

# The Gospel of John

## Chapter 21

### Outline:

- 1-14 Fishing Apostles Saw Jesus
  - 1. Apostles and Jesus in Galilee (1)
  - 2. Peter and six go fishing (2-3)
  - 3. Jesus suggested a change (4-6)
  - 4. Apostles come to shore (7-9)
  - 5. Jesus inspected their catch (10-11)
  - 6. Jesus invited them to eat (12-14)
- 15-19 Jesus Confronted Peter
  - 1. He asked how much love (15-17)
  - 2. He prophesied his death (18-19)
- 20-23 Peter Asked About John
  - 1. Peter asked of his death (20-21)
  - 2. Jesus rebuffed his question (22)
  - 3. Apostles misinterpreted Jesus (23)
- 24-25 John Closed His Gospel
  - 1. He identified himself (24)
  - 2. He admitted Jesus did more (25)

**Preparatory Reading:** Matthew 28:1-20; Mark 16:1-20; Luke 24:1-53; Acts 1:1-26; I Corinthians 15.

### Related Links:

- A. *Resurrection Power* (sermon outline with many related links at the end) ... <http://www.letgodbetruer.com/pdf/resurrection-power.pdf>.
- B. *The Resurrection Chapter* (I Corinthians 15 outline) ... <http://www.letgodbetruer.com/pdf/first-corinthians-15.pdf>.
- C. *How Much Do You Love God?* (sermon outline with links) ... <http://www.letgodbetruer.com/pdf/do-you-love-god.pdf>.
- D. *Reviving First Love* (sermon outline of problem at Ephesus) ... <http://www.letgodbetruer.com/pdf/reviving-first-love.pdf>.
- E. *Lovest Thou Me?* (sermon outline but not heavily Peter oriented) ... <http://www.letgodbetruer.com/pdf/lovest-thou-me.pdf>.
- F. *God's Favorites* (slides of sermon outline to be one of God's favorites) ... <http://www.letgodbetruer.com/pdf/gods-favorites.pdf>.
- G. *Fellowship with Christ* (slides of sermon outline of Revelation 3:214-22) ... <http://www.letgodbetruer.com/pdf/gods-favorites.pdf>.
- H. Many harmonies of the events after our Lord's resurrection may be found in the Internet, though each of them will vary in reconciliation by assuming different adjustments to make all the events fit.

### Introduction:

- A. This chapter in some ways is like a postscript to the previous chapter and the rest of John's Gospel.
  - 1. The last two verses of chapter 20 read like a summary and conclusion, similar to the actual closing.
  - 2. Chapter 21 starts out as if John decided to add another event to confirm Jesus' resurrection better.
  - 3. This event is unusual, in Galilee, not recorded elsewhere, and includes a great exchange with Peter.
  - 4. Some try to assign this chapter to another author, but the conclusion says otherwise (Jn 21:24-25).
- B. The most important event and fact the apostles had to prove was the resurrection of Jesus of Nazareth.
  - 1. Jesus answered the scribes and Pharisees about His identity by timed resurrection (Matt 12:38-45).
  - 2. Though He performed many miracles, He directed skeptics to the sign of Jonah, which He fulfilled.
  - 3. It was not very challenging in the first century to prove the existence and ministry of Jesus Christ.
  - 4. The Jews and the Romans had record of His crucifixion death, which could easily be ascertained.
  - 5. However, it was His resurrection that both Jews and Romans vociferously denied with their might.
  - 6. If Jesus rose, the Jews had murdered their Messiah; if Jesus rose, the Romans were incompetent.

7. God made His death very open and public, but His resurrection was private proof to friends only.
  8. Those who have not seen the risen Lord but believe the sweet evidence pass the test of eternal life.
  9. Peter could reason with Cornelius that he knew about Jesus' life but not about His resurrection.
  10. There were about 520 eyewitnesses of the risen Lord; there were many infallible proofs of His life.
  11. Gifts of the Holy Ghost to fishermen were to prove Jesus was indeed risen (Acts 4:33; Heb 2:1-4).
  12. John's details about persons, words, linens, stone, etc., are all facts to bolster the resurrection case.
  13. Salvation from sin required resurrection, or Jesus had not satisfied God (I Cor 15:17; Ro 4:23-25).
  14. Faith that gives assurance of salvation must include Jesus as Son of God and raised (Ro 10:8-11).
  15. There have been several investigative reports done by detectives and cold case analysts to prove that the evidence for the resurrection of Jesus Christ is a closed case of truth by all usual measures.
  16. Here is an example for illustrative purposes only ... <http://www.tektonics.org/harmonize/greenharmony.htm>.
  17. Here is another example for illustration only ... <http://coldcasechristianity.com/tag/evidence-for-the-resurrection/>.
  18. Here is another example of a book/movie doing the same ... [https://en.wikipedia.org/wiki/The\\_Case\\_for\\_Christ](https://en.wikipedia.org/wiki/The_Case_for_Christ).
  19. Here is another example for illustration only ... <https://citybibleforum.org/city/melbourne/blog/resurrection-case-dismissed>.
  20. An example for illustration ... <https://crossexamined.org/the-evidence-for-jesus-resurrection-part-9-probabilities-and-plagarism/>.
  21. Another ... [http://users.ox.ac.uk/~orie0087/pdf\\_files/Papers%20from%20Philosophical%20Journals/Swinburne\\_2013-resurrection.pdf](http://users.ox.ac.uk/~orie0087/pdf_files/Papers%20from%20Philosophical%20Journals/Swinburne_2013-resurrection.pdf).
- C. The Gospel of John is special and unique. What he related here is additional matter beyond the others.
1. We find things recorded here that occurred in Galilee; He had told them to go there to meet Him.
  2. We find further evidence in a different setting and different event that He was indeed resurrected.
  3. We find His confrontation and encouragement of Peter after that apostle's horrible denial of Him.
- D. Our Lord's resurrection is one of the most important facts of the gospel with great attendant blessings.
1. *Prophecy of the resurrection* ... was in more places than thought (Psalm 2; 16; 22; 110; Isaiah 53).
  2. *Priority of the resurrection* ... without it the crucifixion does not save (I Cor 15:17; Heb 2:14-15).
  3. *Power of the resurrection* ... is direct and indirect power (Mat 27:50-54; Phil 3:10; Eph 1:19-20).
  4. *Privacy of the resurrection* ... only a few insiders witnessed it firsthand (Ac 13:31; I Cor 15:3-8).
  5. *Proof of the resurrection* ... accounts of infallible proofs (Jn 20:30-31; Acts 1:1-4,22; 10:39-41).
  6. *Persons of the resurrection* ... are showings to Mary, Peter, and others (Jn 20:1-29; I Cor 15:3-8).
  7. *Preaching of the resurrection* ... was apostolic focus (Acts 2:22-32; 4:7-12; 10:36-42; 13:26-37).
  8. *Peculiarity of the resurrection* ... is its role in our perfect religion (Ac 17:16-20,30-34; I Co 15:19).
  9. *Profession of the resurrection* ... is the need to believe and confess it (Rom 10:9-10; I Jn 5:4-13).
  10. *Perpetuity of the resurrection* ... is by Baptist baptism (Ro 6:4-5; I Co 15:29; Col 2:12; I Pet 3:21).
  11. *Peace of the resurrection* ... is to comfort one another (I Cor 15:20-23,45,51-58; I Thess 4:13-18).
  12. *Practice of the resurrection* ... illustrates our changed lives (Rom 6:1-11; Eph 2:1-10; Col 3:1).
  13. *Promise of the resurrection* ... is why we bury, not cremate (Ro 8:11,23; I Cor 15:20; I Thes 4:14).
  14. *Punishment of the resurrection* ... is eternal judgment for denying it (Ac 13:26-41; II The 1:7-10).
- E. The apostolic emphasis was evidentiary proof for the resurrection rather than ideas for speculation.
1. John's details about location, fishing, serving, talking, and prophecy are facts that bolster the case.
  2. The other apostles have none of the things recorded by John in this unique and personal chapter.
  4. Consider – not a mention of *when* Jesus arose, when their Gospels could have exalted such highly.
  5. Consider – not a mention of *how* Jesus arose, for any such speculation was inferior to real evidence.
- F. John had a purpose – for you to believe Jesus is the Christ the Son of God for assurance of salvation.
1. What he did or did not include was subordinate to his loving design by God's plan (Jn 20:30-31).
  2. You can know you have eternal life by believing on Jesus Christ and obeying Him (I John 5:1,13).
  3. You can learn enough for gospel conversion by John without Matthew, Mark, or Luke's accounts.
  4. It is one thing to believe an innocent Man died, but a whole different thing that the Man rose again.
- G. John's emphasis on several individuals provide impetus for us to examine ourselves about the faith.
1. Many of John's chapters have individuals identified or emphasized that the other Gospels ignore.
  2. Jesus in John 20 appeared to Mary Magdalene first and then corrected Thomas's foolish doubts.
  3. Here in John 21 you will have inside information about our Lord's restoration efforts with Peter.

