

GOSPEL OF JOHN

INTRODUCTION CHAPTER 21:

1. Chapter 21 constitutes an epilogue (final comments after pre-closing) to John's gospel.
2. There are no early manuscripts that lack this chapter and its penning is concluded to be of the same author as the first 20 chapters.
3. John strategically met his goal in this gospel in the first 20 chapters by providing eyewitness evidence that the historical Person **Jesus** indeed was the unique God/man of his introduction (Joh.1:1-18) and that He died on the cross and was resurrected.
4. His stated purpose for recording this evidence is to appeal to +V to exercise faith in Christ and maximize in the realm of eternal life. Joh.20:31
5. John's conclusion of chapter 21 now focuses on the principle of faith by abstractly pointing out through application a necessary ingredient to faith, obedience.
6. In turn, eternal life in maximization, the result of obedience in faith, is abstractly represented under the concept of blessing and grace in total accord to God's will.
7. His chosen methodology employed is by providing one final recorded post resurrection appearance by **Jesus** to certain of His **disciples**.
8. Through the extrapolation of applications throughout this chapter, one sees John's purpose for the extension of the gospel beyond chapter 20.
9. That His **disciples** are in view constitutes chapter 21 as a source of edification for believers Ph₂ in contrast to his gospel having mass appeal as a Ph₁ evangelistic tool.
10. It is a personal documentary by John that his gospel was written with intent of depth both theologically and spiritually to edify even the most mature believer.
11. It denotes that John's gospel was not intended to solicit only partial faith, but to appeal to maximum faith both Ph₁ and Ph₂.
12. This chapter in application sets forth the underwriting principles necessary for the believer to continue execution of their faith for Ph₂ (obedience/application, love, growing up spiritually and orientation and acclimation to one's niche), while highlighting the blessings and grace God provides in order for the believer to execute their faith.
13. This recorded appearance is the longest account of any in the gospels.
14. Chapter 21 is divided into three main sections:
 - A. The manifestation of **Jesus** to 7 of His **disciples**. Vss.1-14
 - B. The reinstatement of **Peter**. Vss.15-23
 - C. John's final conclusion. Vss.24-25
15. Some general concepts attached to Ph₂ faith in application include:
 - A. God knows the needs of all believers as seen in Jesus' appearance to the **disciples** in a time of need. Vss.3-4a
 - B. This points to the fact that God provides the right circumstances and situations for the believer to exercise their faith as well as the directives necessary. Vs.6a
 - C. Obedience to the directive will of God is evidence of one's faith as seen in the disciples' immediate response of application to Jesus' directive. Vs.6b
 - D. Obedience to God's Word = application followed with blessing. Vs.6c
 - E. Obedience to God's Word is not based on sight, but initial faith in His words that is then validated by corroborating evidence of their veracity. Vs.4b,7a

GOSPEL OF JOHN

- F. Obedience to God's directive will is synonymous to the principle of love. Vss.15-17
 - G. It is the principle of love that encompasses under one term the maximum expression of +V in obedience of faith and is the "umbrella" concept under which Ph₂ faith is to operate. Cp. Joh.13:34-35
 - H. Therefore, under the principle of love, maximization of eternal life will be realized.
 - I. Grace is the underwriter to one's expression of love as seen in Peter's reinstatement that he will fulfill the plan of God in light of his previous denials. Vs.18
 - J. Grace and obedience to BD is designed to lead one to the MAJG and hold to the end. Vss.18-19
 - K. God's grace is applied to all individually in accordance with the uniqueness of one's niche. Vss.20-23
 - L. The evidence as to the veracity of God's Word and hence the blessing and grace that accompany faith in it is essentially inexhaustible. Vss.24-25
16. That John so closes his book in this fashion, he emphasizes the primary ingredients accompanying faith in conjunction with God's plan, necessary to carry forth the mission of Christianity into the world, as also emphasized in the first 3 Gospels.
 17. This chapter emphasizes that Ph₂ faith necessary to exploit Ph₁ faith with an effective witness to it demands obedience in application of BD, under the concept of love, underwritten by grace, with orientation to one's niche, resulting in maximum blessing for the believer.
 18. That this chapter is set apart in this fashion, many see it as a separate addendum to the gospel and not part of the organized whole.
 19. Many of these tend to take advantage of its seeming aloofness in this regard and try to spiritualize the events.
 20. Rather than treat this as an actual physical event that occurred and deal simply with the basic realities and applications revealed, they seek to employ numerology, allegory and other unprofitable exegetical practices to interpret these events and their significance.
 21. The literal events at hand are not metaphorical in nature and their meaning is not veiled; though the events by application reveal pertinent spiritual principles.
 22. One derives their interpretation of this chapter by the same means they have approached all previous chapters.
 23. The correct interpretation of this chapter is ascertained by the normal exegetical method that is espoused by the literal and historical school of interpretation of Scripture.

GOSPEL OF JOHN

EXEGESIS VERSES 1 – 8:

GNT John 21:1 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν ἄλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως.

NAS John 21:1 **After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias,** *Μετὰ μετὰ (pa) ταῦτα οὗτος (near dem. pro./an-p) ὁ Ἰησοῦς (d.a. + n-nm-s) ἐφάνερωσεν φανερώω (viaa--3s; "manifested/physically revealed") ἑαυτὸν ἑαυτοῦ (reflex. pro./am3s) ἄλιν (adv.; "again") τοῖς ὁ μαθηταῖς μαθητῆς (d.a. + n-dm-p) ἐπὶ (pg; "at") τῆς ἡ θαλάσσης θάλασσα (d.a. + n-gf-s; "the sea") τῆς ἡ Τιβεριάδος· Τιβεριάς (d.a. + n-gf-s; the sea of Tiberias a.k.a. the sea of Galilee) and He manifested Himself in this way. δέ (cc) ἐφάνερωσεν φανερώω (viaa--3s; "He manifested") οὕτως. οὕτω (adv.; "thus/in this way or manner")*

GNT John 21:2 ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

NAS John 21:2 **There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee,** *ἦσαν εἰμί (viIPFa--3p) ὁμοῦ (adv.; "together"; both geographically and temporally) Σίμων (n-nm-s) Πέτρος (n-nm-s) καί (cc) Θωμᾶς (n-nm-s) ὁ λεγόμενος λέγω (d.a. + adj. ptc./p/p/nm-s; "being called") Δίδυμος (n-nm-s; "Didymus/the Twin") καί (cc) Ναθαναὴλ (n-nm-s) ὁ ἀπὸ (d.a.nms + pAbl; "the one from") Κανὰ (n-Ablf-s) τῆς ἡ Γαλιλαίας Γαλιλαία (d.a. + n-gf-s) and the sons of Zebedee, and two others of His disciples. καί (cc) οἱ ὁ (d.a./nmp; "the men/the sons") τοῦ ὁ Ζεβεδαίου Ζεβεδαῖος (d.a. + n-gm-s; "Zebedee"; ref. John and James) καί (cc) δύο. (card. adj./nm-p; "two") ἄλλοι ἄλλος (adj-nm-p) ἐκ (pAbl) αὐτοῦ αὐτός (nrgm3s; ref. Jesus) τῶν ὁ μαθητῶν μαθητῆς (d.a. + n-Ablm-p)*

GNT John 21:3 λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

NAS John 21:3 **Simon Peter *said to them, "I am going fishing."** *Σίμων (n-nm-s) Πέτρος, (n-nm-s) λέγει λέγω (vira--3s) αὐτοῖς αὐτός (nrdm3p) Ὑπάγω ὑπάγω*

GOSPEL OF JOHN

(*vira--1s*; "I am going") ἀλιεύειν. ἀλιεύω (*inf. purpose/pa-*; "to fish"; *hapax*) **They *said to him, " We will also come with you. λέγουσιν λέγω** (*vira--3p*) αὐτῷ, αὐτός (*npdm3s*) ἡμεῖς ἐγώ (*npn-1p +*) Ἐρχόμεθα ἔρχομαι (*vipd--1p*; "We are coming") καί (*adjunct.*) σὺν (*pI*; "together with") σοί. σύ (*npI-2s*) **"They went out, and got into the boat; and that night they caught nothing. ἐξῆλθον ἐξέρχομαι** (*viaa--3p*; "They went out") καί (*cc*) ἐνέβησαν ἐμβαίνω (*viaa--3p*; "ascended into/got into/embarked") εἰς (*pa*) τὸ πλοῖον, (*d.a. + n-an-s*; "the boat") καί (*cc*) ἐν (*pL* of *time*; "on"; incorporated into "that") ἐκείνῃ ἐκείνος (*remote dem. pro./Lf-s*) τῇ ἡ νυκτὶ νύξ (*d.a. + n-Lf-s*; "night") ἐπίασαν πιάζω (*viaa--3p*; "the seized/layed hold of/caught") οὐδέν. οὐδεὶς (*neg. card. adj./an-s*; "nothing/not one thing")

GNT John 21:4 πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ἤδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.

NAS John 21:4 **But when the day was now breaking, Jesus stood on the beach;** δέ (*cc*; "But/Now") ἤδη (*adv.*; "already/by this time"; incorporated into the temporal *ptc.* following in the English) γενομένης γίνομαι (*temp. circ. ptc./a/d/gf-s*; *gen. absolute*; "when becoming") πρωΐας πρωΐα (*n-gf-s*; "early morning"; hence, "when the day was now breaking"; dawn before sunrise) Ἰησοῦς (*n-nm-s*) ἔστη ἵστημι (*viaa--3s*; "stood") εἰς (*pa*) τὸν ὁ αἰγιαλόν, αἰγιαλός (*d.a. + n-am-s*; "the beach/shore"; used *6x*) **yet the disciples did not know that it was Jesus. μέντοι** (*conj.*; "yet/nevertheless") οἱ ὁ μαθηταὶ μαθητῆς (*d.a. + n-nm-p*) οὐ (*neg. +*) ἤδειςαν οἶδα (*viPLUPFa--3p*) ὅτι (*cc*; *intro. indir. disc.*) ἐστίν. εἰμί (*vira--3s*) Ἰησοῦς (*n-nm-s*)

GNT John 21:5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.

NAS John 21:5 **Jesus therefore *said to them, "Children, you do not have any fish, do you?" They answered Him, "No."** ὁ Ἰησοῦς, (*d.a. + n-nm-s*) οὖν (*infer. conj.*) λέγει λέγω (*vira--3s*) αὐτοῖς αὐτός (*npdm3p*; *ref. the disciples*) Παιδιά, παιδίον (*n-vn-p*; "Little children"; used as an affectionate term of address; used of those of adolescence and younger) μή (*neg. +*) τι τίς (*indef. pro/an-s*; "not any") προσφάγιον (*n-an-s*; "fish/food"; that which is eaten with bread, here fish) ἔχετε; ἔχω (*vira--2p*; "do

GOSPEL OF JOHN

you have?"; question phrased as to expect a no answer) ἀπεκρίθησαν ἀποκρίνομαι (viad--3p) αὐτῶ, αὐτός (npdm3s) Οὐ. οὐ (neg.)

