

The Gospel of John

Chapter 13, Verses 21-29

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

- **Flow of the Narrative to this Point:**
 - Prolog: the Word became flesh **(1:1-18)**
 - John the Baptist introduced Jesus, Jesus performed many signs, and Jesus' ministry soon surpassed John's **(1:19-3:36)**.
 - Retreating to Galilee, Jesus passed through Samaria where he was recognized as the Savior of the World. **(Chapter 4)**.
 - In Galilee crowds followed Jesus, but for the wrong reasons, and they finally could not accept his teaching. All but the 12 disciples turned away from him **(Chapter 6)**.

Review

- **Flow of the Narrative to this Point:**
 - In Judea the Jews persecuted and hated Jesus, because he healed on the Sabbath and called God his father. **(Chapter 5)**
 - Although Jesus knew the Jews there were plotting to kill him, he came to Jerusalem for the *Feast of Tabernacles*, and began to teach openly. By the end of Chapter 8, Jesus was obliged to hide himself from those who would throw stones at him **(Chapters 7 & 8)**

Review

- **Flow of the Narrative to this Point:**
 - Jesus found and gave sight to a *man blind from birth*. The man believed and worshipped Jesus. The Pharisees, by contrast, remained spiritually blind. **(Chapter 9)**
 - Jesus described himself as the *“door of the sheep”* and *“the good shepherd who lays down his life for the sheep.”* He said that the Pharisees did not believe him because they were not his sheep. Once again they picked up stones to throw at him. So Jesus crossed the Jordan to where John had been baptizing at first and many believe in him there. **(Chapter 10)**

Review

- **Flow of the Narrative to this Point:**
 - Jesus returned to Judea, raised Lazarus from the dead, and many believed. Over the objection of Judas, Mary anointed Jesus with expensive ointment before he entered Jerusalem on a donkey. Later his disciples would recognize that these things had been in fulfillment of prophecy. God spoke from heaven, yet the Jews questioned how Jesus could be at once the Messiah and the Son of Man who would be lifted up. He urged them to believe in him while they still had the chance. **At this point, Jesus public ministry ended. (11:1 – 12:36)**

Review

- **Commentary by John**

- John observes that the inability of the Jews to believe in Jesus was not unusual or surprising for them. Such had always been their behavior. Furthermore, their rejection of Christ was in specific fulfillment of Biblical prophecy. **(12:37-43)**
- Chapter 12 ends with a recapitulation of Jesus' teachings to this point, emphasizing his oneness with the Father and the fact that he had come from the Father for the sole purpose of saving all who would believe. **(12:44-50)**

Review

- **Flow of the Narrative to this Point:**
 - Knowing that the time had nearly arrived for him to die and return to the Father, and that the devil had already put it in Judas' heart to betray him, Jesus interrupted an evening meal by washing his disciples' feet. He did this in order to teach them a lesson which (he said) they did not understand at first, but would understand later. Peter's resistance to what Jesus did, demonstrates his lack of understanding and (also I think) his (and our) prideful reluctance to accept the grace of God. **(13:1-11)**

Review (Last Week's Lesson)

- **Flow of the Narrative to this Point:**
 - After he had finished washing his disciples' feet, Jesus sat back down and explained to them the meaning of what he had just done --- i.e. there is nothing they should be too proud to do for one another. **(13:12-17)**
 - This lesson was directed to Jesus' disciples, with whom he and the Father were united, but this did not include all of them. Jesus knew who would betray him and was preparing the others for this, in advance, so that when it happened it would strengthen rather than weaken their faith. **(13:18-20)**

John 13:21-29

13:21 イエスがこれらのことを言われた後、その心が騒ぎ、おごそかに言われた、「よくよくあなたがたに言うしておく。あなたがたのうちのひとりが、わたしを裏切ろうとしている」。

13:22 弟子たちはだれのことを言われたのか察しかねて、互に顔を見合わせた。

13:23 弟子たちのひとりで、イエスの愛しておられた者が、み胸に近く席についていた。

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13:24そこで、シモン・ペテロは彼に合図をして言った、「だれのことをおっしゃったのか、知らせてくれ」。