***1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.***

*After these things.*

- A. What are *these things*? They are the sightings of Jesus by the apostles given in John 20.
  - 1. Jesus appeared to His apostles in two large assemblies on two successive Sundays.
  - 2. John temporarily concluded He had written enough evidence for faith (Jn 20:30-31).
  - 3. But now Jesus appeared to seven of them not gathered or looking for him but fishing.
- B. Therefore, Jesus had shown Himself to them twice, but John now added a third showing.
- C. God or His Son may visit you at any time, like finding Hagar lost in the wilderness, Gideon hiding to thresh wheat, shepherds abiding in their fields, Peter in prison, etc.

*Jesus shewed himself again to the disciples at the sea of Tiberias.*

- A. Jesus had shown Himself to the apostles twice (Jn 20:19,26); He then did a third time.
- B. The Sea of Tiberias = the Sea of Galilee (John 6:1) = Lake of Gennesaret (Luke 5:1).
  - 1. Its name was for the seaside city of Tiberias (Jn 6:23), after Tiberius Caesar (Lu 3:1).
  - 2. In the O.T. it was Sea of Chinnereth (Num 34:11). A study lesson for name variety.
- C. The Sea of Galilee was/is an oval about 13 miles long and 8 miles wide (64 sq. miles).
  - 1. It is roughly 70 miles north of Jerusalem, with Capernaum about 85 miles north.
  - 2. Here is a map of the Sea of Galilee and close cities ... [https://bibleatlas.org/sea\\_of\\_tiberias.htm](https://bibleatlas.org/sea_of_tiberias.htm).
- D. Jesus was raised in Nazareth, and preached and did many miracles in the Galilee region.
- E. The Lord had told His apostles He would meet them in Galilee after His resurrection.
  - 1. Jesus had said after resurrection He would go to Galilee (Matt 26:32; Mark 14:28).
  - 2. Matthew and Mark record this reminder and fact (Matthew 28:7,10,16; Mark 16:7).
  - 3. This is the first sighting of Jesus in Galilee to the apostles after the two in Jerusalem.

*And on this wise shewed he himself.*

- A. Jesus appeared the third time to the apostles in a very different way from the first two.
- B. One witness is nothing; two or three is Bible minimum; Rome required seven for a will.
- C. You can almost feel John's enthusiasm and excitement to tell the things in this chapter.

***2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.***

*There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee.*

- A. These seven were together at Galilee; the others were in transit or visiting elsewhere.
  - 1. The best place to be, especially with uncertain circumstances, is with other believers.
  - 2. God exalted human society by the desert locust and wisdom (Pr 30:27; Eccl 4:9-12).
  - 3. If your heart is right, unbelieving blood relatives are no substitute for good believers.
  - 4. These seven were not sitting in a pew together but were in a trade endeavor together.
- B. If they should have been elsewhere, we doubt it by Christ's favor here (Matthew 28:16).
- C. You should know the five here well, John wrote more about two of them than the others.
  - 1. Peter had seen Jesus privately and with the rest (Lu 24:34; I Cor 15:5; Jn 20:19,26).
  - 2. Thomas had only seen Jesus once; he missed the first general appearing and doubted.
  - 3. Nathanael, as John called him, is Bartholomew of the other writers, also an apostle.
  - 4. Jesus had called James and John to leave their Galilean fishing business (Matt 4:21).
- D. Repentance and restoration are glorified in the Bible and here – note Peter and Thomas.

*And two other of his disciples.*

- A. For respect to the context (John 21:1), we will assume that these other two are apostles.
  - 1. John never used *apostle* or *apostles* until Revelation; the other three writers used it.
  - 2. It was important the apostles saw the risen Lord so they could be witnesses of Him.
- B. We could speculate with some evidence that they were Andrew and Philip, but no need.
  - 1. We trust God for every word He has given; we trust Him for every word not given.
  - 2. Labor to prove Andrew and Philip is vain, unless some crucial issue was at stake.

***3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.***

*Simon Peter saith unto them, I go a fishing.*

- A. This had been Peter's business when Jesus called him at the Sea of Galilee (Matt 4:18).
  - 1. With their Lord and Master thought dead by others, they may have had little support.
  - 2. With time available while waiting for Jesus, they quickly went for profitable labor.
  - 3. They could have presumed on men as apostles; they worked to eat their own bread.
  - 4. If they should have been elsewhere, we doubt it by Christ's favor here (Matt 28:16).
- B. They were not to bear witness until fully commissioned and then to do it in Jerusalem.

*They say unto him, We also go with thee.*

- A. We know that the two sons of Zebedee were fishermen, but the other four also agreed.
- B. With their Lord and Master presumed dead by others, they may have had little support.
- C. By their fishing here they were one of a kind with Paul and sewing tents whenever idle.

*They went forth, and entered into a ship immediately.*

- A. These seven apostles of Jesus easily found a ship they chartered for a fishing expedition.
- B. Our beloved brothers apparently got their idea late in the day, so they fished all night.

*And that night they caught nothing.*

- A. Their intentions were good enough; they knew the Sea; they were experts at the trade.
- B. But God and Jesus had other plans, which required them to not catch any fish that night.
  - 1. This is by itself remarkable, for these were skilled fishers in a lake they knew well.
  - 2. This is by itself remarkable, for this freshwater lake was/is known for great fishing.
  - 3. John has indicated this sighting of Jesus would be different from the other sightings.
  - 4. Do not forget or complain when things do not work out as you had expected them.
  - 5. God may not guarantee your success in all endeavors, if He has something better.
  - 6. Job fell upon some hard times, but God had double for him in the end (James 5:11).

