a perfection of what someone has in view. In Greek philosophy it could be used to mean the goal of a man's being (Delling, 1964; Grumach, 1932). In the LXX it also means *execution* (1Chr 29,19), *goal* (Job 23,3); *conclusion* (Qoh 7,2); *end of a period of time* (Dan 9,27). In Jewish apocalyptic writings, it refers to *the last time* (Jer 30,24; 48,47; Num 24,14; Ezek 38,16), *the last tribulation* (Dan 12,13), *last epoch, fulfilment of the OT promises to bring salvation* (Sir 36,7ff). In the NT, the dynamic character is even more prominent. It has the nuance of something that must be fulfilled or carried out (Luke 22,37). It is the goal of an instruction imparted to a community in which they find fulfilment (1Pet 1,9; 1Tim1,5). It also refers to the final end (James 5,11); the eschatological result of man's acts (Rom 6,21ff).

The varied nuances exposed above arms one with a wider purview to understand the usage of the word in John 19,30. Coincidentally, we see the same word *tetelestai* used in v. 28 of the same chapter. The *tetelestai* of John 19,28 gives a clue to an understanding of the same word in John 19,30. Coming from Jesus while agonizing on the Cross, it expresses the fact that everything that God commissioned Jesus to do has been completed. For John, the completion of Jesus earthly work is at the Cross. In 2Tim 4,7, the author talking about Paul says that Paul has carried through his course to success. In Revelation, the same expression is used three times (3x) about the seven plagues, which are a most intense form of the penalties visited on mankind in the end-time. The temple of God remains inaccessible till all are accomplished. It is the same sense that one sees in Matt 10,23 when Jesus promises that his followers would not have finished visiting the twelve tribes of Israel before his parousia. Blank (1981) in his understanding of John 19,30 notes that the description of Jesus' death in John turns logically into a description of his victorious end. He sees *tetelestai* as a key theological term describing this triumphant death. Occurring three times in the passage, Jesus knows that everything is accomplished. The knowledge is the knowledge the revealer has of his own way and of the task he was to fulfil. In John the death of Jesus is that of the revealer, the royal witness to the truth, who continues to the end to complete his work in obedience to the Father's will. The death of Jesus is the eschatological victory over the cosmos and its ruler. Abandonment by God as depicted by Mark 15,34-36 has no place in such a picture. The man who dies here is one who is bringing his work to completion, even in the final instructions he gives from the cross. The word seals and signatures the end to the entire work of Jesus and to his revelation of God climaxing in

his death as a perfection of his love. According to Blank (1999:549), *tetelestai* does not signify

La resignacion de un martir derrotado. Tampoco son el anuncio de la inevitable llegada de la muerte. ... es un grito de Victoria. ... Lo que significa el verbo es: llevar a cabo una obligacion religiosa, cumplir una tarea importante, o pagar una deuda. Jesus esta anunciando que ha cumplido con exito la tarea que el Padre le habia encomendado al enviarlo al mundo (The resignation of a defeated martyr. A little while is the announcement of the arrival of inevitable death ... it is a cry of victory ... that which the verb signifies is: to carry out a religious obligation, to complete an important task, or to pay a debt. Jesus was announcing that he has completed successfully the task which the Father had given by sending him to the world: *The English translation is mine*).

