

Conclusion

- I. THERE IS DIVINE POWER IN THE RESURRECTION (Phil. 3:9-10)
- A. The power of Christianity is not in the esthetic value of great cathedrals—nor in somber ritual and tradition—nor in emotional singing or heart-rending sermon illustrations
 - 1. THE POWER IS IN THE FACT OF THE RESURRECTION OF JESUS CHRIST FROM THE TOMB . . . IN TIME AND IN HISTORY
 - B. It gives a hope that is alive (I Peter 1:3)
 - C. It brings joy unspeakable and full of glory (I Jn. 1:1-4)
 - D. It sanctifies or purifies (I Jn. 3—Acts 17:32)
 - E. It gives power to our witness for God (Acts 4:33)
 - F. It gives us a power to be steadfast and to labor (I Cor. 15:58)
- II. AN ALTERNATIVE TO THE RESURRECTION
- A. If Christ be not raised then preaching is foolishness, vain and useless
 - B. If Christ be not raised then faith and hope and love are senseless, vain and silly . . . if there be no life after death, let us eat, drink and be merry, for tomorrow we die!
- III. YOU MUST MAKE A CHOICE, YOU WILL MAKE A CHOICE, YOU HAVE MADE A CHOICE
- A. Our only hope is in Christ and His resurrection
 - B. Gandhi, Joseph Smith, Martin Luther . . . their bones and their tombs are with us to this day . . . there is no hope in them
 - C. Philosophy, science and all the other schemes of men are helpless and hopeless
 - D. Let the so-called scientists and philosophers talk about "pre-historic" this and that all they want—
AS FOR ME, I WANT MY LIFE HERE AND HERE-AFTER
FOUNDED ON HISTORIC CERTAINITIES
I WILL TAKE THE HISTORICAL, EYEWITNESSED RESURRECTION OF JESUS CHRIST OVER "PRE-HISTORIC" GUESSES ANY DAY
HOW ABOUT YOU?

CHAPTER TWENTY-ONE

An epilogue is defined: "A concluding section, as of a novel, serving to complete the plan of the work." The twenty-first chapter of John's gospel is his epilogue. It is parallel to the closing verses of the Synoptic Gospels which give the different instances of the "Great Com-

mission." This is John's "Great Commission." Merrill C. Tenney calls the epilogue, "The Responsibilities of Belief."

Lenski, Foster and others refer to this chapter as a "Supplement." Most commentators feel that John formally closed his gospel record with the end of chapter twenty and that this chapter is an appendix to it. Westcott says, "The general scope of the contents of this chapter is distinct from the development of the plan which is declared to be completed in chapter twenty." We believe the contents of chapter twenty-one are *not* altogether distinct from the development of the plan of the rest of the Fourth Gospel. It was the plan of the Fourth Gospel to record the revelation of and Incarnation of the pre-existent Word. Chapter twenty-one is the commission of the Incarnate Word to His disciples to preach and teach His Word.

We have chosen to accept this twenty-first chapter as a part of the continuity of the whole plan of the Fourth Gospel and yet standing in relationship to the whole as an epilogue. We outline it thusly:

IV Epilogue: "Feed My Sheep" 21:1-25

A. Omnipotent Lord, 21:1-14

B. Obedient Love, 21:15-23

C. Overwhelming Evidence, 21:24-25

It is questioned by those with liberal presuppositions that John is the author of this last chapter. Foster says that chapter 21 is the hub of internal evidence that John the apostle wrote the whole book. The strange omission of the name of John in the whole book leads one to believe the "beloved disciple" is John the Apostle. Chapter 21 makes quite definite this identification and clearly affirms he is the author of the entire book. Besides, there are no extant copies of the Fourth Gospel which give any indication that this 21st chapter was other than a definite part of the Fourth Gospel. The style of chapter 21 is identical with the Johannine style throughout the book. All the evidence, both internal and external, is on the side of Johannine authorship for the last chapter.

There are a number of interesting and edifying things to be learned in Chapter Twenty-one. We will notice the reactions of Peter. We will learn about the love which Peter confesses for his Master. We will hear Jesus' commission for the disciples. We will discover what Jesus thinks about the curiosity of his followers concerning their future.

Omnipotent Lord

Text: 21:1-14

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

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

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing.

4 But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus.

5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No.

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

7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.

8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

9 So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.

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

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

12 Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who are thou? knowing that it was the Lord.

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

14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

Queries

- a. Why did Peter and the others go fishing?
- b. Why did Peter jump into the sea?
- c. Why did none of them ask, "Who art thou?"

Paraphrase

Now Jesus had commanded His disciples to go to Galilee and wait for Him there. After His appearances to them in Jerusalem He mani-

fested Himself to seven of them who had gone to Galilee, to the sea of Tiberias. These were the seven disciples of Jesus who were together there on the sea of Galilee; Simon Peter, and Thomas called Twin, and Nathanael who was from Cana in Galilee, and the sons of Zebedee—James and John, and two other disciples. Simon Peter said to the others, I need to return to my fishing business while I await the Lord's coming to Galilee. The other disciples said, We must provide for ourselves while we are waiting and we will return to our fishing also. So they embarked in a large fishing boat and sailed forth onto the sea. They fished all night and yet they did not catch one fish. In the semi-darkness of the early dawn Jesus stood on the beach a great distance away from the fishermen and the disciples did not know that it was Jesus there on the beach. Jesus called out to them, Lads, you haven't anything to eat, have you? They called back, No, we haven't. Jesus called back, Cast your net on the right side of the boat and you will catch fish. The disciples, supposing that the man on the beach was familiar with the best places for fishing, threw their net over into the sea on the right side of the boat. There were so many fish caught in the net that the disciples in the large boat were unable to draw it into the boat. John, the beloved, said to Peter, It is the Lord! Peter, realizing it must be the Lord, wrapped himself in the outer clothing he had taken off (for he had stripped down to his underclothing to facilitate his fishing), and jumped into the shallow sea and began making for the beach. The other disciples who had come alongside the large boat to help with the weighted net came on to the shore dragging the net full of fishes rather than hoisting the net into the boat for they were only some one hundred yards offshore. And when the disciples all got out of their boats onto the beach they saw that a fire had been burning for some time and cooking in the fire was fish and bread. Jesus beckoned, Come, bring some of the fish which you have caught. Simon Peter hurried back to the boat and hauled in the net. There were one hundred fifty-three great fish in the net and all the fishermen were astonished that the net had not torn with such a tremendous catch. Jesus invited them, Come, let us have breakfast. All of the disciples stood still in reverent awe and none felt obliged now to question who He was for they all knew that He was their Lord. Jesus then came to the fire and taking the bread and the fish, gave some to each of the disciples. This was the third time Jesus appeared to the apostles in a body after He was risen from the dead.

