



**And One More Thing Before Finishing  
The Restoration of the Believer Who Has Failed Horribly  
John 20:30 – 21:25**

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As a believer, have you ever blown it? I mean Peter denying Jesus blown it? I know the first thing that Satan hits with is the following, “How could Jesus ever forgive you for what you just did?” Satan wants us to feel condemned, to feel that there is no longer a future for us in ministry or in anything else and he wants to keep us there.



That is why the Holy Spirit had John add an epilogue to his book. To put flesh onto what Paul would later write about to the church in Rome.

Romans 8:1

“Therefore there is now no condemnation at all for those who are in Christ Jesus.” (NASB 2020)

If anyone knew what forgiveness meant, it was Paul, who also refers to himself as the chief of all sinners (1 Timothy 1:15). If there was anyone who needed to understand it and what Christ did on the cross, and how complete His forgiveness is, it was Peter.

We have all blown it. That is simply the downside to being believers and still residing in these fallen bodies. James nails it.

James 1:13–14

“No one undergoing a trial should say, “I am being tempted by God,” since God is not tempted by evil, and he himself doesn’t tempt anyone. But each person is tempted when he is drawn away and enticed by his own evil desire.” (CSB)

Peter was a bit too self-confident. “That self-confidence had to be dealt with before he could realize his total dependency upon the Holy Spirit. It was something that had to be dealt with in his life. And I think it’s something that has to be dealt with in all of our lives. When we have areas of self-confidence, the Lord gradually shows us that, in and of ourselves, we can do nothing.” (Smith 2000, Kindle Location 295)

It is not fun to learn that either, but it is indeed necessary.

Peter thought he had it all together, he was attacked on what he believed was his strength. His pride would not let him see the danger and even Jesus warned him. Jesus also warns us as well, and the worst temptation, is when we have seen God do a work through us. Pride is a problem.

1 Corinthians 10:12

“So, whoever thinks he stands must be careful not to fall.” (CSB)

The Holy Spirit knows this about us. And even though John believes he is finished with the book. He isn’t.

Have you ever put together a paper, or speech or some document and believe you are done, then upon review, you need to add something else? I have that happen all of the time. I pray about the message, work on it, really believe I have captured what the Lord would have me say, then the Holy Spirit nudges me while sleeping and says, “Ken, what about this?”

We are going to see that John had the same thing happen to him.

At the end of chapter 20 we read his conclusion to the book.

John 20:30–31

“So then, many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that by believing you may have life in His name.” (NASB 2020)

He clarifies for us his purpose was not to present an exhaustive work covering everything Jesus did while here on earth. Not at all, his purpose is to present material to us so that we, the reader, “may believe that Jesus is the Christ.” He wants us to understand that Jesus is God, He is the only way to heaven, and to clearly understand that by believing in Him, we have life. He has achieved that.



In Greek, the tense of the phrase, “that you may believe,” “suggests that John’s Gospel was written to non-Christians with the hope that they might come to believe that Jesus is the Messiah, the Son of God.” (Newman and Nida 1993, 620)

Reconfirming for us the purpose for this book and our understanding of why certain things were left out. These two verses are clearly intended to be the conclusion of the book of John.

And then John slept on it.

The Holy Spirit pointed out something he neglected to put in. So, fire up the word processor for an epilogue, chapter 21.

I wonder if, after reading through the draft, the Holy Spirit poked at John since John had added in the foot race piece in the run to the tomb. Yes, John you are faster than Peter, but Peter was restored by Jesus, and you have left that out. It’s important, for all of us.

As a result, John added this epilogue to the book. It has always been part of John, but it does almost look like an afterthought. I usually try to hide it a bit better when the Holy Spirit has me add stuff. For example, I really did add to this message per the Spirit.

But what was the reason for this Epilogue? It seems clear that some matters were left unsaid that really had to be treated. Among those matters was the role of Peter. (Borchert 2002, 320-321)

Peter clearly denied Jesus three times in the text. Yes, he was included in the resurrection story, but by the time John is writing this, Pentecost had already taken place and Peter was rather prominent in the church. The Holy Spirit laid it on John’s heart that this needed to be addressed. We all need to know there is still a future when we blow it.

It isn’t the unforgivable sin. Whatever it is.