GNT John 21:6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

NAS John 21:6 **And He said to them, "Cast the net on the right-hand side of the boat, and you will find a catch."** δέ (ch) ὁ (d.a./nms; "He") εἶπεν λέγω (viaa--3s) αὐτοῖς, αὐτός (npdm3p) Βάλετε βάλλω (vImp./aa--2p; "Cast/throw") τὸ δίκτυον, (d.a. + n-an-s; "the net/fishing net"; general term for nets of all kinds; used 12x) εἰς (pa) τὰ τὸ δεξιὰ δεξιός (d.a. + a--an-p; "the right") μέρη μέρος (n-an-p; "side/part/portion") τοῦ ὁ πλοίου πλοῖον (d.a. + n-gn-s; "the boat") καί (cs) εὐρήσετε. εὐρίσκω (vifa--2p; "you will find"; "a catch" supplied) **They cast therefore, and then they were not able to haul it in because of the great number of fish.** ἔβαλον βάλλω (viaa--3p; "They cast") οὖν, (infer. conj.) καί (cc) οὐκέτι (adv.; "then not") ἴσχυον ἰσχύω (viIPFa--3p; "were powerful enough/strong enough/able/physically capable"; used 28x) ἐλκύσαι ἔλκω (inf. purpose/aa-; "to haul in/to drag/to pull") αὐτὸ αὐτός (nran3s; ref. the net) ἀπὸ (pAbl; "from/because of"; interesting use of this preposition; denotes they were not able to separate the fish from the water into the boat; hence, the sense of cause) τοῦ τὸ πλήθους πλήθος (d.a. + n-Abln-s; "multitude/large or great number") τῶν ὁ ἰχθύων. ἰχθύς (n-gm-p; "of the fishes"; used 20x)

GNT John 21:7 λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός ἐστιν τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν,

NAS John 21:7 **That disciple therefore whom Jesus loved *said to Peter, "It is the Lord."** ἐκεῖνος (remote dem. adj./nm-s) ὁ μαθητῆς (n-nm-s) οὖν (infer. conj.) ὃν ὅς (rel. pro./am-s) ὁ Ἰησοῦς (d.a. + n-nm-s) ἠγάπα ἀγαπάω (viIPFa--3s) λέγει λέγω (vira--3s) τῷ ὁ Πέτρῳ, Πέτρος (d.a. + n-dm-s) ἐστιν. εἰμί (vira--3s) Ὁ κύριος (d.a. + n-nm-s) **And so when Simon Peter heard that it was the Lord, he put his**

GOSPEL OF JOHN

outer garment on (for he was stripped for work), and threw himself into the sea.

οὖν (*infer. conj.*; "And so/therefore") *Σίμων* (*n-nm-s*) *Πέτρος* (*n-nm-s*) *ἀκούσας* *ἀκούω* (*circ. ptc./a/a/nm-s*; "when hearing") *ὅτι* (*intro. indir. disc.*) *ἔστιν εἰμί* (*vipa--3s*) *ὁ κύριος* (*d.a. + n-nm-s*) *διεζώσατο, διαζώννυμι* (*viam--3s*; "he girded himself/put around"; same as 13:4,5) *τὸν ὁ ἐπενδύτην ἐπενδύτης* (*d.a. + n-am-s*; "outer garment/outer clothing"; hapax; contextually implies something to cover one's self but not bulky or heavy) *γάρ* (*explan. conj.*) *ἦν εἰμί* (*viIPFa--3s*) *γυμνός*, (*a--nm-s*; "naked/scantily dressed/stripped for work"; used 15x; Peter was probably just in a loin cloth; does not have to refer to stark naked) *καί* (*cc*) *ἔβαλεν βάλλω* (*viaa--3s*) *ἑαυτὸν ἑαυτοῦ* (*reflex. pro./am3s*) *εἰς* (*pa*) *τὴν ἢ θάλασσαν, θάλασσα* (*d.a. + n-af-s*; "the sea")

GNT John 21:8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

NAS John 21:8 **But the other disciples came in the little boat, for they were not far from the land,** *δέ* (*cc*) *οἱ ὁ* (*dnmp +*) *ἄλλοι ἄλλος* (*a--nm-p +*) *μαθηταὶ μαθητής* (*n-nm-p*; "the other disciples") *ἦλθον, ἔρχομαι* (*viaa--3p*) *τῷ ὁ πλοιαρίῳ πλοιάριον* (*d.a. + n-In-s*; "by the little boat/skiff"; dimin. of *πλοῖον*; indicates they had a fishing boat and a smaller row boat or skiff towed with it) *γάρ* (*explan. conj.*) *οὐ* (*neg. +*) *ἦσαν εἰμί* (*viIPFa--3p*; "they were not") *μακρὰν* (*adv.*; "far off in distance") *ἀπὸ* (*pAbl*) *τῆς ἢ γῆς γῆ* (*d.a. + n-gf-s*; "the earth/dry land") **but about one hundred yards away, dragging the net full of fish.** *ἀλλά* (*strong advers.*) *ὡς* (*comp. adv.*; "about/approximately") *ἀπὸ* (*pAbl*) *διακοσίων, διακόσιοι* (*card. adj./Ablm-p*; "two hundred") *πηχῶν πῆχυς* (*n-gm-p*; "forearms/cubit"; as a length of measure from the elbow to the tip of the middle finger; about 1.5 feet/18 inches; hence 300 ft. or 100 yards) *σύροντες σύρω* (*circ. ptc./p/a/nm-p*; "while dragging/pulling by force"; used 5x) *τὸ δίκτυον* (*d.a. + n-an-s*; "the net") *τῶν ὁ ἰχθύων. ἰχθύς* (*d.a. + n-gm-p*; "of fishes")

ANALYSIS VERSES 1 – 8:

GOSPEL OF JOHN

1. The phrase in vs.1, “**After these things**” points to an unspecified time lapse between the events of 20:24ff and the events now in **Galilee**.
2. The **disciples** were clearly still present in Judea following the conclusion of the feast of unleavened bread.
3. Some time after that and Jesus’ second appearance, they depart Jerusalem returning to their homes in **Galilee**, just as **Jesus** had directed. Mat.28:7,10; Mar.16:7
4. Application: God has a geographical will for believers.
5. The post-resurrection appearances of **Jesus** occurred as follows:
 - A. To Mary Magdalene. Joh.20:14
 - B. To other women that had visited the tomb. Mat.28:9-10
 - C. To **Peter** sometime later on Sunday. Luk.24:34; 1Cor.15:5
 - D. To the disciples on the Emmaus road. Luk.24:13-33
 - E. To the disciples minus **Thomas** on late Sunday afternoon. Luk.24:36-42; Joh.20:19-24
 - F. To the disciples plus **Thomas** a week later. Joh.20:26-29
 - G. Now, to the seven **disciples** at the **Sea of Galilee**. Joh.21:1-23
 - H. To a group of over 500 believers in **Galilee**. 1Cor.15:6
 - I. To James. 1Cor.15:7
 - J. To the eleven at a specified mountain in **Galilee**. Mat.28:16-20
 - K. To the eleven at the ascension in Jerusalem. Act.1:3-12
 - L. Post second-ascension appearances include:
 - 1) To Stephen at his death. Act.7:55-56
 - 2) To Paul on the Damascus road. Act.9:3-6; 1Cor.15:8
 - 3) To John on Patmos. Rev.1:10-19
6. While the first five appearances happened on resurrection Sunday, the subsequent appearances up through point 4.K. occurred over a 40-day period. Act.1:3ff
7. John tells us that Jesus’ 3rd appearance to **the disciples** as a whole (vs.14) occurred when **Jesus manifested Himself again to the disciples at the Sea of Tiberias**.
8. The **Sea of Tiberias** is a.k.a. the **Sea of Galilee**, a.k.a. the **Sea of Kinnereth**.
9. It is John’s desire to give particulars behind and accompanying the appearance as he so states in the remainder of the verse, “**and He manifested Himself in this way**”.
10. His purpose of emphasis in this regard is to once again inform the reader that he was clearly an eyewitness to the events recorded, a distinct mark of John’s gospel.
11. In addition, that John emphasizes the manner of circumstance and situation in which this appearance took place places the reader on notice to pay attention to the particulars at hand and hence, the multitude of applications presented.
12. By placing the applications in their correct spiritual perspectives, the student of God’s word will find the primary force of intent for John’s inclusion of this chapter as outlined in the introduction.
13. It is clear that some of the eleven were not present on this occasion, as John lists those that were in vs.2, “**There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples**”.
14. John highlights by name **Peter, Thomas and Nathanael** as present in that they have been previously introduced in the gospel.

GOSPEL OF JOHN

15. He once again refers to himself in the 3rd person, while providing the closest direct identification himself in his gospel as being one of the **sons of Zebedee**.
16. His means for revealing himself to this degree comes from taking advantage of the fact that his brother James is also present and utilizes the circumstances to refer to himself and family in his customary remote fashion.
17. The remaining unnamed **two other disciples** can be logically concluded as **two** that John has not mentioned specifically before.
18. It is not part of the purpose of this gospel for John to identify specifically by name each of the 12 apostles.
19. The only other of the 12 **disciples** mentioned by name apart from this verse include Judas Iscariot, Philip and Andrew.
20. It does not make sense that Philip and Andrew would be the remaining **two** in view now and that John would treat recording of their presence in an omission of recognition, but yet specifically identify others he has previously mentioned.
21. The mention of these **two** falls on the heels of a convenient reference to the presence of his brother James with himself, whose specific identifications on a first name basis is also omitted.
22. That it is not his goal to provide a full listing, while keeping the number of 7 **disciples** present accurate, he simply notes the presence of **two others**, plus the 3 specifically named and himself and brother referenced in general.
23. The style of his recording in this fashion indicates that those left unnamed have no specific bearing to this gospel as a reference, other than an accurate accounting of the number present validating his presence as an eyewitness.
24. It appears that these 7 men were hanging out **together**, while biding their time waiting to see what the future held for them.
25. It also becomes apparent that **Peter** can no longer sustain patience in his current situation and in vs.3a he proposes a **fishing** trip, to which the **others** jump at the opportunity as “**Simon Peter said to them, ‘I am going fishing’. They said to him, ‘We will also come with you’**”.
26. Peter’s assertion has the mark of spontaneity and is in fact a solicitation to the **others** for them to contemplate returning to their old occupation. Cp. Mat.4:18,21
27. Their actions at this point was the result of a failure to adjust to the new situation they are in now in having lost the physical presence of **Jesus**.
28. They were men in a state of limbo without purpose.
29. They were impatient and so rather than wait on God to get things moving, they winged for some escapism.
30. Engaged in the energy of the flesh, they find their endeavors to be totally blanked as vs.3b makes clear, “**They went out, and got into the boat; and that night they caught nothing**”.
31. Application: God will frustrate the energy of the flesh to help protect +V from diversion in running their course.
32. That their activity is seen to be distinct from God’s will for their lives, is seen in the genitive absolute in vs.4a, “**But when the day was now breaking, Jesus stood on the beach**”.
33. This clause denotes that Jesus’ appearing is set apart from the disciple’s current activities.

