

## Our Sovereign Savior Appears to the Seven by the Sea.

John 21:1–14 (NKJV)

**21** After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself*: <sup>2</sup> Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together. <sup>3</sup> Simon Peter said to them, “I am going fishing.”

They said to him, “We are going with you also.” They went out and immediately got into the boat, and that night they caught nothing. <sup>4</sup> But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

<sup>5</sup> Then Jesus said to them, “**Children, have you any food?**”

They answered Him, “No.”

<sup>6</sup> And He said to them, “**Cast the net on the right side of the boat, and you will find *some*.**” So they cast, and now they were not able to draw it in because of the multitude of fish.

<sup>7</sup> Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!” Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for

he had removed it), and plunged into the sea. <sup>8</sup> But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. <sup>9</sup> Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. <sup>10</sup> Jesus said to them, “Bring some of the fish which you have just caught.”

<sup>11</sup> Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. <sup>12</sup> Jesus said to them, “Come *and eat breakfast.*” Yet none of the disciples dared ask Him, “Who are You?”—knowing that it was the Lord.

<sup>13</sup> Jesus then came and took the bread and gave it to them, and likewise the fish.

<sup>14</sup> This *is* now the third time Jesus showed Himself to His disciples after He was raised from the dead.

## **Introduction:**

Yesterday was the 20th Anniversary of 9/11, the worst attack by foreign terrorist on Americans in the United States.

Just in New York alone,

- Men and women who died in Tower One: **1,402**
- Men and women who died in Tower Two: **614**
- Number of firefighters killed: **343** and **2**

### **Paramedics**

- Number of NYPD officers: **23**
- Number of Port Authority police officers: **37**
- **1 firefighter** was killed by a man who jumped off the the top floors of the World Trade Center

Bodies found "intact": **291**

Number of families who got no remains: **1,717**

This does not include the 266 people who died on the 4 planes including Airlines flight 93 that crashed in a field near Shanksville, Pennsylvania

Nor does it include the 125 that died at the Pentagon.

This is a grim reminder that everybody dies. No one escapes its grasp. Unless you are one of the fortunate ones that are alive at the Return of Christ. This is why the truth of the Resurrection is so precious to all of us.

We all have an appointment with death, but for those in Christ, we have an appointment with life thru the Resurrection

The Resurrection is the cement that Holds our Anchor in place.

We have Hope because of the resurrection

We have life because of the Resurrection  
We have Truth because of the Resurrection  
We have Justification because of the Resurrection  
We have forgiveness of our sin because of it  
We have salvation because of it.  
It give us strength to persevere, it gives up  
encouragement in times of sorrow.

## 2 Corinthians 4:14–5:2 (NKJV)

<sup>14</sup> knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you. ....

<sup>16</sup> Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, <sup>18</sup> while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

**5** For we know that if our earthly house, *this* tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. <sup>2</sup> For in this

we groan, earnestly desiring to be clothed with our habitation which is from heaven,

## **Review**

From chapter 18 to the present, we have been taken through the horrific and deceitful plotting of evil men to a terrible incompressible torture of the Son of God in Crucifixion. Then to see him buried in a borrowed tomb and then to Resurrection from the dead.

He has appeared to the women at the tomb, then to the disciples in the room. and then to Thomas, who would confess that this Jesus is the LORD and GOD.

No we are past Passover and the Feast of Unleavened Bread and find ourselves at the Sea of Galilee

- 1.The Setting by the Sea
- 2.The Savior on the Shore
- 3.The Spirit of the Seven
- 4.The Service of the Savior
- 5.The Sovereign over our Service

# 1. The Setting by the Sea

1 After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself*:

After these things— this is not referring to all the details in order but the sequence of events that John selected to record, this event followed the meeting with Thomas and the other disciples. It is according to v.14, the third appearance of Jesus to his disciples.... leaving out the appearance to the women, because they were not of the chosen 11.