Do some churches treat certain failures of believers as if they have committed the unforgivable sin, yes, they do. Trust me, what I have seen people “churched” for in West Texas are probably not even close. Playing cards, dancing, watching a movie, women wearing makeup or men allowing your hair to grow long are not even close. Some of us would love to have hair, much less long hair.

Failures by members of staff, failures by pastors, Jesus can and does forgive anything. Has their usability been impacted, yes. But Jesus does forgive. We are the ones with the unforgiveness problem.

We must remember the grace of God, which all of us enjoy today. We all need His grace. We are saved by His grace, we stand by His grace, and we live by His grace. We all need His grace every day. Here at Calvary Chapel, we seek to restore those who have fallen, because we all have. I have received God’s grace, we all have. And I want to extend His grace to others.

Galatians 6:1–4

“Brothers and sisters, if a person is discovered in some sin, you who are spiritual restore such a person in a spirit of gentleness. Pay close attention to yourselves, so that you are not tempted too. Carry one another’s burdens, and in this way you will fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself. Let each one examine his own work. Then he can take pride in himself and not compare himself with someone else.” (NET 2nd ed.)

God loves to take, develop, remold and rebuild lives that are pretty much a wreck. He has done that with me. He is in that business and as a church desiring to make disciples, we are too.



Repentance and restoration may mean the believer who blew it bad, experiencing what Joel wrote about.

Joel 2:25

“I will restore to you the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent among you.” (ESV)

As a church, we always seek restoration, but the key component is repentance.

The Holy Spirit wanted John to tee up this topic.

So as the first chapter of John showed us the pre-Incarnate Christ, followed by the bulk of the book showing us the record of the Incarnate Christ, this last chapter gives us a picture of the post-Incarnate Christ.

Personally, I am glad this is here since it reveals to us the simple fact that Jesus is indeed the same yesterday, today and forever. His personality is the same as is His sense of humor. Add to that, he is physical not a ghost and he is into eating in His glorified body.

He also provides us a glimpse into the mission of the church.

In the case of this Gospel, the Epilogue balances the Prologue at the beginning of the Gospel (1:1–18). The Prologue sketches the prehistory to the Gospel's story, while the Epilogue foresees its posthistory. (Bauckham 2006, 364)

In other words, even if this is written as an afterthought from the Spirit's prodding, it still is a unified whole. For those who are serious geeks, there is this from Richard Bauckham.

The correspondence between Prologue and Epilogue is confirmed by an element of numerical composition (of which this is one of many in the Gospel). The prologue consists of 496 syllables, appropriately since 496 is both a triangular number<sup>15</sup> and a perfect number and is also the numerical value of the Greek word *monogenēs* (meaning “only son” and used in 1:14, 18). Odd though these considerations may seem to us, people in the New Testament period were fascinated by certain special sorts of numbers, including triangular and perfect numbers, and were used to the idea that words had numerical values, which were easily calculated because all the letters of the Greek alphabet were also used as numerals. But the importance of the number 496 for our immediate purpose is that it links the Prologue and the Epilogue together. For, while the Prologue has 496 syllables, the Epilogue (a considerably longer passage) has 496 words. That the correspondence should be between the number of syllables in the Prologue and the number of words in the Epilogue is quite appropriate, because the Prologue is a poetic composition, in which one might expect the number of syllables to be important, whereas the Epilogue is a narrative. Further evidence of numerical composition can be found in the fact that the two stages of the conclusion to the Gospel (20:30–31 and 21:24–25), framing the epilogue, each consists of 43 words. This provides an initial indication that they should be read together and in parallel. (Bauckham 2006, 364-365)

A rather geeky way of saying, this is God's word, all of it.

Before we get too deep into this, it is about a fishing trip to Galilee. But Ken, I thought they were supposed to stay in Jerusalem? Yes, that will be the case, but at this point, they are doing exactly as an angel told them to do. John did not relate this story to us, but Matthew and Mark did.



Matthew 28:7

“Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.” (ESV)

So why a fishing trip to Galilee? They were told He was going there, and they would catch up with Him there, at the old base of operations.