\*\*\*\*\* *Fishing Apostles Saw Jesus – Jesus Suggested a Change – Verses 4-6* \*\*\*\*\*

***4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.***

*But when the morning was now come, Jesus stood on the shore.*

- A. They chartered their boat with no sign of Jesus in Galilee yet, or they would be there.
  - 1. John slowly developed this sighting of Jesus, which was different than those earlier.
  - 2. If they should have been elsewhere, we doubt it by Christ's favor here (Matt 28:16).
- B. Jesus came after the seven, which showed kindness and pursuit of His chosen apostles.
- C. Jesus will come when you least expect Him, least deserve Him, or greatly need Him.

*But the disciples knew not that it was Jesus.*

- A. They are not far from each other according to the context, and He spoke to them clearly.
  - 1. The distance is only the length of a football field according to the context (Jn 21:8).
  - 2. They exchanged words, after years of hearing Jesus, they should have known Him.
- B. We assume that like Mary and the two going to Emmaus, Jesus hid Himself from them.
- C. Enjoy John's detailed account of this unusual fishing expedition by the seven apostles.
- D. Like Mary, Jesus is always nearer than what you think, so assume Him close (Jn 20:14).

***5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.***

*Then Jesus saith unto them, Children, have ye any meat.*

- A. Our Lord pursued the apostles in this slowly-developing account of His third showing.

- B. If you do not see the drama or appreciate the drama, you lose Spirit-inspired pleasure.
  1. The Bible is full of drama of, *Let there be light*, to Jesus riding a bloody white horse.
  2. Jesus knew perfectly well without confusion or doubt that they had caught nothing.
  3. Jesus used a term for His apostles with no other record of Him using before, Lads?
  4. If Jesus had used it before, and it was lovingly personal, they would have known it.
  5. Jesus asked an embarrassing question for them, some fishers, after fishing all night.
- C. Jesus clearly considered fish to be meat, which must cause Catholics indigestion at Lent.
- D. Loving brothers should inquire of others about their needs (Jas 2:15-16; I Jn 3:16-18).

*They answered him, No.*

- A. They did not recognize His form, His speech, His terminology, or His reason for asking.
- B. If you have done your reasonable best, then trust the Lord for outcome seeming pitiful.
- C. Never forget that God's afflictions are done in wisdom and great love (Psalm 119:75).

***6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.***

*And he said unto them, Cast the net on the right side of the ship, and ye shall find.*

- A. Jesus again spoke to them at a distance of a football field, but they did not detect Him.
  1. Whatever they thought, they the learned fishermen assumed the stranger might help.
  2. Peter had known the Lord's fishing advice before, but missed it here (Luke 5:4-11).
  3. Jesus has all authority over heaven and earth, especially the fish in the sea (Ps 8:8).
- B. Wisdom of God and Christ are in the word of God for you – embrace the divine library.
  1. Never forget God knows the rules of nature and the details of nature better than any.
  2. His providence, planned in eternity, designed in His revelation, is personally for you.
  3. Where in your life are you still casting on the left, when you should use the right?
- C. Some foolishly spiritualize the left was Jews and right Gentiles in evangelism success.
- D. We will not reject our Lord using His charge for a draught like Pentecost in just days, since He had called them from fishing in the sea to being fishers of men.

*They cast therefore, and now they were not able to draw it for the multitude of fishes.*

- A. Though they had fished all night, they followed the stranger's advice. It could not hurt.
  1. Why would they not defend their expertise? Why would they not ask, why the right?
  2. Peter had experienced Jesus' fishing advice before, but missed it here (Luke 5:4-11).
  3. We might even consider this part of the miracle that these fishermen would so obey.
- B. The immediate result of casting their net on the right side of the ship was a huge catch.
  1. The context tells us there were 153 great fish (all keepers) and the net did not break.
  2. The net was so heavy from 153 great fish that they could not draw it into the boat.

- C. We should not pass on without considering what God can do for following His wisdom.
  1. Why would you do anything without asking God and searching His written manual?
  2. You may choose a direction – a general plan – but give Him the details (Prov 16:9).
  3. Any plan – your strategy – you must submit yourself and it to Him (James 4:13-16).
  4. When you do so – you never know when your gleaning will hap on Boaz (Ruth 2:3).
- D. Men learn by implantation, experimentation, or revelation, with our God ruling all three.
  1. Implantation includes farming and sex – rules God formed in man’s nature from the beginning (Is 28:23-29; Gen 4:1; Pr 30:19; Ro 1:26-27; I Cor 11:14; I Tim 5:8).
  2. Experimentation by trial and error due to circumstances yields witty inventions, as it is said, necessity is the mother of invention (Prov 8:12; I Sam 17:39; II Sam 1:18).
  3. Revelation was by Spirit and/or His word, now it is God’s word by the Spirit (I Sam 3:1; Pr 29:18; Matt 16:13-17; Jer 3:15; II Tim 3:16-17; Ps 119:128; Pr 22:17-21).
  4. God gives aptitudes; God blesses efforts with insight; God reveals favorable tactics.

\*\*\*\*\* *Fishing Apostles Saw Jesus – Apostles Come to Shore – Verses 7-9* \*\*\*\*\*

***7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him, (for he was naked,) and did cast himself into the sea.***

*Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.*

- A. This is John, the writer of this book, using his favored description (Jn 13:23; 19:6; 20:2).
- B. John recognized Jesus; we do not know if by faith, by sobriety, or by Spirit revelation.
  1. John had also believed by evidence in the tomb before Peter or the others; in fact, the other apostles had denied even eyewitness accounts by Mary and the other women.
  2. John and Jesus were close, as stated; John also stayed at the cross and observed it all.

*Now when Simon Peter heard that it was the Lord.*

- A. Peter might not take time to figure it out himself, but he would indeed act on knowledge.
  1. John was faster running to the tomb, believing its evidence, and seeing Jesus here.
  2. But Peter was bolder and more zealous to act with knowledge learned then and now.
  3. There are few like John or Peter. Which do you resemble? Hate mediocrity for Jesus.
  4. They that know God are strong and do exploits (Dan 11:32). Will it be you this year?
- B. Since Jesus had appeared to Peter privately, he had no fear to meet Jesus (Luke 24:34).
- C. What do you do when you know Sunday is nearing and you will hear about the Lord?

*He girt his fisher’s coat unto him, for he was naked.*

- A. We understand by his coat an outer garment that would cover him properly for his Lord.
- B. He had disappointed his Lord sufficiently already, he did not need to be immodest also.
  1. There is decorum right for the Lord, which some overlook (Gen 35:2; Ex 19:10,14).

2. Only fools discard these O.T. passages by neglecting N.T. decorum (Heb 12:28-29).

*And did cast himself into the sea.*

- A. Typical for Peter's courage and zeal in most cases, he could not wait to cover 200 cubits.
  1. Peter jumped in and swam part way to shore before being able to wade the rest.
  2. How bold are you to do anything to be with Jesus, learn about Him, or talk of Him?
- B. Remember martyrs, whose choice was to cast themselves into a sea of blood and pain.