Jesus showed  
Himself again to the disciples at the  
 Sea of Tiberias,

**phaneroó: to make visible, make clear**

**Original Word:** φανερόω

**Part of Speech:** Verb

**Transliteration:** phaneroó

**Phonetic Spelling:** (fan-er-o'-o)

**Definition:** to make visible, make clear

**Usage:** I make clear (visible, manifest), make known.

5319 phaneróō (from 5457 /phōs, "light") – properly, illumine, make manifest (visible); (figuratively) make plain, in open view; to become apparent ("graspable").

at the Sea of Tiberias,

**Tiberias, a city of Galilee, also another name for the Sea of Galilee**

**Original Word:** Τιβεριάς, ἄδος, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** Tiberias

**Phonetic Spelling:** (tib-er-ee-as')

**Definition:** Tiberias, a city of Galilee, also another name for the Sea of Galilee

**Usage:** Tiberias, a town in Galilee on the western border of the sea called after it.

**The Sea of Tiberias** is better known as the Sea of Galilee. The Bible also refers to it as the Sea of Chinnereth (Num. 34:11; Josh. 13:27), the Sea of Chinneroth (Josh. 12:3), and the Lake of Gennesaret (Luke 5:1). By the time John wrote his

gospel, it had become commonly known as the **Sea of Tiberias**. That name came from the city of Tiberias on its western shore, which had been founded by Herod Antipas and named in honor of Emperor Tiberius (cf. Luke 3:1).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 390). Chicago, IL: Moody Publishers.

The disciples had left Jerusalem and made their way north to Galilee, as Jesus had commanded them

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 389). Chicago, IL: Moody Publishers.

### **Matthew 28:10 (NKJV)**

<sup>10</sup> Then Jesus said to them, “**Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me.**”

### **Mark 14:28 (NKJV)**

<sup>28</sup> “**But after I have been raised, I will go before you to Galilee.**”

### **Mark 16:7 (NKJV)**

<sup>7</sup> But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.”

<sup>2</sup> Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two



others of His disciples were together.

(most likely Andrew and Philip, who had close ties to Peter and the sons of Zebedee [cf. 1:40, 44], and who always appear elsewhere in connection with the apostles named in this passage).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 390). Chicago, IL: Moody Publishers.

<sup>3</sup> Simon Peter said to them, “I am going fishing.” They said to him, “We are going with you also.” They went out and immediately got into the boat, and that night they caught nothing.

Simon Peter said to them, “I am going fishing.”

The first hint that all was not quite right was the disciples’ location. They were no longer at the mountain where Jesus had specifically commanded them to wait for Him (Matt. 28:16), but had gone down to the lake.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 390). Chicago, IL: Moody Publishers.

**Matthew 28:16 (NKJV)**

<sup>16</sup> Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.

The second indicator that things were going the wrong direction was what happened in Luke 5

Luke 5:3–11 (NKJV)

<sup>3</sup> Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

<sup>4</sup> When He had stopped speaking, He said to Simon, **“Launch out into the deep and let down your nets for a catch.”**

<sup>5</sup> But Simon answered and said to Him, “Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net.”

<sup>6</sup> And when they had done this, they caught a great number of fish, and their net was breaking.

<sup>7</sup> So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

<sup>8</sup> When Simon Peter saw *it*, he fell down at Jesus' knees, saying, “Depart from me, for I am a sinful man, O Lord!”

<sup>9</sup> For he and all who were with him were astonished at the catch of fish which they had taken; <sup>10</sup> and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “**Do not be afraid. From now on you will catch men.**” <sup>11</sup> So when they had brought their boats to land, they forsook all and followed Him.

**Simon Peter** evidently grew impatient waiting for the Lord to appear and impulsively **said to** the other six, “**I am going fishing.**” Peter was an impulsive man of action, not given to standing idly by for very long. He was not suggesting that they do some recreational fishing to pass the time, but rather was declaring that he was returning to his former livelihood.