Summary

Jesus shows himself alive a third time to the apostles and offers

again empirical proof of His Lordship in order that He may later charge them, "Feed my sheep!"

Comment

Jesus "showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God" according to Acts 1:3. Here in Galilee is one of those occasions. He had commanded the disciples through the women (Matt. 28:7, 10; Mk. 16:7), to go into Galilee. They did not go immediately and Jesus appears to them in company twice in Jerusalem over a seven day period (cf. Jn. 20). Now they have arrived in Galilee and have resumed their former occupations as they wait for the Lord's promised appearance here.

John's use of the name "sea of Tiberias" is another indication that he intended his gospel account to be read by readers all over the Roman world. "Tiberias" is the Roman name for the sea of Galilee.

Why did Peter and these other six disciples go fishing? Some say they had lost faith and interest in continuing as disciples of Jesus and simply had returned to their former occupations. Those who make this interpretation generally base it on a questionable exegesis of the question Jesus asked Peter, "Lovest thou me more than these?" (Jn. 21:15). We prefer the view that the disciples were merely occupying the time while they waited for the Lord in plying their trade as fishermen. Some of them (Peter at least) would need to provide some sort of financial support for their families. Men of the sea, active, hard-working, industrious men could not remain inactive while they waited for Jesus to come.

"Jesus did not condemn them for going fishing, but directed them to a miraculous catch. Peter is no more to be condemned for seeking food by this accustomed trade than Paul for supporting himself by tent-making while he preached as opportunity offered. Peter and the rest were here in Galilee in obedience to the express, repeated command of Jesus. Having come to Galilee, they could do nothing for their Master except wait His coming and further commands. To supply themselves with food by a means that was honorable and available was simple common-sense." R. C. Foster.

Fishermen had an honorable place in society. They supplied one of the most important items in the ordinary diet. They also had the reputation of being unusually pious. There were those who used hooks to fish in the days of Jesus for archeologists have found copper, brass and iron hooks of that period. But most of the commercial fishing was done with nets. The first type of net was the "throwing" type, a round one

of perhaps twelve feet in diameter, with leads all around the edge, and it was designed to catch fish by dropping over them. The second type was the "seine" type which was much like our seine-nets today. One end of this net was held by a man on shore while others in a boat played the long net out in a large semi-circle winding up with the other end of the net on the same shore. Then the men on both ends drag the net to shore bringing in their catch. The disciples probably used both types of nets. But it would seem they were using the seine type net this night.

The fishing trade required large investments to commence. The nets were expensive and needed a great deal of maintenance. The boats would be even more expensive and need even more maintenance.

When the fish were caught they had to be separated. Some fish were worth more than others on the market. Also for the Jewish fishermen there would be the unclean fish they were not allowed to sell—those without scales and fins.

"The fisherman's life strengthens his character: it is work that insists upon courage and firmness, as well as patience; and it is clear that those fresh-water sailors, the fishermen of the Sea of Galilee stood out from all the other workers who are mentioned in the Gospel. They seem to have been men of strong and ardent minds, open, hearty, enthusiastic spirits—'Sons of thunder,' as Christ called two of them . . . Even today one may see the Galileán fishermen skipping for joy at a good catch; and under the fierce sun they may be heard chanting at the top of their voices. It is understandable that for the work He meant to undertake, Christ should have called upon these strong, brave, spirited men and their loyalty. He said to them, 'Come and follow me; I will make you into fishers of men.' And Simon and Andrew and then James and John, left their nets on the ground." Henri Daniel-Rops "Daily Life in The Time of Jesus."

They fished all night and caught nothing. It was a big sea. They had probably put their net into the sea over and over again in many different places. They were tired and they had spent a frustrating day and night. In the darkness of the early dawn they looked toward the shore and saw a man standing there. The darkness, the distance and a probable mist arising from the surface of the sea kept them from recognizing Jesus.

Jesus then called out from the shore, "Lads, you don't have anything to eat do you?" The Greek word *paidia* may be translated "lads, boys, children." Jesus stated the question as if He expected a "No" answer. He wanted to focus their attention on the fruitlessness of their night's

labor in order to emphasize the more the miraculous nature of what was about to happen. This He did to build their faith in Him and to demonstrate the divine assistance they would have during their labors in His name.

So Jesus instructed them, "Cast your net on the right side of the boat and you will catch fish." Still not recognizing Him as their Master, thinking perhaps He was one of the local fishermen with a knowledge of where the fishing was currently the best, they followed His instructions. To their wonderment the net became so full of fish they were unable to haul it into the boat and eventually the net, which seemed ready to burst at any moment, was towed to shore behind the boat.

John, the beloved disciple (cf. 13:23), then recognized Jesus and told Peter, "It is the Lord!" Perhaps John began to recognize Him when He called out from the shore and then at the miraculous draught of fishes could restrain himself no longer and forgot the fish and pointed toward shore and cried out to Peter.

Impetuous Peter was not about to wait until the boat reached the shore. He grabbed his outer tunic (he had probably taken off all his clothing but his undergarments), wrapped it around himself and jumped into the sea and started making for the shore. Whether he swam or whether it was shallow enough for him to wade ashore we do not know. The disciples were only about 100 yards off shore in the boat. R. C. Foster notes that the Greek language here indicates Peter fastened the "girdle" and tucked the tunic up into his girdle before leaping into the water. This may indicate he was intending to wade ashore without getting all his clothing wet. Peter may have been impetuous but his impetuosity at this particular instance is an example we all might well follow. Would that all His disciples were so eager to be near Him and to come to Him.

Practically all the commentators show the interesting parallels between this experience on the sea of Galilee and the one some three years before as recorded in Matt. 4:18-22; Mk. 1:16-20; Lk. 5:1-11. In both instances they toiled all night and caught nothing; in each case they had gone fishing of their own volition; in both they were commanded by Jesus to make another effort; in the first the nets broke; in this one the net seemed ready to break momentarily; in both Peter exhibited his impetuosity; in both Jesus gives them a solemn commission to evangelize.