***8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.***

*And the other disciples came in a little ship.*

- A. Peter deserted them to swim/wade to Jesus, so there were six left on the fishing boat.
- B. They could not draw the net with fish into the fishing boat, so they towed it to shore.
- C. There are few exceptional Christians as John and Peter – the eyes and hands of the body.
- D. Coveting gifts and emulating zeal are both good (I Cor 12:31; Rom 11:14; I Tim 3:1).

*For they were not far from land, but as it were two hundred cubits.*

- A. This exchange between Jesus and seven apostles had occurred over only 300-400 feet.
- B. They could hear each other easily enough, and Peter left the ship to make it to shore.

*Dragging the net with fishes.*

- A. They could not draw it into their fishing boat, so they towed the heavy weight to shore.
- B. What we do not know is what John and the Spirit meant by 153 "great fishes" (Jn 21:11).
  1. For example, the Musht, called St. Peter's fish, weighs 2 lbs. usually, thus 306 lbs.
  2. For example, the John Dory, called St. Peter's fish, weighs 10 lbs., or 1530 lbs. total.
  3. For example, the Biny, not called St. Peter's fish, weighs 14 lbs., or 2142 lbs. total.
  4. These numbers are average weights for common fish marketed from Lake Galilee.

***9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.***

*As soon then as they were come to land.*

- A. There on the shore where they landed, Jesus had already prepared a fish meal for them.
- B. Peter arrived first, but we know nothing of his time with Jesus before the others arrived.

*They saw a fire of coals there, and fish laid thereon, and bread.*

- A. Jesus had started a fire, let it burn down to coals, and was cooking both fish and bread.
- B. This is not the ordinary work of spirits; Jesus had done things a human body might do.
- C. Though they had fished all night and caught nothing, Jesus already had fish frying.
- D. They had recently shared some broiled fish and an honeycomb, so He returned the favor.



**10 Jesus saith unto them, Bring of the fish which ye have now caught.**

*Jesus saith unto them.*

- A. Jesus continued to pursue them as this unusual event developed; they were submissive.
- B. He knew precisely what He had done, but He wanted and needed them to know it also.

*Bring of the fish which ye have now caught.*

- A. He knew precisely what He had done, but He wanted and needed them to know it also.
  - 1. Peter, bold and fervent as usual, was able to pull the net to shore and count the fishes.
  - 2. Jesus did not call for all the fish, but rather some *of the fish* which they had caught.
  - 3. He could have had plenty already, but He sought a count and avoid waste (Pr 12:27).
- B. God has done many things for you. Do you look for them, name them, and give thanks.
- C. Jesus asked, Where are the nine? David wrote, Forget not all his benefits (Psalm 103:2).

**11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.**

*Simon Peter went up.*

- A. Peter was bold before denying Jesus, repented fully, and bold again after meeting Jesus.
- B. We should be like Peter and never let past failures repented of hinder us serving Him.

*And drew the net to land full of great fishes, an hundred and fifty and three.*

- A. If it was any of the larger fish in Galilee, Peter might not have been able to pull the net.
- B. A count was made of this catch, and it was 153 fishes, but they were exceptionally large.
- C. Jesus is confirming His same miracle power as before with lots of other small details.

*And for all there were so many, yet was not the net broken.*

- A. Though the quantity and size were very unusual for one cast, the net had held together.
- B. Love the miracle: (1) nothing caught all night, (2) then 153 caught in one cast, (3) either side of a small boat is the same water, (4) they were great fishes in size, (5) 153 was too many for the net, (6) the weight was too much, (7) all ordinary limits were exceeded.

**12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.**

*Jesus saith unto them, Come and dine.*

- A. Jesus Christ continued to pursue them and lead them through this event, *Come and dine*.
  - 1. They had fished all night and caught nothing, so He kindly prepared a meal for them.
  - 2. He had taught that masters eat before servants (Luke 17:7-9), but He served them.
- B. There is little better for proof of Jesus resurrected in the flesh than eating (Acts 10:41).
- C. These words have nothing to do with the Lord's Supper and should not be applied to it.
- D. His personal entertainment and hospitality to deserters should confirm Revelation 3:20.

*And none of the disciples durst ask him, Who art thou?*

- A. To this point, Jesus had not identified himself, but acted like a stranger on the shore.
- B. John figured it out by the miracle of fish, and Peter had confirmed it wading to shore.
- C. As far as CSI evidence of witnesses goes, these men had no doubts that it was Jesus.

*Knowing it was the Lord.*

- A. The apostles knew by the miracle, His form, and His kindness that He was Jesus Christ.
- B. It was this recognition that made this the third confirming appearance of Jesus to them.

**13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.**

*Jesus then cometh, and taketh bread.*

- A. Jesus still led and pursued them, not waiting for them, knowing they knew it was Him.
- B. He was in charge of this breakfast meal, and so He led them in eating as He had before.
- C. There is little better for proof of Jesus resurrected in the flesh than eating (Acts 10:41).

*And giveth them, and fish likewise.*

- A. Just weeks earlier, Jesus had led them in the Lord's Supper in a Jerusalem upper room.
- B. It should be obvious that Jesus ate with them at this fellowship meal He made for them.
- C. If you stick to the bare words only, why did the Lord not bless the food before serving?

**14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.**

*This is now the third time that Jesus shewed himself to his disciples.*

- A. The apostles were eyewitnesses to the world of the glorious gospel fact of resurrection.
  - 1. They had to see the risen Lord, and they did, under varied circumstances and actions.

2. One witness for anything is nothing; Jesus proved His resurrection by three events.
- B. How many times has the Lord of glory convicted you by visitation? Do not lose count.
- C. There is a warning by Solomon that should keep us all honest and responsive (Pr 29:1).

*After that he was risen from the dead.*

- A. Resurrection is a miracle itself, but consider how Jesus did miracles apostles never did.
  1. He had appeared to them in a closed and secure room without using ordinary means.
  2. He had drastically altered their fishing expedition with the five features listed above.
  3. The apostles did heal and cast out devils, but Jesus worked strict signs and wonders.
- B. It is important to establish the resurrection as absolutely essential for the Christian faith.
  1. *Prophecy of the resurrection* ... was in more places than thought (Psalm 2; 16; 22; 110; Isaiah 53).
  2. *Priority of the resurrection* ... without it the crucifixion does not save (I Cor 15:17; Heb 2:14-15).
  3. *Power of the resurrection* ... is direct and indirect power (Mat 27:50-54; Phil 3:10; Eph 1:19-20).
  4. *Privacy of the resurrection* ... only a few insiders witnessed it firsthand (Ac 13:31; I Cor 15:3-8).
  5. *Proof of the resurrection* ... accounts of infallible proofs (Jn 20:30-31; Acts 1:1-4,22; 10:39-41).
  6. *Persons of the resurrection* ... are showings to Mary, Peter, and others (Jn 20:1-29; I Cor 15:3-8).
  7. *Preaching of the resurrection* ... was apostolic focus (Acts 2:22-32; 4:7-12; 10:36-42; 13:26-37).
  8. *Peculiarity of the resurrection* ... is its role in our perfect religion (Ac 17:16-20,30-34; I Co 15:19).
  9. *Profession of the resurrection* ... is the need to believe and confess it (Rom 10:9-10; I Jn 5:4-13).
  10. *Perpetuity of the resurrection* ... is by Baptist baptism (Ro 6:4-5; I Co 15:29; Col 2:12; I Pet 3:21).
  11. *Peace of the resurrection* ... is to comfort one another (I Cor 15:20-23,45,51-58; I Thess 4:13-18).
  12. *Practice of the resurrection* ... illustrates our changed lives (Rom 6:1-11; Eph 2:1-10; Col 3:1).
  13. *Promise of the resurrection* ... is why we bury, not cremate (Ro 8:11,23; I Cor 15:20; I Thes 4:14).
  14. *Punishment of the resurrection* ... is eternal judgment for denying it (Ac 13:26-41; II The 1:7-10).

