

The Gospel of John

Chapter 19, Verses 23-30

Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- **Basic Structure**
 - *Prolog* – First 18 verses of Chapter 1
 - *Jesus' Public Ministry* – Until the end of Chapter 12
 - *Private Time With His Disciples* – Chapters 13-17
 - *Trial, Death, and Resurrection* – Chapters 18, 19, 20
 - *Epilog (resurrection appearances in Galilee)* – Chapter 21

Review

- Jesus allowed himself (but not his disciples) to be taken by a group of Roman soldiers, Jewish temple guards, and Roman and Jewish officials to Annas, father-in-law of the high priest, Caiaphas. **(18:1-14)**
- Peter and another disciple followed him and there Peter denied Jesus for the first time. **(18:15-18)**
- When questioned about his disciples and his teaching, Jesus had nothing to add, because (he said) he had always spoken openly among them. **(18:19-21)**

Review

- The temple guard struck Jesus, and sent him bound to Caiaphas, where Peter denied him a second and third time, just before the rooster crowed. **(18:22-27)**
- For the express purpose of seeing him crucified by the Romans, the Jews took Jesus before Pilate, but they could not clearly specify any charge against him. **(18:28-31)**
- Pilate questioned Jesus, but could find no guilt in him, certainly not for being “King of the Jews.” **(18:32-38)**
- Pilate offered to release Jesus, but the Jews preferred that he release a thief named Barabbas. **(18:39-40)**

Review

- Repeating his finding that Jesus was innocent, Pilate had Jesus flogged and parodied as “King of the Jews.” **(19:1-5)**
- Yet the people took no mercy on him, especially their leaders, who cried out “crucify him, crucify him!” **(19:6)**
- They said Jesus made himself the Son of God, for which they said he was subject to death under their law. **(19:7)**
- Hearing that Jesus might be divine, Pilate was afraid and questioned Jesus about where he had come from, but Jesus showed no fear, and would not answer. **(19:8-11)**

Review (Last Week's Lesson)

- From then on Pilate sought to release Jesus, but the Jews said they had no king but Caesar, and that Pilate's refusal to crucify Jesus would be disloyalty to Caesar, so Pilate had Jesus handed over to be crucified. **(19:12-16)**
- They crucified Jesus at a place called Golgotha between two thieves, and put an inscription on the cross that said, in Aramaic, in Latin, and in Greek, "Jesus of Nazareth, the King of the Jews." **(19:17-20)**

Review (Last Week's Lesson)

- The chief priests objected, saying that the inscription should read, “This man said I am the King of the Jews,” but Pilate refused to modify what he had written. **(19:21-22)**

John 19:23-24

19:23 さて、兵卒たちはイエスを十字架につけてから、その上着をとって四つに分け、おのおの、その一つを取った。また下着を手にとってみたが、それには縫い目がなく、上の方から全部一つに織ったものであった。

19:24 そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するためで、兵卒たちはそのようにしたのである。

John 19:23-24

²³ When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,

²⁴ so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,

John 19:23

さて、兵卒たちはイエスを十字架につけてから、その上着をとって四つに分け、おのおの、その一つを取った。また下着を手にとってみたが、それには縫い目がなく、上の方から全部一つに織ったものであった。

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,

John 19:23

さて、兵卒たちはイエスを十字架につけてから、その上着をとって四つに分け、おのおの、その一つを取った。また下着を手にとってみたが、それには縫い目がなく、上の方から全部一つに織ったものであった。

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,

- This looks back to verse 18, where it says that “they” (i.e. the soldiers) crucified Jesus, along with two others.

John 19:23

さて、兵卒たちはイエスを十字架につけてから、その上着をとって四つに分け、おのおの、その一つを取った。また下着を手にとってみたが、それには縫い目がなく、上の方から全部一つに織ったものであった。

When the soldiers had crucified Jesus, **they took his garments** and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,

- This looks back to verse 18, where it says that “they” (i.e. the soldiers) crucified Jesus, along with two others.
- When they did that, they took his clothing.

John 19:23

さて、兵卒たちはイエスを十字架につけてから、その上着をとって四つに分け、おのおの、その一つを取った。また下着を手にとってみたが、それには縫い目がなく、上の方から全部一つに織ったものであった。

When the soldiers had crucified Jesus, **they took his garments** and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,

- I have read that it commonly was the right of executioners to take the clothing to those whom they executed.

