

7/27/25

John 21

The last chapter of John has been called an appendix or epilogue, the balance to the prologue. Jn. 1:1-14

1. The reappearance of Jesus to the eleven apostles at Galilee. Jn. 21:1-14
2. The recommission of Peter by Jesus. Jn. 21:15-23
3. The revealing of Peter's death by martyrdom. Jn. 21:18-24
4. The summary statement about the spiritual authenticity of the gospel of John. Jn. 21:25-25

John remember is writing around 95 A.D. and was the longest living disciple and apostle of Jesus Christ, whose concern was to communicate the truths of the gospel message.

21:1-14 The reappearance of Jesus at Galilee.

21:1-3 The setting and occasion.

21:1 The appearance of Jesus to His disciples.

- 1) The time of the appearance of Jesus, "After these things ." vs. 1a
 - a) The phrase "these things" refers to the things recorded in chapter 20.
 - b) There is no way of knowing how many days this was after Jesus had appeared to

the eleven in a room in Jerusalem, the second time. Jn. 20:26-29

- c) This would be the third time Jesus appeared to His apostles.
 - d) Jesus had told them he would meet them at Galilee. Matt. 26:32; Mk. 14:28; 16:7
- 2) The location was in Galilee, "Jesus showed Himself again to the disciples at the Sea of Tiberias." vs. 1b
- a) The sea of Tiberias is another name for the sea of Galilee, only John used the name. Jn. 6:1, 23; 21:1
 - b) The sea of Galilee is also called the sea of Gennesaret. Lk. 5:1
 - c) The sea of Galilee is called so by three of the gospel writers. Matt. 4:18; Mk. 1:16; Jn. 6:1
 - d) The sea of Galilee is called by one more name, the sea of Chinnereth. Num. 34:11; Josh. 13:27
- 3) The details of the appearacne of Jesus, "and in this way He showed Himself." vs. 1c

21:2 The company of disciples present were seven.

- * "Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together."
- 1) Five are identified.

- a) Simon Peter, who was impetuous, impulsive and denied Jesus, but He loved Jesus. vs. 2a
 - b) Thomas called the twin, who doubted Jesus had risen out from the dead until he saw and touched the prints on His hands and side. vs. 2b
 - c) Nathaniel of Cana in Galilee started as a doubtor, “Can anything good come out of Nazareth.” vs. 2c
 - d) The sons of Zebedee, James and John were the sons of thunder, who were ambitious to rule and petitioned Jesus for the right and left hand in His glory, believing He was going to set up the Kingdom when He got to Jerusalem. vs. 2d
- 2) Two are not identified. vs. 2e
- a) Probably two more of the eleven apostles.
 - b) Some think they were two apart from the eleven.

21:3 The disciples grew impatient waiting for Jesus and went fishing.

- 1) Peter was a natural leader and took the lead, “Simon Peter said to them, “I am going fishing.” vs. 3a-c
- * Some find fault with Peter and the others going back to fishing, but Jesus did not rebuke them, as we will see.

- 2) The other disciples followed Peter, “They said to him, “We are going with you also.” vs. 3d-e
- 3) Their efforts were futile the entire night, “They went out and immediately got into the boat, and that night they caught nothing.” vs. 3f-g
 - a) The boat appears to have been Peter’s, the article is present.
 - b) The entire night was unsuccessful, yet this was their profession, they knew everything about fishing in the Sea of Galilee, it was the best time for fishing.

21:4-8 The surprise and outcome

21:4-5 The appearance of Jesus to His disciples.

- 1) Jesus kept His word to the disciples, “But when the morning had now come, Jesus stood on the shore.” vs. 4a-b
 - * At day break, Jesus was right on time. Gal. 4:4
- 2) Jesus was not recognized by His disciples, “yet the disciples did not know that it was Jesus.” vs. 4c
 - a) Yet they saw Jesus in His glorified body two other times!
 - b) Nothing in the text explains Jesus had something to do with it, much like Mary Magdalene.

- 3) Jesus asked them disciples a question, “Then Jesus said to them, “Children, have you any food?” vs. 5a-c
* Jesus initiated the conversation!
- 4) The disciples responded, “They answered Him, “No.” vs. 5d-e
* I am sure with some reservations to reveal their futility!

21:6 The instruction of Jesus to His disciples.