GOSPEL OF JOHN

34. It is designed to show a contrast in the spiritual reality of the situation verses the energy of the flesh the **disciples** are engaged in, in attempting to make things happen.
35. **Jesus** has made it clear to these men that they have been set apart by Him to go out as His emissaries.
36. But that fact alone is insufficient for these men to faith-rest that God truly has all things under control and that He will be the one that opens and closes doors for them.
37. Application: One of the first lessons of faith for the believer is to faith-rest the words of God that they are indeed true and that these things will come to fulfillment apart from our help.
38. Application: All the believer needs to do is hear His words, apply them accordingly and wait upon God to vindicate them.
39. What these men should have been doing was preparing themselves through prayer and studies to fulfill the commission **Jesus** has placed upon them as His emissaries. Cp. Act.6:4 *after they came to that epignosis (full knowledge of understanding)*.
40. Instead, they find themselves frustrated as nothing could be more depressing than a fisherman to catch nothing and even more critical since they would consider it essential for their livelihood.
41. Just at daybreak, a man appeared **on the beach**.
42. Like the previous appearances, this manifestation has the flavor of **Jesus** supernaturally materializing out of thin air.
43. That they were some distance from the shore and light is dim, John tells us that **Jesus** was unrecognizable in vs.4b, "**Yet the disciples did not know that it was Jesus**".
44. **Jesus** then calls out and **therefore said to them, "Children, you do not have any fish do you?"** Vs.5a
45. He asks if they have caught enough for a meal.
46. **Jesus** obviously knows that they haven't caught even one thing and we note the implicit grace He employs of saving them from complete embarrassment.
47. Application: It is not necessary to "hammer" people in their failings in all cases.
48. His term of address "**Children**", was a familiar and affectionate mode, similar to the Irish term "lads" or the English term "boys".
49. It is a term John borrows in his epistle to indicate +V believers. 1Joh.2:18
50. It is a parental analogy to indicate the true affection spiritual authority is to have over those under their charge.
51. It implicates the innocence of the soul of +V, although maybe imperfect in application under weakness of the flesh, he/she is intellectually honest and open before God in their approach to life.
52. His question is phrased in such a way as to anticipate a negative answer.
53. Their response is terse as **they answered Him, "No."**, which is what one might expect from a group of disappointed fishermen that have worked all night and have come up empty-handed.
54. **Jesus** then barks out orders for them to make an adjustment in their angler attempts in vs.6a, "**And He said to them, "Cast the net on the right-hand side of the boat, and you will find a catch"**".
55. His directive is to face the starboard **side** of the ship in their casting and they **will find** success in their endeavors.

GOSPEL OF JOHN

56. After working all night they do not hesitate and in obedience “**they cast therefore, and then they were not able to haul it in because of the great number of fish**”.
57. Some have attempted to denigrate the actual miracle, suggesting that **Jesus** simply had a better vantage point and could see the school of **fish** more clearly from the shore.
58. While that is possible, and there are recorded instances of fishermen using the advice of a guide on the shore, the fact is that they were about 100 **yards away** (vs.8) and the light would not be conducive to seeing under the water at that time.
59. The reality is that **Jesus** knew exactly where the school of **fish** was and told them where to **cast**.
60. The **catch** was tremendous as John tells us the actual number caught of being 153 **fish**. Joh.21:11
61. In addition, they were not minnows or small perch as the combined weight was so heavy that 7 healthy experienced fishermen were not able to drag them into the boat.
62. Even a weak male could pull 100 lbs. dead weight and with 700 lbs. of combined pulling power could manage to **haul in** fish averaging around 4.5-5 lbs. each, though 10+ lbs. each (@ 1500+ lbs. total) is more likely their capability.
63. The large **haul** was not made possible by luck or good fortune, but was made possible by obedience to the Son of God.
64. In spite of the disciples’ continued weakness and orientation to the POG for their lives, we observe that God now explicitly supplies grace and blesses them in contrast.
65. No matter their previous frame of mind and misapplications, an immediate orientation to Jesus’ directive will in the matter brought a solution to their problems.
66. Application: All believers fail in life, but the grace of God is ever present for our deliverance and continually provides amply blessing to us in time, even in the midst of our failures.
67. Application: While deliverance’s even come without orientation to BD, the preferred method of deliverance for the +V believer is through orientation.
68. Application: Sure deliverance from our failures is accessible anytime the believer determines to be obedient to the directive will of God in any matter.
69. Application: This does not mean deliverance will always be immediate physically as in the case of our passage, however, the principle remains and our very orientation to BD is a deliverance in and of itself spiritually and mentally if not overtly.
70. Application: In any case, orientation to BD holds the solutions to all of the believer’s problems, failures and tests in life.
71. Application: God will provide the right words of direction and guidance at the proper time and all one really has to do is listen and obey.
72. In conjunction with hearing the voice of **Jesus** and the miracle complete, even though physically His appearance cannot be determined as to identity, John is able to discern who it is on the **beach** as he makes clear in vs.7a, “**That disciple therefore whom Jesus loved said to Peter, ‘It is the Lord’**”.
73. Keeping true to John’s character as being observant and astute in matters, he is able to put two and two together.
74. The physical evidence provided is sufficient for him to once again come to an understanding of the reality and truth at hand.

GOSPEL OF JOHN

75. However, apart from the obedience employed to Jesus' command, this evidence would not have been available to him.
76. Application: Obedience to the POG is to be initiated by faith and not based on sight or physical evidence as to its validity and veracity.
77. Application: For those believers that will apply in faith, God in turn will provide the physical evidence necessary to confirm the reality of the BD in which they have placed their faith.
78. And as the typically impulsive one of the group, **Peter** now reacts to John's insight in vs.7b, "**And so when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea**".
79. There is some debate as to the significance of the word translated "**stripped for work**".
80. The word can refer to actual nakedness or to one scantily or poorly dressed. Cp. Jam.2:15 ("*without clothing = insufficient but not necessarily total lack of*")
81. The NAS's translation indicates the proper sense denoting that **Peter** was *stripped* down to a loin cloth ready to get wet.
82. He ties his **outer garment** around him and jumps in to swim to shore.
83. In lieu of his enthusiasm, he leaves the burden of hauling in the *catch* to the rest of the men as vs.8 points out, "**But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish**".
84. The **others** stick to their task at hand, employ a small skiff being towed with the larger fishing vessel and float the entire *catch* behind it **dragging** it to shore.
85. It is the combination of Peter's impetuous actions of instigating the **fishing** expedition and now abandoning his responsibilities to others to accentuate his enthusiasm for **the Lord** that clearly defines his mindset as to his present approach of service to God.
86. It highlights the energy of the flesh that these men are under and now epitomized in Peter's actions.
87. **Peter** becomes the main focal point of application and interaction with **Jesus** in the remainder of the scenario at hand.
88. He will serve to represent all believers that have experienced substantial failures in their Christian lives as revealed previously in his denials of Christ, and in turn engage in energy of the flesh as an attempt of penitence in order to placate or impress upon God their love for Him.
89. As we will see, this approach does not impress God and is simply an overreaction to STA failures and true restoration comes from grace and obedience to BD.

GOSPEL OF JOHN

EXEGESIS VERSES 9 – 14:

GNT John 21:9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ Ἄρτον.

NAS John 21:9 **And so when they got out upon the land, they *saw a charcoal fire already laid, and fish placed on it, and bread.** *Οὖν (infer. Conj.) ὡς (temp. conj.; “when”) ἀπέβησαν ἀποβαίνω (viaa—3p; “they went away from/got out of the skiff”) εἰς (pa) τὴν ἢ γῆν γῆ (d.a. + n-af-s; “terra firma/the land”) βλέπουσιν βλέπω (vira—3p) ἀνθρακιὰν ἀνθρακιά (n-af-s; “a charcoal fire/heap of burning coals”; same as 18:18) κειμένην κείμεναι (adj. Ptc./p/d/af-s; “already laid/in place”) καί (cc) ὀψάριον (n-an-s; “food/meat/food eaten with bread”; here likely fish since the same word is used in vs.10 that contextually demands fish in view) ἐπικείμενον ἐπίκειμαι (adj. Ptc./p/d/an-s; “laying on/placed on it”; same as 11:38) καί (cc) ἄρτον. ἄρτος (n-am-s; “bread”)*

GNT John 21:10 λέγει αὐτοῖς ὁ Ἰησοῦς, ἑνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

NAS John 21:10 **Jesus *said to them, “Bring some of the fish which you have now caught.”** *Ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vira—3s) αὐτοῖς αὐτός (npdm3p; ref. the disciples) ἑνέγκατε φέρω (vImp.aa—2p; “bring/carry/bear”) ἀπὸ (pAbl; “from”; sense is “some of”) τῶν ὁ ὀψαρίων ὀψάριον (d.a. + n-Abl.n-p; “the meat/fish”) ὧν ὅς (rel. pro./Abl.n-p) ἐπιάσατε πιάζω (viaa—2p; “you all have seized/caught”) νῦν. (adv. “now/at the present”)*

GNT John 21:11 ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν· καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

NAS John 21:11 **Simon Peter went up, and drew the net to land, full of large fish, a hundred and fifty-three;** *οὖν (infer. Conj.; “Therefore”; not translated in NAS) Σίμων (n-nm-s) Πέτρος (n-nm-s) ἀνέβη ἀναβαίνω (viaa—3s; “went up/ascended”; he stepped up into the boat) καί (cc) εἴλκυσεν ἔλκω (viaa—3s; “drew/forcibly*

GOSPEL OF JOHN

dragged) τό δίκτυον (d.a. + n-an-s; “the net”) εἰς (pa) τὴν ἢ γῆν γῆ (d.a. + n-af-s; “the land”) μεστὸν μεστός (a—an-s; “full/filled”) μεγάλων μέγας (comp. A—gm-p; “large/big”) ἰχθύων ἰχθύς (n-gm-p; “fish”) ἑκατόν (card. A-gm-p; “one hundred”) πεντήκοντα (card. A-gm-p; “fifty”) τριῶν· τρεῖς (card. A-gm-p; “three”) **and although there were so many, the net was not torn.** Καί (cc) ὄντων εἰμί (concess. Circ. Ptc./p/a/gm-p; “although there were”) τοσούτων τοσοῦτος (correl. Pro./gm-p; “so many/so much/as many as”) τό δίκτυον. (d.a. + n-nn-s; “the net”) οὐκ οὐ (neg. +) ἐσχίσθη σχίζω (viap—3s; “torn/split”)

GNT John 21:12 λέγει αὐτοῖς ὁ ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ Ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ Τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.

NAS John 21:12 **Jesus *said to them, “Come and have breakfast.”** Ὁ ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa—3s) αὐτοῖς αὐτός (npdm3p; ref. the disciples) Δεῦτε (adv. Of interjection when followed by the imperative; “Come!”) ἀριστήσατε. ἀριστάω (vImp.aa—2p; “eat breakfast” used 3x) **None of the disciples ventured to question Him, “Who are You?” knowing that it was the Lord.** Δέ (cc; “Now/but”; not translated) οὐδεὶς (neg. card. Adj./nm-s; “None/Not even one”) τῶν ὁ μαθητῶν μαθητῆς (d.a. + n-gm-p) ἐτόλμα τολμάω (viIPFa—3s; “were bold enough/dared/had the courage/ventured”; used 16x) ἐξετάσαι ἐξετάζω (compl. Inf./aa-; “to question/carefully inquire/examine diligently/seek for depth of answer”; used 3x) αὐτόν, αὐτός (npam3s; ref. Jesus) τίς (interr. Pro./Pred.n/m2s; “Who?”) εἶ; εἰμί (vipa—2s) Σὺ Σὺ (npn-2s) εἰδότες οἶδα (circ. Ptc./PF/a/nm-p; “while knowing”) ὅτι (intro. Indir. Disc.) ἐστιν. εἰμί (vipa—3s) ὁ κύριος (d.a. + n-nm-s)

GNT John 21:13 ἔρχεται ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ Δίδωσιν αὐτοῖς, καὶ Τὸ ὀψάριον ὁμοίως.