John 21:1–3

“After these things Jesus revealed Himself again to the disciples at the Sea of Tiberias, and He revealed Himself in this way: Simon Peter, Thomas who was called Didymus, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, “I am going fishing.” They said to him, “We are also coming with you.” They went out and got into the boat; and that night they caught nothing.” (NASB 2020)

We do not know if all the disciples made the trip north, I assume they did. But it does appear that Peter needed something to do. An obvious Type A personality, he must be busy doing something. So this close to the lake, and after waiting for Jesus and being bored doing so, he announces, “I am going fishing.”

This will be the third time that Jesus appears to them, post-resurrection, in the book of John. How many days post-resurrection we are not told. We do know from Acts 1:3 that He appeared to them and others, on and off, for 40 days before the ascension in Acts 1:9.

I suspect that since the angel made reference to Galilee, and they were more than ready to leave town due to the Sanhedrin, they may have blended in with the crowd heading north after Passover and it is now a couple of weeks post-resurrection.

The crew going fishing was only seven deep. Peter, Thomas, Nathanael, James, John and two others.

That is a polite way for John to say I don't remember who all went on the trip. They would be using nets for fishing, and they literally fished all night long and caught nothing.

I have done that, all day, not all night, more than once. I remember driving for 9 hours, one way, to Red River New Mexico to fish for trout at the confluence of the Red River and the Rio Grande in the Rocky Mountains. My father-in-law caught some beautiful fish as did my son; I caught a cold.

There was also a time I went fishing, again for trout, at the east entrance to Yosemite. It was August, and we were above the tree line at 9,000 feet, so we were fishing for golden trout. Instead, we were snowed on and yes, I caught a cold. I no longer fish for trout. I do know how they felt.

For a few of the men fishing, they have been there before though, fishing all night and catching nothing.

They met Jesus in the morning and things changed (Luke 5:4-11).

Deja Vue.

John 21:4–6

“But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. So Jesus said to them, “Children, you do not have any fish to eat, do you?” They answered Him, “No.” And He said to them, “Cast the net on the right-hand side of the boat, and you will find the fish.” So they cast it, and then they were not able to haul it in because of the great quantity of fish.” (NASB 2020)



When you have been fishing, all day, all night, it doesn't matter, and you have caught nothing, the first thing you do not want to hear are comments about that. The disciples see someone standing on the beach as the sun is rising, and they have no idea who it is.

The first two times Jesus showed up, He literally simply showed up in a closed room. He walked out of one dimension and into another like walking through a door. It was freaky and it would rank right up there on the supernatural meter as an unusual event. But this is a guy standing on the beach making snide remarks. Several of the group were professionals. They knew what they were doing, and this guy shows up.

Jesus knows them and all, but Peter, are likely still teenagers. Jesus points this out as He yells out to them the term, Παιδιά (paidia).

This word Jesus uses means “a child, normally below the age of puberty, child, very young child...one who is open to instruction, child... one who is treasured in the way a parent treasures a child...of the children of God...as a form of familiar address on the part of a respected person, who feels himself on terms of fatherly intimacy with those whom he addresses. (Arndt, et al. 2000, 749)

In other words, they should know, just based on this word, who it is. But they have been up all night.

This guy on the beach has yelled at us, “hey little boys, catch anything to eat?” Jesus really does have a great sense of humor. Note the one-word terse answer – No. A bit frosty this morning aren't we. They failed, end of story, nothing to see here or talk about.

As followers of Jesus, sometimes we simply get busy. Ministry is hard work, and, over time, it becomes a job. Just like fishing was a job. No one prayed before they went fishing. By the way, as we are busy serving the Lord, doing exactly what we thought He called us to do and exactly where we are supposed to be, just like the disciples, we might see the same result.

Am I fishing in His power, or mine. Ken, did you catch anything today? I'm out here working for you Lord. I'm where you want me to be, and no, I haven't caught a thing. Why is that? Maybe I'm fishing my way and not His.

Jesus yells to them to try fishing on the right-hand side of the boat.

Now a couple of them have heard that before, but surely not from this guy on the beach. So, in obedience to what they have been asked to do, they throw out the net again. Bang, fish, just like the last time.

The whole thought here is that He directs the lives of His own. He gives the instructions, and they are to be obeyed. When they fish according to His instruction, the net fills. Notice the net does not break even though it is full. The net is strong—as strong as the gospel of the death, burial, and resurrection of Christ, of which they are witnesses. (McGee 1997, 501)

John figures it out first.

