

The Gospel of John

Chapter 18, Verses 7-18

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 (Last Week's Lesson)

- 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 and, therefore, one which Judas also knew well. **(18:1-2)**

Review (Last Week's Lesson)

- 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 and, therefore, one which Judas also knew well. **(18:1-2)**
 - Adding information from the other Gospels, we surmise that this was the place on the Mt. of Olives known as Gethsemane.

Review (Last Week's Lesson)

- 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 and, therefore, one which Judas also knew well. **(18:1-2)**
 - Adding information from the other Gospels, we surmise that this was the place on the Mt. of Olives known as Gethsemane.
- Judas 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 (Last Week's Lesson)

- 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 and, therefore, one which Judas also knew well. **(18:1-2)**
 - Adding information from the other Gospels, we surmise that this was the place on the Mt. of Olives known as Gethsemane.
- Judas 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)**
 - Only John speaks of Roman soldiers being in this group.

Review (Last Week's Lesson)

- 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)**

Review (Last Week's Lesson)

- 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 who they were looking for, by identifying Jesus by name, while Judas just stood there. **(18:5)**

Review (Last Week's Lesson)

- 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 who they were looking for, by identifying Jesus by name, while Judas just stood there. **(18:5)**
- The group --- by its very size and nature and by its reaction when Jesus identified himself --- demonstrated how afraid they were of him. **(18:6)**

Comment

- It is worth noticing that among the four gospels, only John:

Comment

- It is worth noticing that among the four gospels, only John:
 - adds the detail about crossing the Kidron Valley

Comment

- It is worth noticing that among the four gospels, only John:
 - adds the detail about crossing the Kidron Valley
 - omits an explicit account of Jesus' agony in the Garden

Comment

- It is worth noticing that among the four gospels, only John:
 - adds the detail about crossing the Kidron Valley
 - omits an explicit account of Jesus' agony in the Garden
 - mentions that Roman soldiers were present

Comment

- It is worth noticing that among the four gospels, only John:
 - adds the detail about crossing the Kidron Valley
 - omits an explicit account of Jesus' agony in the Garden
 - mentions that Roman soldiers were present
- This and other differences suggest that John is writing later than and with an awareness of the other gospels, and that he feels free to emphasize different things.

Comment

- It is worth noticing that among the four gospels, only John:
 - adds the detail about crossing the Kidron Valley
 - omits an explicit account of Jesus' agony in the Garden
 - mentions that Roman soldiers were present
- This and other differences suggest that John is writing later than and with an awareness of the other gospels, and that he feels free to emphasize different things.
- A key point of emphasis for John is Jesus' divine power.

John 18:7-9

18:7そこでまた彼らに、「だれを捜しているのか」とお尋ねになると、彼らは「ナザレのイエスを」と言った。

18:8イエスは答えられた、「わたしがそれであると、言ったではないか。わたしを捜しているのなら、この人たちを去らせてもらいたい」。

18:9それは、「あなたが与えて下さった人たちの中のひとりも、わたしは失わなかった」とイエスの言われた言葉が、成就するためである。

John 18:7-9

⁷ So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth."

⁸ Jesus answered, "I told you that I am he. So, if you seek me, let these men go."

⁹ This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one."

John 18:7

そこでまた彼らに、「だれを捜しているのか」とお尋ねになると、
彼らは「ナザレのイエスを」と言った。

So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth."

John 18:7

そこでまた彼らに、「だれを捜しているのか」とお尋ねになると、彼らは「ナザレのイエスを」と言った。

So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth."

- They may have been a small army when they arrived, but with a word from Jesus they had drawn back and fallen to the ground. (v.6)

John 18:7

そこでまた彼らに、「だれを捜しているのか」とお尋ねになると、彼らは「ナザレのイエスを」と言った。

So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth."

- They may have been a small army when they arrived, but with a word from Jesus they had drawn back and fallen to the ground. (v.6)
- Jesus now forces them to repeat their objective (his name)

Comment

- This repetition emphasizes the point that the crowd (with no word from Judas) definitely knew who they had come out to find --- and of whom they were so afraid.