NAS John 21:13 **Jesus *came and *took the bread, and *gave them, and the fish likewise.** ἰησοῦς (n-nm-s) ἔρχεται ἔρχομαι (vipd—3s) καί (cc) λαμβάνει λαμβάνω (vipa—3s; “took/received”) τὸν ὁ ἄρτον ἄρτος (d.a. + n-am-s; “the bread”) καί (cc) δίδωσιν δίδωμι (vipa—3s; “gave”) αὐτοῖς, αὐτός (npdm3p; ref. the disciples) καί (cc) τό ὀψάριον (d.a. + n-an-s; “the meat/fish”) ὁμοίως. (adv.; “likewise/similarly”)

GOSPEL OF JOHN

GNT John 21:14 τοῦτο ἤδη τρίτον ἐφανερώθη ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

NAS John 21:14 **This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead.** *Τοῦτο οὗτος (near dem. Pro./an-s; "This") ἤδη (adv.; "now/already") τρίτον τρίτος (ord. Adv.; "the third time") ἰησοῦς (n-nm-s) ἐφανερώθη φανερώω (viap—3s; "was manifested/ became visible") τοῖς ὁ μαθηταῖς μαθητῆς (d.a. + n-dm-p) ἐγερθεὶς ἐγείρω (circ. Ptc./a/p/nm-s; "after having been raised/resurrected") ἐκ (pAbl) νεκρῶν. νεκρός (ap-gm-p; "physically dead")*

ANALYSIS VERSES 9 – 14:

1. Once the **disciples** row their catch to shore, they find a meal already in progress as John continues the scenario in vs.9, **“And so when they got out upon the land, they saw a charcoal fire already laid, and fish placed on it, and bread”**.
2. Whether or not **Peter** arrived before them is not explicitly stated and due to this omission the most natural conclusion is that he did.
3. It is only natural that a single swimmer could swim 100 yards faster than 6 men trying to tow a half-ton plus of fish behind them rowing in a small boat.
4. Upon their arrival, the men disembark and see a small **fire with breakfast** already cooking **on it**.
5. It becomes obvious that **Jesus** did not engage in the miracle at hand because it would have been otherwise impossible to supply a meal for Himself and those at hand.
6. This points to the fact that the miracle was designed to emphasize that God is not limited to nor dependent upon the human efforts of men in order to provide the necessities of life in fulfillment of His plan.
7. The fact is, if **Jesus** had appeared under other circumstances in which these men were not fishing and food was not otherwise available through that means, He still could and would have provided.
8. Application: While application of BD is of necessity in fulfilling God’s plan for our lives, the believer must always keep in focus that it is God that is behind the provisions for all of our needs.
9. Application: Our applications or even misapplications do not effect God in His ability to fulfill His word in accordance to His directives and as He sees fit.
10. Application: God is not limited in His provision for us.
11. The lesson in front of the **disciples** is that they need to learn to disengage from the energy of the flesh and rely totally on the power of God and His grace for provision of all things.

GOSPEL OF JOHN

12. The combined miracle and the provision of food apart from having to utilize the resources of the miraculous catch point to the fact that God's plan is a grace proposition and not designed to help those that can help themselves, but to help those that cannot. Heb.4:16 cp. Mat.9:10-13
13. In spite of the fact **Jesus** has food *already* cooking, He then invites them to also contribute to the meal in vs.10, "**Jesus said to them, 'Bring some of the fish which you have now caught'**".
14. We note that **Jesus** gives acknowledgement to the fact that even though He made the provision for their catch, it was indeed by their efforts that that provision was apprehended.
15. The reality behind their miraculous catch was due to their obedience to Jesus' command of vs.6.
16. Their apprehension is an example of application of God's directive will.
17. That a contribution is acceptable to Christ under these terms points to the fact that it is obedience in application of BD that is acceptable before God in lieu of the energy of the flesh.
18. Application: The prescription to avoid energy of the flesh is to prioritize and center on the application of sound BD.
19. It points to the fact that men can be "blessed" under the system of the cosmos or they can be blessed by God, through orientation to BD.
20. And it is only the latter that God deems acceptable as a true contribution to His plan for men.
21. Application: Believers only contribute to God's plan through application of BD, as His Word/word is self-sufficient in the fulfillment of His plan.
22. Immediately at Jesus' command, **Peter** once again impulsively acts for the group as seen in vs.11a, "**Simon Peter went up, and drew the net to land, full of large fish, a hundred and fifty-three'**".
23. **Peter**, who is on the shore with the rest, now ascends back into the boat in order to get the net that would be somehow attached in the boat keeping the **fish** secure while still being kept fresh in the water.
24. There can be little doubt as to Peter's exceptional strength as he alone drags the entire catch up onto dry **land**.
25. Just as he impulsively corrected and rebuked **Jesus** during the incarnation, **Peter** continues in the scenario at hand to manifest the same impulsive behavior that characterized him before the crucifixion.
26. The difference between then and now is now he is acting in order to try and impress **Jesus** through His actions rather than an arrogant approach in trying to correct Him.
27. There can be no doubt that all of these men have been greatly humbled in any misperceptions they may have held regarding Christ, His death and resurrection and on top of that **Peter** is still living with the fact of his gross failure of denying His **Lord**.
28. **Peter** is representative of believers that have failed in life and in turn try to work their way back into God's good grace through impulsive acts of the energy of the flesh.
29. God is not impressed by impulsive actions designed to impress Him or others; He is impressed by His word and the internal possession and application of it.
30. John notes the specific number of **large fish** and the fact that they were counted.

GOSPEL OF JOHN

31. The number of **fish**, 153, has sparked many into trying to spiritualize numerically some hidden meaning.
32. Such approaches to this verse are fruitless and the number has no spiritual significance; the reason they counted the **fish** is purely physical.
33. This counting is what one might expect from a group of fishermen that **caught** such a large number in one catch.
34. Secondly, it is normal to assume that these seven men would want to divide the catch among them and that would not be possible apart from numbering it.
35. There is a similar event that occurred during Jesus' ministry recorded in Luk.5:4-11, but these events are completely different and should not be confused.
36. In that event, **Jesus** specifically attached a lesson to the situation to note that as God blessed them in their physical endeavor, He would bless them in their spiritual endeavors of evangelizing (Luk.5:10).
37. What is glaringly missing in our scenario is any specific lesson verbally attached.
38. Again, this points out that any spiritual issues at hand are simply extracted through applications as the event unfolds.
39. In addition, in the Luke account, the nets began to tear from the weight, where in our account as noted in vs.11b, "**and although there were so many, the net was not torn**".
40. That John so mentions this denotes that under normal circumstances one would expect the **net** to not be able to hold such a strain of so many **large fish**.
41. It is designed to remind the reader of the miraculous nature behind this event and to reemphasize that God has complete control over creation, circumstances and situations in life.
42. Application: God's blessings include the capacity and where with all to enjoy the blessing and not to fear its loss.
43. When the meal was ready, **Jesus** invites them to eat in vs.12a, as He **said to them, "Come and have breakfast"**.
44. That everything is now prepared in accordance to Divine design, these men are free to enjoy their fruits of labor.
45. John does not record the fact that they ate, but rather a peculiar attitude that permeated the atmosphere in vs.12b, "Now **none of the disciples ventured to question Him, 'Who are You?' knowing that it was the Lord**".
46. The fact that they wanted to question **Jesus** about His identity and did not since they recognized **Him** has confused many.
47. Part of the solution is found in the phrase "**ventured to question**" that denotes a fear on their part to make a thorough inquiry into His Person.
48. The other part of the solution is to note that the emphasis of this chapter is on application and therefore the disciples' actions reflect a personal application on their part.
49. The answer simply is that even though the **disciples** have many questions as to the nature of Christ, His existence in a resurrection body and all that that entails, they refrained from asking because at the same time they had a real and full understanding that He was indeed God in the flesh.
50. Vs.12b is a commentary by John on the spiritual advancement that these men have undergone in spite of any glaring failures still present.

GOSPEL OF JOHN

51. For the first time in these men's association with the Christ, they now are starting to have a complete appreciation for Who and What He is.
52. The resurrection has really opened the eyes spiritually for these men.
53. Even though they still have many things yet to learn, they have at least now come to accept **Jesus** in Person truly on the level as God.
54. In contrast to a consistent rejection of BD and taking issue with **Jesus** in His teachings previously, as some are prone to do with human communicators, these men are now truly seeing **Jesus** in the light of the perfect and all powerful God that He is.
55. They are reflecting a real Ph₂ fear of the **Lord**, are learning patience and realizing that as God, He will provide for them spiritually just as He has now done physically.
56. They are coming to a real appreciation that as God, **Jesus** knows their thoughts and minds as well as their needs and that under true fear of God, all of these needs will be supplied according to His desire and perfect timing.
57. They are beginning to faith-rest the fact that there is no need to **question Jesus** any further **knowing** that as God He will supply all of the answers based on their heart's desires.
58. That God is indeed a servant to +V in this regard is seen in the silent but overt response of application by **Jesus** in vs.13 as He then **came and took the bread, and gave them, and the fish likewise**.
59. In response to their fear of God, **Jesus** abstractly acknowledges their +V by now literally serving them with **breakfast** as their **Lord** and Savior.
60. Application: God not only provides the +V believer's needs in time, but will ensure proper administration of these needs in His service to them.
61. In vs.14, John records the fact that "**This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead**".
62. The sense and force of the verse denotes that it has taken at least two previous visits by Christ in post-resurrection appearance before these men have finally really started to come to grips with the ramifications of all that has happened.
63. Though it is His **third** appearance in a corporate fashion to the 11, it is actually His 7th appearance overall:
 - A. To Mary Magdalene. Joh.20:14
 - B. To the other women at the tomb. Mat.28:9-10
 - C. To **Peter** later on Sunday. Luk.24:34; 1Cor.15:5
 - D. To the disciples on the Emmaus road. Luk.24:13-33
 - E. To the **disciples** minus Thomas Sunday evening. Luk.24:36-42; Joh.20:19-24
 - F. To the **disciples** with Thomas a week later. Joh.20:26-29
 - G. Now to the seven **disciples** at the Sea of Galilee. Joh.21:1-23

GOSPEL OF JOHN

EXEGESIS VERSES 15 – 17:

GNT John 21:15 Ὅτε οὖν ἤρισθησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾶς με πλέον τούτων; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου.