John 21:7–8

“Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!” So when Simon Peter heard that it was the Lord, he put on his outer garment (for he was stripped for work), and threw himself into the sea. But the other disciples came in the little boat, for they were not far from the land, but about two hundred cubits away, dragging the net full of fish.” (NASB 2020)



Peter wastes no time; he wants to be with the Lord and as quickly as possible. So, he pulls on his coveralls and then swims to shore.

As lost as he feels, he knows there is only one person who can help him in the despair and lostness of his failure. He needs grace.

After they did it the Lord's way, they caught fish, lots of fish. Did you notice this, the net didn't break. We need to remember that. We are serving the Lord and seeing Him use us and bring in a harvest, the net does not break. Those who are truly belonging to the Lord will never be lost, they are held securely and are the property, just as we are, of Jesus and He will not lose a single one.

John 21:9–11

“So when they got out on the land, they saw a charcoal fire already made and fish placed on it, and bread. Jesus said to them, “Bring some of the fish which you have now caught.” So Simon Peter went up and hauled the net to land, full of large fish, 153; and although there were so many, the net was not torn.” (NASB 2020)

The group, less Peter, make it to shore with the fish and when they get there, it becomes obvious that Jesus has been there for some time. There is a fire going, charcoals implies this has been burning for some time now. They see that Jesus has fish on the grill and He has also made some bread and cooked that too. He has a great breakfast barbecue already going.

In my mind's eye, I see Jesus, standing there, grinning, welcoming them to join Him for breakfast. He knows they need to eat, and more than that, He wants to eat with them and enjoy some time of fellowship with them. Jesus meets their needs. Physical and spiritual.

He invites us as well to come and eat with Him. We do that when we celebrate communion. Jesus wants to fellowship with us, and He is the one who is initiating this. He has prepared everything ahead of time, all we need to do is sit down and be with Him.

Where do you fellowship with the Lord? He looks forward to that time together. We see that here since He has prepared everything.

Where every it is, He is there already waiting for you to join Him. I cannot get over that Jesus, the Creator of everything, actually wants to sit down with me and talk. You have no idea what that means to me. He is sitting there waiting for you too.

John 21:12–14

“Jesus said to them, “Come and have breakfast.” None of the disciples ventured to inquire of Him, “Who are You?” knowing that it was the Lord. Jesus came and took the bread and gave it to them, and the fish likewise. This was now the third time that Jesus revealed Himself to the disciples, after He was raised from the dead.” (NASB 2020)

This is cool. My favorite meal of the day has always been breakfast. Jesus is into that, and He is the one serving and joining in. Note: we get to eat in our resurrected bodies. John tells us this is the third time Jesus has appeared to His disciples.

We have no idea what the discussion was around breakfast that morning. John does not give us the details of the time together as they fellowshiped and ate with the Lord. It was time just between them and the Lord, like our time is as well.

But once breakfast was over, time to deal with the elephant on the beach.



Jesus did indeed want to fellowship with all of them. But His purpose becomes clear. Peter still is grieving over what happened when he denied the Lord. He is included, but he feels a million miles away.

This is no different than you or I blowing it and then still showing up at church. Yeah, we are physically there, but in our mind, we are wondering if it can ever be the same again. The million-mile stare is real. I believe that all mothers receive the ability to recognize when one of their children have disobeyed simply because they recognize the million-mile stare. I came to that conclusion through practical experience, and I still believe Mom has eyes in the back of her head too.

John 21:15–19

“Now when they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My lambs.” He said to him again, a second time, “Simon, son of John, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Shepherd My sheep.” He said to him the third time, “Simon, son of John, do you love Me?” Peter was hurt because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Tend My sheep. Truly, truly I tell you, when you were younger, you used to put on your belt and walk wherever you wanted; but when you grow old, you will stretch out your hands and someone else will put your belt on you, and bring you where you do not want to go.” Now He said this, indicating by what kind of death he would glorify God. And when He had said this, He said to him, “Follow Me!”” (NASB 2020)

We, as well as the six disciples there, are allowed to listen into a private conversation between Jesus and Peter. This is important, they need to understand, as we do, what grace truly is and as we see Jesus give grace, we see Jesus give restoration, and we learn how we are to do the same.