\*\*\*\*\* *Jesus Confronted Peter – He Asked How Much Love – Verses 15-17* \*\*\*\*\*

***15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.***

*So when they had dined.*

- A. The plural diners here by *they* are easily identified – the seven apostles and Jesus Christ.
- B. All indications are that Jesus confronted Peter in front of the other six apostles here.
  1. There is no interrupting narrative from John that Jesus had taken Peter aside for it.
  2. Jesus used the demonstrative pronoun *these* when referring to the apostles present.
  3. John will be present when the confrontation ends for Peter to bring him up to Jesus.
  4. Peter had done his boasting before the apostles, so the confrontation there is proper.
- C. If Peter was to lead these men into world evangelism, things needed to be fully settled.
  1. Peter had been one of their leaders, and after this he would be their leader even more.
  2. The Gospels were read by many, so full apostolic confirmation of Peter was crucial.
  3. Peter had denied Jesus three times, so Jesus allowed him to confess Him three times.

4. There was no lessening of his role whatsoever; he was a pillar but often the leader.
  5. There were large decisions to make from replacing Judas to preaching to Gentiles.
  6. Lessons are best learned in public, for there is greater sobriety and a wider audience.
  7. Though not directly applicable, Solomon saw wisdom in public rebukes (Pr 19:25).
- D. We use the word *confrontation* here – but it was *restoration, confirmation, commission*.

*Jesus saith to Simon Peter, Simon, son of Jonas.*

- A. Jesus had already met Peter in private and there comforted him (Luke 24:34; I Cor 15:5).
1. Remember always, Jesus appeared to two sinners first (Mary Magdalene and Peter).
  2. Peter had wept bitterly when he heard the cock crow and Jesus Christ looked at him.
  3. Consistent with His prophecy (Luke 22:32), Jesus fully forgave and restored Peter.
  4. Repentance and God’s mercy combine for precious things in ministerial restoration.
  5. Never let Satan throw fiery darts at you to think it is hard for Jesus to forgive sinners.
  6. Peter had disgraced and offended Jesus more than any other except for Judas Iscariot.
  7. Though we call it a confrontation, there is no direct mention of his terrible denials.
  8. For much more about the ‘R’ factor ... <http://www.letgodbettrue.com/pdf/repentance-factor.pdf>.
- B. If Peter was to lead these men into world evangelism, things needed to be fully settled.
1. Peter had been one of their leaders, and after this he would be their leader even more.
  2. There were large decisions to make from replacing Judas to preaching to Gentiles.
  3. Lessons are best learned in public, for there is greater sobriety and a wider audience.
  4. Though not directly applicable, Solomon saw wisdom in public rebukes (Pr 19:25).
  5. This was not a painful confrontation; it was a restoration, confirmation, and charge.
- C. Jesus addressed Simon formally by identifying his father that made Peter this very Peter.
1. There is always wisdom in Jesus’ moves, so learn the value of formality and sobriety.
  2. This is not the only time, for Jesus also did it after his great confession (Matt 16:17).

*Lovest thou me more than these.*

- A. This is one of the great questions, phrases, verses, goals found in the Bible. Embrace it.
1. Every Christian should examine and measure himself against others and over time.
  2. Losing first love and losing the race to others more passionate are both despicable.
  3. Each Christian should consider it often while following the most zealous (Phil 3:17).
- B. Jesus went right after Peter’s love – not diligence, doctrine, faith, fruit, works, zeal, etc.
1. Jesus did the same with the church at Ephesus, in spite of great traits (Rev 2:1-5).
  2. Love of Christ is obsessive desire and fervent zeal to know and serve Him perfectly.
  3. Love of Christ is passion to honor, obey, please, know, serve, enjoy, and exalt Him.
  4. For much more about loving Jesus Christ ... <http://www.letgodbettrue.com/pdf/do-you-love-god.pdf>.
  5. Love is the greatest in many ways ... <http://www.letgodbettrue.com/pdf/love-is-the-greatest-2.pdf>.
- C. Note the clear one-to-one terms of the question – Jesus asked Peter about loving Him.
1. God and His Son have intimate knowledge and relationships with each individual.
  2. You do not need parents, church, spouse, or any others to walk with God like Enoch.
  3. Do not ever measure your love by your parents, spouse, family, church, or pastor.

- D. What is the measure and standard that Jesus drew with the comparative word *more* here?
1. First identify Jesus' intent by finding the antecedent of *these* and why He chose it.
  2. *These* does not refer to the ship, net, and other tools of his former trade of fisherman.
  3. *These* does not refer to the 153 great fish just caught, though the catch of a lifetime.
  4. *These* does not mean, Peter, do you love me more than you love *these* other fellows?
  5. *These* does mean, Peter, do you love me more than *these* other fellows here love me?
- E. Jesus went after the comparison with the other apostles due to Peter's previous boasting.
1. Peter had boasted of greatest love (Matt 26:31-35; Mark 14:27-31; Luke 22:31-34).
  2. He had minimized the others while maximizing himself to Jesus in front of them all.
  3. The Bible records the others also promised their lives, but Jesus gave Peter to Satan.
  4. Peter had shown greater zeal than the others minutes earlier by jumping ship to Jesus.

*He saith unto him, Yea, Lord.*

- A. Peter responded with a partial answer, for he grasped the question but was humbler now.
1. Peter had boasted of greatest love (Matt 26:31-35; Mark 14:27-31; Luke 22:31-34).
  2. He now knew the weakness of his flesh and the power of Satan, so no more boasting.
  3. He would not deny the existence of his love, but he was reserved about its quantity.
  4. The man that trusts his own heart is a fool, so be cautious to vent its fumes (Pr 28:26).
  5. Paul, *Wherefore let him that thinketh he standeth take heed lest he fall (I Cor 10:12).*
- B. The Lord Christ knows the hearts of all men, including Peter, so less said may be best.