We encounter similar meaning expressed by the author in John 17,4: *egō se edoxasa epi tēs gēs to ergon teleiōsas ho dedōkas moi hina poiēsō* (I have glorified you upon the earth by accomplishing the work which you gave me in order that I may do). From this verse, one sees that Jesus' glorification is realized in the completion of the work which he was assigned to do by the Father. The glorification is the Father's as well as the son's. Beasley-Murray (1987) submits that the verb *teleō* fundamentally denotes to carry out the will of somebody, whether of oneself or another, and so to fulfil obligations or carry out religious acts. Thus, in John 12,23 when he was told that some Greeks came to see him, he immediately said that the hour has come for the glorification of the Son of Man. The reason is obvious. His mission has gone beyond the confines of Israel's border reaching the ends of the earth represented here by the gentiles who came to see him. He has become a light to the nations (Isa 42,6; John 8,12; 9,5) as such, he can now go back to His former glory (John 17,5) from where he came. In Gen 1,31, after God had completed the works He set out to do, He saw that all was good and He rested. In a similar way, after the Son had completed his salvific work on earth by His death on the Cross and seeing that nothing more is necessary to be accomplished, He said that "it is finished". In the words of Blank (1999:549), "Jesus ha terminado su mission, ha ofrecido un solo sacrificio por la culpa de todos los hombres, de todas las naciones, por todos los tiempos. Consumado es" (Jesus has terminated his mission, he has offered a single sacrifice for the sin of all men, of all nations, of all times. It is finished: *The English translation is mine*). Dauer (1972) concludes that the last words of Jesus interprets his suffering and dying as the crowning conclusion and high point of the work that he has performed in obedience- the obedience of the Son finds here its most radical expression – and enables the believing eye to see the glorifying of the Son through the Father. The researcher therefore opines convincingly that *tetelestai* in John 19,30 signifies a perfection without defect just as the classical Greek *teleios*. Jesus salvific work is perfected. Nothing is lost. Nothing is to be added. As High Priest, he offered once for all time one sacrifice for sins and that one sacrifice is perfect and perfects those who are being made holy (Heb 10,14). The researcher notes with Hübner (1993) that *tetelestai* in John 19,30 means to be completed or brought to an end, for Jesus knows that all the work the Father commissioned him to do, is brought to its conclusion (v.28). On the one hand, these words reflect John 13,1 (as in 19,28) where the author of the Fourth Gospel states that Jesus loves his own 'up to the end, to the last' (eis telos) meaning at the same time, up

to its completion. Father and Son are glorified in the completed work (John 13,31ff; 17,1ff). The word *tetelestai* is therefore a significant expression of the theological intentions of the Evangelist, who views Jesus' death as God's victory.

Paredōken is another key word used by the author of the Fourth Gospel to communicate his strong theological message. *Paredōken* is a compound verb, third person singular, aorist tense, indicative mood of the verb *paradidōmi*, a verb that occurs one hundred and nineteen times (119x) in the New Testament. It occurs more frequently in the gospels and Acts of the Apostles. Matthew used it 31x; Mark 20x; Luke 17x; John 15x and Acts 13x. It occurs a total of 19x in Pauline corpus: 6 in Romans; 7 in 1Corinthians and 4 in the Catholic epistles. It enjoys a wide spectrum of meanings in these occurrences. For Popkes (1993) as an intensified form of give, *paradidōmi* designates an act whereby something or someone is transferred into the possession of another. Depending on the implied degree of possession, it could mean entrust/commend/give for safe keeping; handover an area of authority; handover for judgement; deliver over as in the case of Judas. Büchsel (1964) observed the common use of the verb *paradidōmi* in the New Testament and concluded that it occurs frequently in the passion story. It is used for the betrayal of Jesus by Judas (Mark 14,10 and parallels); for the handing over of Jesus to Pilate by the Sanhedrin (Mark 15,1 and parallels); delivering up of Jesus to the will of the people by Pilate (Luke 23,25) or soldiers for execution (Mark 15,15 and parallels). The same term is employed in the contexts of other trials, example of martyrs (cf. Matt 10,17; Acts 12,4). *Paradidōmi* translates the Hebrew term *msr*. Büchsel (1964) interprets the expression *paredōken to pneuma* in John 19,30 to mean willingness to die or self-sacrificial love. He based his argument on his understanding of cognate expressions in Acts 25,26; 1Cor 13,3; Gal 2,20; Eph 5,25; Rom 4,25; and Rom 8,32. This paper insists that Büchsel's position looked only at one side of a coin with two different faces. To interpret *paredōken to pneuma* of John 19,30 as meaning only willingness to die is to limit the theological intention of the author to phenomenological denotation of similar expression in other passages of different authors and *paradidōmi* means "to give"; "to betray"; "to hand over to another" or "to transmit". It is very close to latin *tradere*. It has the nuance of transmission to one's successor. Bauer (2000) avers that *paradidōmi* means "to convey something in which one has a relatively strong personal interest, hand over, give over, deliver, entrust". It can also mean, 'hand over, turn over, give up a person'; 'to entrust for care or preservation, give over, commend, commit'; to pass on to another what one knows, of oral or written tradition, hand down, pass on, transmit, relate, teach'; 'to make it possible for something to happen, allow, permit'. A good interpretation of *paredōken to pneuma* of John 19,30 must not take for granted the fact that *to pneuma* is not in the dative case. Generally, *didōmi* takes dative. The fact that *to pneuma* is in the accusative instead of dative helps one to understand the intention of the author. The expression as it is, demonstrates the free volition of the giver. It shows the voluntariness of Jesus in his death, not in the sense of giving his spirit to God as if he is not God himself and so needs another God to take care of his soul. It simply connotes his free volition in handing on his spirit of evangelization to his followers so that they now continue from where he stopped since he has accomplished his own task.