Why did Peter act so impulsively? Who knows? It was just his nature, it seems, to act this way. What would you have done considering

all his recent experiences if you had been Peter? Perhaps you too would have leaped into the water and hurried to meet the resurrected Lord. These disciples were real men—not robots or the idealistic characters of fiction. Some of them were as different in personality and temperament as some of us today!

Now in verse eight we find an example of the Greek idiom which is not altogether familiar to the English language. We find John shifting from the regular noun to the diminutive form using both forms to describe the same thing. In 21:6 he speaks of the *ploion* (boat) and in 21:8 he speaks of the same boat only this time it is *plouarion* (little boat). John does the same thing in 6:17-20 and 6:22. Peter went wading on ahead. The other disciples came slowly in the boat hauling the catch of fish which were still very precariously enclosed within the overtaxed net.

To their amazement, when they stepped out on shore they found the Master had a fire going, was broiling fish and preparing bread for a morning meal. How the fish were obtained by Jesus we are not told. We are neither told that He obtained them in a supernatural way or a natural way. Most commentators believe He supplied them supernaturally. The recent events and the excitement of the present hour would lead one to think this also must have come about in some supernatural way.

In their excitement and haste to meet the Lord they had forgotten their net full of fish straining on the tow rope still tied to the side of the boat and being lashed about by the waves of the surf. Jesus directed them, Bring of the fish which you have now taken. Perhaps Jesus had another reason for such directions than His concern that the miraculous catch might be lost by neglect. Perhaps He wanted to re-emphasize the magnitude of the miracle. This we believe is all the significance there is to the number—153—of fish caught. The number is given simply to signify the marvelousness of it all. They had fished all night and caught nothing. Jesus merely said, Cast your net on the right side of the boat, and in one cast they caught one hundred fifty-three *large* fish. So many the net was about to break. Many commentators, both ancient and modern, are, we believe, too taken up with allegorizing, symbolizing and spiritualizing numbers. For example Cyril of Alexandria said the 100 represents the "fulness of the Gentiles"; the 50 stands for the remnant of Israel which will be saved; 3 stands for the Trinity to whose glory all things are done. Augustine, according to Barclay, explains it this way: 10 is the number for the Law (10 commandments); 7 is the number of grace (7 gifts of the Spirit); 7 plus 10 equals 17; 153 is

the sum of all the figures, 1 plus 2 plus 3 plus 4 . . . and up to 17. Thus 153 stands for all those who either by Law or by grace have been moved to come to Jesus Christ.

Whether the number has a mystical meaning or not, it most certainly points out that the one who wrote the Fourth Gospel was an eyewitness for he knew every detail even to the number and size of the fish that morning. The amazing thing to the fishermen was that such an enormous catch could be contained in the net without the net breaking.

Jesus bids them, "Come, have breakfast." So overwhelmed with His majesty and awed with His omnipotence now not one of them dared interrogate Him. They all knew! There were no doubts, no questionings in their minds and hearts now. Perhaps the events of the night had so awed them that they stood off in reverential fear. None dared to say, Is it really you, Lord?

In fact, the indication is that they did not even dare to come close to the fire and feed themselves at His invitation. It seems that Jesus had to take the bread and the fish and "come" toward them and give it to them.

The main point to get from this section is exactly the point the disciples got and the one Jesus intended; a dramatic and awe-inspiring demonstration of the omnipotence and omniscience of Jesus Christ, the resurrected Lord of heaven and earth.

Verse 14 must, of course, be understood as denominating the third appearance to the disciples (apostles) being gathered together in a body. He appeared at least a third time to other disciples (both women and men) before this but this is His third appearance to His specially called disciples—apostles.

Quiz

1. Why were these men in Galilee?
2. Why did they go fishing? Did the Lord approve or disapprove?
3. Tell something about the fishing trade; the tools, the men, etc.
4. Why did they not recognize Jesus on the shore?
5. Why was Peter so impetuous? Is impetuosity always wrong?
6. What is the significance of John's recording of the exact number of fish?
7. What is the main point of the experience of the disciples here?

Obedient Love

Text: 21:15-23

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto

him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

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

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

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

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

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

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

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

23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?

Queries

- a. What did Jesus mean by, "more than these?"
- b. What is the significance of Peter's replies, "thou knowest."
- c. What is the meaning of Jesus' reply to the curiosity of Peter concerning John in verses 20-22?

Paraphrase

So when they had finished their breakfast, Jesus said to Simon Peter, Simon, son of John, do you really love me with more devotion than these others. Peter answered Him, Yes Lord! You know that I have a deep personal love for you. Jesus said to Peter, Then feed and nurture the young and tender "lambs" of my flock. Jesus said again, Simon, son of John, do you love, reverence and respect Me with mind as well as heart? Peter replied a second time, Yes Lord! You know that I love you as my Lord and Saviour and dearest Friend. Jesus said to Peter,

Then care for and protect my sheep. For the third time Jesus said, Simon, son of John, do you, in your own words, really have a deep personal affection for Me. Peter was pricked in his conscience when the Lord asked him a third time, using his own words, Do you have a deep personal affection for Me? So Peter answered, Lord, you know all things and you are able to look upon my heart; you know I love you so. Jesus said, Feed my sheep.

Jesus continued, I say to you most solemnly, Peter, when you were young with vitality and freedom you bound yourself with your belt and went just about wherever you wished to go; but instead of that liberty which you enjoyed in your youth, you shall, in your old age, be a prisoner for you shall be bound and taken where you would not wish to go. Jesus said this to signify the way Peter would die and how it would glorify God. And as He was saying these things He also said to Peter, Follow Me. As Peter followed Jesus aside from the rest, he turned and saw the disciple whom Jesus loved also following (this is the same disciple who had leaned back on Jesus' bosom at the Passover supper—the one who said, Lord, who is he that is betraying you?). And when Peter saw this disciple coming aside to Jesus he said, Lord, what is going to happen to this one? Jesus replied, If it is my will that he remain even until I come, what concern is it of yours? You follow Me! After hearing this some of the brethren began to spread this saying among themselves, that Jesus had said this disciple would not die. Jesus, of course, did not say, He will not die; He simply said, If it is my will that he remain even until I come, what concern is it of yours?

Summary

Jesus emphasizes that He expects total commitment from His disciples and this commitment is to be based on intelligent, spiritual, personal love.