NAS John 21:15 **So when they had finished breakfast, Jesus *said to Simon Peter, "Simon, son of John, do you love Me more than these? οὖν (infer. conj.; "So/Therefore") Ὅτε (temp. conj.; "when") ἤρισθησαν ἀριστάω (viaa--3p; "they had ate breakfast/finished breakfast") ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) τῷ ὁ Σίμωνι Σίμων Πέτρῳ Πέτρος (d.a. + n-dm-s + n-dm-s) Σίμων (n-vm-s) Ἰωάννου, Ἰωάννης (n-gm-s; "son of John") ἀγαπᾶς ἀγαπάω (vipa--2s; "do you love"; ref. Divine love) με ἐγώ (nra-1s; ref. Jesus) πλέον πολὺς (comp. adj.; a/n/s; "more than") τούτων; οὗτος (near dem. pro./Abl/m/p) **"He *said to Him," Yes, Lord; You know that I love You.** λέγει λέγω (vipa--3s) αὐτῷ, αὐτός (npdm3s) **Ναί,** (part. of affirmation; "Yes/Certainly") κύριε, κύριος (n-vm-s) σύ (nprn-2s; emphatic; ref. Jesus) οἶδας οἶδα (viPFa--2s) ὅτι (intro. indir. disc.) φιλῶ φιλέω (vipa--1s; "love"; ref. to love of affection) σε. σύ **"He *said to him," Tend My lambs.** " (nra-2s) λέγει λέγω (vipa--3s; Jesus the subject) αὐτῷ, αὐτός (npdm3s) Βόσκει βόσκω (vImp/ra--2s; "Tend/Feed"; looks at the actual feeding by the shepherd; used 9x) μου. ἐγώ (nrg-1s; ref. Jesus) τὰ τό ἀρνία ἀρνίον (d.a. + n-an-p; "little lambs"; dimin. of αρνος/sheep; used 30x and only by John; used 29x in Revelation)**

GNT John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾶς με; λέγει αὐτῷ, Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

NAS John 21:16 **He *said to him again a second time, "Simon, son of John, do you love Me?"** λέγει λέγω (vipa--3s; Jesus the subject) αὐτῷ αὐτός (npdm3s) πάλιν (adv.; "again") δεύτερον, δεύτερος (ord. adv.; "a second time") Σίμων (n-vm-s) Ἰωάννου, Ἰωάννης (n-gm-s) ἀγαπᾶς ἀγαπάω (vipa--2s) με; ἐγώ (nra-1s) **He *said to Him, "Yes, Lord; You know that I love You."** λέγει λέγω (vipa--3s; Peter the subject) αὐτῷ, αὐτός (npdm3s) **Ναί,** (part. affirm.) κύριε, κύριος (n-vm-s) σύ (nprn-2s) οἶδας οἶδα (viPFa--2s) ὅτι (intro. indir. disc.) φιλῶ φιλέω (vipa--1s) σε. σύ

GOSPEL OF JOHN

(nra-2s) **He *said to him, "Shepherd My sheep."** λέγει λέγω (vira--3s; *Jesus the subject*) αὐτῷ, αὐτός (nrdm3s) Ποίμαινε ποιμαίνω (vImp/ra--2s; *"Shepherd"; encompasses all the duties of a shepherd; used 11x*) μου. ἐγώ (nrg-1s) τὰ τό πρόβατά πρόβατον (d.a. + n-an-p; *"sheep/flock"; looks at the domestic sheep vs. wild sheep*)

GNT John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου.

NAS John 21:17 **He *said to him the third time, "Simon, son of John, do you love Me?"** λέγει λέγω (vira--3s; *Jesus the subject*) αὐτῷ αὐτός (nrdm3s) τὸ τρίτον, τρίτος (ord. adv.; *"the third time"*) Σίμων (n-vm-s) Ἰωάννου, Ἰωάννης (n-gm-s) φιλεῖς φιλέω (vira--2s; *note, Jesus switches verbs for love here*) με; ἐγώ (nra-1s) **Peter was grieved because He said to him the third time, "Do you love Me?"** ὁ Πέτρος (d.a. + n-nm-s) ἐλυπήθη λυπέω (viar--3s; *"was grieved/made sorrowful"*) ὅτι (intro. indir. disc.) εἶπεν λέγω (viaa--3s) αὐτῷ αὐτός (nrdm3s) τὸ τρίτον, τρίτος (d.a. + ord. adv.; *"the third time"*) Φιλεῖς φιλέω (vira--2s) με; ἐγώ (nra-1s) **And he said to Him, "Lord, You know all things; You know that I love You."** καί (ch) λέγει λέγω (vira--3s; *Peter the subject*) αὐτῷ, αὐτός (nrdm3s) Κύριε, κύριος (n-vm-s) σύ (nprn-2s; *emphatic*) οἶδας, οἶδα (viPFa--2s; *emphasizes the extent or amount of knowledge/information*) πάντα πᾶς (ap-an-p; *"all things"*) σύ (nprn-2s) γινώσκεις γινώσκω (vira--2s; *emphasizes the depth of understanding/discernment based on one's knowledge*) ὅτι (intro. indir. disc.) φιλῶ φιλέω (vira--1s) σε. σύ (nra-2s) **Jesus *said to him, "Tend My sheep.** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vira--3s) αὐτῷ αὐτός (nrdm3s) Βόσκει βόσκω (vImp./pa--2s; *"Tend/Feed"*) μου. ἐγώ (nrg-1s) τὰ τό πρόβατά πρόβατον (d.a. + n-an-p; *"sheep/flock"*)

ANALYSIS VERSES 15 – 17:

1. Vss.15-19 constitute a personal reinstatement by **Jesus** of **Peter** in that his commission as an apostle and communicator remains intact.
2. It is **Peter** that is the central character of the disciples present and is representative of all of **these** in their past failures concerning Christ.

GOSPEL OF JOHN

3. While Peter's failures may have been the most dramatic and public of all in view, it does not diminish the fact that all of these men have to a notable degree rejected the teaching of Christ and reacted in great fear at his arrest, trial, crucifixion, etc.
4. It is Peter's 3 denials that is the most notable of his personal failings and Jesus' conversation with him is not designed to give **Jesus** information He did not possess but must be understood in light of his denials.
5. In vs.15, John lets us know that that the food was enjoyed by all concerned before the following conversation took place, "**So when they had finished breakfast, Jesus said to Simon Peter**".
6. The implication was that **breakfast** was consumed in the mode of silence previously described in vs.12b.
7. **Jesus** then specifically pinpoints **Peter** as the target for the following lesson that will develop.
8. As has been revealed, **Peter** has made somewhat of a spectacle of himself by throwing himself out of the boat, swimming alone to shore and then by rushing to pull the heavy net full of fish to shore by himself.
9. One might conclude that this demonstrated Peter's great **love** and admiration for the **Lord**, but **Jesus** is not fooled nor impressed with his overt displays of loyalty.
10. While **Jesus** knows the heart of **Peter**, He also knows that **Peter** is now also trying to ingratiate Himself under energy of the flesh and now will give him the correct application of doctrine in its stead.
11. Some have attempted to suggest that **Jesus** took **Peter** off alone away from the others to have their conversation in privacy.
12. On the contrary, there is no evidence to suggest this and it was done in front of all now present, as it was very important for the entire group.
13. That they all have failed to some degree, plus the fact that **Peter** has assumed a place of leadership among the group (cp. vs.3), and the others will hold leadership positions as apostles, it is therefore necessary to see how **Jesus** handles the situation and leave no doubt to His position concerning this issue.
14. **Jesus** breaks the silence and begins the conversation by solemnly employing Peter's full name in vs.15b, "**Simon, son of John**".
15. Rather than employing his nickname **Jesus** previously gave him, he denotes his earthly parental means of existence.
16. By addressing **Peter** in this fashion, **Jesus** is declaring the nature of his humanity and as a man brought into the world through procreation, is a man that has an STA/OSN.
17. Essentially Jesus' address is a recognition of the weakness of the flesh and thus the reality of failure in one's life (Eccl.7:20) and could be rendered in application, "**Simon, son** of sinful flesh and blood".
18. It is a title to denote that **Jesus** fully understands the flesh of man and hence all men, even believers, will engage in the weakness of the flesh.
19. **Jesus** then directly asks **Peter**, "**do you love Me more than these?**"
20. The question **Jesus** poses is able to be interpreted in at least three ways due to the ambiguity of the Greek:
 - A. **Do you love Me more than these** men do?
 - B. **Do you love Me more than you love these** men?

GOSPEL OF JOHN

C. **Do you love me more than these** things associated with your lifestyle as a fisherman? (*The near dem. pro. "houtos" can be parsed as a neuter or masculine*)

21. Very few have taken the second choice to be the meaning of His words and is the most easily dismissed.
22. While the 3rd choice has some significance, since fishing was his way of life and **Jesus** may have been asking him about his future plans, this concept would be secondary to the real force behind **love**.
23. This is seen in that the **love** manifested is to be towards one another (13:34) and towards His **sheep**, i.e., believers.
24. While some have objected to the 1st interpretation stating that **Jesus** would never invite one of His followers to compare their **love** for Him with someone else's **love**, it must be remembered that **Peter** had on at least two occasions professed a greater **love** for Christ than his peers. Mat.26:31-33; Mar.14:27-31; Joh.13:37
25. Peter's general demeanor throughout Jesus' ministry tended to suggest that he considered himself more loyal to Christ than any of the others.
26. **Jesus** question is not designed to question Peter's motives in this regard, it is designed to place his motives in a correct spiritual perspective.
27. It denotes that while believers may have good intentions regarding the POG, their intentions are fruitless unless accompanied with application of sound BD.
28. **Jesus** uses the verb ἀγαπάω for the term "**love**" that emphasizes Divine **love**.
29. His question centers on whether Peter's **love** for Him is based on righteous attributes placing the object of **love** above His own interest and therefore characterized by self-sacrifice. Cp.Joh.15:13
30. In other words, His question is one of commitment and therefore to what degree **Peter** is willing to sacrifice beyond even his peers under the umbrella of God's plan.
31. That **Jesus** proposes Divine **love** as possible for **Peter** unequivocally states that Divine **love** experientially is always within reach in spite of the existence of the STA and personal failings in life.
32. That Peter's failings are so fresh in his mind, he is not willing to answer Jesus' question to its fullest intent as **he said to Him, "Yes Lord; You know that I love you"**.
33. While **Peter** affirms a **love** for **Jesus**, he does not respond with agapao **love**, but rather affirms his **love** with the verb φιλέω that simply emphasizes his personal affection for Christ.
34. It denotes that he embraces Christ for Who and What He is, but does not consider himself qualified as adequate to return a level of **love** equal to the **love** that he knows Christ has for him.
35. That **Peter** responds in such fashion points to the fact that the failures in his life have impacted him sufficiently.
36. He is not now willing to approach **Jesus** with his previous arrogant attitude that "he knows it all", but only answers in a way that he honestly is sure of regarding himself.
37. That there is no doubt of Peter's true affection for Christ is seen in Peter's statement that declares that **Jesus** knows this fact.
38. In addition, we note the fact that **Peter** completely avoids any comparison of his stated **love** with any of the others.

GOSPEL OF JOHN

39. In spite of Peter's continued shortcomings, the reader can see a distinct adjustment in Peter's thinking and approach to Christ and his own personal life.
40. He is learning true humility, starting to shed his competitive nature and is now employing intellectual honesty to the matter.
41. Application: Failures in life have a tendency to humble +V believers and through orientation to our failings help us in our adjustments to the CWL.
42. **Jesus** neither acknowledges nor condemns Peter's use of term for **love** and simply **said to him, "Tend My lambs"**.
43. That Peter's response is acceptable to Christ in spite of Peter's change of verbs denotes that in some fashion *agapao* and *phileo* **love** are considered synonymous by **Jesus**.
44. The common denominator between the two loves is found in Jesus' response, "**Tend My lambs**" i.e., obedience of BD in application.
45. And the beginning of the believer's application of BD must be through humility, which **Peter** has evidenced in his term for **love**.
46. Jesus' response is designed to emphasize that in order for true **love** to exist between the believer and God, whether Divine **love** or affectionate/personal **love**, the evidence of that **love** will be found in the believer's obedience to God's directive will with a humble attitude of submissiveness.
47. The term "**tend**/βόσκω" or "pasture" focuses on that aspect of shepherding in which the **Shepherd** is responsible to lead the flock to their nourishment and could be translated, "feed".
48. The term "**lambs**/ἀρνίον" is a diminutive of "sheep" and literally means "little **lambs**" and looks at the youngest of the flock.
49. Jesus' command is literally "Feed **My** young/little **lambs**".
50. It emphasizes those of the flock that are in the most need of food and care and illustrates +V that is dependent upon their **Shepherd** for spiritual nourishment.
51. That it is Peter's commission to be an Apostle, the evidence of his **love** for **Jesus** will be seen in the administration of his shepherding duties to those allotted to his charge. 1Pet.5:3
52. In addition, Jesus' command points to the fact that:
 - A. Peter's previous failing did not in and of itself disqualify him from future service to God.
 - B. Evidence of Peter's **love** for God is not through energy of the flesh, but orientation and acclimation to God's directive will.
 - C. God prioritizes His will for application by believers and Peter's #1 priority as an Apostle is to teach +V BD.
53. **Jesus** repeats His question in vs.16 excluding the reference to "**more than these**" and **Peter** answers verbatim his first response; "**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'**".
54. That **Jesus** omits His reference to the others by implication states He acknowledges Peter's state of humility and orientation to the fact that he does not now consider himself to be any better spiritually or more loyal than our author John or any of the other disciples.

