

The Gospel of John

Chapter 18, Verses 19-27

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

- **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 (2 weeks ago, 18:1-6)

- Having finished his long prayer, Jesus and his 11 remaining disciples walked out in the darkness to a place where they had often met before. **(18:1-2)**
- Judas somehow caused a group of Roman soldiers, temple guards, and Roman and Jewish officials to take lanterns and torches and weapons and go out to apprehend Jesus there. **(18:3)**

Review (2 weeks ago, 18:1-6)

- Jesus took the initiative --- approaching those who would apprehend him and asking them whom they were looking for, even though (John tells us) Jesus knew everything that would happen to himself. **(18:4)**
- The group demonstrated that they knew exactly who they were looking for, by identifying Jesus by name, twice, while Judas just stood there. **(18:5, 7)**

Review (2 weeks ago, 18:1-6)

- By its very size and nature and by its reaction when Jesus identified himself --- they all stepped back and fell to the ground! --- this group demonstrated just how afraid they were of Jesus. **(18:6)**

Review (Last Week's Lesson)

- They even, in effect, obeyed Jesus's command to leave his disciples alone, thus fulfilling Jesus own prophecy. **(18:7-9)**
- Jesus then stopped Peter's misguided attempt to go on the attack, expressing his intention to "drink the cup the Father had given him." **(18:10-11)**
- This large and powerful group, then, bound only Jesus and took him first to Annas, father-in-law of the high priest, Caiaphas, who was known to favor the idea of putting Jesus to death for the good of the nation. **(18:12-14)**

Review (Last Week's Lesson)

- Peter and another disciple followed Jesus and both were able to enter the court of the high priest because the other disciple was known to the high priest. **(18:15-16)**
- Peter, here for the first time, in John's recollection, denied being a disciple of Jesus, and stood side by side with servants of the high priests and temple guards, warming himself at the fire which they had built. **(18:17-18)**

Comment

- All 4 of the gospels remember that Peter denied Jesus three times and that this happened at night.
- Three of them remember the charcoal fire and Peter having stood shoulder to shoulder with Jesus' captors warming himself there.
- John provides the detail that lets us know how Peter got there --- i.e. that he had followed Jesus to that place together with another disciple who was known to the high priest.

John 18:19-24

18:19大祭司はイエスに、弟子たちのことやイエスの教のことを尋ねた。

18:20イエスは答えられた、「わたしはこの世に対して公然と語ってきた。すべてのユダヤ人が集まる会堂や宮で、いつも教えていた。何事も隠れて語ったことはない。

18:21なぜ、わたしに尋ねるのか。わたしが彼らに語ったことは、それを聞いた人々に尋ねるがよい。わたしの言ったことは、彼らが知っているのだから」。

John 18:19-24

18:22 イエスがこう言われると、そこに立っていた下役のひとりが、「大祭司にむかって、そのような答をするのか」と言って、平手でイエスを打った。

18:23 イエスは答えられた、「もしわたしが何か悪いことを言ったのなら、その悪い理由を言いなさい。しかし、正しいことを言ったのなら、なぜわたしを打つのか」。

18:24 それからアンナスは、イエスを縛ったまま大祭司カヤパのところへ送った。

John 18:19-24

¹⁹ The high priest then questioned Jesus about his disciples and his teaching.

²⁰ Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret.

²¹ Why do you ask me? Ask those who have heard me what I said to them; they know what I said."

John 18:19-24

²² When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?"

²³ Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?"

²⁴ Annas then sent him bound to Caiaphas the high priest.

John 18:19

大祭司はイエスに、弟子たちのことやイエスの教のことを尋ねた。

The high priest then questioned Jesus about his disciples and his teaching.

John 18:19

大祭司はイエスに、弟子たちのことやイエスの教のことを尋ねた。

The high priest then questioned Jesus about his disciples and his teaching.

- It is clear that the high priest at that time was Caiaphas.

John 18:19

大祭司はイエスに、弟子たちのことやイエスの教のことを尋ねた。

The high priest then questioned Jesus about his disciples and his teaching.

- It is clear that the high priest at that time was Caiaphas.
- But if it is Caiaphas who is questioning Jesus here in Verse 19, then it is difficult to understand Verse 24 (where we read that Annas then sent Jesus to Caiaphas).

John 18:19

大祭司はイエスに、弟子たちのことやイエスの教のことを尋ねた。

The high priest then questioned Jesus about his disciples and his teaching.

- Perhaps the easiest way to reconcile this apparent contradiction, is to understand that the title “high priest” is being used here in Verse 19 to refer to Annas because he had held that position, formerly and for many years.