John 18:8

イエスは答えられた、「わたしがそれであると、言ったではないか。わたしを捜しているのなら、この人たちを去らせてもらいたい」。

Jesus answered, "I told you that I am he. So, if you seek me, let these men go."

John 18:8

イエスは答えられた、「わたしがそれであると、言ったではないか。わたしを捜しているのなら、この人たちを去らせてもらいたい」。

Jesus answered, "I told you that *I am he*. So, if you seek me, let these men go."

- Again Jesus identifies himself in a manner calculated to remind us of his divinity.

John 18:8

イエスは答えられた、「わたしがそれであると、言ったではないか。わたしを捜しているのなら、この人たちを去らせてもらいたい」。

Jesus answered, "I told you that *I am he*. So, if you seek me, let these men go."

- Again Jesus identifies himself in a manner calculated to remind us of his divinity.
- They are looking for a particular man, Jesus of Nazareth, and he is the man who is also God!

John 18:8

イエスは答えられた、「わたしがそれであると、言ったではないか。わたしを捜しているのなら、この人たちを去らせてもらいたい」。

Jesus answered, "I told you that I am he. So, if you seek me, *let these men go.*"

- Since their mission is to apprehend this particular man (God), they have no reason to molest anyone else.

John 18:8

イエスは答えられた、「わたしがそれであると、言ったではないか。わたしを捜しているのなら、この人たちを去らせてもらいたい」。

Jesus answered, "I told you that I am he. So, if you seek me, *let these men go.*"

- Since their mission is to apprehend this particular man (God), they have no reason to molest anyone else.
- Jesus practically orders them to leave his disciples alone!

John 18:8

イエスは答えられた、「わたしがそれであると、言ったではないか。わたしを捜しているのなら、この人たちを去らせてもらいたい」。

Jesus answered, "I told you that I am he. So, if you seek me, let these men go."

- Since their mission is to apprehend this particular man (God), they have no reason to molest anyone else.
- Jesus practically orders them to leave his disciples alone!

John 18:9

それは、「あなたが与えて下さった人たちの中のひとりも、わたしは失わなかった」とイエスの言われた言葉が、成就するためである。

This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one."

John 18:9

それは、「あなたが与えて下さった人たちの中のひとりも、わたしは失わなかった」とイエスの言われた言葉が、成就するためである。

This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one."

- John understands this powerful act of protection, by Jesus of his disciples, as the fulfillment of Jesus' words (17:12) and thus he sets Jesus' word here alongside the prophetic word of God in the Old Testament.

John 18:9

それは、「あなたが与えて下さった人たちの中のひとりも、わたしは失わなかった」とイエスの言われた言葉が、成就するためである。

This was to fulfill the word that he had spoken: "Of those whom you gave me *I have lost not one.*"

- God will not let his people, not even one, be destroyed by Satan and the Satanic forces arrayed in the world.

John 18:9

それは、「あなたが与えて下さった人たちの中のひとりも、わたしは失わなかった」とイエスの言われた言葉が、成就するためである。

This was to fulfill the word that he had spoken: "Of those whom you gave me *I have lost not one.*"

- God will not let his people, not even one, be destroyed by Satan and the Satanic forces arrayed in the world.
- Here is scriptural support for the doctrine of Perseverance of the Saints (Eternal Security).

John 18:9

それは、「あなたが与えて下さった人たちの中のひとりも、わたしは失わなかった」とイエスの言われた言葉が、成就するためである。

This was to fulfill the word that he had spoken: "Of those whom you gave me *I have lost not one.*"

- Here Jesus is not speaking only or even primarily of the immediate physical safety of his disciples, but rather of the eternal salvation of the disciples and all who would believe through their word.

John 18:10-14

18:10 シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

18:11 すると、イエスはペテロに言われた、「剣をさやに納めなさい。父がわたしに下さった杯は、飲むべきではないか」。

18:12 それから一隊の兵卒やその千卒長やユダヤ人の下役どもが、イエスを捕え、縛りあげて、

John 18:10-14

18:13まずアンナスのところに引き連れて行った。彼はその年の大祭司カヤパのしゅうとであった。

18:14カヤパは前に、ひとりの人が民のために死ぬのはよいことだと、ユダヤ人に助言した者であった。

John 18:10-14

¹⁰ Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

¹¹ So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

¹² So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him.