GOSPEL OF JOHN

55. That that degree of humility is in place, **Peter** has given evidence of qualification to pursue his office in its fullest degree as **Jesus** now expands his responsibility of office and **said to him, “Shepherd My sheep”**.
56. This command encompasses in its fullest sense all of the pastoral responsibilities to their **sheep** as can be derived from a shepherding analogy.
57. This command denotes that it is the responsibility of the communicator to not only teach BD to +V, but to ensure their spiritual care and well being by protecting them from any hazard jeopardizing the function and execution of the church.
58. In addition, the term “**sheep**” indicates that the shepherd’s responsibility is not isolated to only those obviously +V in appearance, but to any that will adhere to the ministry of the church, no matter their spiritual level and maturity.
59. Obviously by direct application for **Peter**, he will need to maintain sufficient humility in order to interact appropriately with all the levels of believers under his charge.
60. A communicator or spiritual authority cannot be arrogant in his approach to believers, expect to be successful in understanding their needs, failures, etc., and apply the appropriate grace necessary towards them.
61. One more time **Jesus** poses the question to **Peter** in vs.17, “**He said to him the third time, ‘Simon, son of John, do you love Me?’**”
62. **Jesus** now adopts Peter’s term for **love/phileo** to condescend to Peter’s own assessment of his **love** for the **Lord**.
63. In so doing He puts **Peter**, as well as all believers, on notice that even one’s own affection for God must come under Divine restraints in order for God to accept and embrace our **love** for Him.
64. The pressure **Peter** is now under manifest itself as “**Peter was grieved because He said to him the third time, ‘Do you love Me?’**”
65. **Peter** is not hurting because of Jesus’ change of terms for **love**, he is under sorrow because the reality is hitting him that Jesus’ 3 questions coincide with his 3 denials.
66. **Peter** is now primed with total humility, through reflection upon his failure, of his preceding arrogance in approach to God and the need for grace and mercy.
67. This is seen in his final response, “**And he said to Him, ‘Lord, You know all things; You know that I love You’**”.
68. His **third** reply lacks the immediate affirmative, but provides a fuller statement of Jesus’ knowledge.
69. He employs two verbs for the term “**know**”, “οἶδα – emphasizing degree/amount of knowledge”, and “γινώσκω – emphasizing depth of understanding”.
70. It is Peter’s full acknowledgement that Christ as God is omniscient and that He knows the very depth of his heart and soul.
71. His response in essence is his way on throwing himself upon the mercy and grace of God and that God knows whether **Peter** is +V and has true **love** for Him or not.
72. **Jesus** once again commissions **Peter** to “**Tend My sheep**” combining the term for feed/pasture from the first command with the term for **sheep** from the second command.
73. Though **Jesus** condescends to Peter’s own assessment of his loyalty, Jesus’ repeated command puts **Peter** on notice that no matter even if one is +V, the evidence of their +V and true **love** for God still comes through obedience and application of BD.

GOSPEL OF JOHN

74. No matter what God may **know** about the believer regarding their affection and **love** within for Him, this does not negate the necessity for the believer to apply BD as the confirmation and proof that indeed they are +V.
75. God's plan is a constant in His directive will for believers and no matter what He knows regarding us, that fact does not impact His plan for us in the necessity of hearing and doing His words. Joh.14:15,21,23-24; 15:10
76. The issue of **love** in and of itself for the believer regarding God is not dependent upon what God knows about us (omniscience is **not** causative), but is dependent upon the believer's application of BD.
77. Application: Affection for **Jesus** without application of BD is hollow and typifies the fuddy approach to God under the energy of the flesh.
78. Jesus' final statement provides the antidote for **Peter** in His commission as an Apostle and authority in the church to truly manifest his **love** for Christ and help protect him from any future terminal failures spiritually.
79. As a **Shepherd**-teacher, his preoccupation and focus must not be on self, but in occupation with the Word of God and taking care of his allotted charge.
80. Though **Peter** has experienced an amount of grief, which is normal in one's contemplation of STA failure in light of the grace provided, there can be little doubt that the whole conversation was designed to restore **Peter** in his own mind and the minds of the others present.
81. **Jesus** demonstrates the truth that past failures, even very significant ones, do not in and of themselves disqualify a believer from future service to God.
82. He has inexplicably related that the antidote for our failures is a continued orientation to BD in running our course and in addition to that primary concept the necessary grace and mercy will be included regarding our failures.
83. The truth is that this doctrine must be extended to those that are in positions of leadership as well.
84. While we have a high standard set in the NT for church leaders under the Godliness code, and rightly so, they must be accorded the same grace that any believer would desire to have if they failed.
85. The grace provided by God for all believers in addressing our failures, is to honor our R_B and acknowledge our integrity to God's word in fulfilling His plan for our lives.
86. Even significant failure does not mean the end of +V for any believer or else Abraham, Moses, David, Solomon, Peter and innumerable others must be written off.
87. The fact that **Jesus** does **know all things** and knows the hearts of all men allows Him, and Him alone, to judge whether or not they are worthy of service in His plan.
88. The overt evidence that indeed He continues to support men is seen in their continuous application of His word.
89. We must be very careful to blend our righteous standards with sufficient grace or we will fall into a pharisaical approach to the CWL that dismisses any that have had significant failure.
90. Often, those that fail only disturb us because it is not an area in which we fail and we have the confidence that we would never do that.
91. However, there are areas in which we fail that do not disturb us but tends to scandalize others that are not weak in that area.

GOSPEL OF JOHN

92. In short, believers must allow for failure, manifest a grace oriented spirit, allow God and the P-T to deal with the **sheep** and concentrate on their own applications and shortcomings while praying for those for whom they are concerned.
93. Talking to others about the failures of some believer is generally not profitable for anyone involved and if one is truly concerned, they should commit the matter to God in prayer.
94. We must all be very careful of the common trap of building your righteousness on the unrighteousness of others.
95. In near context, the essence of Jesus' conversation with **Peter** is that he can jettison the energy of the flesh as a means of reconciliation with **Jesus** and that all that is required for his future spiritual well-being is orientation and acclimation to **BD**.

GOSPEL OF JOHN

EXEGESIS VERSES 18 – 19:

GNT John 21:18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.

NAS John 21:18 **"Truly, truly, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished;** ἀμὴν (part. +) ἀμὴν (part.) λέγω (vipa--1s; ref. Jesus as the subject) σοι, σύ (npg-2s; ref. Peter) ὅτε (temp. conj.; "when/at which time") ἦς εἰμί (viIPFa--2s) νεώτερος, νέος (comp. adj./nm-s; "newer/of age = younger") ἐζώννυες ζωννύω (viIPFa--2s; "gird/put on your belt"; looks at the act of completing getting dressed in preparation for work, travel or battle; used 2x) σεαυτὸν σεαυτοῦ (reflex. pro./am2s; "yourself") καί (cc) περιεπάτεις περιπατέω (viIPFa--2s; "walk about") ὅπου (cs; "where/wherever") ἤθελες· θέλω (viIPFa--2s; "you wished/willed/chose") **but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go."** δέ (ch) ὅταν (temp. conj.; "when/at the time that") γηράσῃς, γηράσκω (vsaa--2s; "you grow old/mature/become aged"; used 2x) ἐκτενεῖς ἐκτείνω (vifa--2s; "you will stretch forth/stretch out") σου, σύ (npg-2s) τὰς ἢ χεῖράς χεῖρ (d.a. + n-af-p; "hands") καί (cc) ἄλλος (ap-nm-s; "another/someone else") ζώσει ζωννύω (vifa--3s; "will gird") σε σύ (npg-2s) καί (cc) οἴσει φέρω (vifa--3s; "bring/carry/bear you") ὅπου (cs; "where") οὐ (neg. +) θέλεις. θέλω (vipa--2s)

GNT John 21:19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι.

NAS John 21:19 **Now this He said, signifying by what kind of death he would glorify God.** δέ (cs) τοῦτο οὗτος (near dem. pro./an-s) εἶπεν λέγω (viaa--3s) σημαίνων σημαίνω (circ. ptc./p/a/nm-s; "signifying/indicating"; same as 12:33; 18:32) ποίῳ ποίος (a-1m-s; "by what kind of/sort of/nature of") θανάτῳ θάνατος (n-1m-s; "death") δοξάσει δοξάζω (vifa--3s; "he would glorify") τὸν ὁ θεόν. θεός (d.a. + n-am-s) **And when He had spoken this, He *said to him, "Follow Me!"** καί (cc) εἰπὼν λέγω (circ. ptc./a/a/nm-s; "when or after he had spoken") τοῦτο οὗτος (near

GOSPEL OF JOHN

dem. pro./an-s) λέγει λέγω (vira--3s) αὐτῷ, αὐτός (npdm3s; ref. Peter) Ἀκολουθεῖ ἀκολουθέω (vImp.pa--2s; "Follow") μοι. ἐγώ (npd-1s; "ref. Jesus)

ANALYSIS VERSES 18 – 19:

1. Following Peter's reinstatement of commission as an apostolic shepherd to the flock, Jesus makes a prophetic statement in regard to Peter's future.
2. Looking back in time, we can certainly observe that Peter took the commission to lead the flock seriously by his later commands to other under-shepherds to do the same. 1Pet.5:1-4
3. Jesus introduces this prophecy with a solemn double amen, "**Truly, truly, I say to you**", to underscore the especially important points He is about to make.
4. In the prophecy, Jesus does not speak of Peter's present position or spiritual condition as much as He contrasts the nature of Peter when he was **younger** with his nature and destiny for the future.
5. As John's gospel has made clear to include chapter 21, Peter is seen to possess a very impetuous personality.
6. As a young man, he is characterized by a very independent spirit that would get up each day and do, as he determined.
7. This is the sense and force of the remainder of the 1st clause in vs.18, "**when you were younger, you used to gird yourself, and walk wherever you wished**".
8. He was the type that did not spend much time considering the will of God in matters but plowed ahead and dealt with life head on.
9. This wild nature that is very self-assured and self-willed must be tempered with wisdom and tamed under the working of the H.S. and BD in order to become more valuable in God's plan.
10. He is pictured as getting up each morning and putting on his belt and going where he wanted to and doing what he wanted to do.
11. That this attitude still exists to some degree has been made clear in this chapter.
12. Jesus skips over any transition Peter is currently undergoing in this regard and leaps ahead to his future in the remainder of vs.18, "**but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go**".
13. There is a natural sense in which all normal people mature and lose some of the vigor and headstrong nature of youth and become dependent upon others to assist them in life.
14. However, in Peter's case, the maturing process will be accomplished by spiritual growth and commitment to the will of God rather than his own will.
15. His later life was characterized by a dependency and commitment to God's plan and the willingness to go and do whatever that plan called for.
16. The prophecy by application points to the necessity of making the MAJG in order to have a successful Ph₂.
17. The prophecy is overall vague and enigmatic and does not specifically give particulars regarding Peter's ultimate success in fulfilling his course to the end.