In the English translation, we lose some of the impact. In the Greek, we get it. Jesus will, three times, commission Peter back to service. Why three times, possibly because he denied Jesus three times. So, once again, after another miraculous catch of fish in Galilee, Peter is recommissioned by Jesus to service.

Jesus starts off and uses Peter’s given name, Simon. Question one, “Do you agape Me more than these?” Jesus wants to know if Peter loves Him unconditionally, with all of His heart and do you love Jesus more than fishing? Peter is a fisherman, and after being told he would be a fisher of men, look where is again. Do you love me enough to give this up Peter?

Jesus does that with all of us. He calls us to follow Him, unconditionally. We’re the ones who establish conditions for our obedience. Jesus has none, He just wants to know if He is important enough to us to follow Him exclusively to the exclusion of everything else.

Jesus is changing Peter from fisherman, to shepherd. He changed me from Workers Compensation Expert, to Pastor. What change is He asking of you? Please don’t be like me and keep setting conditions. Jesus has a way of making them all go away.

How does Peter respond? He tells Jesus, “You know I phileo you.” He has told Jesus with the word choice he has made, that he is no longer boasting about anything anymore. He has been laid low and now knows who he really is. Yes Lord, I have an affection for you. I love you like a brother.

Jesus responds by telling Peter, “if that is the case, then be about the business of grazing my little baby lambs.” Feed them is what Jesus is saying. Teach these new believers, those you will be seeing very soon, with the same love and care you would baby sheep. Feed them the right kind of food.





The point of the passage has nothing to do with a supposed difference between two Greek terms for love here but everything to do with the way love for Jesus is expressed in this Gospel: obeying him (14:15, 21), in this case by caring for his flock the way he does, which implies utter self-sacrifice and potentially death (10:11, 15; 21:18–19). (Keener 2012, 1237)

Jesus isn't done. He asks Peter the same question with the same Greek word a second time. This time there is no comparison, it is simply, "Simon, do you agape Me?" Jesus is trying to provide for Peter here. Granted, you will not boast about your love anymore. Got it. Do you unconditionally love me?

Peter responds the same way he did the first time. He is fearful of boasting, he simply states his answer as humbly as possible.

Jesus responds again, but with a different answer than the first time. First it was to teach and feed or grow the lambs, but now, it is to shepherd His sheep. Shepherd the older believers. Keep those who know the Lord and have been following the Lord in line.

He says, "feed" the little baby lambs but "shepherd or discipline" the sheep. In our day we have this truth in reverse; we want to discipline the young—that is our method, and we feel as if we should "teach" the old folk. My friend, that is not His method. We are to feed the lambs, and shepherd or discipline the older sheep. Do you know why? It is because the little lambs follow the sheep, hence the older sheep must be disciplined. (McGee 1997, 504)

Jesus is not done yet; He asks Peter the same question He asked the second time. But there is a difference this third time. Jesus uses the same Greek word that Peter used in his first two responses. Jesus asks him "do you really have an affection for me? Do you really love me like a brother?"

This grieves Peter. Not so much Jesus using the same Greek term he used, but that Jesus is saying this a third time. Peter had denied Jesus three times, Jesus looked him squarely in the eye and asked Peter three times about his love and obedience. Jesus is replacing the three-fold denial with a three-fold challenge.

Jesus restores us by causing us to face squarely our point of failure, then challenging us to set our eyes on the work ahead. Jesus doesn't ask "are you sorry?" nor "will you promise never to do that again?" "Jesus Christ asks each one of us, not for obedience primarily, not for repentance, not for vows, not for conduct, but for a heart; and that being given, all the rest will follow." (Guzik 2013, Jn 21:17)

In His third response, Jesus tells Peter to tend His sheep. To feed and care for the older believer just as he did the new believers.

In His grace, Jesus does not ask us if we are sure we will never blow it again. He knows that some of us will. Peter did. He later got caught up in legalism and had to be called on it by Paul. In His grace, Jesus will remind us of our mission, and yes, it may have changed due to sin, but He is not done with us yet.

Are we committed to following Him?

Jesus is giving grace to Peter, and all of the others need to see this and learn from this.