¹³ First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.

John 18:10-14

¹⁴ It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

John 18:10

シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

John 18:10

シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

- All four gospels remember this event, although only John adds the name of the man whose ear was cut off, and only Luke remembers that Jesus then healed the man.

John 18:10

シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

- All four gospels remember this event, although only John adds the name of the man whose ear was cut off, and only Luke remembers that Jesus then healed the man.
- Why is this important?

John 18:10

シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

- This may have been an act of bravery on the part of Peter.

John 18:10

シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

- This may have been an act of bravery on the part of Peter.
- However I note that Jesus has just frightened the soldiers nearly to death and appears to be in complete command of the situation, including securing the safety of his disciples.

John 18:10

シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

- This may have been an act of bravery on the part of Peter.
- However I note that Jesus has just frightened the soldiers nearly to death and appears to be in complete command of the situation, including securing the safety of his disciples.
- Jesus has always been able to protect his disciples so far!

John 18:10

シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

- With the Son of God standing by to protect him, Peter's act may be seen as something less than heroic.

John 18:10

シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

- With the Son of God standing by to protect him, Peter's act may be seen as something less than heroic.
- It was in any case ill advised and apart from the will of God.

John 18:10

シモン・ペテロは剣を持っていたが、それを抜いて、大祭司の僕に切りかかり、その右の耳を切り落した。その僕の名はマルコスであった。

Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.)

- With the Son of God standing by to protect him, Peter's act may be seen as something less than heroic.
- It was in any case ill advised and apart from the will of God.
- There is a lesson here for us --- that zeal is no excuse for foolishness.

John 18:11

すると、イエスはペテロに言われた、「剣をさやに納めなさい。父がわたしに下さった杯は、飲むべきではないか」。

So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

John 18:11

すると、イエスはペテロに言われた、「剣をさやに納めなさい。父がわたしに下さった杯は、飲むべきではないか」。

So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

- In any case, Jesus puts and end to Peter's foolishness.

John 18:11

すると、イエスはペテロに言われた、「剣をさやに納めなさい。父がわたしに下さった杯は、飲むべきではないか」。

So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

- In any case, Jesus puts and end to Peter's foolishness.
 - Not only did Peter fail to understand Jesus' mission on earth (which is perhaps understandable at that point)

John 18:11

すると、イエスはペテロに言われた、「剣をさやに納めなさい。父がわたしに下さった杯は、飲むべきではないか」。

So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

- In any case, Jesus puts and end to Peter's foolishness.
 - Not only did Peter fail to understand Jesus' mission on earth (which is perhaps understandable at that point)
 - But he actually thought Jesus needed his protection!

John 18:11

すると、イエスはペテロに言われた、「剣をさやに納めなさい。父がわたしに下さった杯は、飲むべきではないか」。

So Jesus said to Peter, "Put your sword into its sheath; *shall I not drink the cup that the Father has given me?*"

- Although John alone among the four gospel authors does not recount Jesus' agony in the garden, he seems here to be remembering and evoking the memory of that scene.

John 18:12

それから一隊の兵卒やその千卒長やユダヤ人の下役どもが、イエスを捕え、縛りあげて、

So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him.

John 18:12

それから一隊の兵卒やその千卒長やユダヤ人の下役どもが、イエスを捕え、縛りあげて、

So the band of soldiers and their captain and the officers of the Jews **arrested Jesus and bound him.**

- From all that has gone before, it is clear that Jesus was not taken by surprise or against his will.

John 18:12

それから一隊の兵卒やその千卒長やユダヤ人の下役どもが、イエスを捕え、縛りあげて、

So the band of soldiers and their captain and the officers of the Jews **arrested Jesus and bound him.**

- From all that has gone before, it is clear that Jesus was not taken by surprise or against his will.
- It is ironic to speak of him being arrested and bound even by such a powerful company of men.

John 18:12

それから一隊の兵卒やその千卒長やユダヤ人の下役どもが、イエスを捕え、縛りあげて、

So the band of soldiers **and their captain** and the officers of the Jews arrested Jesus and bound him.

- John again underscores the powerfulness of this group, both militarily and politically by noting that the commander of the Roman soldiers was in attendance.