Three lines of evidence support that conclusion. In 16:32 Jesus had predicted that the disciples would abandon Him: “Behold, an hour is coming, and has already come, for you to be scattered, each to his own home.” The word “home” was added by the translators; the Greek text reads simply, “his own,” which encompasses one’s home, property, possessions, and affairs (cf. 1 Thess. 4:11 where the

same Greek phrase is translated “your own business”). Christ’s prediction thus implies more than that the disciples would return to their own houses.

Second, the use of the definite article with the noun translated **boat** suggests a specific boat, probably one belonging to one of the disciples (or even Peter himself).

Finally, the Lord’s challenge to Peter in verse 15, “Simon, son of John, do you love Me more than these?” is best interpreted when “these” is seen as a reference to the boats, nets, and other paraphernalia associated with his fishing business. The Lord was calling Peter to turn his back on his former livelihood and be totally committed to serving Him

MacArthur, J. F., Jr. (2008). [\*John 12–21\*](#) (p. 390). Chicago, IL: Moody Publishers.

So, Peter, leading the others when back to his former business of fishing. Unable to see past the immediate and trust the Lord with the commands He had given him, He disobeys and caves in his compromise of the immediate needs.

Before we are to hard on Peter and the other disciples, we need to understand a little context.

They all had become accustomed to Jesus meeting their needs in the 3 years of ministry. They had all left their livelihoods and followed Jesus.

Now He has died and Resurrected, and they believed yet still had doubts according to Matthew's Gospel.

And this time is different than any time in their life.

They have seen Jesus a number of times but not all the time. They are told to wait for Him at the Mountain at Galilee. Their Eschatology that they were taught their entire lives has just turned upside down. They don't know if Jesus is staying or going. IF the kingdom is now or later.

They have no way to provide for themselves or their families for the basic necessities yet they are told to wait..... so instead of trusting the words of Christ, they go back to what they know they can do to make a living....Fish.

But these experienced fishermen would learn a valuable lesson

v. 3

and that night they caught nothing

ΚΑΙ ΕΝ ΕΚΕΙΝΗ ΤΗ ΝΥΚΤΙ  
ΕΠΙΑΣΑΝ ΟΥΔΕΝ

Jesus would reroute the fish away from their boat so that they would catch nothing. The text emphasizes “that night”, they caught “absolutely nothing”.

It happens every now and then, even as a professional fisherman, that you will catch nothing. Luke 5:5 (NKJV)

<sup>5</sup> But Simon answered and said to Him, “Master, we have toiled all night and caught nothing; ....

But that night.... the one night that they had decided to return to the former life,....GOD shut it down.

No Fish that night. No success that Night. No food that night. No money that Night.

With all the effort and skill and experience they could muster, nothing they could do would change the experience of that night....except.

## 2. The Savior on the Shore

**4** But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

**próia:** (early) morning.

**Original Word:** πρωΐα, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** próia

**Phonetic Spelling:** (pro-ee'-ah)

**Definition:** (early) morning

**Usage:** early morning.

It is used one other time in  
Matthew 27:1 (NKJV)

When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death.

We don't know where he came from, or where He was immediately before this. It is doubtful that he walked the 50-60 miles from Jerusalem to the Sea of Galilee. Our experience has been that He simply

appears. In His glorified state, He is not limited by time and space and matter.

So as early morning arrives, Jesus is on the shore.

The seven disciples are in the boat about 275-300 feet from shore. From that distance and the dim light of early morning, they cannot make out who it is.

**5** Then Jesus said to them,  
**“Children, have you any food?”**  
 They answered Him, “No.”

**Children**, paidion: a young child

**Original Word:** παιδίον, ου, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** paidion

**Phonetic Spelling:** (pahee-dee'-on)

**Definition:** a young child

**Usage:** a little child, an infant, little one.

The word *paidia* (niv ‘Friends’, frequently ‘children’) can be used much like British ‘lads’ or American ‘boys’ or ‘guys’ (*cf.* M. I. 170 n. 1). The word rendered ‘fish’ (*prosphagion*) is used only here in the New Testament.