13:25その弟子はそのままイエスの胸によりかかって、「主よ、だれのことですか」と尋ねると、

13:26イエスは答えられた、「わたしが一きれの食物をひたして与える者が、それである」。そして、一きれの食物をひたしてとり上げ、シモンの子イスカリオテのユダにお与えになった。

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13:28席を共にしていた者のうち、なぜユダにこう言われたのか、わかっていた者はひとりもなかった。

13:29ある人々は、ユダが金入れをあずかっていたので、イエスが彼に、「祭のために必要なものを買え」と言われたか、あるいは、貧しい者に何か施させようとされたのだと思っていた。

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²¹ After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me."

²² The disciples looked at one another, uncertain of whom he spoke.

²³ One of his disciples, whom Jesus loved, was reclining at table close to Jesus,

²⁴ so Simon Peter motioned to him to ask Jesus of whom he was speaking.

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²⁵ So that disciple, leaning back against Jesus, said to him, "Lord, who is it?"

²⁶ Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot.

²⁷ Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."

John 13:21-29

²⁸ Now no one at the table knew why he said this to him.

²⁹ Some thought that, because Judas had the moneybag, Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor.

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- Why?

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"Truly, truly, I say to you, one of you will betray me."

- Evidently Jesus was troubled by the fact that one of the 12 men whom he chose to be his disciples would betray him.
- Such betrayal was shocking and disturbing, even to Jesus, who knew in advance that this must happen.

Discussion

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 - Betrayal of Jesus is betrayal of God --- blasphemy.
 - This makes Judas an ally of Satan!
 - Also a victim of Satan!
 - Judas’ immortal soul is in the greatest possible danger!
(Read Mark 14:21)

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- John recalls that none of the disciples knew who might betray Jesus or (I think, c.f. v. 29ff) what sort of betrayal Jesus had in mind.

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- Mark recalls that the disciples became sad and that each began to question himself. (Read Mark 14:19)

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- We have in view, now, one of the disciples who was close to Jesus at the table.
- This is the disciple whom Jesus loved, referred to here in this way for the first time.

Comment

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- This debate need not detain us here.
- For now, I think it is sufficient to infer from what follows that Jesus probably spent more time talking to the “beloved disciple” and sometimes shared more information with him than he did with other disciples.

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- But he does not ask Jesus openly or directly.
- Instead he signaled for the “beloved disciple” to find out.

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 - This reminds me of Martha and Mary.

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 - Second, the “beloved disciple” did not himself ask Jesus for such information until Peter prompted him to do so.
 - This reminds me of Martha and Mary --- some people wait patiently for the Lord to speak and to act in his own good time, while others seek to persuade and even to “manage” him.

John 13:25

その弟子はそのままイエスの胸によりかかって、「主よ、だれのことですか」と尋ねると、

So that disciple, leaning back against Jesus, said to him, "Lord, who is it?"

- The “beloved disciple” was discrete.

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So that disciple, leaning back against Jesus, *said to him, "Lord, who is it?"*

- The “beloved disciple” was discrete.
- He leaned over and asked Jesus who the betrayer was.
- I infer that few if any of the other disciples heard this question.

Comment

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- Therefore leaning back to speak quietly to Jesus, would cause the beloved disciple to be reclining on Jesus chest.
- This leaves unidentified the person seated to Jesus left, which is said to have been the seat of honor at that time.

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- This would be consistent with what follows.
- There is, of course, no way to know these things.

John 13:26

イエスは答えられた、「わたしが一きれの食物をひたして与える者が、それである」。そして、一きれの食物をひたしてとり上げ、シモンの子イスカリオテのユダにお与えになった。

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- Jesus answered, but in a way only the “beloved disciple” would be able to interpret: by handing Judas a piece of bread.

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Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." **So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot.**

- Seeing Jesus do this, the other disciples would most likely have understood it as Jesus, the host, giving special honor to an important guest.

John 13:27

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Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."

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- This courteous gesture by Jesus marked the moment when Judas became the complete captive of Satan.
- Recognizing that this had happened, Jesus urged Judas to leave the supper and do what had been foreseen.