John 18:13

まずアンナスのところに引き連れて行った。彼はその年の大祭司
カヤパのしゅうとであった。

First they led him to Annas, for he was the father-in-law of Caiaphas,
who was high priest that year.

John 18:13

まずアンナスのところに引き連れて行った。彼はその年の大祭司
カヤパのしゅうとであった。

First they led him to Annas, for he was the father-in-law of Caiaphas,
who was high priest that year.

- Jesus was not, however, taken directly to appear before Roman officials.

John 18:13

まずアンナスのところに引き連れて行った。彼はその年の大祭司
カヤパのしゅうとであった。

First they led him to Annas, for he was the father-in-law of Caiaphas,
who was high priest that year.

- Jesus was not, however, taken directly to appear before Roman officials.
- Neither was he taken directly to appear before the ruling high priest, Caiaphas.

John 18:13

まずアンナスのところに引き連れて行った。彼はその年の大祭司
カヤパのしゅうとであった。

First they led him to Annas, for he was the father-in-law of Caiaphas,
who was high priest that year.

- According to John, Jesus was first taken to Annas, who had formerly been the high priest, but was later deposed and had subsequently been succeeded by five of his sons and one of his sons' in law, Caiaphas.

John 18:13

まずアンナスのところに引き連れて行った。彼はその年の大祭司カヤパのしゅうとであった。

First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.

- Of the four gospel authors, only John mentions the Jesus was led first to Annas.
- No doubt this whole business was complex and highly irregular.

John 18:14

カヤパは前に、ひとりの人が民のために死ぬのはよいことだと、ユダヤ人に助言した者であった。

It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

- Without any doubt, as leaders of the high-priestly class, the households of Annas/Caiaphas were deeply involved in these things, and they had been plotting Jesus' death for some time (11:45ff).

John 18:15-18

18:15 シモン・ペテロともうひとりの弟子とが、イエスについて行った。この弟子は大祭司の知り合いであったので、イエスと一緒に大祭司の中庭にはいった。

18:16 しかし、ペテロは外で戸口に立っていた。すると大祭司の知り合いであるその弟子が、外に出て行って門番の女に話し、ペテロを内に入れてやった。

18:17 すると、この門番の女がペテロに言った、「あなたも、あの人の弟子のひとりではありませんか」。ペテロは「いや、そうではない」と答えた。

John 18:15-18

18:18 僕や下役どもは、寒い時であったので、炭火をおこし、そこに立ってあたっていた。ペテロもまた彼らに交じり、立ってあたっていた。

John 18:15-18

¹⁵ Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest,

¹⁶ but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in.

¹⁷ The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not."

John 18:15-18

¹⁸ Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

John 18:15

シモン・ペテロともうひとりの弟子とが、イエスについて行った。この弟子は大祭司の知り合いであったので、イエスと一緒に大祭司の中庭にはいった。

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest,

John 18:15

シモン・ペテロともうひとりの弟子とが、イエスについて行った。この弟子は大祭司の知り合いであったので、イエスと一緒に大祭司の中庭にはいった。

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest,

- This begins John's account of Peter's denial of Jesus, something that all four gospels remember, in substantially the same way.

John 18:15

シモン・ペテロともうひとりの弟子とが、イエスについて行った。この弟子は大祭司の知り合いであったので、イエスと一緒に大祭司の中庭にはいった。

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest,

- This begins John's account of Peter's denial of Jesus, something that all four gospels remember, in substantially the same way.
- But, again, John adds some unique detail.

John 18:15

シモン・ペテロともうひとりの弟子とが、イエスについて行った。この弟子は大祭司の知り合いであったので、イエスと一緒に大祭司の中庭にはいった。

Simon Peter followed Jesus, and so did **another disciple**. Since that disciple was known to the high priest, he entered with Jesus into the court of the high priest,

- John alone recalls that Peter was accompanied by another disciple.

John 18:15

シモン・ペテロともうひとりの弟子とが、イエスについて行った。この弟子は大祭司の知り合いであったので、イエスと一緒に大祭司の中庭にはいった。

Simon Peter followed Jesus, and so did another disciple. Since **that disciple was known to the high priest**, he entered with Jesus into the court of the high priest,

- John alone recalls that Peter was accompanied by another disciple.
- Whomever this other disciple was (John doesn't tell us) he was known to the high priest.