*Thou knowest that I love thee.*

- A. Peter did not use the superlative to describe his love for the Lord due to his great failure.
1. He reduced his love for Christ to the ordinary, without comparison or superlative.
  2. Peter had boasted of greatest love (Matt 26:31-35; Mark 14:27-31; Luke 22:31-34).
  3. He now knew the weakness of his flesh and the power of Satan, so no more boasting.
- B. He appealed to his Lord's omniscience for the truth of his life, but no more its degree.
- C. We also should respond in kind to our Lord, but wisely consider well before doing it.
1. Since He fully discerns your thoughts and intents, what does He know about you?
  2. Since He fully discerns your thoughts and intents, backsliding or hypocrisy is vanity.
  3. Who can say, *Thou knowest that I love thee*, with the most meaning? Make it you.
- D. We reject the game some play here with the Greek words for love, *agape* and *phileo*.
1. First, they claim *agape* is powerful, supreme love and *phileo* only friendly affection.
  2. Second, they claim Jesus used *agape* for the first two of His three questions to Peter.
  3. Third, they claim Peter responded with only *phileo* for all three answers to the Lord.
  4. Fourth, they claim that Jesus stooped to Peter's *phileo* in His third question to Peter.
  5. Fifth, they claim Peter was grieved by Jesus' change to *phileo* in the third question.
  6. We reject Greek word games by non-Greeks, since *agape* and *phileo* are synonyms.
  7. We reject Greek word games by non-Greeks; Peter agreed with *agape*, *Yea, Lord*.
  8. We reject Greek word games by non-Greeks; his grief at three was for three denials.
  9. We reject Greek word games by non-Greeks; John did not assign his grief to *phileo*.
  10. *Agape, phileo* as synonyms (slide 50) ... <http://www.letgodbetrue.com/pdf/hermeneutics-lesson-three.pdf>.

11. Rightly dividing (slide 519-526) ... <http://www.letgodbettrue.com/pdf/rightly-dividing-slides-2018-master.pdf>.
12. More evidence ... <https://www.thegospelcoalition.org/article/a-little-greek-can-be-a-big-distraction/>.
13. More evidence ... <http://www.learnthebible.org/agape-and-phileo.html>.
14. Phileo best ... <https://discoverthebible.wordpress.com/2015/05/16/john-2115-17-agape-and-phileo-continued/>.
15. More evidence ... <https://www.psephizo.com/biblical-studies/are-there-different-loves-in-john-21/>

D. We reject the game some play here with the Greek words for know, *ginoskeis* and *oidas*.

*He saith unto him, Feed my lambs.*

- A. There is always something to do if you love anyone, but especially if you love the Lord.
  1. Love without action is playing vain games, for it is only worthless thoughts or words.
  2. Thus the great emphasis by Jesus on keeping His commandments (Jn 14:15,21-24).
- B. There is always something to do for ministers, but more if they love Christ as indicated.
  1. Some chose the nonprofit work for ease; carnal others stress programs and persons.
  2. The measure of a minister's love of Christ is mainly known by His ministerial labors.
  3. Ministerial choices have direct and indirect consequences (I Ti 3:16; I Co 3:10-17).
  4. The more a minister loves Christ, the more He will love Christ's (I John 4:7-8; 5:1).
- C. Jesus here very gently and kindly made Peter a shepherd of the lambs in His kingdom.
  1. More and less than confrontation – it was restoration, confirmation, and commission.
  2. If Peter loved his Lord, then he had kingdom work to do to prove that love to Christ.
  3. Feeding includes the apostles, for Jesus foretold Peter strengthening (Luke 22:32).
  4. Feeding lambs we understand to be the gentle care, leading, and feeding of believers.
  5. Jesus began with *lambs*, which is the least glorious and most humbling of the work.
  6. Jesus began with *lambs*, for 1/3 of the job is what *lambs* need – *nutrients and protection, milk and comfort*.
  7. Jesus changed to *sheep*, for 2/3 of the job is what *sheep* need – *correction and direction, leading and guiding*.
  8. While he would lead the apostles at various junctures, Jesus did not make him pope.
- D. Let every minister remember the lambs and sheep are Christ's, not his (I Peter 5:1-4).
  1. Jesus said three times, *My sheep*. He did not give Peter any papal headship of them.
  2. There can be no lordship over Christ's sheep, though that is what Rome's popes do.
- E. However this is taken, Peter's role was limited, for the other apostles were also charged.
  1. There were pillars in Jerusalem in the early church, not a pope in Rome as the RCC.
  2. Rome wants to make Peter the first pope, but Paul rebuked him as Gentile apostle.
  3. Jesus gave Peter gospel keys to Jews/Gentiles (Mat 16:19; Ac 2:37-38; 10:5-6; 15:7).
  4. The Great Commission (as called) was given to all eleven; Paul exceeded them all.
  5. Peter's last location was in Babylon (modern Iraq), over 1500 miles as a crow flies.
  6. If Catholic popes or priests wish to be Peter's successors, let them love and feed rather than wear their robes and miters in public while confiscating and murdering.
  7. For more about Peter in Babylon (I Pet 5:13) ... <http://www.letgodbettrue.com/pdf/first-peter-five.pdf>.
- F. Consider other places in the scriptures using the terminology of feeding by rulers (Psalm 78:70-72; Jeremiah 3:15; 23:4; Ezekiel 34:1-10; Acts 20:28; I Peter 5:1-4).

- G. We reject the game some play here with the Greek words for feed, *bosko* and *poimaino*.
1. First, they claim *bosko* is to feed nutrients and *poimaino* is to guide, govern, defend.
  2. Second, they claim Jesus used *bosko* in John 21:15,17 and *poimaino* in John 21:16.
  3. We reject Greek word games by non-Greeks, for *bosko* and *poimaino* are synonyms.
  4. Paul in Acts 20:28 and Peter in I Peter 5:2 used *poimaino*, which Jesus used once.
  5. Any difference in three charges is due to English *lambs* (babes) or *sheep* (mature).
  6. In a text where commentators rail on Rome, they choose Greek over Latin to seduce.

***16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.***

*He saith to him again the second time, Simon, son of Jonas.*

- A. Peter had not grasped what Jesus did, even with the second question; it would take three.
- B. Peter had denied Jesus three times, so Jesus publicly asked him of his love three times.
- C. See comments and notes written for John 21:15 to have the explanation for this verse.

*Lovest thou me.*

*He saith unto him, Yea, Lord, thou knowest that I love thee.*

*He saith unto him, Feed my sheep.*

***17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.***

*He saith unto him the third time.*

- A. Peter had not grasped what Jesus did, even with the second question; it would take three.
- B. Peter had denied Jesus three times, so Jesus publicly asked him of his love three times.
- C. See comments and notes written for John 21:15 to have the explanation for this verse.

*Simon, son of Jonas, lovest thou me.*

*Peter was grieved because he said unto him the third time, Lovest thou me.*

- A. Peter's grief here has nothing to do at all with any difference between *agape* or *phileo*.
- B. His grief was due to recognizing the Lord's lesson – three questions for three denials.
- C. See comments and notes written for John 21:15 to have the explanation for this verse.

*And he said unto him, Lord, thou knowest all things.*

*Thou knowest that I love thee.*

*Jesus saith unto him, Feed my sheep.*

\*\*\*\*\* *Jesus Confronted Peter – He Prophesied His Death – Verses 18-19* \*\*\*\*\*

***18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.***

*Verily, verily, I say unto thee.*

- A. Here is the last of 25 uses of *verily, verily* in John, not used anywhere else in scripture.
- B. Jesus declared some significant truth to Peter – how he would die for His Lord Jesus.