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- Jesus did not instruct Judas to follow Satan, neither did he command Satan to enter Judas.
- Jesus was, however, fully aware of what was happening in Judas' heart.
- After seeing Judas make this final fateful choice, and fall under the complete dominion of Satan, Jesus then urged him to be about his business and quickly.
- This is the language of detestation (Calvin).

John 13:28

席を共にしていた者のうち、なぜユダにこう言われたのか、わかっていた者はひとりもなかった。

Now no one at the table knew why he said this to him.

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- But even he probably did not know what Judas would do.

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Now no one at the table knew why he said this to him.

- It is not clear when, or how the beloved disciple might have shared what Jesus told him with Peter, who had prompted him to ask this question in the first place.

John 13:29

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- Regarding the meaning of the words Jesus had spoken to Judas, John remembers that most people thought it had something to do with Judas' role as treasurer of the group.

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- That one of the possibilities was purchasing what was needed for the feast, adds support to the idea that all of these things happened before the Passover, and that this supper was not a Passover meal.

Comment

- Please note that the Feast of Unleavened Bread begins with the Passover Meal.

John 13:30-35

13:30ユダは一きれの食物を受けると、すぐに出て行った。時は夜であった。

13:31さて、彼が出て行くと、イエスは言われた、「今や人の子は栄光を受けた。神もまた彼によって栄光をお受けになった。

13:32彼によって栄光をお受けになったのなら、神ご自身も彼に栄光をお授けになるであろう。すぐにもお授けになるであろう。

John 13:30-35

13:33子たちよ、わたしはまだしばらく、あなたがたと一緒にいる。あなたがたはわたしを捜すだろうが、すでにユダヤ人たちに言ったとおり、今あなたがたにも言う、『あなたがたはわたしの行く所に来ることはできない』。

13:34わたしは、新しいいましめをあなたがたに与える、互に愛し合いなさい。わたしがあなたがたを愛したように、あなたがたも互に愛し合いなさい。

John 13:30-35

13:35互に愛し合うならば、それによって、あなたがたがわたしの弟子であることを、すべての者が認めるであろう」。

John 13:30-35

³⁰ So, after receiving the morsel of bread, he immediately went out. And it was night.

³¹ When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him.

³² If God is glorified in him, God will also glorify him in himself, and glorify him at once.

³³ Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.'

John 13:30-35

³⁴ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

³⁵ By this all people will know that you are my disciples, if you have love for one another."

John 13:30

ユダは一きれの食物を受けると、すぐに出て行った。時は夜であった。

So, after receiving the morsel of bread, he immediately went out. And it was night.

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ユダは一きれの食物を受けると、すぐに出て行った。時は夜であった。

So, *after receiving the morsel of bread*, he immediately went out. And it was night.

- Remember that the taking of the morsel of bread by Judas marked the moment when he became an agent of Satan.

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So, *after receiving the morsel of bread*, he immediately went out. And it was night.

- Remember that the taking of the morsel of bread by Judas marked the moment when he became an agent of Satan.
- It marked also the occasion of Jesus telling Judas to go and do his work, and be quick about it.

John 13:30

ユダは一きれの食物を受けると、すぐに出て行った。時は夜であった。

So, after receiving the morsel of bread, *he immediately went out*. And it was night.

- The fellowship with Judas was then immediately severed.

John 13:30

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So, after receiving the morsel of bread, he immediately **went out. And it was night.**

- The fellowship with Judas was then immediately severed.
- Judas went out and away from them into the darkness.

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So, after receiving the morsel of bread, he immediately **went out. And it was night.**

- The fellowship with Judas was then immediately severed.
- Judas went out and away from them into the darkness.
- This is a powerful picture of what it means to reject the gospel.

John 13:31

さて、彼が出て行くと、イエスは言われた、「今や人の子は栄光を受けた。神もまた彼によって栄光をお受けになった。

When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him.

John 13:31

さて、彼が出て行くと、イエスは言われた、「今や人の子は栄光を受けた。神もまた彼によって栄光をお受けになった。

When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him.

- It is Judas who has gone out, under the dominion of Satan, and apparently lost forever in the darkness.

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When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him.