GOSPEL OF JOHN

18. We are indebted to John for giving us the intent of Jesus' words indicating that they include a reference to the type of **death** Peter would experience and thus reveals he would indeed hold to the end.
19. This is the force of vs.19a, "**Now this He said, signifying by what kind of death he would glorify God**".
20. While it is not expressly stated, the **death** in view is crucifixion.
21. While there are many traditions passing down stories on how his martyrdom came to realization, through this prophecy, we know that it ended in the very posture denoting a crucifixion execution.
22. The stretching **out** of the **hands** looks at the normal picture of a crucified individual.
23. That the verb "**stretch out**" is active and not passive indicates that Peter at that time will willingly accept the **death** sentence issued by the government and not resist, knowing that it is the POG for his life.
24. He would be attached to the crossbeam and lead out to the place of execution, much as Jesus was in John's account.
25. While the verbs "**will stretch out**", "**will gird**" and "**bring**" are all future, the final verb "**you do not wish**" is present.
26. This indicates that at the present, Peter is not at this level of maturity and is yet unwilling to die in such a submissive way.
27. Again, his denials in fear and aggressiveness during the arrest all indicate that he is not passive in nature.
28. However, with time and spiritual growth, the time would come when he would not resist even his own **death**.
29. And just as John has made it plain that this prophecy points to the type of **death** Peter would face, he makes it plain that Peter would do so in line with the truth and **glorify God** in his **death**.
30. At the time of writing, John is very likely the only apostle still alive and he is well aware of the fact that this verse had already been fulfilled.
31. Application: Success of the believer's Ph₂ not only requires the MAJG, but to hold to the end.
32. While it did not occur in the fashion that Peter imagined, he finally did fulfill his boast that he would lay down his life for the Lord. Joh.13:37
33. In 2Pet.1:14, Peter reflects upon and makes it clear that he is aware that his **death** is imminent in the fashion of this prophecy and that there is no trace of bitterness, rejection, fear, etc., but of quiet, calm and matter of fact acceptance.
34. In old age Peter was brought to the place in which he was more intent on the POG than his own plans; a place that he would have resisted in his youth.
35. John then tells us in the remainder of vs.19 that "**when He had spoken this, He said to Peter. 'Follow Me!'**"
36. Jesus imperative carries with it irony and has both spiritual and physical application:
 - A. The irony is that Peter indeed will **follow** the Lord in the type of **death** he will undergo.
 - B. The spiritual application is a command to obey Jesus' commands for obedience and application of BD via his commission.
 - C. The practical and physical application is to now **follow** Jesus while another conversation will occur recorded in vss.20-23.

GOSPEL OF JOHN

EXEGESIS VERSES 20 – 23:

GNT John 21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;

NAS John 21:20 **Peter, turning around, *saw the disciple whom Jesus loved following them;** ὁ Πέτρος (*d.a. + n-nm-s*) Ἐπιστραφεὶς ἐπιστρέφω (*circ. ptc./a/p/nm-s*; "having turned around"; used 36x) βλέπει βλέπω (*vira--3s*) τὸν ὁ μαθητὴν μαθητῆς (*d.a. + n-am-s*) ὃν ὃς (*rel. pro./am-s*) ὁ Ἰησοῦς (*d.a. + n-nm-s*) ἠγάπα ἀγαπάω (*viIPFa--3s*; "Divine love"; IPF looks at Jesus' application of love towards John all encompassing of God's will) ἀκολουθοῦντα, ἀκολουθέω (*circ. ptc./p/a/am-s*; "following behind") **the one who also had leaned back on His breast at the supper, and said, "Lord, who is the one who betrays You?"** ὃς (*rel. pro./nm-s*; "the one who/whom"; ref. John) καί (*adjunct.*) ἀνέπεσεν ἀναπίπτω (*viala--3s*; "leaned back/reclined") ἐπὶ (*pa*) αὐτοῦ αὐτός (*nrp3s*; ref. Jesus') τὸ στήθος (*d.a. + n-an-s*; "breast/chest"; same as 13:25) ἐν (*pL*) τῷ τὸ δείπνῳ δείπνον (*d.a. + n-dn-s*; "supper/dinner/passover supper") καὶ (*cc*) εἶπεν, λέγω (*viala--3s*; ref. John as the subject of verb) Κύριε, κύριος (*n-vm-s*) τίς (*interr. pro./nm-s*; "who?") ἐστὶν εἰμί (*vira--3s*) ὁ παραδιδούς παραδίδωμι (*adj. ptc./p/a/nm-s*; "the one who betrays") σε; σύ (*npa-2s*; ref. Jesus)

GNT John 21:21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

NAS John 21:21 **Peter therefore seeing him *said to Jesus, "Lord, and what about this man?"** ὁ Πέτρος (*d.a. + n-nm-s*) οὖν (*infer. conj.*) ἰδὼν ὀράω (*circ. ptc./a/a/nm-s*; "seeing") τοῦτον οὗτος (*near dem. pro./am-s*; "him/ this man") λέγει λέγω (*vira--3s*) τῷ ὁ Ἰησοῦ, Ἰησοῦς (*d.a. + n-dm-s*) Κύριε, κύριος (*n-vm-s*) δέ (*cc*; "and/now") τί; τίς (*interr. pro./nn-s*; "what about/what thing?") οὗτος (*near dem. pro./nm-s*; "this man")

GNT John 21:22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σύ μοι ἀκολουθεῖ.

GOSPEL OF JOHN

NAS John 21:22 **Jesus *said to him, "If I want him to remain until I come, what is that to you? You follow Me!"** ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipa--3s) αὐτῷ αὐτός (npdm3s; ref. Peter) Ἐὰν ἐάν (part. intro. 3rd class cond.) θέλω (vspa--1s; "I wish/will/want") αὐτὸν αὐτός (npam3s; ref. John) μένειν μένω (compl. inf./pa-; "to remain") ἕως (temp. conj.; "until/till") ἔρχομαι, ἔρχομαι (vipd--1s) τί τίς (interr. pro./nn-s; "what thing/what is that") πρὸς (pa; emphasizes Peter's own person) σέ; σύ (npa-2s) σύ (nprn-2s; emphatic; "you yourself") ἀκολουθεῖ. ἀκολουθέω (vImp./pa--2s; "follow!") μοι ἐγώ (npd-1s)

GNT John 21:23 ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς ὅτι ὁ μαθητῆς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

NAS John 21:23 **This saying therefore went out among the brethren that that disciple would not die;** οὗτος (near dem. pro.nm-s; "This") ὁ λόγος (d.a. + n-nm-s; "saying/word") οὖν (infer. conj.) ἐξῆλθεν ἐξέρχομαι (viaa--3s) εἰς (pa; "into/dispersed/among") τοὺς ὁ ἀδελφούς ἀδελφός (d.a. + n-am-p; "the brothers") ὅτι (conj. intro. indir. disc.) ἐκεῖνος (remote dem. pro./nm-s; "that"; John is viewing himself back in time) ὁ μαθητῆς (d.a. + n-nm-s; "disciple") οὐκ οὐ (neg. +) ἀποθνήσκει. ἀποθνήσκω (vipa--3s; "would not die/undergo physical death") **yet Jesus did not say to him that he would not die,** δέ (cc; "yet") ὁ Ἰησοῦς (d.a. + n-nm-s) οὐκ οὐ (neg. +) εἶπεν λέγω (viaa--3s) αὐτῷ αὐτός (npdm3s) ὅτι (intro. indir. disc.) οὐκ οὐ (neg. +) ἀποθνήσκει· ἀποθνήσκω (vipa--3s; "he would not die") **but only, "If I want him to remain until I come, what is that to you?"** ἀλλ', ἀλλά (strong advers.) Ἐὰν ἐάν (intro. 3rd class cond.; maybe yes, maybe no) θέλω (vspa--1s; "I want/wish") αὐτὸν αὐτός (npam3s) μένειν μένω (compl. inf./pa-; "to remain") ἕως (temp. conj.; "until") ἔρχομαι, ἔρχομαι (vipn--1s) τί τίς (interr. pro./nn-s; "what is that?") πρὸς (pa) σέ; σύ (npa-2s)

GOSPEL OF JOHN

ANALYSIS VERSES 20 – 23:

1. It becomes apparent that Jesus' command for **Peter** to **follow** Him in vs.19 has a practical/physical application and he is now **following Jesus**.
2. Spatially, **Jesus** is leading the way, **Peter** is behind Him and John is **following Peter**.
3. **Peter** becomes aware of someone behind him and **turning around, saw the disciple whom Jesus loved following them**. Vs.20a
4. Typical of John, he does not identify himself directly but uses the common appellation/label as previously, "**the disciple whom Jesus loved**".
5. That it is Divine **love** in view denotes John's reflection upon Jesus' perfect and all encompassing application of God's will towards him throughout Jesus' ministry.
6. John then further identifies himself in the remainder of vs.20, "**the one who also had leaned back on His breast at the supper, and said, 'Lord, who is the one who betrays You?'**" Cp. Joh.13:21-25
7. His purpose for further identification in this regard is two-fold:
 - A. To remind the reader of the fact that **Jesus** embraced John as a close companion.
 - B. Jesus' embraced him in spite of the fact that even John rejected the doctrine of passion and failed to GAP and accept the realities behind the doctrine.
8. John's dual designation of being loved by **Jesus** and that in spite of his own failings, is his subtle way to inform the reader that he too is a recipient of God's grace.
9. While **Peter** and his failings are used to dramatize/emphasize the grace lesson by **Jesus**, John too acknowledges that he was no where perfect and has just as much to learn about growing up spiritually as **Peter** does.
10. As **Peter** observes that John is **following them**, his curiosity is steeped and **therefore seeing him said to Jesus, "Lord, and what about this man?"** Vs.21
11. Not to over judge Peter's intentions of asking since his question is general and not specific, it must be understood in light of the preceding reconfirmation and proclamation by **Jesus** that his commission is intact and he is going to be ok in the long haul.
12. **Therefore**, knowing Peter's personality, his question can be construed to include a twinge of arrogance, though obviously greatly tempered from before this chapter.
13. That his question is not totally innocent in its intent is confirmed in vs.22 as **Jesus** rebukes his inquiry and **said to him, "If I want him to remain until I come, what is that to you?"**
14. **Jesus** refuses to accommodate Peter's curiosity and basically tells him that it is not his concern.
15. Using a 3rd class condition He tells him that **if** it is His will that John **remain until** His coming at the rapture, that is none of Peter's business.
16. While this chapter reflects major adjustments in Peter's thinking and spiritual growth, his actions now reflect his continued weaknesses.
17. It points to the fact that under Jesus' prophecy is the realization that Peter's growth that will result in maturity and getting the prize will occur over the long haul of life.

