

Day 1

 Please pray for holy guidance and insight before you begin today's study.

Jesus Appears to Seven Disciples



 Notes: The Sea of Galilee, also Kinneret, Lake of Gennesaret, or [Sea of] Tiberias, is the largest freshwater lake in Israel, and it is approximately 33 mi in circumference, about 13 mi long, and 8.1 mi wide. The lake has ... a maximum depth of approximately 141 feet. At levels between 705 ft and 686 ft below sea level, it is the lowest freshwater lake on Earth and the second-lowest lake overall (after the Dead Sea, a saltwater lake). The lake is fed partly by underground springs although its main source is the Jordan River which flows through it from north to south. [Source: http://en.wikipedia.org/wiki/Sea_of_Galilee]

¹ Afterward Jesus appeared again to his disciples, by the Sea of Tiberias. It happened this way:

Q1. Is it important that we have these events where the risen Lord is seen, heard, and participates in normal daily activities, like eating?

Lesson 28: John 21:1-25

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

Q2. Do you recall how Jesus called the disciples listed in verse 2?

Simon Peter?

Thomas (called Didymus)

Nathanael?

James, a son of Zebedee?

John, a son of Zebedee?

Two other disciples?

Answer: unknown; they are not identified by name

 Simon Peter:

Matthew 4:18-20

¹⁸ As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen.

¹⁹ "Come, follow me," Jesus said, "and I will make you fishers of men."

²⁰ At once they left their nets and followed him.

 Thomas:

Luke 6:12-16

¹² One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.

¹³ When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: ¹⁴ Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, ¹⁵ Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, ¹⁶ Judas son of James, and Judas Iscariot, who became a traitor.

 Nathanael:

John 1:43-49

⁴³ The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me."

⁴⁴ Philip, like Andrew and Peter, was from the town of Bethsaida. ⁴⁵ Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote -- Jesus of Nazareth, the son of Joseph."

⁴⁶ "Nazareth! Can anything good come from there?" Nathanael asked.

"Come and see," said Philip.

⁴⁷ When Jesus saw Nathanael approaching, he said of him, "Here is a true Israelite, in whom there is nothing false."

⁴⁸ "How do you know me?" Nathanael asked.

Jesus answered, "I saw you while you were still under the fig tree before Philip called you."

⁴⁹ Then Nathanael declared, "Rabbi, you are the Son of God; you are the King of Israel."

Lesson 28: John 21:1-25

 James and John, the sons of Zebedee:

Matthew 4:21-22

²¹ Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, ²² and immediately they left the boat and their father and followed him.

 John

Luke 6:12-16

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¹³ When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: ¹⁴ Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, ¹⁵ Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, ¹⁶ Judas son of James, and Judas Iscariot, who became a traitor.

 “Two others of his disciples”: Unknown; not identified by name in verse 2

³ "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So, they went out and got into the boat, but that night they caught nothing.

Q3. Were most of these men fishermen by trade?

Q4. Do you think they were surprised that they caught no fish?

Q5. Were they discouraged and, perhaps, thinking about resuming their previous occupations?

Lesson 28: John 21:1-25

 Remorse: "Moral anguish arising from repentance for past misdeeds; bitter regret."
[<http://www.thefreedictionary.com/remorse>]

 Repent:

1. To feel remorse, contrition, or self-reproach for what one has done or failed to do; be contrite
2. To feel such regret for past conduct as to change one's mind regarding it: repented of intemperate behavior.
3. To become a more moral or religious person as a result of remorse or contrition for one's sins.

[<http://www.thefreedictionary.com/repent>]

Matthew 26:75 [NIV-1984]

Immediately a rooster crowed. Then Peter remembered the word Jesus had spoken: "Before the rooster crows, you will disown me three times." And he went outside and wept bitterly.

Q6. We know from the Gospel texts that Simon Peter "wept bitterly (↑)" upon hearing the rooster crow three times. We can assume that he had deep, deep remorse. Do you think Simon Peter had repented from denying association with the Lord Jesus?

Yes? Why?
No?

Q7. Do you think Simon Peter had forgiven himself from denying association with the Lord Jesus?

Yes? } Why?
No?

Lesson 28: John 21:1-25

Day 2

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⁴ Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

Q8. Why did the disciples not recognize their Lord, their teacher, their friend?