- It is Judas who has gone out, under the dominion of Satan, and apparently lost forever in the darkness.
- Now nobody can stop Judas from betraying Jesus to those who will put him to death on the cross.

John 13:31

さて、彼が出て行くと、イエスは言われた、「今や人の子は栄光を受けた。神もまた彼によって栄光をお受けになった。

When he had gone out, Jesus said, "*Now is the Son of Man glorified,* and God is glorified in him.

- It is through his death on the cross that Jesus is glorified.

John 13:31

さて、彼が出て行くと、イエスは言われた、「今や人の子は栄光を受けた。神もまた彼によって栄光をお受けになった。

When he had gone out, Jesus said, "Now is the Son of Man glorified, *and God is glorified in him.*

- It is through his death on the cross that Jesus is glorified.
- It is through Jesus' death on the cross that God is glorified.

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- It is through his death on the cross that Jesus is glorified.
- It is through Jesus' death on the cross that God is glorified.
- Such death and glorification are now inevitable....

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When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him.

- It is through his death on the cross that Jesus is glorified.
- It is through Jesus' death on the cross that God is glorified.
- Such death and glorification are now inevitable...because of what Judas and Satan will now certainly proceed to do.

Comment

- Jesus could have stopped what was about to happen at many different times and in many different ways.

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- Instead, knowing what was finally coming, and seeing that Judas had made his final decision, Jesus let him go, even telling him to be quick about it.

Comment

- Jesus could have stopped what was about to happen at many different times and in many different ways.
- Instead, knowing what was finally coming, and seeing that Judas had made his final decision, Jesus let him go, even telling him to be quick about it.
- And Jesus is now explaining that all of these things work to God's glory.

John 13:32

彼によって栄光をお受けになったのなら、神ご自身も彼に栄光をお授けになるであろう。すぐにもお授けになるであろう。

If God is glorified in him, God will also glorify him in himself, and glorify him at once.

John 13:32

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If God is glorified in him, God will also glorify him in himself, and glorify him at once.

- Jesus has just said (Verse 31) that God will be glorified in what Jesus will do.

John 13:32

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If God is glorified in him, **God will also glorify him** in himself, and glorify him at once.

- Jesus has just said (Verse 31) that God will be glorified in what Jesus will do.
- He now adds that it will be God who will glorify Jesus.

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If God is glorified in him, God will also glorify him **in himself, and glorify him at once.**

- Jesus has just said (Verse 31) that God will be glorified in what Jesus will do.
- He now adds that it will be God who will glorify Jesus.
- And he will do so “in himself” and immediately.

Comment

- I think the final part of Verse 32, where Jesus says that God will glorify him *in himself*, and glorify him *at once*, refers to all that is about to follow Jesus' death on the cross.

Comment

- I think the final part of Verse 32, where Jesus says that God will glorify him in himself, and glorify him at once, refers to all that is about to follow Jesus' death on the cross --- including his *resurrection from the dead* on the third day, his *ascension to the Father*, the *outpouring of the Holy Spirit*, and finally his *return on the "last day."*

John 13:33

子たちよ、わたしはまだしばらく、あなたがたと一緒にいる。あなたがたはわたしを捜すだろうが、すでにユダヤ人たちに言ったとおり、今あなたがたにも言う、『あなたがたはわたしの行く所に来ることはできない』。

Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.'

John 13:33

子たちよ、わたしはまだしばらく、あなたがたと一緒にいる。あなたがたはわたしを捜すだろうが、すでにユダヤ人たちに言ったとおり、今あなたがたにも言う、『あなたがたはわたしの行く所に来ることはできない』。

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- This form of address is used only here in John's gospel
- It is common in 1 John (7 times) and occurs once in Galatians (4:19).

Discussion

- Why do you think Jesus refers to his disciples here as little children?

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 - That is what they are spiritually at this point.

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 - That is what they are spiritually at this point.
 - When they can no longer see Jesus, they will feel like little children whose parents have abandoned them.

Discussion

- Why do you think Jesus refers to his disciples here as little children?
 - That is what they are spiritually at this point.
 - When they can no longer see Jesus, they will feel like little children whose parents have abandoned them.
 - Though Jesus is their “brother” now, when he is glorified in the father, his relationship to them will become rather more paternal than it has been before now.