GOSPEL OF JOHN

18. Application: Spiritual growth to maturity does not occur in one Bible class or even a few, but demands a persistent and consistent application of BD throughout the entirety of one's life.
19. **Jesus** lets **Peter**, as well as the others, know that they should concern themselves with their own niche and commission and not worry about what others may be doing.
20. God's plan for one believer is not necessarily the same for another believer.
21. The constant in running one's course is God's directive will for them in the niche established for them.
22. God's will for **Peter** is to be crucified; God's plan for John is to live to a much older age and die a non-violent death.
23. The issue for all believers is to acclimate and orient to their individual niches and apply BD throughout their niche.
24. It is impossible to effectively **follow** the **Lord** if you are preoccupied with the lives of others and what they are doing.
25. This is the force behind Jesus' command at the end of vs.22, "**You follow Me!**"
26. Our preoccupation must be with Christ and BD and not on people or things per se.
27. This is the significance of the spatial orientation seen in this event that is set to illustrate that you must keep your focus straight ahead on the prize and not on others around you.
28. Other believers, even other +V believers, can distract us from the most important thing in our lives – making the MAJG and holding to the end.
29. Like the athletic analogy, the runner must look toward the proper goal and not be distracted by peripheral issues. 1Cor.9:24-27
30. That Jesus' rebuke is seen to be emphatic in this regard is seen in the emphatic use of the pronoun "**You yourself follow Me!!**"
31. In vs.23a, John records the fact that a misconception arose among believers based on Jesus' words that "**This saying therefore went out among the brethren that that disciple would not die**".
32. He now takes opportunity to set the record straight as he takes issue with this misnomer in vs.23b, "**yet Jesus did not say to him that he would not die**".
33. That fact that John was still alive is obvious, since his death just as obviously would have brought an end to this nonsense.
34. John then repeats Jesus' words exactly what He did say in vs.23c, "**but only, 'If I want him to remain until I come, what is that to you?'**"
35. John in essence is now rebuking all of those that have distorted Jesus' words to quit taking them out of context and to listen to exactly what was said.
36. Perhaps their misconceptions was a result from other doctrinal distortions such as the rapture was imminent at that time in history and promoting that some of the eyewitnesses to **Jesus** would live until the rapture. Cp. 2Tim.2:18
37. Whatever the reason, this propaganda was in error and John wants to clarify this issue before he actually does die.
38. Contextually fitting into the principle of acclimation and orientation to ones niche, we observe by application that we are:
 - A. Not to concern ourselves with other believers, but concern ourselves with God's will for our own lives.
 - B. Pay close attention to the teaching and do not jump to conclusions.

GOSPEL OF JOHN

EXEGESIS VERSES 24 – 25:

GNT John 21:24 Οὗτός ἐστιν ὁ μαθητῆς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

NAS John 21:24 **This is the disciple who bears witness of these things, and wrote these things;** Οὗτός (near dem. pro./nm-s; "This one"; ref. John) ἐστίν εἰμί (vipa--3s) ὁ μαθητῆς(n-nm-s) ὁ μαρτυρῶν μαρτυρέω (d.a. + adj. ptc./p/anm-s; "who bears witness/testifying") περὶ (pg; "of/concerning") τούτων οὗτος (near dem. pro./gn-p; "these things") καί (cc) ὁ γράψας γράφω (adj. ptc./a/a/nm-s; "who wrote") ταῦτα, οὗτος (near dem. pro./an-p; "these things") **and we know that his witness is true.** καί (cc) οἶδαμεν οἶδα (viPFa--1p; "we know"; change from singular subject to 1st person plural) ὅτι (conj. intro. indir. disc.) αὐτοῦ αὐτός (nrgm3s; ref. John) ἡ μαρτυρία (d.a. + n-nf-s; "witness/testimony/declaration") ἐστίν. εἰμί (vipa--3s; "keeps on being") ἀληθὴς (pred. a--nf-s; "true/accurate/trustworthy/reliable/genuine/real")

GNT John 21:25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

NAS John 21:25 **And there are also many other things which Jesus did,** δέ (cc; "Now/And") Ἔστιν εἰμί (vipa--3s) καί (adjunct.) πολλὰ πολὺς (a--nn-p; "many/numerous") ἄλλα ἄλλος (pro.-nn-p; "other things of like kind") ἃ ὅς (rel. pro./an-p; "which things") ὁ Ἰησοῦς, (d.a. + n-nm-s) ἐποίησεν ποιέω (viaa--3s; "did/performed") **which if they *were written in detail, I suppose that even the world itself *would not contain the books which *were written.** ἅτινα ὅστις (indef. rel. pro./nn-p; "which being so numerous") ἐάν (part. 3rd class cond.) γράφηται γράφω (vspp--3s; "they might be written") καθ' κατά (pa +) ἓν, εἰς (card. adj./an-s; "according to one thing/in detail") οἶμαι οἶμαι (vipd--1s; "I suppose/think/presume"; 1st time John has referred to himself in the 1st person) οὐδ' οὐδέ (adv.; "not even") τὸν ὁ κόσμον κόσμος (d.a. + n-am-s) αὐτὸν αὐτός (nram3s; intensive/emphatic) χωρῆσαι χωρέω (compl. inf./aa-; "could make room/leave space"; hence, "contain") τὰ τό (d.a.; serves both noun and ptc.) βιβλία. βιβλίον (n-an-p; "the books") γραφόμενα γράφω (adj. ptc./p/p/an-p; "having been written/which were written")

GOSPEL OF JOHN

ANALYSIS VERSES 24 – 25:

1. The final two verses constitute John's concluding remarks.
2. Vs.24 contains a direct note of authentication as to the veracity of John's recording in manuscript and vs.25 contains authentication based on the real evidence supplied from which he derived the historical accounts of his gospel.
3. John identifies the disciple whom **Jesus** loved of vs.20-23 as being one and the same as the author of the gospel in vs.24a, "**This is the disciple who bears witness of these things, and wrote these things**".
4. He once again refers to himself in the 3rd person and acknowledges that it is indeed him that penned this gospel.
5. The fact that John "**bears witness of these things**" denotes his role as an eyewitness to the events recorded and/or recipient of 1st hand information regarding the events.
6. That he "**wrote these things**" denotes his role as taking upon himself the responsibility and work to record this gospel with all the integrity that one should expect from an eyewitness.
7. He then states in vs.24b that there is at least another, if not others, that collaborates with him regarding his integrity **and** denotes "**we know that his witness it true**".
8. Some have concluded that John did not do the actual penning of **these** words in chapter 21 and that they were appended later by an anonymous author.
9. They base their assumption on the fact that the author switches from the plural "**we know**" to the singular "**I suppose**" in vs.25.
10. Others have countered this argument to note that 1The.2:18 contains a similar shift in person and there is no question of Pauline authorship.
11. However, contextually and grammatically, the initial argument has no grounds to begin with.
12. The singular use in reference to John, whether in the 3rd person or 1st person, is the person that **wrote these things**.
13. The plural of "**we know**" is not an issue pertaining to who **wrote** these words; it is an issue as to the knowledge of the veracity of John's words.
14. The plural is intended to be an oratorical/dramatic use of "**we**" addressing others to emphasize that his claim to integrity does not stand on his **witness** alone, but is inclusive of others that can and do corroborate his veracity.
15. The verb "to **know/οἶδα**" indicates those with a depth of understanding and discernment regarding the information recorded, sufficient to validate that John has indeed written only truth.
16. John calls upon these additional witnesses to stand on his behalf in defense of the truth.
17. The "**we**" addressed that has the depth of knowledge necessary to validate John's very integrity in this regard is all inclusive of:
 - A. The Godhead, with emphasis on the Holy Spirit that supernaturally attended John's penning of the gospel through inspiration.
 - B. Each and every character referred to in the gospel that were apart of any account recorded to include **Jesus Christ Himself**.

GOSPEL OF JOHN

- C. Any person alive with John at the time of writing familiar with his apostolic office being executed with personal integrity and knew that he was in fact a disciple of Christ in His ministry and that he was an eyewitness to these things.
 - D. Every +V student of the Gospel of John that has or ever will exegete his gospel in its entirety using the correct hermeneutics of interpretation.
18. It is this company of Johannine associations that can proclaim together with him that **“we know his witness is true”**
 19. In vs.25a, John calls upon his star **witness, Jesus**, whom is the subject of his gospel to further substantiate his veracity of recording and states, **“And there are also many other things which Jesus did”**.
 20. John denotes that he has not told us all that he knows about **Jesus** and his activities and works during the incarnation.
 21. He is proclaiming that those things recorded validating **Jesus** as the Christ, is only a fraction of the hard evidence that could be given.
 22. It is a proclamation that His star **witness** ensured for him (as well as the other gospel writers) more that adequate evidence to pass on to others as to the veracity of Jesus’ claims.
 23. Therefore, his statement in essence suggests there is no reason for John to lie about anything, since his primary goal per the introduction of the gospel is to prove that The Word became flesh and he only had to tap a fraction of the evidence provided.
 24. It notes that it was no strain on his memory to recall all of the actual events recorded in his gospel and therefore logic demands that what has been recorded is truly in no danger of error.
 25. The pool and wealth of information John could have drawn from to prove **Jesus** as Messiah was so vast that the trickle of information recorded for us in John’s recall of these events was like dipping a cup of water out of a full barrel.
 26. Even in human terms, John was not restricted as to what he had to remember and therefore what he chose to record were things that he could most easily recall the exact details.
 27. John is ensuring the reader that what he did record was perfectly remembered and to exhaust his recall in that regard is essentially impossible during his life span.
 28. That hard evidence was essentially inexhaustible for possible recordings is made clear in the final clause of vs.25b, **“which if they were written in detail, I suppose that even the world itself would not contain the books which were written”**.
 29. John employs another literary device known as hyperbole, sanctified exaggeration, to emphasize that the information he could have drawn upon for his gospel was essentially limitless.
 30. That the depth of information that John could have drawn upon is so deep correlates directly with the very reality of his gospel theologically and spiritually.
 31. That there is so much more information that he could have provided with what he knew and saw reflects upon all of the spiritual information yet left behind that could be additionally extracted with a repeat study of John by the student of God’s word.
 32. Just as John could have written accounts of Jesus throughout the entirety of his life and never exhaust his resources, so one could continually approach the gospel of John and never exhaust their find of the silver, gold and precious stones hidden within.

GOSPEL OF JOHN

33. It is in this final clause that for the first time and only time in the gospel that John refers to himself in the 1st person as seen in the verb “**I suppose**”.
34. His reference to himself now in this fashion sets himself apart in some way as the author that has recorded in the 3rd person throughout the gospel and the author that has made this final statement.
35. And that division is seen in his use of the hyperbole to note his perception of the amount of activity and works by Christ he perceived occurred during His ministry.
36. In other words, his final statement of vs.25b is considered by John to be simply his own opinion and perception of this fact.
37. While it is a true opinion, he wants his readers to be well aware of that it is indeed his opinion, as opposed to all of the rest of the gospel that is not based on opinion, but on actual historical events of truth.
38. It is in itself an exaggerated emphasis to state that apart from the final clause at the close of his book, he has totally refrained from given any personal opinions regarding that **which** he has **written** and has told only and nothing but the truth as expected from any righteous eyewitness.
39. It is quite fitting to bring the study of John to a close with the reminder that our knowledge is still limited.
40. It is a fitting ending for this particular chapter as it reminds us that spiritual growth as believers is never ending in time.
41. We cannot exhaust the truth of God’s word in our endeavors to grow in the grace and knowledge of our Lord and Savior, **Jesus** Christ.
42. We should be exceedingly grateful for the working of God the Holy Spirit that has provided all that is necessary for us to understand what we have studied in John.
43. He is the unseen author, revealing the truth to John that made certain that the truth was recorded.
44. He is the unseen teacher to the pastor and congregation making real and evident to us the content of the truth.
45. *Review the Doctrine of Grace.*
46. *Review the Doctrine of the Importance of Bible Doctrine.*