

# The Gospel of John SS ~ 5/18/2008

## *John 21:1-14*

### **I. The Epilogue**

- A. How is the “Epilogue” related to John’s “Prologue”?
  - 1. Prologue = Jesus is rejected; Epilogue = Peter dies for Christ
  - 2. Prologue = Jesus makes the Father known; Epilogue = Eyewitness testimony of this revelatory work of Christ
  - 3. Prologue = Christological; Epilogue = Ecclesiological
    - a) The Ingathering of the Children of God (1:12; 11:52)
- B. Why doesn’t John close off his gospel with Jn 20:30-31?
  - 1. 20:30-31 concludes John’s presentation of the “signs” selected to reveal Jesus’ messianic role through which people must believe and confess in order to become a child of God. However, this in no way means that this particular conclusion has to be the final seal of the entire Gospel. The story would be left unfinished.
  - 2. Symmetry/Balance – In ancient literature, there are plenty of instances of epilogues attached to the end of works. Furthermore, John’s Gospel most assuredly has a prologue and a body, why should we think his inclination to find balance any less than our own?
- C. Unresolved Issues taken up in John 21
  - 1. Peter’s denials
  - 2. The character development of Peter and the Beloved Disciple since Jn 13.
  - 3. Peter’s death as a paradigm for the radical Christian discipleship taught in Jn 13-17.
  - 4. The Mission of the Church

### **II. The Third Appearance**

- A. 21:1-3
  - 1. Revealed (**φανερῶ**) – This word includes more than merely showing that Jesus “appeared to the disciples,” but that this section constitutes a further work of divine illumination to his disciples. Visible exposure versus an act of disclosure.
    - a) 1:31 – John the Baptist’s ministry was to set up the revealing of Jesus and his divine identity.
    - b) 2:11 – The revelation of Jesus’ glory in conjunction with his first sign at Cana.
    - c) 17:6 – Jesus testifies that he has revealed the Father’s glory to his disciples.
- B. 21:4-8
  - 1. Didn’t know it was Jesus – Why?
    - a) Because it was early in the morning?
    - b) Divinely kept from recognizing him?

2. Why did they obey if they didn't recognize Jesus?
  - a) It was not uncommon for other fishermen to give aid to other fishermen in catching fish.
3. Lord as a messianic title
  - a) 20:18
  - b) 20:25
  - c) 20:28
  - d) 1:31
  - e) 9:38
  - f) 11:27

C. 21:9-14

1. The Charcoal fire
  - a) 18:18 – possibly recreating the setting of Peter's denials. What else would aid us in coming to this conclusion? Namely, John 21:15-19. Instead of denying Christ, we see Peter associating himself with Jesus and is obedient to his request for them to bring some of their own fish to the fire.
2. Fish already cooking
  - a) Jesus the triumphant, resurrected Servant.
  - b) Even in his resurrection, Christ still serves and ministers to his disciples.
3. 153 fish
  - a) What does it mean?
    - (1) Eyewitness testimony
    - (2) A Parable? – Coming off the heels of John's stated evangelistic purpose in 20:30-31, the catching of the fish parabolically illustrates people coming to faith in Jesus and to new life as children of God.
      - (a) Bauckham – "The miraculous catch of fish is not, in the Johannine terminology, a sign. The signs are miraculous events that are narrated in chapters 2-20 and whose purpose is to bring people to believe in Jesus as Messiah and to receive eternal life from him. The miraculous catch of fish does not have this purpose. Rather, its role in the Gospel is to depict symbolically the church's mission of bringing people to faith in Jesus and new life as children of God. It symbolizes what happens as a result of the signs (281)." ~ *The Testimony of the Beloved Disciple*
      - (b) In this case, it would seem that the net not being torn would symbolize the statements of Jesus' preservation of his children such as 6:39 and 10:28.
      - (c) In addition, the entire scene, therefore, ought to be viewed with respect to the power and sovereignty of Christ in ordering the situation.

4. None dared to Ask
  - a) Why would they want to ask if they knew it was Jesus?
    - (1) Have you ever seen anyone that was dead and was brought back to life again?
    - (2) Stunned?
    - (3) Still grappling with the reality of the resurrection
    - (4) Reacquainted with someone who you haven't seen for a long time: military spouse, child gone off to college, Eric returning from Journeyman in Peru.
5. Sacramental meal?
  - a) There is no need to over-symbolize this meal. There is no theological content that points towards this being an early observance of the Lord's Supper or symbolic of the teaching of John 6. It is a simple meal that has a very resonate meaning for those who have been commissioned by the Lord to carry on his mission.
  - b) A Resurrection Meal
  - c) Jesus is the central figure.
    - (1) The Presence of Jesus
    - (2) The Power/Providence of Jesus
    - (3) He is with them in the new messianic mission which they are about to carry out.
6. Third appearance
  - a) Revealed
    - (1) Forms an inclusion with 21:1
    - (2) 21:19-23
    - (3) 21:26-29
    - (4) Mary Magdalene does not count since she was not considered one of the Twelve (disciples proper).

### **III. John 21:1-14 and The Farewell Discourse (13-17)**

- A. The Outer Garment – (διαζώνη) occurs on three times in John.
  1. 13:4, 5
  2. 21:7
  3. It seems that the Beloved Disciple, since he has closed the record of the “signs,” wants to tie up loose ends with respect to the disciples and their preparation and commissioning in Jn 13-17. Here, whereas Jesus in ch. 13 took off his outer garment to wash the disciples' feet, Peter puts his back on to go and be served by the risen Lord on the seashore. In Jn 13, Peter tried to resist the Lord's service, but now he rushes to it.
- B. Night and Day
  1. Whereas in Jn 13, the washing of the disciples' feet and the supper occurred at night which brought with it intentional symbolism of the approaching “hour of darkness,” in Jn 21 Jesus eats breakfast with the disciples at the early morning.

2. Should we see a relationship?

- C. Jesus the Servant – Washing the disciples' when his hour had come and now he feeds them once his hour has passed. They must go and do likewise.
- D. The Presence of Jesus/The Spirit still has not yet come.