Reading the use of *paradidōmi* in the New Testament from the backdrop of Isaiah 53, the impulse of the researcher is to believe possible Isaianic influences in the use

especially in the passion accounts. Texts like Mark 9,31; 10,45 tend to attest to this conception. Originally, it is used in a purely descriptive fashion in the account of Jesus' trial (Mark 15,1). In the early passion apologetic, it appears as a divine passive (Mark 9,31; 14,21.41). Its soteriological meaning developed from the passion apologetic especially in the Hellenistic circles (Rom 4,25; Mark 10,45). In the pre-Markan tradition, one witnesses a concatenation of myriad *paradidōmi* acts – Judas, Sanhedrin, Pilate and the executioners, all in the sense of delivering up but prior to this human act of delivering up, stands the divine (Mark 9,31). Popkes (1993) gives a detailed use of this word by the author of the Fourth Gospel. According to him, the author uses it for the act of Judas for 9 or 10x and for the handing over of Jesus to Pilate by the Jews (John 18,30.35 and possibly 19,11) or the reverse in John 18,36; 19,16. He notes that *paradidōmi* signals delivery to a different sphere of power. Those who should be his end up rejecting Jesus, their deed is Satanic (John 6,71; 19,11). The evil game cannot, however, contest Jesus' sovereignty. He predicted it (John 6,64). His kingdom is of different world (John 18,36) and nothing happens without the will of God (John 19,11). Beyond these passages lies *paredōken* of John 19,30. It simply means "Jesus transfers the Spirit" (Popkes, 1993:20)

Dodd (1970) thinks that John's unusual *paredōken to pneuma* (for Matthew's *to ergon teleiōsas*) could mean that Jesus in dying bequeathed the Holy Spirit to the world He was leaving or that He surrendered the Spirit to God who gave. Actually, these are two possible meanings of the expression. But this paper argues that *paredōken to pneuma* in John 19,30 means that Jesus transferred his spirit to his followers to carry on the salvific work He started since He has accomplished His own part. Normally, the Greek word, *apodounai* is the proper verb for restoring a gift to the giver, or delivering property to its rightful owner while *paradounai* is more often used of 'handing on' a piece of property or a piece of information or the like to a successor (Dodd, 1970). Thus, *paredōken to pneuma* read from the backdrop of John 7,38 expresses the release and bestowal of the life-giving stream, which is the Spirit. It does not just indicate the death of Jesus. Interpreting it as signifying death of Jesus or giving back His Spirit to the Father would contradict John 10,17 where he says that he has power to lay down his life and power to take it back. Again, if one reads this passage of John 19,30 in connection with John's picture of Jesus' passion in which Jesus is in full control (John 8,28; 12,32; 18,1-11), it will be absurd to say that *paredōken to pneuma* in 19,30 means that he now died as if it was a regrettable end. No. The expression with *tetelestai* simply give a nuance of victory. He has victoriously completed his task and now handover the batten to his followers to carry on with the same zeal and the same spirit. It is in this line of understanding that Blank (1981:94) most succinctly concludes that:

In John the death is that of the revealer, the royal witness to the truth, who continues to the end to complete his work in obedience to the Father's will. The death of Jesus is the eschatological victory over the cosmos and its ruler. Abandonment by God has no place in such a picture. The man who dies here is one who is bringing his work to completion, even in the final instructions he gives from the cross. Therefore everything must be aureoled by the radiance of the fulfillment that is now breaking through. Thus the final words of Jesus in John are quite to be expected.... These words are the seal and signature to the entire work of Jesus and to his revelation of God which attains its climax in this death that is the perfection of love.