- 1) Jesus took control of the bad situation to make it fruitful, “And He said to them, “Cast the net on the right side of the boat, and you will find some.” vs. 6a-c
 - a) Again they had fished all their lives.
 - b) They knew every inch of the lake.
 - c) And not knowing it was Jesus, this man gave them an imperative command, not a suggestion, telling them they would catch some fish!
* We can only imagine what went through their minds!
- 2) The disciples obeyed, “So they cast, and now they were not able to draw it in because of the multitude of fish.” vs. 6d-e
 - a) Jesus knew exactly where the fish were at.
 - b) They did so and were unable to draw the net in.
 - c) The occasion had to have brought to Peter’s mind the similar occasion when

Jesus first called him into ministry to be a fisher of men. Lk. 5:1-11

- 1)) Peter said they had toiled all night, but he would do as He said and when the nets began to break, Peter said, “Depart from me, for I am a sinful man, O Lord”.
- 2)) Service without God’s direction is empty and futile, regardless if it is in what we know best!
- 3)) Service that is directed by the Lord is fruitful and super natural.
- 4)) Any occupation chosen at the expense of the call to ministry is frustrating and not satisfying.

21:7 The response of John to the voice of Jesus.

- 1) John recognized the voice of Jesus, “Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!” vs. 7a-b
 - a) John again identifies himself in the third person, his ear was tuned to Jesus.
 - b) John’s ear was tuned to the voice of Jesus and told Peter it was the Lord Jesus.
- 2) Peter reacted immediately, “Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea.” vs. 7c-f

- a) Peter was not naked, “diazonnumi” means to gird oneself, he tucked his garment into his girdle before diving into the water to swim to shore.
- b) Peter could not wait to see the Lord.

21:8 The rest of the disciples also drew near.

- 1) The other disciples were closer to shore, “But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits).” vs. 8a-c
* They were about 300 feet or 100 yards, about the length of a football field.
- 2) The disciples pulled in the catch of fish, “dragging the net with fish.” vs. 8d
* The sifh Jesus had provided!

21:9-14 The dinner and fruitfulness catch.

21:9 The Lord awaited prepared to serve the disciples.

- 1) To warm themselves, “Then, as soon as they had come to land, they saw a fire of coals there.” vs. 9a-c
* The sight must have brought to Peter’s mind the scenario in the courtyard where he had denied the Lord as he warmed himself. Jn. 18:18
- 2) To feed the disciples, “and fish laid on it, and bread.” vs. 9d-e

* They had to have been hungry fishing all night!

21:10-11 The instructions of Jesus to the disciples.

- 1) Jesus gave them an imperative command, “Jesus said to them, “Bring some of the fish which you have just caught.” vs. 10
* They had caught the fish, but at the direction of Jesus!
- 2) Peter eagerly moved into action, “Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.” vs. 10
 - a) The nets had not broken as in the first occasion. Lk. 5
 - b) The apostle Peter alone dragged the net in, despite there being 153 fishes in contrast to the first time all pulled them in. Lk. 5
 - c) The difference was the enabling after the resurrection for effective ministry to be fishers of men!

21:12-13 The loving service of Jesus to the disciples.

- 1) The invitation to the disciples to eat, “Jesus said to them, “Come and eat breakfast.” vs. 12a-b
- 2) The hesitation of the disciples to speak, “Yet none of the disciples dared ask Him, “Who

are You?”—knowing that it was the Lord.”
vs. 12c-e

- a) Nothing is stated about the appearance of Jesus being any different than when He appeared to them twice before.
- b) Jesus was in His glorified body and nothings is stated about Jesus hindering them from recognizing Him as with the two on the Road to Emmaus, then He opened up their eyes and their hearts burned within them. Lk. 24
- 3) The distribution of the food, “Jesus then came and took the bread and gave it to them, and likewise the fish.” vs. 13
* Jesus served them as when He washed their feet in the Upper Room. Jn. 13
- 4) The explanation about the appearance of Jesus, “This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.” vs. 14
 - a) First the ten in the room at Jerusalem.
 - b) Second time to all eleven, when Jesus showed his prints to Thomas that he might believe.
 - c) Some think the third times representing perhaps the complete work of the resurrection?
 - 1)) The women saw Jesus.
 - 2)) The two men on the road to Emmaus.
 - 3)) The disciples saw Jesus.