John 13:33

子たちよ、わたしはまだしばらく、あなたがたと一緒にいる。あなたがたはわたしを捜すだろうが、すでにユダヤ人たちに言ったとおり、今あなたがたにも言う、『あなたがたはわたしの行く所に来ることはできない』。

Little children, **yet a little while I am with you**. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.'

- It is just a matter of hours before Jesus will be taken from them, arrested and crucified.

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子たちよ、わたしはまだしばらく、あなたがたと一緒にいる。あなたがたはわたしを捜すだろうが、すでにユダヤ人たちに言ったとおり、今あなたがたにも言う、『あなたがたはわたしの行く所に来ることはできない』。

Little children, yet a little while I am with you. You will seek me, **and just as I said to the Jews, so now I also say to you**, 'Where I am going you cannot come.'

- It is just a matter of hours before Jesus will be taken from them, arrested and crucified.
- Jesus seems to be remembering what he said in 8:21.

John 13:33

子たちよ、わたしはまだしばらく、あなたがたと一緒にいる。あなたがたはわたしを捜すだろうが、すでにユダヤ人たちに言ったとおり、今あなたがたにも言う、『あなたがたはわたしの行く所に来ることはできない』。

Little children, yet a little while I am with you. **You will seek me**, and just as I said to the Jews, so now I also say to you, **'Where I am going you cannot come.'**

- There (8:21) and here the thought seems to encompass his ascension to the Father in heaven, by way of his death and resurrection.

John 13:34

わたしは、新しいいましめをあなたがたに与える、互に愛し合いなさい。わたしがあなたがたを愛したように、あなたがたも互に愛し合いなさい。

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

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- It can be argued that this is not a new commandment (Read Lev. 19:18)

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- It can be argued that this is not a new commandment (Read Lev. 19:18).
- God's character and his commandments are eternal.

John 13:34

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A new commandment I give to you, that you love one another: **just as I have loved you**, you also are to love one another.

- But something **has** changed: the Word became flesh.

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A new commandment I give to you, that you love one another: **just as I have loved you**, you also are to love one another.

- But something has changed: the Word became flesh.
- God in Christ has shown us what perfect love looks like.

John 13:34

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- God in Christ has shown us what perfect love looks like.
- He has set us the example (c.f. 13:15-17)

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- But something has changed: the Word became flesh.
- God in Christ has shown us what perfect love looks like.
- He has set us the example (c.f. 13:15-17)
- Which we are to follow.

Comment

- This kind of perfect love, which was only ever seen in Christ, has now been seen by us, but more than that. This kind of love becomes possible for us, because of what Christ accomplished on the cross --- i.e. reconciling us with God and causing His Spirit to be poured out into us and into his church.

Comment

- This kind of perfect love, which was only ever seen in Christ, has now been seen by us, but more than that. This kind of love becomes possible for us, because of what Christ accomplished on the cross --- i.e. reconciling us with God and causing His Spirit to be poured out into us and into his church.
- Christ's command is new in these ways: we know what it looks like and, in the power of his Spirit, we can actually do it.

Comment

- When I say we can actually do it (i.e. love like Christ did) I do not mean that we can do it very well at first or, even, that we can ever do it perfectly on this side of the grave.

Comment

- When I say we can actually do it (i.e. love like Christ did) I do not mean that we can do it very well at first or, even, that we can ever do it perfectly on this side of the grave.
- But we should see ourselves becoming more like Christ over time, meaning, above all, that our love for people and especially for Christians is becoming more perfect.

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- That, Jesus said, is how people will know we are Christians.

Comment

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- But we should see ourselves becoming more like Christ over time, meaning, above all, that our love for people and especially for Christians is becoming more perfect.
- That, Jesus said, is how people will know we are Christians.
- It is also the only way we can know if we are Christians.

John 13:35

互に愛し合うならば、それによって、あなたがたがわたしの弟子であることを、すべての者が認めるであろう」。

By this all people will know that you are my disciples, if you have love for one another."