***Tetelestai* and *paredōken* as Motivation for Missionary Work**

Missionary work stands on a tripod – the instructional, empowerment and motivational. Whereas the first two are of absolute necessity and so are very prominent in both synoptics, Acts (Matt 28,19-20; Luke 24,49; Acts 1,8; 2,1-4) and John; the motivational aspect of missionary responsibility could be said to be of hypothetical necessity and so only the Fourth Gospel captures it. It is hypothetical in the sense that a missionary can do without it. The former is absolute because it contains the mandate and the empowerment by the Holy Spirit for action. In the Fourth Gospel, John 20,21 contains the instruction that the apostles are to go and preach just as Jesus was sent. In order that they would be effective, Jesus breathed on them, the Holy Spirit and so got them empowered (John 20,22). Before all these, he already got them prepared and disposed by releasing his spirit while on the cross in John 19,30. He got them charged for action. He says that He has completed his own part of the task with every zeal and obedience to the Father. They are to launch into missions with the same spirit with which Christ did His own. Thus, in John 19,30, the theological concerns of the author of the Fourth Gospel are overtly verifiable: firstly, he wants to document the fact of Jesus' death; secondly, he makes symbolic statement relating to the Church as a missionary body; and thirdly, to point out that the scripture has been fulfilled, and in connection with this to establish a Passover typology (Blank, 1981). In Luke 23,46 the author notes that Jesus gave a loud cry commending his spirit into the hands of the Father. *Paredōken to pneuma* in 19,30 could be a reminiscence of Luke 23,46 but it must be noted that John did not say that Jesus was commending his spirit into the hands of the Father. Again, his adoption of *paredōken* instead of *paratithemai* used by Luke is a clear indication that John has a message to put across. For him, here on the cross is a victor whose glory comes through his death on the cross (John 12,24) and whose crucifixion would mean the *terminus ad quem* of his absolute obedience to the Father and restoration of His glory. He has given an example and bequeaths the same spirit, the same zeal for his followers to take up in order to actualize the mandate of evangelizing the whole world. From this point of view one can understand how it is that although it is declared that at the moment of the death of Jesus on the cross all is accomplished, and that the life-giving stream, which the Spirit (John 7,38) is now released (John 19,34) for the salvation of man, it is yet necessary that the Spirit should be given by the risen Lord to His disciples (John 20,22). All these are fulfilled in Christ's one complete self-oblation. Yet there was a moment in history when men received the Spirit as they had not received it before, and this moment is represented by the incident of the insufflation, which is securely anchored to the empirical history of the Church by the commission to forgive sins – a commission strictly relative to the existence of the Church in time (Dodd, 1970).

Evaluation and Conclusion

The incarnation of Jesus, the Word of God was a historical event. It happened once and for a reason. He came for the salvation of men and that men may have life in full (Mark 10,45; John 10,10). His vicarious death on the cross is the way designed by the Father for the salvation to be fully realized. For the author of the Fourth Gospel, there is no separation between the cross and glorification of Jesus. In fact, Jesus' glory is fully actualized with His death on the cross. His crucifixion is the apex of His obedience to His Father's will for Him. This is why as soon as He completed his

sacrifice on the cross, he says that it is finished, *tetelestai* (John 19,30). Since he desires His salvific work to continue and reach the ends of the earth through the instrumentality of His followers, he handed on the Spirit (*paredōken to pneuma*) to motivate his followers to carry on from where he stopped. Moloney (2005:511) captures this very well when he says:

Jesus ha perfeccionado la tarea que se le encomendó, y el narrador lo confirma con su comentario: 'Inclinando su cabeza (paredōken to pneuma)' (v.30b). en la celebracion de los Tabernaculos, el narrador habia hecho notar que aun no se habia dado el Espiritu porque Jesus no habia sido todavia glorificado (7,39). Ahora se vierte el Espiritu. Si la tunica sin costura era un simbolo de la comunidad de los discipulos, y el don de la madre al hijo, y viceversa, preanunció la unidad de la fe, la fe que es la ekklessia de Dios, entonces es sobre la comunidad naciente sobre la que se veirte el

Espiritu. Las palabras del narrador no son un eufemismo refereido a la muerte. El texto no dice que Jesus 'entrego su espiritu' ... como contraste Mc 15,37 ... El verbo utilizado tiene el significado basico de 'entregar, comunicar, confiar' ... y el articulo determinado indica que se trata de 'el Espirit'. Al llevar a su perfeccion la tarea encomendada por el Padre, Jesus entrega, confia, el Espiritu a su nueva familia reunida al pie de la cruz (vv. 25-27)

(Jesus has perfected the task which was given him, and the narrator confirms it with his commentary: 'bowing his head, he handed-on the spirit v.30b. In the celebration of the Tabernacles, the narrator was made to note that the Spirit was not yet given because Jesus was not yet glorified 7,39. At this time he released the Spirit. If the tunic without seam was a symbol of the community of the disciples, and the gift of the mother to the son, and vice versa, preannounced the unity of the faith, the faith which is the church of God, then it is on the newly born community over which the Spirit is released. The words of the narrator are not euphemisms referring to the death. The text did not say that Jesus 'gave up the spirit' ... as contrast Mark 15,37 ... The verb used has a basic significance of 'to hand over, to communicate, to entrust' ... and the definite article indicates it talks of 'the Spirit'. By bringing to perfection the task given by the Father, Jesus handed on, entrusted, the Spirit to his new family reunited at the foot of the cross: *The English translation is mine*).