John 18:19

大祭司はイエスに、弟子たちのことやイエスの教のことを尋ねた。

The high priest then **questioned Jesus** about his disciples and his teaching.

- Here as in Verse 12 it seems clear that only Jesus, and none of his disciples were arrested.

John 18:19

大祭司はイエスに、弟子たちのことやイエスの教のことを尋ねた。

The high priest then questioned Jesus *about his disciples* and his teaching.

- Here as in Verse 12 it seems clear that only Jesus, and none of his disciples were arrested.
- Perhaps the high priest was surprised or disappointed that none of the disciples were arrested; he asks about them.

John 18:19

大祭司はイエスに、弟子たちのことやイエスの教のことを尋ねた。

The high priest then questioned Jesus about his disciples **and his teaching.**

- He asks Jesus also about his teaching.

John 18:19

大祭司はイエスに、弟子たちのことやイエスの教のことを尋ねた。

The high priest then questioned Jesus about his disciples *and his teaching.*

- He asks Jesus also about his teaching.
- I suppose they already knew a lot about Jesus disciples and his teaching --- enough to have him arrested --- and were exploring how best to present charges to Pilate.

John 18:20

イエスは答えられた、「わたしはこの世に対して公然と語ってきた。すべてのユダヤ人が集まる会堂や宮で、いつも教えていた。何事も隠れて語ったことはない。

Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret.

John 18:20

イエスは答えられた、「わたしはこの世に対して公然と語ってきた。すべてのユダヤ人が集まる会堂や宮で、いつも教えていた。何事も隠れて語ったことはない。

Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret.

- Jesus did not ignore the high priest, but answered him.

John 18:20

イエスは答えられた、「わたしはこの世に対して公然と語ってきた。すべてのユダヤ人が集まる会堂や宮で、いつも教えていた。何事も隠れて語ったことはない。

Jesus answered him, "I have *spoken openly to the world*. I have always taught in synagogues and in the temple, where all Jews come together. I have *said nothing in secret*.

- Jesus did not ignore the high priest, but answered him.
- His main point seems to be that there is nothing he could possibly add now to what everyone already knows.

John 18:20

イエスは答えられた、「わたしはこの世に対して公然と語ってきた。すべてのユダヤ人が集まる会堂や宮で、いつも教えていた。何事も隠れて語ったことはない。

Jesus answered him, "I have spoken openly to the world. **I have always taught in synagogues and in the temple, where all Jews come together.**
I have said nothing in secret.

- Jesus did not ignore the high priest, but answered him.
- His main point seems to be that there is nothing he could possibly add now to what everyone already knows.
- The **Jews especially** have heard everything he has to say.

John 18:20

イエスは答えられた、「わたしはこの世に対して公然と語ってきた。すべてのユダヤ人が集まる会堂や宮で、いつも教えていた。何事も隠れて語ったことはない。

Jesus answered him, "**I have spoken** openly to the world. **I have always taught** in synagogues and in the temple, where all Jews come together. **I have said** nothing in secret.

- Here, once again, I think we hear the voice of God speaking in and through Israel from the beginning and ultimately in and through Christ during his time on earth.

John 18:20

イエスは答えられた、「わたしはこの世に対して公然と語ってきた。すべてのユダヤ人が集まる会堂や宮で、いつも教えていた。何事も隠れて語ったことはない。

Jesus answered him, "**I have spoken** openly to the world. **I have always taught** in synagogues and in the temple, where all Jews come together. **I have said** nothing in secret.

- Here, once again, I think we hear the voice of God speaking in and through Israel from the beginning and ultimately in and through Christ during his time on earth.
- Read Hebrews 1:1,2

Comment

- The problem is not that God has not spoken, but that men have not heard.

Comment

- The problem is not that God has not spoken, but that men have not heard.
- Those who have truly heard God's word are his people (c.f. Ch. 10)

Comment

- The problem is not that God has not spoken, but that men have not heard.
- Those who have truly heard God's word are his people (c.f. Ch. 10)
- There is an additional word that God speaks only to his people, but that is beside the point here.

John 18:21

なぜ、わたしに尋ねるのか。わたしが彼らに語ったことは、それを聞いた人々に尋ねるがよい。わたしの言ったことは、彼らが知っているのだから」。

Why do you ask me? Ask those who have heard me what I said to them; they know what I said."

John 18:21

なぜ、わたしに尋ねるのか。わたしが彼らに語ったことは、それを聞いた人々に尋ねるがよい。わたしの言ったことは、彼らが知っているのだから」。

Why do you ask me? Ask those who have heard me what I said to them; they know what I said."