John 19:23

さて、兵卒たちはイエスを十字架につけてから、その上着をとって四つに分け、おのおの、その一つを取った。また下着を手にとってみたが、それには縫い目がなく、上の方から全部一つに織ったものであった。

When the soldiers had crucified Jesus, they took his garments **and divided them into four parts, one part for each soldier**; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,

- I have read that it commonly was the right of executioners to take the clothing to those whom they executed.
- Here the number of executioners was apparently four (4).

John 19:23

さて、兵卒たちはイエスを十字架につけてから、その上着をとって四つに分け、おのおの、その一つを取った。また下着を手にとってみたが、それには縫い目がなく、上の方から全部一つに織ったものであった。

When the soldiers had crucified Jesus, they took his garments **and divided them into four parts, one part for each soldier**; also his tunic. But the tunic was seamless, woven in one piece from top to bottom,

- It has been suggested that Jesus outer-most garment might have been divided into four pieces, possibly along the seams.

John 19:23

さて、兵卒たちはイエスを十字架につけてから、その上着をとって四つに分け、おのおの、その一つを取った。また下着を手にとってみたが、それには縫い目がなく、上の方から全部一つに織ったものであった。

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. **But the tunic was seamless, woven in one piece from top to bottom,**

- But his inner garment, the tunic, had no seams, as John recalls, and was therefore not easily divided.

John 19:24

そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するため、兵卒たちはそのようにしたのである。

so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,

John 19:24

そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するためで、兵卒たちはそのようにしたのである。

so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,

- So rather than tearing up the seamless tunic, they decided to cast lots for it.

John 19:24

そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するためで、兵卒たちはそのようにしたのである。

so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,

- So rather than tearing up the seamless tunic, they decided to cast lots for it.
- This practice was sensible and presumably not uncommon.

John 19:24

そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するため、兵卒たちはそのようにしたのである。

so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." **This was to fulfill the Scripture** which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,

- John saw in this also, fulfillment of scripture.

John 19:24

そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するため、兵卒たちはそのようにしたのである。

so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, **"They divided my garments among them, and for my clothing they cast lots."**
So the soldiers did these things,

- Specifically Psalm 22:18 where David speaks those words metaphorically, of his enemies.

John 19:24

そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するためで、兵卒たちはそのようにしたのである。

so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, **"They divided my garments among them, and for my clothing they cast lots.**
"So the soldiers did these things,

- All four gospels remember this incident.

John 19:24

そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するためで、兵卒たちはそのようにしたのである。

so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, **"They divided my garments among them, and for my clothing they cast lots.**
"So the soldiers did these things,

- All four gospels remember this incident.
- Matthew and Mark remember Jesus himself quoting from this same Psalm. (See Psalm 22:1)

John 19:24

そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するため、兵卒たちはそのようにしたのである。

so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots."
"So the soldiers did these things,

- The soldiers were not, of course, aware that they were doing this in fulfillment of scripture.

John 19:24

そこで彼らは互に言った、「それを裂かないで、だれのものになるか、くじを引こう」。これは、「彼らは互にわたしの上着を分け合い、わたしの衣をくじ引にした」という聖書が成就するためで、兵卒たちはそのようにしたのである。

so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots. "So the soldiers did these things,

- Much additional symbolism has been seen by Christians down through the centuries (e.g. the seamless garment which God prescribed for the High Priest).

John 19:25-27

19:25さて、イエスの十字架のそばには、イエスの母と、母の姉妹と、クロパの妻マリヤと、マグダラのマリヤとが、たたずんでいた。

19:26イエスは、その母と愛弟子とがそばに立っているのをごらんになって、母にいわれた、「婦人よ、ごらんなさい。これはあなたの子です」。

19:27それからこの弟子に言われた、「ごらんなさい。これはあなたの母です」。そのとき以来、この弟子はイエスの母を自分の家に引きとった。

John 19:25-27

²⁵ but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

²⁶ When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!"