*When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest.*

- A. As a child, youth, or young adult, a man has the freedom to dress and choose activities.
- B. There is freedom to move, whether putting on clothes or walking anywhere you choose.
- C. Peter was no longer young, but he still had much of the freedom of childhood and youth.

*But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.*

- A. John interpreted these words – they described the kind of martyr death Peter would die.
- B. Peter would glorify God by dying for his Lord – not by natural causes, but by murder.
  - 1. Peter lived a long life, and we can read about Him in Acts, Galatians, and his epistles.
  - 2. Tradition says Peter was crucified, but he chose upside down in deference to Jesus.
  - 3. If so, he stretched forth his hands to be attached to the cross, and then girded to it.
  - 4. Imprisoned and then murdered, by whatever means, he was carried against his flesh.
  - 5. Peter's will to be violated was his flesh, for his spirit was willing to die for Jesus.

***19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.***

*This spake he, signifying by what death he should glorify God.*

- A. Peter had promised Jesus he would follow Him even to death (Jn 13:36-38; Luke 22:33).
- B. With lessons burned and confirmed and his love now ruled, Peter would die for Jesus.



*And when he had spoken this, he saith unto him, Follow me.*

- A. Jesus temporarily ended the lesson by reminding Peter of his two-word job description.
  - 1. Jesus used these two words or other similar phrases to call the apostles to ministry.
  - 2. They certainly applied to following Jesus Christ in character, doctrine, and ministry.
  - 3. But do not overlook that they may have included his death for Jesus (John 18:36).
- B. Pastors must recall their three-word job description – *preach the word* (II Tim 4:1-4).

\*\*\*\*\* *Peter Asked about John – Peter Asked of His Death – Verses 20-21* \*\*\*\*\*

***20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?***

*Then Peter, turning about, seeth the disciple whom Jesus loved following.*

- A. Sight can be overvalued. There are times to ignore what you see to focus on your duties.
  - 1. Consider terrible examples in the Bible like Asaph looking at the wicked (Ps 73:3).
  - 2. There are many other examples like Achan (Jericho), David (Bathsheba), etc., etc.
- B. Jesus had just had a fabulous exchange with Peter, but Peter foolishly got distracted.
  - 1. How in the world could Peter so quickly end the sober words to think about John?
  - 2. Peter has done this before – he looked at the waves and began to sink (Mark 14:30).
- C. The more you allow your line of sight to be horizontal, you will lose vertical blessings.
  - 1. Never apply preaching to someone else’s mote; apply it exclusively to your beam.
  - 2. If you envy others, God will see the resentment and will cut your blessings short.

*Which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee.*

- A. John, as his manner was, identified himself with some obscurity for humble modesty.
- B. John, as his manner was, enjoyed identifying his close relationship with the Lord Christ.
- C. Peter beckoned to John to ask about the betrayer due to his close position (Jn 13:21-26).

***21 Peter seeing him saith to Jesus, Lord, and what shall this man do?***

*Peter seeing him saith to Jesus.*

- A. Sight can be overvalued. There are times to ignore what you see to focus on your duties.
  - 1. Consider terrible examples in the Bible like Asaph looking at the wicked (Ps 73:3).
  - 2. There are many other examples like Achan (Jericho), David (Bathsheba), etc., etc.
- B. Jesus had just had a fabulous exchange with Peter, but Peter foolishly got distracted.
  - 1. How in the world could Peter so quickly end the sober words to think about John?
  - 2. Peter has done this before – he looked at the waves and began to sink (Mark 14:30).
- C. The more you allow your line of sight to be horizontal, you will lose vertical blessings.

1. Never apply preaching to someone else's mote; apply it exclusively to your beam.
2. If you envy others, God will see the resentment and will cut your blessings short.

*Lord, and what shall this man do.*

- A. Peter, even in a context of sober confirmation and commission, was easily distracted.
- B. It does not matter what God does with or to others nor what they do with or for God.
- C. Our Lord's rebuttal of Peter was perfect, for he was entirely out of line by his question.

\*\*\*\*\* *Peter Asked about John – Jesus Rebuffed His Question – Verse 22* \*\*\*\*\*

***22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.***

*Jesus saith unto him, If I will that he tarry till I come, what is that to thee.*

- A. Peter, even in a context of sober confirmation and commission, is still easily distracted.
- B. Jesus, knowing all things, further distracted the men with a rhetorical device too high.
  1. They missed the real lesson – *what is that to thee?* – to pervert His words about John.
  2. The lesson to Peter, which the others should have grasped, was to focus on himself.
  3. Surely, when the apostles grasped their error, they were humbled and shamed by it.
  4. Wise Confusion ... <http://www.letgodbetruer.com/sermons/god/is-god-the-author-of-confusion/sermon.php>.

*Follow thou me.*

- A. The three words are wonderful – the imperative verb with singular, personal pronouns.
- B. It does not matter what anyone else does to serve God – what will you do to serve Him?
  1. What if everyone you knows forsakes God, His word, and His worship? So what!
  2. Rejoice in the examples of men like Caleb and Joshua that stood against 3 million.
  3. Caleb and Joshua (slides for sermon) ... <https://www.letgodbetruer.com/pdf/caleb-and-joshua-01-04-2017.pdf>.

\*\*\*\*\* *Peter Asked about John – Apostles Misinterpreted Jesus – Verses 23* \*\*\*\*\*

***23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?***

*Then went this saying abroad among the brethren.*

- A. It is a great evil when an error in interpretation or in application is repeated to others.
- B. Let the people of God be absolutely sure of anything they repeat as the truth of God.
  1. Prove all things – search the scriptures – do not repeat errors (I Thes 5:21; Ac 17:11).
  2. If the Bereans checked the inspired Paul, how much more any ordinary ministers?

3. If believers had always questioned and ended false doctrine, we would be better off.
4. It is a sacred duty to rightly divide scripture (II Tim 2:15) to avoid shame like this.
5. Surely, when the apostles grasped their error, they were humbled and shamed by it.

*That that disciple should not die.*

- A. The apostles spread a rumor – a falsehood – a lie – that John of Zebedee would not die.
- B. They did not go through the natural or spiritual process of verifying the sense of words.
- C. They did not analyze context or grammar of the statement; they chose a sensational lie.

*Yet Jesus said not unto him, He shall not die.*

- A. John of Zebedee, the object of the false rumor, corrected all his readers from the error.
- B. Jesus did not say John would not die; Jesus only suggested what if John would not die.

*But, If I will that he tarry till I come, what is that to thee.*

- A. These poor men missed the most important part of the statement – *what is that to thee?*
- B. If they had grasped the most important words of the lesson, they had not spread lies.

\*\*\*\*\* *John Closed His Gospel – He Identified Himself – Verse 24* \*\*\*\*\*

***24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.***

*This is the disciple which testifieth of these things.*

- A. John emphasized the evidence and his truthfulness of witness about Jesus Christ's acts.
  1. He did so when he got to observe firsthand the early death of Jesus (John 19:31-37).
  2. He stressed firsthand, eyewitness reports of Jesus the Son of God (I Jn 1:1-3; 5:6-9).
  3. He again appealed to his truthfulness when confirming Demetrius (III John 1:12).
- B. John, by identifying himself as the disciple, implies that he is the disciple Jesus loved.