Comment

At some time near the end of the meal of fish and bread that morning (or after the meal was concluded) Jesus turned to Peter and startled him with this question, "Simon, son of John, do you really love me more than these others?" The pronoun (these) in the Greek is *touton* and may be either masculine or neuter. The succeeding context shows beyond doubt that the masculine (these other disciples) was intended. We remember the proud boast Peter made (Matt. 26:31-33; Mk. 14:27-29; Lk. 22:31-33; Jn. 13:37) the night of the last supper, "If all these leave you, I'll never leave you, even if I must go to my death with you Lord!" It was at that very moment Jesus prophesied "Before the cock crows you will deny me three times." Now, in the

light of Peter's downfall Jesus wants to know if Peter is still so sure of himself! Foster lists three reasons why he believes Jesus means "do you love Me more than these other disciples," instead of "things — i.e., things representing your worldly vocation such as nets and boats and fish." (a) There was nothing wrong with fishing *per se*, that is, Jesus did not condemn Peter for fishing and accuse him of loving Him less for fishing; (b) The three-fold question parallels the three-fold denial; (c) If Peter had understood Jesus to mean he was questioning whether he planned to desert his Master and go back to his old fishing trade, it seems incredible that Peter would not have answered immediately and precisely, "You know that I love you more than these *things*." It is more in keeping with the humility Peter must have felt when asked that he did not even so much as say, "You know that I love you more than these *other men*." He had fallen into that prideful trap before.

Two Greek verbs are used in an interesting interplay upon the word *love* in this section: Jesus uses the verb *agapao* in His first two inquiries and the verb *phileo* in the third question. Peter replies with *phileo* in all three answers. There are some commentators who are dogmatic in their assertions that *agapao* always means the "higher, spiritual devotion, not an impulse from the feelings, but more intellectually oriented love" while *phileo* always refers to the lower type of love "intimate, personal affection among human beings, brotherly love." This is not borne out by the New Testament usage of the two words.

- a. Both words are used of God's love for man (*agapao*: Jn. 3:16; 14:23; 17:23; I Jn. 14:10-19) (*phileo*: Jn. 16:27; Rev. 3:19)
- b. Both words are used of God's love for the Son (*agapao*: Jn. 3:35; 10:17; 15:9; 17:23-26) (*phileo*: Jn. 5:20).
- c. Both verbs are used of the love of men for Jesus (*agapao*: Jn. 8:42; 14:15, 21, 23, 24, 28; 21:15-16) (*phileo*: Jn. 16:27; 21:15-16; Matt. 10:37; I Cor. 16:22).
- d. Both verbs are used of the love of men for other men (*agapao*: Jn. 13:34-35; 15:12, 17; I Jn. 2:10; 3:10; 4:7, 20) (*phileo*: Jn. 15:19).

The text now under consideration seems to indicate that the words were, as the Arndt and Gingrich Lexicon says, "used interchangeably." There is also the frequent interchange of other synonyms within this very chapter (e.g., *boskein*—*poimainei* = *feed*; *arnia*—*probatia* = *sheep*; *elkuein*—*surein* = *haul*), which indicates John's fondness of the use of interchangeable synonyms.

Yet there also seems to be a certain distinction of meaning between the two which the English language is unable to convey. R. C. Trench,

in his "Synonyms of the New Testament" puts it this way:

". . . there is often a difference between them, well worthy to have noted and reproduced, if this had lain within the compass of our language; being very nearly equivalent to that between 'diligere' and 'amare' in the Latin . . . In that threefold 'Lovest thou Me?' which the risen Lord addresses to Peter, He asks him first, *agapas me*; at this moment, when all the pulses in the heart of the now penitent Apostle are beating with a passionate affection toward his Lord, this word on that Lord's lips sounds far too cold; . . . he therefore in his answer substitutes for the *agapas* of Christ the word of a more personal love, *phileo se*."

Foster says "it is clear there is some difference and the use of both words in John 21 would indicate there is some different shade of meaning indicated. The fact that when we are commanded to love our enemies *agapao* is used, suggests the shade of meaning that we are not commanded to make a confidante or an intimate personal friend of an enemy—this might not be possible. But we are to treat all, even our enemies, with kindness and generous regard."

We will make Peter say something he certainly did not intend to say if we insist on a decisive and immutable distinction between the two words. We would have Peter replying to the Lord, "You know I love you Lord, but I do not love you with the highest devotion which man should have toward God (*agapao*); I only love you as a close personal friend (*phileo*), with a lower type of love." For Peter this was the right word. It expressed the deep, warm, heartfelt affection of this impetuous man. There does seem to be a decisive difference in the two words, but not as pronounced a difference as some commentators insist upon.

Why did Jesus use *agapao* when asking the first two questions, "Lovest thou me?" and then use *phileo* when He asked the third time? Most commentators believe Jesus was mildly rebuking Peter by questioning whether Peter even had the lowest type of love for Him. But Peter, by using *phileo* in each of his answers was using a word by which he meant to affirm both his lofty devotion toward God whom he revered but had never seen, and his personal love for Jesus whom he has seen and recognizes as God's Son, just as Thomas had (Jn. 20:28). As we quoted Dr. Trench above, for Peter the word *agapao* just did not fully describe his feelings so he used *phileo* and the Master simply used Peter's own word of feeling as the basis for His final challenge.

We feel it would be profitable to quote here a few excerpts from

Wm. Barclay's book, "More New Testament Words," an excellent work on word studies of New Testament Greek. In his chapter on Agape, Mr. Barclay says:

"The commonest words for love in Greek are the noun *philia* and the verb *philein*. There is a lovely warmth about these words. They mean to look on someone with affectionate regard . . . *Philia* and *philein* are beautiful words to express a beautiful relationship.

"It would not be true to say that the NT never uses anything else but *agape* and *agapan* to express the Christian love. Some few times *philein* is used . . . *Philia* was a lovely word, but it was definitely a word of warmth and closeness and affection; it could only be properly used of the near and dear, and Christianity needed a much more inclusive word than that. Christian thought fastened on this word *agape* because it was the only word capable of being filled with the content which was required . . . This *agape* . . . is a deliberate principle of the mind, and a deliberate conquest and achievement of the will. It is in fact the power to love the unlovable, to love people whom we do not like. Christianity does not ask us to love our enemies and to love men at large in the same way as we love our nearest and our dearest and those who are closest to us; that would be at one and the same time impossible and wrong. But it does demand that we should have at all times a certain attitude of the mind and a certain direction of the will towards all men, no matter who they are."

Now it should not be too difficult to see why Peter used the word *phileo*. His love for Christ was more than an "at large" love—it was a love of "warmth and closeness and affection."