- 4)) Paul tells us of Peter, James saw Jesus and over 500 at one time, also he had seen Jesus. 1Cor. 15:5-8

21:15-23 The re-commission of Peter.

21:15-19 The apostle Peter is restored to ministry

21:15 The Lord Jesus asks Peter a question.

- 1) The times is stated, “So when they had eaten breakfast.” vs. 15a
- 2) The question was before all seven, but addressed to Peter, “Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” vs. 15b-e
 - a) The word for love “agapao” identifies God’s divine love, the highest love, a present indicative.
 - b) Since “these” is not identified there are three possibilities.
 - 1)) Love the boats, nets for Peter’s livelihood and catching fish, more than Jesus is a possibility. Financial security!
 - 2)) Love the other disciples, more than Jesus is also possible.
 - 3)) Love Me more than these other disciples love Me, is another possibility.

* This one is the most probable, due to Peter's past boasting of not denying the Lord. Jn. 13:37

- 3) The response of Peter is recorded, "He said to Him, "Yes, Lord; You know that I love You." vs. 15f-h
 - a) Peter said "You know "oida", the perfect indicative, to perceive and know thoroughly that he loved Him.
 - b) Peter affirms his love, but uses the word "phileo" to be fond of, an emotional love of compatibility, not the word "agapao", knowing his inability's having denied Jesus three times.
- 4) The response of Jesus followed, "He said to him, "Feed My lambs." vs. 15i-j
 - a) The word feed "bosko" is a present imperative command and means to tend to and pasture, graze the young and tender lambs representing the new Christian in need of spiritual feeding.
 - b) Jesus says the lambs "arnion" means young believers, little lambs that belong to Him, not Peter or any other man. 1Pet. 5:2-4

21:16 The Lord Jesus asked Peter a second question.

- 1) Jesus asked, "He said to him again a second time, "Simon, son of Jonah, do you love Me?" vs. 16a-d

* Jesus asked Peter this time, if he did he love Him, not more than anyone else, but just did he love Him.

- 2) Peter answered, "He said to Him, "Yes, Lord; You know that I love You." vs. 16e-h
 - a) Peter again said "You know "oida", the perfect indicative, to perceive and know thoroughly that he loved Him.
 - b) Jesus used "agapao" love, divine love and once again Peter used the word love "phileo" to be fond and have an emotional affection for Jesus, not divine love.
- 3) Jesus declared, "He said to him, "Tend My sheep." vs. 16i-j
 - a) The word feed "poinamio" means to tend His sheep which means to shepherd the grown sheep by leading to maturity and protect them. Acts 20:28; Heb. 13:17; 1Pet. 5:2-4
 - b) This again is an imperative command.
 - c) The word sheep "probaton" older sheep, distinguishing between the young lambs in the previous verse.

21:17 The Lord Jesus asked Peter a third time, which most likely reminded him of his betrayal.

- 1) Jesus asked, "He said to him the third time, "Simon, son of Jonah, do you love Me?" vs. 17a-d

- * Jesus used “phileo” to meet Peter at his level and show him His divine potential of God’s love!
- 2) Peter was pained, “Peter was grieved because He said to him the third time, “Do you love Me?” vs. 17e-f
 - a) The word grieved “lupeo” means to make sorrowful by the question about his love for Jesus.
 - b) Without any doubt this reminded Peter of his three denials of Jesus before His enemies, now he had to affirm his love to Him three times!
 - 3) Peter responded, “And he said to Him, “Lord, You know all things; You know that I love You.” vs. 17g-j
 - a) Peter said “You know “oida” all things”, the perfect active indicative, to perceive and know thoroughly that he loved Him.
 - b) Peter then said, “You know “ginosko” to know by experience having been a disciple of Jesus for 3 ½ years.
 - c) Peter was saying that Jesus knew by experience the fondness and emotional affection of Peter, using the word “phileo” for his love, a present active indicative.
 - 4) Jesus declared, “Jesus said to him, “Feed My sheep.” vs. 17k-l
 - a) The word feed “bosko” is the same word as in verse 15, a present imperative

- command and means to graze the sheep distinguishing them from the young lambs in verse 15.
- b) The Pastor of a church must feed the flock, not flee them, nurture the people, the sheep of Jesus to grow and mature spiritually, being vigilant, watching to protect the sheep from wolves and deceivers.
 - c) The word sheep “probaton” is the same as in verse sixteen to distinguish from young lambs in verse fifteen.
 - d) Three times Jesus said, “My lambs, My sheep and My sheep”, they belong to Jesus, not the Pastor! 1Pet. 5:2-4

21:18-19 The Lord Jesus revealed his death by martyrdom.