⁵ He called out to them, "Friends, haven't you any fish?"
"No," they answered.

⁶ He said, "Throw your net on the right side of the boat and you will find some."

When they did, they were unable to haul the net in because of the large number of fish.

Q9. These were professional fishermen; why do you think they accepted the advice from a person standing on shore?

⁷ Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water.

Q10. Was Peter eager to see the Lord Jesus?

Yes? Why?
No?

Lesson 28: John 21:1-25

Day 3

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⁸ The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards.

⁹ When they landed, they saw a fire of burning coals there with fish on it, and some bread. ¹⁰ Jesus said to them, "Bring some of the fish you have just caught."

¹¹ Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn.

Q11. Why was it important that we be told the fishing net was not torn?



There are many metaphors in the Bible; John 21:11 (↑) is another.

Prior to Jesus' resurrection and the arrival of the Holy Spirit, we read of an instance (Luke 5:4-6 ↓) in which Jesus directed Simon to fish. So many fish were caught that their nets began to break:

Luke 5:4-6 [I-1984]

⁴ When he [Jesus] had finished speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch."

⁵ Simon answered, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets."

⁶ When they had done so, they caught such a large number of fish that their nets began to break.



At this early time in Jesus' ministry as depicted in Luke 5:4-6 (↑), the disciples themselves were immature Believers. While the numbers of fish (potential Believers) were incredible, the nets began to break, and some escaped. Many of the audiences hearing Jesus' messages were large . . . and the miracles were, well, miraculous. That said, some people left the gatherings and were little changed. Please see Matthew 13:18-23.

As written in John 21:1-11 after Jesus' resurrection, Peter and his companions fished and caught nothing; and then the Lord directed them to cast their nets on the other side of the boat. The fish they now caught were large and numerous, and their nets were solid. The difference was Jesus' Resurrection (and it may foretell of the work of the indwelling Holy Spirit Who came upon them as recorded in Acts 2).

A commentator observed, "The two Miraculous [Events] represent the Church Militant and the Church Triumphant. The [first] one gathers together an untold multitude of both good and bad in the troubled waters of this world. Its net is rent with schisms and its Ark seems like to sink. The [second] gathers a definite number of elect, and, though they be many, contains them all, taking them not on the stormy ocean but on the eternal shore of peace." [©1882 and later, *The Cambridge Bible for Schools and Colleges* by Cambridge University Press. Text Courtesy of BibleSupport.com. <https://biblehub.com/commentaries/john/21-11.htm>]

Lesson 28: John 21:1-25

 Note: Commentators over the years have ‘tied themselves up in knots’ trying to explain the symbolism behind the number “153”. Probably the best explanation was written in the Pulpit Commentary in which the writers said, “The remark of Baumgarten-Crusius [a commentator], that the number is simply an index of the authenticity of the narrative, and of the fact that the fishes were counted on the occasion, is eminently sensible (so [agree] Godet and Meyer [other commentators]). The fact that it is not a round number adds to the probability of this statement, and enters a caveat against allegorical interpretation.” [© 2001, 2003, 2005, 2006, 2010: The Pulpit Commentary, Electronic Database by BibleSoft, Inc. <https://biblehub.com/commentaries/john/21-11.htm>]

¹² Jesus said to them, "Come and have breakfast."

None of the disciples dared ask him, "Who are you?" They knew it was the Lord.

¹³ Jesus came, took the bread, and gave it to them, and did the same with the fish.

Q12. How would you describe the atmosphere surrounding breakfast with the Lord? Awe? Festive? Reverent? Joyous?

¹⁴ This was now the third time Jesus appeared to his disciples after he was raised from the dead.

Q13. What were the two other visits to which the writer referred, since this was the “the third time Jesus appeared to his disciples”? (Hints: John 20:19 & John 20:26)

(1)

(2)

Lesson 28: John 21:1-25

Day 4

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Jesus and Peter

 Note: These definitions are excerpts from the document located at [six Greek language definitions of love](#).

The definition of the four Greek words used to describe the various types of love are the following:

Agapé (ἀγάπη): unconditional/sacrificial love.

Philia (φιλία): platonic feeling – brotherly/sisterly love.

Eros (ἔρως): sexual or romantic in nature and is not in the Bible.

Storge (στοργή): usually relates to love within a family.