John 18:15

シモン・ペテロともうひとりの弟子とが、イエスについて行った。この弟子は大祭司の知り合いであったので、イエスと一緒に大祭司の中庭にはいった。

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, **he entered with Jesus into the court of the high priest,**

- This explains how first the other disciple and, then, Peter were able to gain admission to the court of the high priest.

John 18:16

しかし、ペテロは外で戸口に立っていた。すると大祭司の知り合いであるその弟子が、外に出て行って門番の女に話し、ペテロを内に入れてやった。

but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in.

John 18:16

しかし、ペテロは外で戸口に立っていた。すると大祭司の知り合いであるその弟子が、外に出て行って門番の女に話し、ペテロを内に入れてやった。

but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in.

- There was a second century tradition that the Apostle John was a priest and that he authored the fourth gospel.

John 18:16

しかし、ペテロは外で戸口に立っていた。すると大祭司の知り合いであるその弟子が、外に出て行って門番の女に話し、ペテロを内に入れてやった。

but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in.

- There was a second century tradition that the Apostle John was a priest and that he authored the fourth gospel.
- I do not know how much truth, if any, lies behind that tradition.

John 18:16

しかし、ペテロは外で戸口に立っていた。すると大祭司の知り合いであるその弟子が、外に出て行って門番の女に話し、ペテロを内に入れてやった。

but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in.

- Something like that would explain how the author of this gospel knew certain details that the other gospel authors omitted, such as the name of the high priest's servant whose ear Peter cut off, for example.

John 18:17

すると、この門番の女がペテロに言った、「あなたも、あの人の弟子のひとりではありませんか」。ペテロは「いや、そうではない」と答えた。

The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not."

John 18:17

すると、この門番の女がペテロに言った、「あなたも、あの人の弟子のひとりではありませんか」。ペテロは「いや、そうではない」と答えた。

The servant girl at the door said to Peter, "**You also** are not one of this man's disciples, are you?" He said, "I am not."

- The grammar here is difficult, but it does seem that the “other disciple” was known, at least by the servant girl at the door, to be a disciple of Jesus.

John 18:17

すると、この門番の女がペテロに言った、「あなたも、あの人の弟子のひとりではありませんか」。ペテロは「いや、そうではない」と答えた。

The servant girl at the door said to Peter, "**You also** are not one of this man's disciples, are you?" He said, "I am not."

- She apparently wonders (however tentatively) whether Peter, like the disciple who was known to the high priest, is also a disciple of Jesus.

John 18:17

すると、この門番の女がペテロに言った、「あなたも、あの人の弟子のひとりではありませんか」。ペテロは「いや、そうではない」と答えた。

The servant girl at the door said to Peter, "**You also** are not one of this man's disciples, are you?" He said, "I am not."

- She apparently wonders (however tentatively) whether Peter, like the disciple who was known to the high priest, is also a disciple of Jesus.
- It is not clear what answer she expected Peter to give.

John 18:17

すると、この門番の女がペテロに言った、「あなたも、あの人の弟子のひとりではありませんか」。ペテロは「いや、そうではない」と答えた。

The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" **He said, "I am not."**

- In any case, the key point is that Peter denied being a disciple of Jesus.

John 18:18

僕や下役どもは、寒い時であったので、炭火をおこし、そこに立ってあたたっていた。ペテロもまた彼らに交じり、立ってあたたっていた。

Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

John 18:18

僕や下役どもは、寒い時であったので、炭火をおこし、そこに立ってあたたっていた。ペテロもまた彼らに交じり、立ってあたたっていた。

Now the servants and officers had made a **charcoal fire**, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

- This charcoal fire is a detail which is also remembered by Mark and Luke.

John 18:18

僕や下役どもは、寒い時であったので、炭火をおこし、そこに立ってあたたっていた。ペテロもまた彼らに交じり、立ってあたたっていた。

Now the servants and officers had made a *charcoal fire*, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

- This charcoal fire is a detail which is also remembered by Mark and Luke.
- All four gospels remember Peter's denial as having happened at night.