*And wrote these things.*

- A. John wrote down what he observed and testified about Jesus Christ's life and works.
- B. God inspired books – 66 of them – in writing – to be the content of His divine library.
- C. Our faith and religion are not based on hearsay but rather 40 writers in proven harmony.

*And we know that his testimony is true.*

- A. John had the character of an honest man and testified things of Jesus he knew in fact.
- B. He did not rely on hearsay but firsthand observation of things he wrote (Jn 19:31-37).

***25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.***

*And there are also many other things which Jesus did.*

- A. John, ever modest in his Gospel, admitted in writing he included only some about Jesus.
- B. He has stated this before (John 20:30), showing his distance from mere natural histories.
- C. He has stated this before (John 20:30), showing his great dependence on the gift of faith.

*The which, if they should be written every one.*

- A. John knew Jesus had sufficient evidence to be God's Son, much more than he recorded.
- B. John pretended to contemplate everything Jesus did being recorded in writing for others.
- C. If each and every one were written down, then the following supposition might be true.

*I suppose that even the world itself could not contain the books that should be written.*

- A. It is a shame when preachers or Bible readers interpret or apply these words literally.
  - 1. Everything Jesus did ministerially and/or miraculously would be a modest volume.
  - 2. His ministry was only 3.5 years, and the four Gospel accounts recorded much of it.
  - 3. John expressed his modesty in writing and admitted to readers there was much more.
  - 4. Do not let his humility or knowledge of Jesus' whole ministry cloud good thinking.
- B. This is extreme hyperbole – or rhetorical exaggeration – an understood, powerful point.
  - 1. **Hyperbole. Rhetoric.** A figure of speech consisting in exaggerated or extravagant statement, used to express strong feeling or produce a strong impression, and not intended to be understood literally.
  - 2. Those obsessed with a manmade rule of primary definitions should compromise here, but they may not, since they think Revelation 7:9 is the minimum in heaven.
  - 3. For more of Bible hyperbole (slides 38-43) ... <http://www.letgodbetrue.com/pdf/figures-of-speech.pdf>.

*Amen.*

### **Introduction:**

1. This final sermon and outline of John 21 was preached on the last Sunday of year 2018.
2. A year ends and a new year begins – what is the measure of your love of Jesus Christ?
3. Jesus used the comparative with Peter due to Peter’s previous comparative boasting.
4. But we should not shy away from measuring our love comparatively and superlatively.
5. Paul did not settle for ordinary affection or effort for Jesus Christ. He wanted first place.
6. He taught the Christian race is like a world class athlete’s training – only first counts.
7. Emulation – rivalrous competition – can be holy and virtuous (I Cor 9:24; 12:31; 15:10).

### **Favorites of God by their greater love of Him**

1. John stressed individuals in his Gospel e.g. Mary, Lazarus, Mary Magdalene, Peter, etc.
2. Enoch walked with God and was translated, for God took him, because he pleased God.
3. Abraham was the friend of God; God knew him; God was his exceeding great reward.
4. Moses was chosen to hear the great name of God and saw Him face to face like friends.
5. David was the man after God’s heart, the standard for kings, so God built him a house.
6. John Baptist was the greatest man born of a woman for his singular purpose of Christ.
7. Mary sat at Jesus’ feet to hear Him, and she personally anointed his feet at great expense.
8. Mary Magdalene had seven devils cast out by Jesus, followed Him well, saw Him first.
9. John was the apostle that Jesus loved, and he could and did take pleasure in this fact.
10. Paul was the greatest apostle, chosen for us Gentiles, and taken to the third heaven.

### **How to be a Favorite of God and love Him more**

1. Jesus taught that loving and obeying Him is true love and gets His love (John 14:21,23).
2. Jesus loved Mary, but it was not one way; Mary loved Jesus by attention and affection.
3. God loved David, but it was not one way; David did more creatively for God than any.
4. You give God more attention when you increase reading, prayer, attendance, talking.
5. You give God more affection when your heart is in reading, prayer, singing, and talking.
6. You earn His approval and reward when you work harder for a return on his investment.
7. You obtain His mercy and favor as you increase in mercy and favor to others for Him.
8. God loves celebration and praise in His name, for Him, and by detailing His attributes.

### **What really irritates and disappoints God?**

1. Disobedience while saying love, which is hypocrisy, which is much talk but little walk.
2. Friendship with the world, which is His archenemy, which is heinous spiritual adultery.
3. Compromise with false religion, which tries to mix totally contrary beings and practices.
4. Lukewarm service and worship, worse than hot or cold, and loss of first passionate love.
5. Allowing any competition to Him and His things, since He is infinitely superior to any.

### **What about the love of others for you do you dislike?**

1. When they only go through the motions and their service or words are only perfunctory.

2. When they are unavailable for you because they are so wrapped up in their little lives.
3. When you observe them flirting with others and sharing affection they promised to you.
4. When they are quiet and withdrawn and do not pursue or say passionate things to you.
5. When their gifts to you are ordinary and conventional, rather than creative and special.
6. We have a new year before us in which you can love Jesus Christ more than all *these*.
7. Retain Jesus' words to Peter, *Lovest thou me more than these?* Answer like Peter's life!

**For Further Study:**

1. God's Favorites ... <http://www.letgodbetruer.com/pdf/gods-favorites.pdf>
2. Do You Love God? ... <http://www.letgodbetruer.com/pdf/do-you-love-god.pdf>
3. Lovest Thou Me? ... <http://www.letgodbetruer.com/pdf/lovest-thou-me.pdf>
4. Reviving First Love ... <http://www.letgodbetruer.com/pdf/reviving-first-love.pdf>
5. Fellowship with Christ ... <http://www.letgodbetruer.com/pdf/fellowship-with-christ.pdf>
6. Forgiveness of a Great Sinner ... <http://www.letgodbetruer.com/pdf/forgiveness-of-a-great-sinner.pdf>
7. Men Are Not Equal ... <http://www.letgodbetruer.com/pdf/men-not-equal.pdf>
8. He Deserves Better than That ... <http://www.letgodbetruer.com/pdf/he-deserves-better-than-that.pdf>
9. Exceeding Magnificent ... <http://www.letgodbetruer.com/sermons/church/exceeding-magnificent/sermon.php>
10. Wild Grapes ... <http://www.letgodbetruer.com/pdf/wild-grapes.pdf>
11. Cut It Down ... <http://www.letgodbetruer.com/pdf/cut-it-down.pdf>
12. Belly Worshipers ... <http://www.letgodbetruer.com/sermons/practical/belly-worshippers-2/sermon.php>
13. Three Choices of Faith ... <http://www.letgodbetruer.com/pdf/three-choices-of-faith.pdf>
14. Occupy Till I Come ... <http://www.letgodbetruer.com/pdf/occupy-till-i-come.pdf>
15. Running Your Race ... <http://www.letgodbetruer.com/pdf/running-your-race.pdf>
16. Running Like Jesus ... <http://www.letgodbetruer.com/pdf/running-like-jesus.pdf>
17. First Works Work ... <http://www.letgodbetruer.com/pdf/first-works-work.pdf>
18. Greatness in the Sight of God ... <http://www.letgodbetruer.com/pdf/greatness-in-the-sight-of-god.pdf>