Peter has learned from this, he "has learned that he cannot follow Jesus in his own strength and has realized the hollowness of affirming his own loyalty in a way that relies more on his own power of will than on Jesus' enablement (cf. 13:36–38—significantly, in response to Jesus' "new" love commandment)." (Köstenberger 2004, 598)



Could this be a set up for Pentecost, possibly. Peter knows he cannot do any of what he wants to without Jesus.

Three times he had denied his Lord. Now he has three times affirmed his love for him, and three times he has been commissioned to care for the flock. This must have had the effect of a demonstration that, whatever had been the mistakes of the past, Jesus was restoring Peter to a place of trust. (Morris 1995, 772)

After doing this, Jesus then gives Peter a glimpse at his own future. There is a cost to being a disciple, tending sheep is expensive, there always is a cost and it is different for each of us.

John 21:18–19

“Truly, truly I tell you, when you were younger, you used to put on your belt and walk wherever you wanted; but when you grow old, you will stretch out your hands and someone else will put your belt on you, and bring you where you do not want to go.” Now He said this, indicating by what kind of death he would glorify God. And when He had said this, He said to him, “Follow Me!” (NASB 2020)

This, Peter understood. As a shepherd, Peter will face death as he follows Jesus and tends to the flock. Jesus is telling Peter, that at a later point in his life, he will stretch out his hands to be bound.

The stretching out of his hands also may be a prophetic look at how Peter will die. Tradition holds he was crucified upside down. But Peter apparently understood this to mean death by crucifixion, so in typical Peter fashion, he points at John.

Apparently, at some point in the conversation, Peter and Jesus were walking and talking. At this point, Peter, knowing he is being followed, most likely by all the disciples, points to John behind them. What about John? You have called me to be a Pastor and then martyrdom. What about him? That makes sense. These were good friends, even though one can run faster than the other.

John 21:20–24

“Peter turned around and saw the disciple whom Jesus loved following them—the one who also had leaned back on His chest at the supper and said, “Lord, who is the one who is betraying You?” So Peter, upon seeing him, said to Jesus, “Lord, and what about this man?” Jesus said to him, “If I want him to remain until I come, what is that to you? You follow Me!” Therefore this account went out among the brothers, that that disciple would not die; yet Jesus did not say to him that he would not die, but only, “If I want him to remain until I come, what is that to you?” This is the disciple who is testifying about these things and wrote these things, and we know that his testimony is true.” (NASB 2020)

Did you catch Jesus’ answer? None of your business Peter, just follow and be faithful. As we follow Jesus and serve Him, it is not unusual for us to see folks who, in our pride, we see as younger and less prepared or trained for ministry, step out in faithfulness and be enormously blessed as they do so. John is younger than Peter, possibly 10 years younger. Peter is married, John is a kid who, until three years ago, was working with dad in the family fishing business.

John had a close relationship with Jesus, so did Peter but Peter had walked away and denied Jesus. John was now taking care of Jesus’ mother and half-siblings.

As we see the Lord bless others and use them, we should be rejoicing in them being used, not asking, in a roundabout manner, why not me?

Peter has been told he will be martyred, and he simply asks Jesus, well what about John. Jesus tells Him none of your business and then uses a bit of hyperbole in His answer, which was overheard and



misunderstood. “If I want him to remain until I come, what is that to you? You follow Me!” (John 21:22b, NASB 2020)

This was eventually used to try and predict the rapture of the church by tying it into John’s lifetime.

The bottom line, per Jesus, don’t worry about anyone else and their ministry or their walk, tend to and remain faithful to what you have been called to. Peter had received grace from Jesus. It was painful for Peter, but it was necessary for us to see and learn from.

We are all recipients of grace over grace from Jesus. He wants to see repentance and restoration take place when one of His own fails. We must remember that as a church and not try and establish standards higher than those Jesus set.

And with that, we get John’s conclusion, again.

John 21:25

“But there are also many other things which Jesus did, which, if they were written in detail, I expect that even the world itself would not contain the books that would be written.” (NASB 2020)

The Bible provides many of the things that Jesus did while He was here on this planet, but it is not exhaustive. John wrote his book to prove that Jesus Christ is God. He has done so.

Do you believe that? That is the key to eternal life.

John 14:6

“Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.” (NASB 2020)

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.” (NLT)

### **ABC’s of Salvation**

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



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