²⁷ Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

John 19:25

さて、イエスの十字架のそばには、イエスの母と、母の姉妹と、クロパの妻マリヤと、マグダラのマリヤとが、たたずんでいた。

but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

John 19:25

さて、イエスの十字架のそばには、イエスの母と、母の姉妹と、クロパの妻マリヤと、マグダラのマリヤとが、たたずんでいた。

but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

- This “but” serves to contrast the soldiers in Verse 24 with what these faithful women depicted here in Verse 25.

John 19:25

さて、イエスの十字架のそばには、イエスの母と、母の姉妹と、クロパの妻マリヤと、マグダラのマリヤとが、たたずんでいた。

but **standing by the cross of Jesus** were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

- Some wonder if John means this quite literally, because they find it difficult to believe that the soldiers would have allowed these women to stand close “by the cross.”

John 19:25

さて、イエスの十字架のそばには、イエスの母と、母の姉妹と、クロパの妻マリヤと、マグダラのマリヤとが、たたずんでいた。

but **standing by the cross of Jesus** were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

- Some wonder if John means this quite literally, because they find it difficult to believe that the soldiers would have allowed these women to stand close “by the cross.”
- Matthew and Mark remember women looking “from afar.”

John 19:25

さて、イエスの十字架のそばには、イエスの母と、母の姉妹と、クロパの妻マリヤと、マグダラのマリヤとが、たたずんでいた。

but *standing by the cross of Jesus* were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

- Here the grammar does not tell us for certain whether John is remembering two women, or three women, or four women.

John 19:25

さて、イエスの十字架のそばには、イエスの母と、母の姉妹と、クロパの妻マリヤと、マグダラのマリヤとが、たたずんでいた。

but *standing by the cross of Jesus* were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

- Here the grammar does not tell us for certain whether John is remembering two women, or three women, or four women.
- I think it is four women, in contrast with the four soldiers.

John 19:26

イエスは、その母と愛弟子とがそばに立っているのをごらんになって、母にいわれた、「婦人よ、ごらんなさい。これはあなたの子です」。

When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!"

John 19:26

イエスは、その母と愛弟子とがそばに立っているのをごらんになって、母にいわれた、「婦人よ、ごらんなさい。これはあなたの子です」。

When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!"

- The important thing for the story at hand, is that one of the women was Jesus' mother, and she was standing close enough for Jesus to see her.

John 19:26

イエスは、その母と愛弟子とがそばに立っているのをごらんになって、母にいわれた、「婦人よ、ごらんなさい。これはあなたの子です」。

When Jesus saw his mother and the disciple whom he loved standing nearby, *he said to his mother, "Woman, behold, your son!"*

- The important thing for the story at hand, is that one of the women was Jesus' mother, and she was standing close enough for Jesus to see her.
- And close enough for Jesus to speak to her.

John 19:26

イエスは、その母と愛弟子とがそばに立っているのをごらんになって、母にいわれた、「婦人よ、ごらんなさい。これはあなたの子です」。

When Jesus saw his mother and *the disciple whom he loved standing nearby*, he said to his mother, "Woman, behold, your son!"

- This is what Jesus said to his mother: “Woman, behold, your son!”

John 19:26

イエスは、その母と愛弟子とがそばに立っているのをごらんになって、母にいわれた、「婦人よ、ごらんなさい。これはあなたの子です」。

When Jesus saw his mother and *the disciple whom he loved standing nearby*, he said to his mother, "Woman, behold, your son!"

- This is what Jesus said to his mother: “Woman, behold, your son!”
- He is indicating not himself (nearly all would agree) but the disciple whom he loved, who was standing nearby.

John 19:26

イエスは、その母と愛弟子とがそばに立っているのをごらんになって、母にいわれた、「婦人よ、ごらんなさい。これはあなたの子です」。

When Jesus saw his mother and *the disciple whom he loved standing nearby*, he said to his mother, "Woman, behold, your son!"

- John's is the only gospel that remembers a male disciple standing near the cross at this time.

John 19:26

イエスは、その母と愛弟子とがそばに立っているのをごらんになって、母にいわれた、「婦人よ、ごらんなさい。これはあなたの子です」。

When Jesus saw his mother and *the disciple whom he loved standing nearby*, he said to his mother, "Woman, behold, your son!"

- John's is the only gospel that remembers a male disciple standing near the cross at this time.
- We simply do not know who he is, but there have long been many theories.