- Jesus is, in effect, refusing to repeat himself.

John 18:21

なぜ、わたしに尋ねるのか。わたしが彼らに語ったことは、それを聞いた人々に尋ねるがよい。わたしの言ったことは、彼らが知っているのだから」。

Why do you ask me? Ask those who have heard me what I said to them; they know what I said."

- Jesus is, in effect, refusing to repeat himself.
- It has all been said many times before, especially to the Jews, most recently by he himself as God incarnate, and long before that through the prophets to their fathers.

John 18:21

なぜ、わたしに尋ねるのか。わたしが彼らに語ったことは、それを聞いた人々に尋ねるがよい。わたしの言ったことは、彼らが知っているのだから」。

Why do you ask me? ***Ask those who have heard me what I said to them; they know what I said.***

- Evidently the high priest did not have ears to hear what God had said, but others had heard, and did know what God had said.

John 18:21

なぜ、わたしに尋ねるのか。わたしが彼らに語ったことは、それを聞いた人々に尋ねるがよい。わたしの言ったことは、彼らが知っているのだから」。

Why do you ask me? ***Ask those who have heard me what I said to them; they know what I said.***

- Evidently the high priest did not have ears to hear what God had said, but others had heard, and did know what God had said.
- The high priest has merely to ask them.

John 18:21

なぜ、わたしに尋ねるのか。わたしが彼らに語ったことは、それを聞いた人々に尋ねるがよい。わたしの言ったことは、彼らが知っているのだから」。

Why do you ask me? Ask those who have heard me what I said to them; they know what I said."

- The implication is that the chief priest had thus far failed to understand what Jesus had been saying openly, while other people (i.e. Jesus' disciples) had heard Jesus speak these same words and understood them.

John 18:22

イエスがこう言われると、そこに立っていた下役のひとりが、「大祭司にむかって、そのような答をするのか」と言って、平手でイエスを打った。

When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?"

John 18:22

イエスがこう言われると、そこに立っていた下役のひとりが、「大祭司にむかって、そのような答をするのか」と言って、平手でイエスを打った。

When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?"

- John does not provide a complete record of everything that Jesus said.

John 18:22

イエスがこう言われると、そこに立っていた下役のひとりが、「大祭司にむかって、そのような答をするのか」と言って、平手でイエスを打った。

When he had said these things, **one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?"**

- John does not provide a complete record of everything that Jesus said; but whatever he said, it was perceived by the officer standing by as an insult to the “high priest.”

John 18:22

イエスがこう言われると、そこに立っていた下役のひとりが、「大祭司にむかって、そのような答をするのか」と言って、平手でイエスを打った。

When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?"

- John does not provide a complete record of everything that Jesus said; but whatever he said, it was perceived by the officer standing by as an insult to the “high priest.”
- The truth sometimes sounds like that to the wicked, even when it is spoken with gentleness from a pure heart.

John 18:23

イエスは答えられた、「もしわたしが何か悪いことを言ったのなら、その悪い理由を言いなさい。しかし、正しいことを言ったのなら、なぜわたしを打つのか」。

Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?"

John 18:23

イエスは答えられた、「もしわたしが何か悪いことを言ったのなら、その悪い理由を言いなさい。しかし、正しいことを言ったのなら、なぜわたしを打つのか」。

Jesus answered him, "If what I said is wrong, bear witness about the wrong; **but if what I said is right**, why do you strike me?"

- Clearly what Jesus said was right.

John 18:23

イエスは答えられた、「もしわたしが何か悪いことを言ったのなら、その悪い理由を言いなさい。しかし、正しいことを言ったのなら、なぜわたしを打つのか」。

Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, **why do you strike me?**"

- Clearly what Jesus said was right.
- Almost as clearly, this was the reason **why** the officer struck Jesus --- i.e. because what Jesus said was right.

John 18:23

イエスは答えられた、「もしわたしが何か悪いことを言ったのなら、その悪い理由を言いなさい。しかし、正しいことを言ったのなら、なぜわたしを打つのか」。

Jesus answered him, "***If what I said is wrong, bear witness about the wrong;*** but if what I said is right, why do you strike me?"

- If what Jesus said had been wrong, then the officer should have charged him with it and, indeed, that is what he would have done.

John 18:23

イエスは答えられた、「もしわたしが何か悪いことを言ったのなら、その悪い理由を言いなさい。しかし、正しいことを言ったのなら、なぜわたしを打つのか」。

Jesus answered him, "***If what I said is wrong, bear witness about the wrong;*** but if what I said is right, why do you strike me?"