We believe there is some relationship between the charge Jesus made to Peter ("Feed my sheep") and the question He asked ("Lovest thou me?"). If Peter loves the Master, Peter will feed the Master's lambs. Whatever is done for the lambs is done for the Master (cf. Matt. 25:31-46; Acts 9:1-6). Is this not why Jesus used the word *agapao*—as if to say, "Peter, do you love me?" "You say you love me, then love my lambs and feed them." Peter's personal, warm and affectionate love for Jesus is well and good, but this love for Jesus must be directed toward His flock "at large" as well or it isn't even *phileo* love for Jesus (and this is why Jesus changed to Peter's terminology in the last challenge).

Jesus did not doubt Peter's love for Him—He was challenging, preparing and commissioning Peter to go and love the Master's lambs. This was not simply a reconciliation between Master and disciple for this had already occurred in the first appearance of Jesus to Peter in

Luke 24:34. It was not to restore Peter to his apostleship among the select eleven for as Foster says, "the angel made it plain in the first message after the resurrection that Jesus did not consider that Peter had forfeited his apostleship (Mark 16:7). It was to challenge Peter, to strengthen him (to make him firmer in his love by reminding him of the humiliation of denial three times), to instruct him that loving Christ means to feed His sheep, and to confirm his place of leadership among the eleven. Jesus also elicited these confessions of love from Peter to prepare him for the prophecy of his death about to be made.

There certainly are great principles for all followers of Christ to learn from this private intercourse between Jesus and Peter. Those who have dedicated themselves to "feed the flock" (whether evangelists or elders) must love Christ above all else and before all others. Love for Christ, deep, personal affection is the only force that will motivate and fortify His servants against the many disappointments and dangers in "feeding the flock." We may also learn that love is expressed by obedient service (cf. II Cor. 8:5-8; 8:24; 9:13). Love is not just desire; love is the desire to give—to spend and be spent for another.

There is an interesting play of synonyms for "feed" in this context. In verses 15 and 17 Jesus used the word *boske* which means "feed; do the part of a herdsman and provide the flock food." In verse 16 He used the word *poimaine* which means "shepherd the flock, protect, care for, lead the flock." This is the commission of the Chief Shepherd to the under-shepherds to give themselves to the ministry of feeding, protecting, guiding and leading the flock of God (cf. Jn. 10; Acts 20:18-38; I Pet. 5:1-11, etc.). The important food for the flock is the spiritual food. Peter was called and charged to carry out this great task and he eventually laid down his life for the sheep.

It is also interesting to note the way Jesus used synonyms for sheep and lambs. In verse 16 and 17 the word *probatia* (sheep) is used. In verse 15 He used the word *arnia* which is a diminutive meaning "little lambs." The "little lambs" are mentioned first. The unsophisticated ones, the weak ones, the young ones must be tenderly nurtured. The older ones, even the experienced ones, must also be cared for and fed. We must all grow up together in stature into the full measure of godliness in Christ (cf. Eph. 4:11-17).

In verse 18 Jesus culminates his charge to Peter to "feed the lambs" with the revelation that Peter shall lay down his life for the flock. The figure of speech used by Jesus was vivid. The Jews, in walking or running, gathered up (girded) the long folds of their outer garments and fashioned them about their waists like belts, that their progress might

not be impeded. The figure then expresses the freedom to go as one pleases unimpeded and unfettered. In fact Peter had just so "girded" himself and made his way to Jesus on the shore unfettered and unrestrained. But in his later years it shall not be so. Solemnly Jesus told him that he would stretch forth his hands to be fettered and bound and he would be led according to the will of another.

Most commentators believe this "stretching forth of the hands" indicates Peter was told he would die by crucifixion. This is highly probable since Peter's Master was put to death in this way and it was a common form of Roman execution administered upon non-citizen "malefactors." Works by Eusebius and Tertullian relate the traditional manner of Peter's death to be crucifixion head downward. Whatever the manner of death it was to glorify God. Peter was to be among the first martyrs (from the Greek *marturos*). *Marturia* means to "testify or bear witness." Peter's life and death in faith bore witness to the glory of God. Just as the death of the first recorded Christian martyr, Stephen (Acts 7:54ff), glorified God and was instrumental to some degree in the conversion of the great apostle Paul, the death of Peter for the sake of Christ and the church was undoubtedly a great testimony to the power of the word of God and instrumental in the conversion of many other people. "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15; cf. also Rev. 14:13).

Now after speaking this Jesus admonished again, "Follow me." One commentator thinks Jesus began after this admonition to draw apart from the disciples to vanish from their company until His next appearance, and that Peter may have taken Jesus literally and began to withdraw from the group and walk after Jesus. This seems the most probable explanation for Peter turning to see another disciple "following."

There can be no doubt that this other disciple who followed was John the beloved (cf. our notes on Jn. 13:23). Both Peter and John (and James) were of the "inner circle" three, and Peter was involved in the incident at the supper where the "other" disciple is described in the same way.

Foster says, "Follow me—in the light of the preceding context seems to mean 'follow me in my example of dying on a cross.' But the succeeding context seems to indicate that Jesus was leading Peter off to a little distance from the group and that John followed—or perhaps He was leading all of the disciples hence." It may be that both the spiritual and the literal are meant to be understood by the apostles.

The main point is Peter's question about the "other" disciple and the

Lord's answer to Peter. Peter, having been challenged, commissioned and having had his destiny revealed to him, said, "Lord what about him?" Peter had missed the mark again! He had allowed his natural mind to take over again. He was out of focus. He was not focused on what Jesus had sought to emphasize. He was worrying about "times and seasons." Jesus replied, as He had before to His own mother, and as He would to the disciples later, "It is none of your business to know this . . . if it is My will that John remain alive even until I come again in contrast to your death before I come, it is My affair and not yours. The destiny of this other disciple is minor; the major task for you is to follow me," (cf. our notes on Jn. 2:1-5; also cf. Acts 1:6-8). If a man is going to be a soldier, he must have a soldier's training. Sighing after happiness; brooding over the life we've missed—these are out of place with the Christian soldier. Men are not coddled and indulged when they are trained as soldiers. Orders are given and no questions are solicited. Immediate and implicit obedience is called for. The Lord will tell us all we have need to know. We are His friends. What would be detrimental to us He will withhold (cf. our notes on Jn. 15:12-16). We are not to know times or seasons, but to go to the ends of the earth witnessing.