John 19:27

それからこの弟子に言われた、「ごらんなさい。これはあなたの母です」。そのとき以来、この弟子はイエスの母を自分の家に引きとった。

Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

John 19:27

それからこの弟子に言われた、「ごらんなさい。これはあなたの母です」。そのとき以来、この弟子はイエスの母を自分の家に引きとった。

Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

- This has sometimes been described as an adoption ceremony.

John 19:27

それからこの弟子に言われた、「ごらんなさい。これはあなたの母です」。そのとき以来、この弟子はイエスの母を自分の家に引きとった。

Then he said to the disciple, "Behold, your mother!" **And from that hour the disciple took her to his own home.**

- This has sometimes been described as an adoption ceremony.
- While it is perhaps not literally that, that is the basic idea.

John 19:27

それからこの弟子に言われた、「ごらんなさい。これはあなたの母です」。そのとき以来、この弟子はイエスの母を自分の家に引きとった。

Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

- We are at least supposed to see here, Jesus honoring his mother.... from the cross.

John 19:27

それからこの弟子に言われた、「ごらんなさい。これはあなたの母です」。そのとき以来、この弟子はイエスの母を自分の家に引きとった。

Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

- We are at least supposed to see here, Jesus honoring his mother.... from the cross.
- His obligation to his family has not outweighed his higher obligations to God, but neither has it been forgotten.

John 19:27

それからこの弟子に言われた、「ごらんなさい。これはあなたの母です」。そのとき以来、この弟子はイエスの母を自分の家に引きとった。

Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

- Of course many people down through the centuries have seen here much additional symbolism --- (e.g. the faithful Jewish remnant being adopted by the apostolic Christian church).

John 19:28-30

19:28 そののち、イエスは今や万事が終ったことを知って、「わたしは、かわく」と言われた。それは、聖書が全うされるためであった。

19:29 そこに、酔いぶどう酒がいっぱい入れている器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

19:30 すると、イエスはそのぶどう酒を受けて、「すべてが終った」と言われ、首をたれて息をひきとられた。

John 19:28-30

²⁸ After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."

²⁹ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.

³⁰ When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

John 19:28

そののち、イエスは今や万事が終ったことを知って、「わたしは、かわく」と言われた。それは、聖書が全うされるためであった。

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."

John 19:28

そののち、イエスは今や万事が終ったことを知って、「わたしは、かわく」と言われた。それは、聖書が全うされるためであった。

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."

- At least this means that Jesus understood that he had by now fulfilled everything that God required of him, except for what happens next.

John 19:28

そののち、イエスは今や万事が終ったことを知って、「わたしは、かわく」と言われた。それは、聖書が全うされるためであった。

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."

- What happens next is he requests some drink.

John 19:28

そののち、イエスは今や万事が終ったことを知って、「わたしは、かわく」と言われた。それは、聖書が全うされるためであった。

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."

- What happens next is he requests some drink.
- Although many have found various symbolism here, I think Jesus was literally thirsty, because in the following verse, they give him something to drink.

John 19:28

そののち、イエスは今や万事が終ったことを知って、「わたしは、かわく」と言われた。それは、聖書が全うされるためであった。

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."

- While the Roman soldiers had almost certainly not known that what they were doing was in fulfillment of scripture, Jesus almost certainly does know when he (as here) acts in fulfillment of scripture.

John 19:28

そののち、イエスは今や万事が終ったことを知って、「わたしは、かわく」と言われた。それは、聖書が全うされるためであった。

After this, Jesus, knowing that all was now finished, said **(to fulfill the Scripture)**, "I thirst."

- Q. So what scripture does Jesus fulfill here?

John 19:28

そののち、イエスは今や万事が終ったことを知って、「わたしは、かわく」と言われた。それは、聖書が全うされるためであった。

After this, Jesus, knowing that all was now finished, said **(to fulfill the Scripture)**, "I thirst."

- Q. So what scripture does Jesus fulfill here?
- A. Psalm 69:21

John 19:28

そののち、イエスは今や万事が終ったことを知って、「わたしは、かわく」と言われた。それは、聖書が全うされるためであった。

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."

- Q. So what scripture does Jesus fulfill here?
- A. Psalm 69:21 --- where David speaks metaphorically of the lack of pity which he received from his oppressors.

John 19:29

そこに、酔いぶどう酒がいっぱい入れている器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.

