

## ***FPFWC Christian Development***



### **The Birth of the Church**

April 2023

Spring Quarter

**April 15, 2023**

**Lesson #3 – Jesus Cooks Breakfast**

SCRIPTURE TEXT – John 21:1-14

**ICE BREAKERS-**

1. Why is it hard to, and important that we, recognize Jesus at work in our lives?
2. Why is it important to, and how should a believer intentionally, seek time with the Lord?

***Key Verse: “Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord”. — John 21:12***

**LESSON BACKGROUND –**

Some scholars have suggested that John 21 was not originally a part of John’s Gospel. The evidence for this can be summarized as being based on (1) the fact that John 20:30–31 contains a natural conclusion to the Gospel; (2) perceived differences in language, style, and content compared to the rest of the Gospel; and (3) a supposed divergence from the story John told before chapter 21. Despite these observations, those who don’t think John 21 is original generally argue that it was added by close associates of John very shortly after the Gospel was completed. The thinking, in part, is that John 21:20–23 seemed to suggest John would not die. When he did die, however, the death may have caused distress and shaken the faith of some in the community, which the epilogue was meant to alleviate.

Against the idea that John 21 is not original is the fact that the earliest manuscripts we have all include the epilogue. There is no reason to believe that the Gospel ever circulated without it. And such epilogues can be found in other ancient writings, showing that this is not a particularly remarkable literary characteristic. Arguments about supposed differences in language and style can be explained by differences in the material that make up the story. The epilogue also ties up loose ends of the Gospel, particularly Peter’s redemption after his denial of Jesus, and adds further evidence of John’s faithful witnessing of Jesus’ life and teaching. Further, the epilogue fulfills Jesus’ promise that He would meet the disciples in Galilee (Matthew 26:31–35; 28:5–10).

## LESSON COMMENTARY

**21:1–3. After these things** is indefinite chronologically (cf. 20:26). An angel had told the disciples to meet Jesus in Galilee (Mt 28:7). Their fishing expedition recalls the only other events in John's gospel that took place at the **Sea of Tiberias**, namely the feeding of the 5,000 (Jn 6:10–14). On that occasion, Jesus taught that no one could come to Him unless the Father draws (*helko*) him (6:44; cf. 12:32). In 21:6 and 11, *helko* is used of the disciples drawing in their fishing net. The fishing expedition illustrates how Jesus will draw people to Himself through the mission of His followers. Early Christian readers would have detected in this story parallels with Lk 5:1–11. The **sons of Zebedee** are James and John (Mt 4:21), fishing partners with Peter (Lk 5:10).

**21:4–5.** Jesus appeared as **the day was now breaking**. Jesus manifested Himself (vv. 1, 14) in light to the disciples by His word. First, He spoke to them, addressing them as **Children**. Jesus had entered with them into a discipleship relationship in which He was their "father" (cf. 1Jn 2:18). His question (v. 5) **you do not have any fish, do you?** implied He had divine foreknowledge of the answer (cf. v. 17).

**21:6–7.** The supernatural catch is the only recorded miracle of Jesus after His resurrection. His promise **you will find a catch** was sufficient for the disciples to obey. Their obedience was rewarded with so many fish that **they were not able to haul the net in**. Like Thomas (20:28), John identified Jesus as **Lord**. Peter, after his denial of the Lord, reverted to his occupation prior to being called as a fisher of men. This miracle was designed to remind the disciples of their initial call to be fishers of men, a call associated with another enormous catch of fish in Lk 5:1–10. This miracle reiterated that call. The phrase **he put his outer garment on (for he was stripped for work)**, (the words **for work** are not in Greek) could be translated, "he tucked in his outer garment (for he had nothing on underneath it)" (NET). It is improbable that one who worked so frequently around water would put on his outer garment to dive into the sea and swim to shore. "Put on" (Gk., *diazonnumi*) can mean "tying up one's clothing around oneself," and "stripped" (Gk., *gymnos*) could mean "to wear nothing else underneath one's outer garment."

**21:8–11.** The **charcoal fire** (v. 9; a word only used elsewhere in 18:18) recalls Peter's denial of Christ, which took place at a similar fire in the courtyard of the high priest. Perhaps the impending restoration of Peter at this charcoal fire was designed to impress upon him the seriousness of his denial at the earlier fire, and of the depth of Jesus' forgiveness. Peter's leadership was evident in that **he drew the net to land**. The number **a hundred and fifty-three** is unusual. John provided no indication that the number is a symbol. However, such an exact number verifies the eyewitness character of the author John (a fisherman by trade).

**21:12–14.** For the disciples to eat with Jesus was a strong verification of His resurrection (Ac 10:41). **Jesus** also **took the bread and gave it to them** along with **the fish**, reminding them of the Bread of Life message and the feeding of the multitude (Jn 6:11). This too confirmed their certainty of who He was. The author designated this as the **third time that Jesus was manifested**. In accord with the Jewish law that two or three witnesses establish the truth (cf. 8:17), John presented

three accounts of Jesus' resurrection appearances. But later many different appearances took place (1Co 15:5–8).

**LESSON NUGGET** – It took six men to drag the net (v.8), but Peter did it alone when Jesus gave the orders (v.11). We should always remember that “God’s commandment is God’s enablement.” Did the fire of coals remind Peter of his denials (18:18ff)? Did the miraculous catch of fish remind him of his call to service (Luke 5:1-11)? How kind of Jesus to feed Peter before dealing with him about his sins!

***Sources: Moody Bible Commentary, Standard Lesson Commentary, The Word For Today Bible, and The Essential Everyday Bible Commentary***