It is therefore the position of the researcher that *tetelestai* and *paredōken to pneuma* of John 19,30 are references to Jesus successful perfection of the task given him by the Father and then handing on the same spirit and zeal to his faithful followers to carry on the missionary work of evangelization till the end of time. One can say that John 19,30 is the Fourth Gospel's synonym to Matt 28,19-20. The only difference is that the later is a mandate given after the resurrection while in John, it came at the most important point of Jesus' life on earth, the apex of his obedience to his Father, namely, his glorification on the cross.

REFERENCES

- Ad Gentes Divinitus (1965): *Decree on the Church's Missionary Activity*. Vatican Council II. The Conciliar and Post Conciliar Documents; A. Flannery eds., Dublin: Dominican Publications
- Bauer, W. (2000): *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3rd edition. F.W. Danker ed. Chicago: The University of Chicago Press
- Beasley-Murray (1987): *John*. Word Biblical Commentary, vol. XXXVI., D.A. Hubbard eds., Waco: Word Books Publisher.
- Blank, J. (1981): *The Gospel According to St. John*, vol. III, J.L. Mckenzie ed., New York: Crossroad Publishing Company.
- Blank, R. (1999): *El Evangelio Segun Juan*. Un Commentario Teologico y Pastoral al Cuarto Evangelio. H. Hoppe ed., St. Louis: Editorial Concordia.
- Büchsel, F. (1964): "didōmi", *Theological Dictionary of the New Testament*, vol II. G. Kittel eds., Grand Rapids: WM. B. Eerdmans Publishing Company. Pp. 166-173
- Dauer, A. (1972): *Die Passionsgeschichte im Johannesevangelium: Eine traditionsgeschichtliche und theologische Untersuchung zu Joh 18.1-19,30*. Munich: Kösel
- Delling, G. (1964): "Telos-Aussagen in die Greek Philosophie" *ZNW* 55 pp.26-42.
- Delling, G. (1972): "Telos", *Theological Dictionary of the New Testament*, vol. VIII; Bromiley, G.W eds., Grand Rapids: WM. B. Eerdmans Publishing Company. Pp. 49-87.
- Dodd, C.H. (1970): *The Interpretation of the Fourth Gospel*. Cambridge: Cambridge University Press
- Grumach, E. (1932): "Physis und Agathon in die alten Stoa", *Problemata* 5. Pp. 35-43
- Hübner, H. (1993): "Teleō", *Exegetical Dictionary of the New Testament*, vol. III. H. Balz and G. Schneider eds., Grand Rapids: Willaim B. Eerdmans Publishing Company. Pp. 346-347.
- Liddel and Scott (1975): *An Intermediate Greek-English Lexicon*, 7th edition. Oxford: Clarendon Press
- Moloney, F.J. (2005): *El Evangelio de Juan*, J.P. Escobar trans., Navara: Editorial Verbo Divino
- Nunnenmacher, E. (1993): "The Missionary Nature of the Church", in *Mission for the Third Millenium: Course of Missiology*, P. Giglioni ed., Rome: Pontifical Missionary Union, pp. 105-168.
- Oborji, F.A. (2006): *Concepts of Mission*. The Evolution of Contemporary Missiology. MaryKnoll: Orbis Books.
- Paul VI (1976): *Evangelii Nuntiandi*, an Apostolic Exhortation on Evangelization in the Modern World.
- Popkes, W. (1993): "paradidōmi", *Exegetical Dictionary of the New Testament*, vol. III, H. Balz and G. Schneider ed. Grand Rapids: William B. Eerdmans Publishing Company. Pp. 18-20.
- Schnackenburg, R. (1975): "Die Ecce-Homo-Szene und der Menschensohn" in *Jesus und der Menschensohn*. FS A. Vögtle, Freiburg: Herder. Pp. 371-386
- Zerwick, M. – Grosvenor, M. (1996): *A Grammatical Analysis of the Greek New Testament*, 5th ed. Roma: Editrice Pontificio Istituto Biblico