

### (09) Jesus' Appearance to Seven Disciples (Jn. 21:1-25)

1. This chapter is unique to John and describes a third particular manifestation of Jesus to seven disciples (Jn. 21:1-3,14).
  - a. Simon Peter, the fisherman, and leader of the Twelve announces his activity. Six others join him, four among the Twelve and two others.
  - b. Nathanael (Jn. 1:45,45,47,48; 21:2) is called Bartholomew in the Dodecapostologues (Mt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13).
2. The authorship of this chapter has been debated.
  - a. Jn. 21:24-25 appears to assign this "epilogue" chapter to a Johannine disciple/editor. A similar expression is also considered for Jn. 19:35.
  - b. Although Paul typically hand-wrote his own epistles (1<sup>st</sup> Cor. 16:21; Gal. 6:11; Col. 4:18; 2<sup>nd</sup> Thess. 3:17; Philem. 19), Tertius served as the scribe for Romans (Rom. 16:22).
  - c. The Gospel "signature" could also apply to the Apostle John in the style of writing he employed to keep his own name out of his own narrative.
  - d. Unlike the ending of Mark, the ending of John has no manuscript controversy.
3. As had happened before (Lk. 5:1-11), these professionals failed at their secular work (Jn. 21:3-7). Perhaps this is God's providential demonstration to keep them from looking back? (Lk. 9:62)
  - a. On the previous occasion, the experts grumbled before following Jesus' instructions.
  - b. On this occasion, obedience is given immediately.
4. Jesus initiated the first men's breakfast tradition (Jn. 21:8-14).
  - a. Jesus has fish and bread already cooking before the disciples arrive with their catch (Jn. 21:9-10).
  - b. The fish and loaf was sufficient to feed everybody (Jn. 6:9-13), but Jesus ordered the disciples to bring what they caught (Jn. 21:10-11).
  - c. Everything we need comes from the Lord, even when He appears in an unfamiliar form, we nevertheless know that He is our provider.
  - d. Everything "we" catch belongs to the Lord. Note the size and get an accurate count.
5. Peter's private prompt (Jn. 21:15-23).
  - a. The charcoal fire was the setting for Peter's three denials (Jn. 18:18), and now the setting for Peter's three affirmations (Jn. 21:9).
  - b. The interchange between Jesus and Peter contrasts four pairs of synonyms.
    - 1) ἀγαπάω agapaō #25 versus φιλέω phileō #5368 love.
    - 2) οἶδα oida #1492 versus γινώσκω ginōskō #1097 know.
    - 3) βόσκω boskō #1006 versus ποιμαίνω poimainō #4165 tend/shepherd.
    - 4) ἀρνίον arnion #721 versus πρόβατον probaton #4263 sheep.
  - c. This passage demonstrates Peter's place within the Bible's significant shepherding emphasis (Gen. 4,13,26,30,37; Ex. 2,3; 1<sup>st</sup> Sam. 16,17; 2<sup>nd</sup> Sam. 5; Ps. 23; 78; Isa. 40; Jer. 23; Ezek. 34; Mic. 5,7; Zech. 11,13; Jn. 10,21; Acts 20; 1<sup>st</sup> Pet. 5).
  - d. Peter's three affirmations prompts the Lord's prophecy concerning Peter's martyrdom (Jn. 21:18,19).
    - 1) Peter wondered if the Lord had a prophecy for John as well (Jn. 21:20,21).
    - 2) Jesus said John's destiny was not Peter's concern (Jn. 21:22).
    - 3) A misunderstanding of Jesus' hyperbole led to a mistaken tradition in widespread existence at the time this Gospel was written (Jn. 21:23,24).
6. This epilogue (chapter) restates and expands the Gospel conclusion from the previous chapter (Jn. 21:24-25 cf. 20:30).