- 1) The reminder to Peter about his past life without Christ, “Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished.” vs. 18a-d
 - a) The phrase “Most assuredly” as we have state often is “Amen Amen”.
 - 1)) At the beginning of the sentence it means what is about to be declared is of the utmost importance, pay attention.
 - 2)) Every time it appears; it come out of the mouth of Jesus.

- b) “I say to you”, the highest authority, the Son of God, the God-Man, infalible and inerrant, God breathed!
 - d) Peter was a self-willed man before becoming a believer in Christ lived his own life the way he wanted, did and went where he decided, he was his own master!
- 2) The revelation about his new life in Christ regarding his martyrdom, “but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.” vs. 18e-g
- a) Peter would be a spirit-will man after Christ to the very end when he would be crucified at old age.
 - b) Tertullian and others attest Peter was crucified at Rome.
 - c) Origin attests that Peter requested to be crucified upside down, not thinking he was worthy to be crucified as his Lord.
- 3) The interpretation by John about the previous verse, so that there would be no mistake, “This He spoke, signifying by what death he would glorify God.” vs. 19a-b
- a) John is writing under Inspiration of the Holy Spirit, not his own opinion!
 - b) Death is to glorify God.
 - c) Life is to be lived by following Jesus not any man.

- 4) The loving marching order to Peter was to keep his eyes on Jesus, “And when He had spoken this, He said to him, “Follow Me.” vs. 19c-e
 * This is an imperative command to Peter!

21:20-23 The preoccupation of Peter about what Jesus had for John in the future.

21:20-21 The occasion was as they were walking.

- 1) Peter looked behind him and saw John, “Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?” vs. 20
 * John identifies himself by this three descriptions!
- 2) Peter having received news about his martyrdom was curious about what would happen to John, “Peter, seeing him, said to Jesus, “But Lord, what about this man?” vs. 21
 - a) We are all called by Jesus to serve.
 - b) We are all enabled to serve by the word, the Holy Spirit and the spiritual gifts Jesus imparts to us.
 - c) We are not to compare ourselves to anyone else.
 - d) We are not in competition with anyone.

- e) Some are called to suffering for Jesus, others are not, but all are to be willing and trust Jesus for whatever comes!

21:22-23 The reproof of Peter by Jesus.

- 1) The declaration of Jesus to Peter that what He had for John's call in the future was not to be his concern, "Jesus said to him, 'If I will that he remain till I come, what is that to you? You follow Me.'" vs. 22
 - a) Jesus did not say John would remain till He returned.
 - b) Jesus was telling Peter in affect that it was none of his business, what God had for John had nothing to do with his call.
 - c) Peter was to just follow Jesus all the days of his life unto death. vs. 19e
- 2) The clarification about the words of Jesus to Peter, "Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, 'If I will that he remain till I come, what is that to you?'" vs. 23
 - a) The rumor started that John would not die, but Jesus did not say that but merely used it as an expression to reprove Peter.
 - b) Seeing Jesus was speaking with Peter as they were walking and Peter had to turn around to see John, it is pretty safe to say that Peter started that rumor, not John!

21:24-25 **The proclamation about the spiritual authenticity of the gospel of John.**

21:24 The truthfulness and genuineness of the record.

- 1) The witness of John about writing under the Inspiration of the Holy Spirit for his gospel, "This is the disciple who testifies of these things, and wrote these things." vs. 24a-b
 - a) John attests to the validity and truthfulness of all the facts!
 - b) John identifies himself as the author. vs. 24
- 2) The witness of the Christian community, "and we know that his testimony is true". vs. 24c
 - a) John used the plural pronoun "we" to indicate other beside himself.
 - b) The word true "alethes" simply means truthful in nature and content!
- 3) The witness of John to the vastness of the life and works of Jesus, "*"And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen." vs. 25
 - a) John declared the selected choice of what is written from a greater amount of material.

- b)** John revealed that the life of Jesus is to
exhaustive to be contained!