Some disciples misunderstood the point of Jesus' reply to Peter. The word was spread among the brethren that Jesus had said John would not die. Barnes points out that first, the words of Jesus might easily be misunderstood and second, the false rumor might gain credence when it was seen that John survived all the other apostles. So John, writing this gospel record in the twilight of life, deemed it necessary to correct this rumor and so said simply, "Jesus did not say that the 'other' disciple would not die—Jesus said, 'If it is my will that the other disciple remain until I come, it is none of your affair, Peter.'" We believe it is significant that John repeated precisely what Jesus said and offered no interpretation. John learned the lesson Jesus intended. His disciples need not know all—but all they need to know is revealed. The primary thing the disciples of Jesus need to do is to love and live the revealed teachings of their Master, leaving times and seasons to the wisdom and will of a loving Father. There are many Christians who need to be, as Hendriksen says, turned from curiosity to their calling. It seems there were many brethren in John's day in the same curious frame of mind. They were majoring in minors. We like the conclusion given by Mr. Barclay:

"Some would say that John was the great one, for his flights of thought went higher than those of any other man. Some would say that

Paul was the great one for he fared to the ends of the earth for Christ. But this chapter says that Peter, too, had his place . . . To each Jesus had given his function. It was Peter's function to shepherd the sheep of Christ, and in the end to die for Christ. It was John's function to witness to the story of Christ, and to live to a great old age and to come to the end in peace. That did not make them rivals and competitors in honor and prestige; that did not make the one greater or less than the other; it made them both servants of Christ. Let a man serve Christ where Christ has set him. As Jesus said to Peter: 'Never mind the task that is given to someone else. Your job is to follow me.' And that is what He still says to each one of us. Our glory is never in comparison with men; our glory is the service of Christ in whatever capacity has been allotted to us."

Quiz

1. What did Jesus have in mind by more than "*these*"?
2. Discuss the difference and similarities in the two Greek words for *love* used in this context.
3. Why did Jesus use the same word Peter was using in His third question to Peter?
4. Why did Jesus ask these questions of Peter? Was it to restore Peter's apostleship?
5. What two words are used for *food* and what is indicated by each?
6. What two words are used for *sheep* and what is indicated by each?
7. What is the lesson Jesus intended for all disciples in His reply to Peter's question about the "other" disciple?

Overwhelming Evidence

Text: 21:24-25

24 This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.

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

Queries

- a. Which disciple wrote these things?
- b. Why were the "many other things which Jesus did" not recorded?

Paraphrase

The same disciple of whom it was rumored, He will not die, is the one that is hereby giving his testimony to these things in the life of

Jesus Christ and who wrote them down. We know that his testimony is reliable for it is eyewitness testimony. Of course, there are many other deeds and words of Jesus, and I suppose that if each one were written down in detail, there would not be room in the whole world for all the books required to contain the record.

Summary

John ends his record of Jesus' life with an affirmation as to the reliability of his testimony and an apology that it was impossible for any one to have written a complete record of Jesus' deeds and words.

Comment

We hesitate to comment on these last two verses inasmuch as there is good manuscript evidence to show that it was not a part of the original. The Sinaiticus manuscript (c. 350 A.D.—otherwise known as Aleph), gives evidence that verses 24 and 25 were added and the original Aleph manuscript was subjected to inspection by ultra-violet process and it was found that these verses were not included in the Sinaiticus codex when it was first written but were added later. The Bodmer II Papyrus (P⁶⁶) omits these two verses (Bodmer II dates about 250 A.D.). It is reported that one of the best manuscripts of John found just recently, designated P⁷⁵, also omits these two verses (this manuscript also dates sometime between 200-300 A.D.). The latest revision of the Greek text by Nestle in its critical apparatus notes that Aleph omits verse 25. Perhaps more manuscript evidence will be forthcoming soon to establish either the omission or the inclusion of these verses. Until then we will make comments, with the reservations stated above, on these two verses.

Foster thinks that the elders of the church at Ephesus, where John probably resided when he wrote the Fourth Gospel, added verses 24 and 25. Hendricksen is of the same opinion and so is Westcott. Their argument is based upon the change of person which they say indicates a change of authorship. Macknight, however, in his "Harmony of The Gospels," says it is agreeable to John's manner (cf. Jn. 19:35) to speak of himself in the third person (cf. also I Jn. 5:18 and III Jn. 12). Macknight then believes John himself to be the author of these two concluding verses. Whoever authored them they are a strong affirmation of the reliability of his record. If it is by the Ephesian elders they probably were endowed with the supernatural gift of the Holy Spirit to "discern the spirits" and were adding their verification to the record for the benefit of the churches in which the record would be read.

Verse 25 is hyperbolic. It is a common figure of speech of the people of that area. One has only to read the Prophets to see this. This exaggeration serves to express the great magnitude and importance of the words and deeds of Jesus which *were* recorded.

Scripture itself testifies that there were things said and done by Jesus not recorded in the books about His life (the Gospels). In Acts 1:1-4 we are told that Jesus appeared to the disciples and spoke concerning the kingdom of God over a period of 40 days. Some of these things are recorded, some are not. In Acts 20:35 we have recorded a statement of Jesus not to be found in any of the Gospel accounts.

There are many spurious apocryphal gospels and other accounts which purport to be records of deeds and sayings of Jesus. They are so utterly out of harmony with the tenor of the inspired accounts and the historical evidence is so definitely against their canonicity that they are completely unreliable.

The main point is that John has recorded enough that men might come to believe and love Jesus Christ and become heirs of salvation in His name (Jn. 20:30-31). If men will not believe on the basis of what has been written, they will not believe even if someone would rise from the dead (cf. Lk. 16:31). John has written enough. The omnipotence, omniscience, compassion, love and glory of Jesus Christ has been recounted with factuality, emotion and a moral penetration that is able to capture the volition of man. Anything less would be insufficient—anything more would be redundant. Let us remember the admonition of this same apostle when he wrote the Revelation he received on Patmos (Rev. 22:18-20). We say, "Amen" to Lenski when he closes his commentary with, "Soli Deo Gloria"—Glory to God alone is our prayer for this commentary.

Turn right now, without letting another moment go by, and reread the Prologue, John 1:1-18. After these hours of soul-gripping study of John's Gospel can you not say with all that is in you, "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth!"

Quiz

1. What manuscript evidence is against verses 24 and 25 being a part of the original?
2. Who wrote these verses (if they are a part of the text)?
3. Prove that Jesus did and said things which are not recorded in the gospel accounts.
4. Is the brevity of the gospel record detrimental?