- If what Jesus said had been wrong, then the officer should have charged him with it and, indeed, that is what he would have done.
- Instead the officer strikes him.

Comment

- This is how the world responds to God in general: hearing but not hearing what God has been saying from the beginning, we ask God to explain himself and, then, strike out at him when he does not answer as we expect him to do.
- The ultimate example of this is the crucifixion of Christ.

John 18:24

それからアンナスは、イエスを縛ったまま大祭司カヤパのところへ送った。

Annas then sent him bound to Caiaphas the high priest.

John 18:24

それからアンナスは、イエスを縛ったまま大祭司カヤパのところへ送った。

Annas then sent him bound to Caiaphas the high priest.

- At this point in John's narrative, Jesus is sent bound to Caiaphas, which is where the other gospels proceed directly after the garden.

Comment

- The King James Version translates verse 24 to allow for the possibility that the high priest who questioned Jesus in the passage we just read (John 18:19 ff) was Caiaphas, rather than Annas.

Compare:

- Annas then sent him bound to Caiaphas the high priest. (ESV)
- Now Annas **had sent him** bound unto Caiaphas the high priest. (KJV)
- Then Annas sent Him bound to Caiaphas the high priest. (NKJV)

John 18:25-27

18:25 シモン・ペテロは、立って火にあたっていた。すると人々が彼に言った、「あなたも、あの人の弟子のひとりではないか」。彼はそれをうち消して、「いや、そうではない」と言った。

18:26 大祭司の僕のひとりで、ペテロに耳を切りおとされた人の親族の者が言った、「あなたが園であの人と一緒にいるのを、わたしは見たではないか」。

18:27 ペテロはまたそれを打ち消した。するとすぐに、鶏が鳴いた。

John 18:25-27

²⁵ Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not."

²⁶ One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?"

²⁷ Peter again denied it, and at once a rooster crowed.

John 18:25

シモン・ペテロは、立って火にあたっていた。すると人々が彼に言った、「あなたも、あの人の弟子のひとりではないか」。彼はそれをうち消して、「いや、そうではない」と言った。

Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not."

John 18:25

シモン・ペテロは、立って火にあたっていた。すると人々が彼に言った、「あなたも、あの人の弟子のひとりではないか」。彼はそれをうち消して、「いや、そうではない」と言った。

Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not."

- This is the 2nd time Peter denied being a disciple of Jesus.

John 18:25

シモン・ペテロは、立って火にあたっていた。すると人々が彼に言った、「あなたも、あの人の弟子のひとりではないか」。彼はそれをうち消して、「いや、そうではない」と言った。

Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not."

- This is the 2nd time Peter denied being a disciple of Jesus.
- The first was in verse 17, when Peter was admitted into the court of the high priest by the servant girl who kept the door.

John 18:25

シモン・ペテロは、立って火にあたっていた。すると人々が彼に言った、「あなたも、あの人の弟子のひとりではないか」。彼はそれをうち消して、「いや、そうではない」と言った。

Now Simon Peter was standing and warming himself. So they said to him, "**You also are not one of his disciples, are you?**" He denied it and said, "I am not."

- The question here is almost identical and is probably now being asked by a group of servants and officers. (c.f. v. 18)

John 18:25

シモン・ペテロは、立って火にあたっていた。すると人々が彼に言った、「あなたも、あの人の弟子のひとりではないか」。彼はそれをうち消して、「いや、そうではない」と言った。

Now Simon Peter was standing and warming himself. So they said to him, "**You also are not one of his disciples, are you?**" He denied it and said, "I am not."

- The question here is almost identical and is probably now being asked by a group of servants and officers. (c.f. v. 18)
- They naturally wonder why someone other than a servant or officer happens to be standing there in the wee hours!

John 18:25

シモン・ペテロは、立って火にあたっていた。すると人々が彼に言った、「あなたも、あの人の弟子のひとりではないか」。彼はそれをうち消して、「いや、そうではない」と言った。

Now Simon Peter was standing and warming himself. So they said to him, "**You also** are not one of his disciples, are you?" He denied it and said, "I am not."

- Like the servant girl who admitted him, they seem to be aware of someone else (more than one?) on the premises who are Jesus' disciples.

John 18:25

シモン・ペテロは、立って火にあたっていた。すると人々が彼に言った、「あなたも、あの人の弟子のひとりではないか」。彼はそれをうち消して、「いや、そうではない」と言った。

Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "**I am not.**"

- Peter again answers that he is **not** a disciple of Jesus.

John 18:25

シモン・ペテロは、立って火にあたっていた。すると人々が彼に言った、「あなたも、あの人の弟子のひとりではないか」。彼はそれをうち消して、「いや、そうではない」と言った。

Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" **He denied it** and said, "I am not."