 Note for the following verses John 21:15-18:

"The use of different words for love is highly significant. Jesus is asking Peter for agapé love. Agapé love being the highest and most spiritual love wherein Peter is called to Love Jesus above all things and all people, including himself. But Peter, finally being honest, says to Jesus in effect, Lord you know that I love you (only) with brotherly love (philia). . . . again [Jesus] asks for agapé love and Peter answers the same. A third time Jesus asks, but this time he comes to Peter's level and says, in effect, "OK Peter then do you love me with brotherly love (philia)?"

"And this all makes Peter sad who now becomes more emphatic and says Lord, You know (oidas) everything; You know (ginoskeis) that I (only) love with brotherly love (philia). Note here that Peter's exasperation includes a shift in the verb "know." He shifts from the verb oidas (meaning more literally "you have seen") to the verb ginoskeis (meaning a deeper sort of perception that includes understanding).

"So, perhaps the final sentence translated with these distinctions in mind would read: "Lord! You have seen everything; and you understand that I (only) love you with brotherly love." The Lord then goes on to tell Peter that one day he will die a martyr's death. Almost as if to say, "Peter I DO understand that you only love me now with brotherly love. But there will come a day when you will finally be willing to die for me and you will give over your life. Then you will truly be able to say that you love me with Agapé love."

"This first opinion obviously takes the distinctions in the Greek text as very significant and interprets them to the max. It results in a beautifully pastoral scene wherein Jesus and Peter have a very poignant and honest conversation." [\[https://blog.adw.org/2010/04/a-distinction-without-a-difference-or-a-distinction-to-die-for-wrestling-with-the-subtleties-of-john-2116-peter-do-you-love-me/\]](https://blog.adw.org/2010/04/a-distinction-without-a-difference-or-a-distinction-to-die-for-wrestling-with-the-subtleties-of-john-2116-peter-do-you-love-me/)

 To best understand the following dialog between Christ Jesus and Simon Peter, please keep the Greek definitions of Agapé and Philia in mind.

¹⁵ When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly [agapé] love me more than these?"

"Yes, Lord," he said, "you know that I [philia] love you."

Jesus said, "Feed my lambs."

Q14. Do you think Peter understood the Lord's use of agapé love versus his own philia love?

Yes? Why?
No?

Lesson 28: John 21:1-25

Q15. Three times Peter denied knowing Jesus; why or why not do you think these three questions were part of the healing and forgiveness process that reinstates Peter?

Q16. Since a “lamb” is a young sheep, what is the significance of Jesus asking Peter “Feed my lambs”?

¹⁶ Again Jesus said, "Simon son of John, do you truly [agapé] love me?" He answered, "Yes, Lord, you know that I [philia] love you." Jesus said, "Take care of my sheep."

Q17. “Sheep” denotes a mature animal, an adult; what is the significance of “Take care of my sheep”?

¹⁷ The third time he said to him, "Simon son of John, do you [philia] love me?"

Peter was hurt because Jesus asked him the third time, "Do you [philia] love me?"

He said, "Lord, you know all things; you know that I [philia] love you."

Q18. Why do you think Peter did not answer Jesus that he agapé loved Jesus?

Lesson 28: John 21:1-25

Q19. Why was Peter grieved?

Q20. Why did the Lord change his love from agapé to philia?

Day 5

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¹⁸ Jesus said, "Feed my sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."

Q21. What is the significance of "Feed my sheep"?

Q22. To what was Jesus referring, when He prophesied about Peter in his old age?

¹⁹ Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, "Follow me!"

Lesson 28: John 21:1-25

Day 6

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Jesus and the Beloved Apostle

²⁰ Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?")

²¹ When Peter saw him, he asked, "Lord, what about him?"

Q23. What was Peter's motive or concern when he asked, "Lord, what about him"?

²² Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me."

Q24. What was Jesus teaching us in verse 22?

Lesson 28: John 21:1-25

²³ Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

²⁴ This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

²⁵ Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

Q25. If someone said to you that the Bible was made-up fiction; how would you answer them?

Q26. Were any of the Gospel writers an eye-witness to the ministry, death, and resurrection of the Lord Jesus?

Q27. Is there credibility in the testimony of an eye-witness?

Q28. If someone told you a story and said it was true, would you give greater credibility to an eye-witness or to an account that was retold and retold (third- or fourth-hand)?

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