John 19:29

そこに、酔いぶどう酒がいっぱい入れてある器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.

- Most commonly I have read that this was probably the wine jar which the soldiers kept for their own use.

John 19:29

そこに、酔いぶどう酒がいっぱい入れてある器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.

- Most commonly I have read that this was probably the wine jar which the soldiers kept for their own use.
- There are other theories as well.

John 19:29

そこに、酔いぶどう酒がいっぱい入れてある器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

A jar full of sour wine stood there, *so they put a sponge full of the sour wine* on a hyssop branch *and held it to his mouth.*

- In any case, Jesus was up on the cross and could not drink in the normal way, so they filled a sponge with the wine.

John 19:29

そこに、酔いぶどう酒がいっぱい入れてある器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

A jar full of sour wine stood there, so they put a sponge full of the sour wine *on a hyssop branch* and held it to his mouth.

- In any case, Jesus was up on the cross and could not drink in the normal way, so they filled a sponge with the wine.
- The sponge would need to be lifted up somehow, and John recalls the use of a hyssop branch.

John 19:29

そこに、酔いぶどう酒がいっぱい入れてある器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

A jar full of sour wine stood there, so they put a sponge full of the sour wine on **a hyssop branch** and held it to his mouth.

- It was perhaps not possible to lift up a sponge filled with wine on a hyssop branch, so people have struggled with the translation and interpretation of this verse.

John 19:29

そこに、酔いぶどう酒がいっぱい入れてある器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

A jar full of sour wine stood there, so they put a sponge full of the sour wine on **a hyssop branch** and held it to his mouth.

- A certain type of Roman lance was referred to using a word that is very close to “hyssop” so some translations have said the sponge was raised on a lance.

John 19:29

そこに、酔いぶどう酒がいっぱい入れてある器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

A jar full of sour wine stood there, so they put a sponge full of the sour wine on **a hyssop branch** and held it to his mouth.

- Others have understood John to have used the expression “hyssop branch” figuratively, because of its importance in the ceremonies surrounding celebration of Passover.

John 19:29

そこに、酔いぶどう酒がいっぱい入れてある器がおいてあったので、人々は、このぶどう酒を含ませた海綿をヒソプの茎に結びつけて、イエスの口もとにさし出した。

A jar full of sour wine stood there, so they put a sponge full of the sour wine on **a hyssop branch** and held it to his mouth.

- Others have understood John to have used the expression “hyssop branch” figuratively, because of its importance in the ceremonies surrounding celebration of Passover.
- This cannot be resolved.

John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

- In any case, once everything else had been completed, Jesus asked for and received the sour wine, and then he pronounced these words: “It is finished.”

John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

- Some have seen the sour wine as a refreshment, so that Jesus could speak these final words loud and clear.

John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

- Some have seen the sour wine as a refreshment, so that Jesus could speak these final words loud and clear.
- Others have seen the sour wine as a kind poison used to end the lives of those suffering crucifixion.

John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "*It is finished*," and he bowed his head and gave up his spirit.

- In any case, when Jesus says “it is finished” he is certainly referring to his own life and present ordeal on the cross.

John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "*It is finished*," and he bowed his head and gave up his spirit.

- In any case, when Jesus says “it is finished” he is certainly referring to his own life and present ordeal on the cross.
- But he is often (and rightly) understood to be saying so much more.

Discussion

- When Jesus says from the cross “it is finished” to what all may he have been referring:

Discussion

- When Jesus says from the cross “it is finished” to what all may he have been referring:
 - His life
 - The crucifixion

Discussion

- When Jesus says from the cross “it is finished” to what all may he have been referring:
 - His life
 - The crucifixion
 - Atonement
 - Redemption
 - The Old Covenant
 - Satan, Sin, Death
 - Creation

John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "*It is finished*," and he bowed his head and gave up his spirit.

- So all of Jesus work is finished.

John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "It is finished," **and he bowed his head** and gave up his spirit.

- The language, “bowed his head,” is suggestive of sleep.

John 19:30

すると、イエスはそのぶどう酒を受けて、「すべてが終わった」と言われ、首をたれて息をひきとられた。

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and *gave up his spirit*.

- The language, “bowed his head,” is suggestive of sleep.
- There is also the sense (here and in the other gospels) that his spirit (soul) has moved on.