- Peter again answers that he is not a disciple of Jesus.
- Whether his answer is more vehement than before is unclear.

John 18:26

大祭司の僕のひとりで、ペテロに耳を切りおとされた人の親族の者が言った、「あなたが園であの人と一緒にいるのを、わたしは見たではないか」。

One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?"

John 18:26

大祭司の僕のひとりで、ペテロに耳を切りおとされた人の親族の者が言った、「あなたが園であの人と一緒にいるのを、わたしは見たではないか」。

One of the servants of the high priest, *a relative of the man whose ear Peter had cut off*, asked, "Did I not see you in the garden with him?"

- Only John tells us the name of the man whose ear Peter had cut off, and only John informs us of this relationship.

John 18:26

大祭司の僕のひとりで、ペテロに耳を切りおとされた人の親族の者が言った、「あなたが園であの人と一緒にいるのを、わたしは見たではないか」。

One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "*Did I not see you in the garden with him?*"

- Only John tells us the name of the man whose ear Peter had cut off, and only John informs us of this relationship.
- This is a different question than before.

John 18:26

大祭司の僕のひとりで、ペテロに耳を切りおとされた人の親族の者が言った、「あなたが園であの人と一緒にいるのを、わたしは見たではないか」。

One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "*Did I not see you in the garden with him?*"

- This seems to me not so much a fresh question as a more pointed follow-up to Peter's previous denial(s).

John 18:26

大祭司の僕のひとりで、ペテロに耳を切りおとされた人の親族の者が言った、「あなたが園であの人と一緒にいるのを、わたしは見たではないか」。

One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "*Did I not see you in the garden with him?*"

- This seems to me not so much a fresh question as a more pointed follow-up to Peter's previous denial(s).
- He has denied "being a disciple" but will he not at least admit that he had been with Jesus in the garden?

John 18:27

ペテロはまたそれを打ち消した。するとすぐに、鶏が鳴いた。

Peter again denied it, and at once a rooster crowed.

John 18:27

ペテロはまたそれを打ち消した。するとすぐに、鶏が鳴いた。

Peter again denied it, and at once a rooster crowed.

- The key point here is that with this third denial Peter has fulfilled the words that Jesus said.

John 18:27

ペテロはまたそれを打ち消した。するとすぐに、鶏が鳴いた。

Peter again denied it, and at once a rooster crowed.

- The key point here is that with this third denial Peter has fulfilled the words that Jesus said.
- Unlike the other gospels (e.g. Mark 14:71-72) John does not recount the oaths and curses or add any explanation.

John 18:27

ペテロはまたそれを打ち消した。するとすぐに、鶏が鳴いた。

Peter again denied it, and at once a rooster crowed.

- But Peter abruptly disappears from the story until after Jesus had risen from the dead.

John 18:27

ペテロはまたそれを打ち消した。するとすぐに、鶏が鳴いた。

Peter again denied it, and at once a rooster crowed.

- But Peter abruptly disappears from the story until after Jesus had risen from the dead.
- Near the end of John's gospel (21:15ff) Peter is restored.

Discussion

Discussion

- Why did Peter deny being a disciple of Jesus or, even, having been with Jesus in the garden when he was arrested?

Discussion

- Why did Peter deny being a disciple of Jesus or, even, having been with Jesus in the garden when he was arrested?
 - Fear?

Discussion

- Why did Peter deny being a disciple of Jesus or, even, having been with Jesus in the garden when he was arrested?
 - Fear? --- Peter seemed brave enough in the Garden.

Discussion

- Why did Peter deny being a disciple of Jesus or, even, having been with Jesus in the garden when he was arrested?
 - Fear? --- Peter seemed brave enough in the Garden.
 - Confusion?

Discussion

- Why did Peter deny being a disciple of Jesus or, even, having been with Jesus in the garden when he was arrested?
 - Fear? --- Peter seemed brave enough in the Garden.
 - Confusion? --- Jesus himself had told Peter not to fight and expressed his intention to “drink this cup” which the Father had given. Maybe Peter did not know what to stand up for.

Discussion

- Why did Peter deny being a disciple of Jesus or, even, having been with Jesus in the garden when he was arrested?
 - Fear? --- Peter seemed brave enough in the Garden.
 - Confusion? --- Jesus himself had told Peter not to fight and expressed his intention to “drink this cup” which the Father had given. Maybe Peter did not know what to stand up for.
- Only after Jesus had died and risen and poured out his Spirit in the Church did Peter know how to be courageous.