Special Study No. Four — Outline Notes

By Russell Watts

Introductory Notes:

The number of the Lord's appearances during the forty days following the resurrection, before His ascension, is generally said to be nine. Of these, five were on the day of the resurrection, one on the Sunday following, two at some later period, and one when He ascended. As to place, five were in Jerusalem, one in Emmaus, two in Galilee, and one perhaps on the Mount of Olives. If to these we add the appearance to James (mentioned only by the apostle Paul in I Cor. 15:7), which probably was at Jerusalem; then add also the appearance to Paul mentioned in I Cor. 15:8, we have eleven appearances. Most writers come to this conclusion, differing only on some fine points concerning some of the appearances.

However, we do not need to say that these recorded and stated appearances were the only actual ones. Acts 1:3 "To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." It is quite possible that there were other unrecorded appearances during this period of forty days.

I. The appearances on the day of the resurrection. (5)

A. To Mary Magdalene, at the Tomb, just outside Jerusalem.

1. Problem of when was this, at what time in the morning?

- a. How to harmonize Matt. 28:1 with Mark 16:2; Luke 24:1 and John 20:1.

The first part of the verse must be interpreted by the added specification of what is added in the last part of the verse.

b. When did the women arrive at the tomb?

1. Luke says, "Very early in the morning."
2. John says, "early, while it was yet dark."
3. Mark says, "and very early on the first day of the week"
4. Matt. says, "as it began to dawn, toward the first day of the week."

c. We must consider where they came from.

Probably from Bethany about two miles away.

d. The time was probably about 5 A.M. for at this time of the year the sun would rise about 5:30 A.M. Objects would be discernible one-half hour before sunrise very likely.

2. Problem: did Mary come alone or with others and perhaps run on ahead so that she was first at the tomb?
She undoubtedly came with the rest. Then, seeing the stone rolled away, she ran immediately to tell John and Peter before even going to the tomb.
 - a. When telling Peter and John, Mary used the pronoun *we* signifying that she was not alone.
 - b. After telling Peter and John she returned to the tomb, probably following Peter and John. Then while she was alone outside the tomb the Lord appeared to her.
 3. John writes of this appearance in detail, John 20:11-18.
 - a. The account is personal to Mary.
 - b. She alone acknowledged the questions of Jesus.
 - c. Jesus addressed her in the singular.
- B. The other women, soon after appearing to Mary; while they are on their way to tell the message of the angels. (Matt. 28:9, 10)
1. Who were these other women? How many were there? (Lk. 24:9-11)
 - a. Mark 15:41, says that many other women came up to Jerusalem.
 - b. These names are mentioned: Mary Magdalene, Mary, mother of James, Salome, Joanna, Susanna and "many others."
 1. John mentions only Mary Magdalene.
 2. Matt. mentions Mary Magdalene and "the other Mary." Matt. 28.1.
 3. Mark mentions Mary Magdalene, Mary the mother of James, and Salome.
 4. Luke mentions Mary Magdalene, Joanna, Mary the mother of James, and the "other women."
Thus we see there are five, and possible others.
 2. Many variations of order are given for this account, due to our not being able to tell whether these women arrived at the tomb in one or two groups.
- C. Jesus appears to Peter. (I Cor. 15:5; Luke 24:33, 34)
1. McGarvey places this before the appearances to the two disciples on the road to Emmaus and at Emmaus.
 2. R. C. Foster writing in *Standard Bible Teacher*, Vol. 38, No. 2; Apr.-May-June 1936, article "The Risen Christ in Galilee," places this appearance after the Emmaus appearance.

3. Wieand Harmony places the appearance to Peter first.
 4. Lightfoot supposes one of the two at Emmaus to have been Peter.
 - a. Since there are not actual details given, it is hard to harmonize the accounts.
 - b. From Luke 24:34, it seems as if Jesus did appear to Simon (if the Simon talked of is Peter) before He did to the two disciples at Emmaus. McGarvey harmonized this verse with I Cor. 15:5.
- D. Jesus appears to the two Disciples going to Emmaus. Mark 16:12, 13; Luke 24:13-35.
1. Who were these two disciples? One was Cleopas, of whom nothing further is known. (Luke 24:18)
 - a. Some say the other was Luke, for he writes almost like one that might have been present during this experience.
 - b. Lightfoot (mentioned above) supposes him to be Peter.
 2. About Emmaus and its location from Jerusalem.
 - a. Luke 24:13, "village named Emmaus which was three score furlongs from Jerusalem."
 1. How far is this? If the ruins called el Kukeibeh is the ancient city of Emmaus, then it would be a distance of seven and thirteen-sixteenths of a mile from Jerusalem. The village has not yet been identified beyond dispute.
 3. Time of this meeting. Probably leaving Jerusalem about noon, and allowing for a slow walk, they would arrive in Emmaus a good while before sundown.
 4. Although the Lord met these two while on their way, their eyes were holden until the meal was being eaten. Luke gives the cause in Luke 24:31, "And their eyes were opened, and they knew him; and he vanished out of their sight." Mark gives the affect or their reaction in Mark 16:13, "And they went away and told it unto the rest: neither believed they them."
- E. Jesus appears to the ten. Luke 24:36-43; John 20:19-25.
1. Thomas is absent at this time.
 2. Place and time?
 - a. Place — In Jerusalem. In all probability, they were gathered in the same room in which they had eaten the paschal supper.

- b. Time — In the evening, for the two disciples who went to Emmaus arrived back in time to tell them of their experience.
 - 3. The actual appearance of Jesus in the room.
 - a. John writes that when they saw Jesus they were glad.
 - b. Luke writes that they were terrified and affrighted.
 - c. Why the apparent difference?
 - 1. Luke tells the immediate reaction as Jesus stands in the midst of them. How did he get here? They knew nothing of the possibilities of a resurrected body.
 - 2. John tells their attitude after they had been satisfied this was not a ghost, but their Lord!
- II. Jesus appears to the eleven, Thomas being present this time. Mark 16:14; John 20:26-31; I Cor. 15:5.
 - A. When and Where? In Jerusalem, probably the same place as where Jesus appeared to the ten. When? The following first day of the week. (Jn. 20:26).
 - B. Main object of thought. Getting Thomas to believe.
 - 1. While so doing, this was also reassuring proof for the others.
 - 2. Thomas asked to place his hand into Jesus' side.
 - a. Thomas' answer, "My Lord and my God!" (Jn. 20:28).
- III. Jesus appears to the Seven disciples by the Sea of Galilee. John 21:1-25. Only John records this incident.
 - A. Time — Some suggest the next Lord's Day; the day is actually unknown.
 - B. The seven disciples: Simon Peter, Thomas, Nathanael, James and John, and two other disciples.
 - C. Order of events that happened:
 - 1. Peter and the others probably gathered in Peter's home in Capernaum.
 - 2. This waiting made them impatient. Thinking of an honest means of getting food, Peter said "I am off to fish tonight." The rest join in, "We are going with you."
 - 3. With all the old enthusiasm, they go fishing, but luck was against them that night, remindful of an experience three years earlier.
 - 4. At early morning someone appeared on the beach and asked, "Lads, have you anything to eat?" Their answer was, "No!"
 - a. Advice from the man on the shore. "Cast on the right side of the boat."