John 13:35

互に愛し合うならば、それによって、あなたがたがわたしの弟子であることを、すべての者が認めるであろう」。

By this all people will know that you are my disciples, if you have love for one another."

- This then will be the mark of Jesus' disciples in the world, after he has returned to the Father, and caused his Spirit to dwell in them.

John 13:35

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By this all people will know that you are my disciples, **if you have love for one another.**"

- This then will be the mark of Jesus' disciples in the world, after he has returned to the Father, and caused his Spirit to dwell in them.
- It will be his perfect love expressing itself through them.

John 13:36-38

13:36 シモン・ペテロがイエスに言った、「主よ、どこへおいでになるのですか」。イエスは答えられた、「あなたはわたしの行くところに、今はついて来ることはできない。しかし、あとになってから、ついて来ることになろう」。

13:37 ペテロはイエスに言った、「主よ、なぜ、今あなたについて行くことができないのですか。あなたのためには、命も捨てます」。

John 13:36-38

13:38 イエスは答えられた、「わたしのために命を捨てると言うのか。よくよくあなたに言っておく。鶏が鳴く前に、あなたはわたしを三度知らないと言うであろう」。

John 13:36-38

³⁶ Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."

³⁷ Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you."

³⁸ Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times."

John 13:36

シモン・ペテロがイエスに言った、「主よ、どこへおいでになるのですか」。イエスは答えられた、「あなたはわたしの行くところに、今はついて来ることはできない。しかし、あとになってから、ついて来ることになるだろう」。

Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."

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Simon Peter said to him, "Lord, where are you going?" Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."

- Once again, Peter indicates that he does not understand much of what Jesus is talking about.

John 13:36

シモン・ペテロがイエスに言った、「主よ、どこへおいでになるのですか」。イエスは答えられた、「あなたはわたしの行くところに、今はついて来ることはできない。しかし、あとになってから、ついて来ることになるだろう」。

Simon Peter said to him, "Lord, where are you going?" **Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."**

- Jesus tells Peter only what he needs to know at present.

John 13:36

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Simon Peter said to him, "Lord, where are you going?" **Jesus answered him, "Where I am going you cannot follow me now, but you will follow afterward."**

- Jesus tells Peter only what he needs to know at present.
- To have given him a complete description of all that was to follow would not have been helpful, or so it seems to me.

John 13:37

ペテロはイエスに言った、「主よ、なぜ、今あなたについて行くことができないのですか。あなたのためには、命も捨てます」。

Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you."

John 13:37

ペテロはイエスに言った、「主よ、なぜ、今あなたについて行くことができないのですか。あなたのためには、命も捨てます」。

Peter said to him, "**Lord, why can I not follow you now?** I will lay down my life for you."

- Peter continues to press for information that the Lord is not prepared to offer.

John 13:37

ペテロはイエスに言った、「主よ、なぜ、今あなたについて行くことができないのですか。あなたのためには、命も捨てます」。

Peter said to him, "Lord, why can I not follow you now? ***I will lay down my life for you.***"

- Peter continues to press for information that the Lord is not prepared to offer.
- And he continues to overestimate his own character and abilities.

John 13:37

ペテロはイエスに言った、「主よ、なぜ、今あなたについて行くことができないのですか。あなたのためには、命も捨てます」。

Peter said to him, "Lord, why can I not follow you now? ***I will lay down my life for you.***"

- It is here, perhaps, that Jesus' description of his disciples as "little children" is particularly apt.

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Peter said to him, "Lord, why can I not follow you now? ***I will lay down my life for you.***"

- It is here, perhaps, that Jesus' description of his disciples as "little children" is particularly apt.
- These are the kinds of things that enthusiastic young Christians have often said.

John 13:38

イエスは答えられた、「わたしのために命を捨てるというのか。よくよくあなたに言うしておく。鶏が鳴く前に、あなたはわたしを三度知らないと言うであろう」。

Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.

John 13:38

イエスは答えられた、「わたしのために命を捨てると言うのか。よくよくあなたに言うしておく。鶏が鳴く前に、あなたはわたしを三度知らないと言うであろう」。

Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times.

- Jesus knows what is coming, and he knows Peter better than Peter knows himself.