- b. The results; 153 fishes were caught in the net.
- c. John at this, turned to Peter and said, "It is the Lord."
- d. Peter immediately started swimming for the shore.
- e. They all had fish for breakfast.
- 5. Jesus turned to Simon Peter and probed the recesses of Peter's heart to secure for him the humility necessary for service.
- 6. Peter asks about John.
 - a. Jesus' answer: John 21:22, "If I will that he tarry till I come, what is that to thee? Follow thou me."
- IV. Jesus appears to the five hundred in Galilee. Matt. 28:16-20; I Cor. 15:6.
 - A. Problem: Some would separate this appearance, and make two appearances here, one to the eleven separately, then to the eleven as counted with the five hundred.
 - a. If Jesus gave the Great Commission at this time, would he give it to the eleven gathered together with so large a group?
 - b. But in Matt. 28:17, "some doubted," could be evidence that the groups were together.
 - c. Solution, if we separate these two appearances it eliminates this problem.
 - B. Where is this mountain that is spoken of in Matt. 28:16?
 - 1. Some possible places:
 - The Place of the Sermon on the Mount
 - The Mount of Transfiguration
 - The place where He choose the twelve
 - The place on the east side of the lake where Jesus fed the 5,000.
- V. Jesus appears to James. I Cor. 15:7.
 - A. No details given of this appearance.
 - B. Who is this James?
 - 1. Possibly one of Jesus' half-brothers, who had been converted after the resurrection.
 - 2. Later served as pastor of the Church at Jerusalem.
- VI. Jesus appears to the eleven in Jerusalem and leads them to the place of Ascension. Mark 16:19, 20; Luke 24:44-53; Acts 1:2-12.
 - A. Luke, who also wrote Acts, gives us the account of this in both of his writings, one a continuation of the other.
 - B. What Jesus told them at this time.
 - 1. Charged them not to depart from Jerusalem.

2. They were to wait for the promise of the Father.
3. Jesus told them they would be baptised in the Holy Spirit not many days hence.
4. They questioned Him about restoring the kingdom to Israel at this time. He answered, "It is not for you to know times nor seasons, which the Father hath set within his own authority."
5. Jesus charged them to be witnesses for Him in all places, Judea, Samaria, and the uttermost parts of the earth.
6. Jesus ascends into heaven.

VII. "And last of all, as to a child untimely born, he appeared to me also." I Cor. 15:8. This is the last appearance, which is to the Apostle Paul, and is recorded for us by Luke in Acts 9:3-9.

A. Paul says he saw the Lord.

Summary:

The forty days, or five weeks and five days, beginning on the day of the Resurrection which was from Sunday, April 9th, (17th Nisan) to Thursday, May 18th, may be divided into three periods. (1) That in Judea from Resurrection day to the departure into Galilee, (About twelve days). (2) That in Galilee, (About twenty-three days). (3) That after the return to Jerusalem to the Ascension, (About five days).

During the first period, from Resurrection Sunday to the Sunday following inclusive, there were six appearances, five on Resurrection Sunday: (a) to Mary Magdalene; (b) to the other women, 5?; (c) to the two at Emmaus; (d) to Peter; (e) to the Ten; on the next Sunday (f) to the Eleven.

During the second period, after the arrival in Galilee, there were three recorded appearances: (a) to the seven disciples at the Sea of Galilee; (b) to the five hundred, the eleven being with them or separately just before them; (c) to James.

During the third period, after the return to Jerusalem to the ascension, there were two appearances actually counted as one; (a) to the apostles first assembling somewhere in the city; (b) to them in the city to lead them out to Bethany.

Last of all, time and place, A.D. 37 on the Damascus Road He appeared to Saul, later called Paul.

Some reasons or purposes for the Lord's appearances:

1. To convince the disciples that He was indeed risen. The appearances are proof of the resurrection, the empty tomb, grave clothes, testimony of the angels, were proof and the disciples continued to doubt.

2. For continuity and the progressive nature of the Lord's redemption work. (Not only in seeing the Lord in His resurrected body, but most important, hearing what He taught after His resurrection.)

EXPOSITORY SERMON NO. TWENTY

EPILOGUE

John 21:1-25

Introduction

- I. RECALL THE PROLOGUE IN OUTLINE
- II. RECALL THE MAIN BODY OF THE GOSPEL IN OUTLINE
- III. NOW LOOK AT THE EPILOGUE

An epilogue is not an afterthought but a restatement *in condensed form* of the whole drama. It is a recapitulation; a summation; a conclusion.

There are two main subjects treated in this epilogue which sum up the basic message of the fourth gospel; the revelation of the Incarnate Word and the response and commission of the disciples.

Discussion

- I. OMNIPOTENT LORD 21:1-14
 - A. Disciples in Galilee at His command to meet with Him there
 - B. Disciples fishing to support their discipleship
 1. They had not renounced their discipleship and reverted to worldly ways
 2. Jesus did not condemn them for fishing, but helped them
 - C. Christ reveals His glory
 1. By supernatural omniscience in knowing where to cast the net (and probably by commanding the fish to be there)
 2. By eating breakfast with them and showing the reality of His resurrection in the body
 - D. This last miracle recorded by John serves to recap the very theme of the whole drama recorded in his gospel—The Word Become Flesh and Demonstrating His Glory.
 1. His supernatural deeds and words and personality is the very bed-rock basis of our faith in Him
 2. The demonstration of His omnipotent majesty *had* caused the disciples to say:
 - a. "Lord, to whom shall we go, thou hast the words of eternal life."
 - b. "My Lord and my God!"
 3. The gospel was written by eyewitnesses to bring us to the same faith and trust in the person of Jesus Christ.