**prosphagion: a relish (eaten with bread), spec. fish**

**Original Word:** προσφάγιον, ου, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** prosphagion

**Phonetic Spelling:** (pros-fag'-ee-on)

**Definition:** a relish (eaten with bread), fish

**Usage:** anything eaten with bread, especially fish or meat.

Strictly speaking it refers to a bit of something to eat, a titbit, which in the Galilean culture would often be a bit of fish. The *mē* that introduces the question expresses doubt or expects a negative answer:

‘Lads, haven’t you caught anything?’

Carson, D. A. (1991). *The Gospel according to John* (p. 670). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

In a mild rebuke highlighting the failure of their fishing expedition, **Jesus said to them, “Children, you do not have any fish, do you?”**

They had failed to reckon sufficiently with Jesus’ plan for their lives and His ability to supernaturally hinder their efforts. It is as if He said, “Do anything else and I will see that you fail!”

The disciples’ failure through that long night established their inability to give themselves successfully to any other enterprise than serving their Lord. Not only had they dramatically been

brought face-to-face with their own inability and divine sovereignty, but they were also next shown a miraculous creative act, demonstrating that Jesus would continue to provide their needs.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 391). Chicago, IL: Moody Publishers.

But why did He ask: “Have ye any meat?” He knew, of course, that they had none; what, then, was the purpose of His enquiry? Was it not designed to draw from them a confession of their failure, ere He met their need? And is not this ever His way with His own? Before He furnishes the abundant supply, we must first be made conscious of our emptiness. Before He gives strength, we must be made to feel our weakness. Slow, painfully slow, are we to learn this lesson; and slower still to *own* our nothingness and take the place of helplessness before the Mighty One

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1123). Swengel, PA: Bible Truth Depot.

**6** And He said to them, “**Cast the net on the right side of the boat, and you will find *some*.**”  
So they cast, and now they

were not able to draw it in because of the multitude of fish.

The disciples are 100 yards away from Christ, and do now know that is Him and yet they hear the voice of this stranger on the shore and obey what He says.

They must have been tempted to tell this bold stranger to mind his own business. After all, they were experienced fishermen; who was he to tell them what to do? And did he think the fish knew the difference between one side of the boat and the other?

But there was something authoritative in the voice that allowed for no argument or hesitance, so they obeyed His command

MacArthur, J. F., Jr. (2008). [\*John 12-21\*](#) (p. 392). Chicago, IL: Moody Publishers.

So they cast, and now they were not able to draw it in because of the multitude of fish.

How this evidences the Deity of the One here speaking to these disciples! *He* knew on which side of the ship the net should be cast. But more, did it not show them, and us, that He is sovereign of the sea? These men had fished all their lives, yet had they toiled throughout that night and taken

nothing. But here was the Lord telling them to cast their net but once, and assuring them they *should* find. Was it not He, by His invisible power, that *drew* the fishes into their net!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1124). Swengel, PA: Bible Truth Depot.

He did all of this without a fish finder.

It tells us in verse 11 that they caught all large fish.

John 21:11 (NKJV)

<sup>11</sup> Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.

So Jesus caused the small ones to stay away. The specific nature of the miracle is amazing. They caught all large and there is specific number 153.

All good fishermen love large fish. The bigger the better and all good fishermen, count their fish.

A lot has been said about the number of fish stated. Specifically, why did John state the number and does it have any significance. But after all that commentaries have said, it is left of to speculation.

I think it is very simple.

Jesus gave 153 fish and not 154 because 153 was enough to supply for the needs among the men and their families.

152 would not have been enough and 154 would have been too much.

God never misses and is very precise. There is never a waste with God.

This is another indicator that John was an eyewitness to have a precise number of the fish counted.

The disciples that day would have known why there were that many and it was amazing enough that John recorded it. Luke did not tell us how many, but only that the nets were breaking.

In this text, it is important to point out that it says v.11

and although there were so many, the net was not broken.

Christ not only provided the exact number of fish needed but also kept the nets from breaking.

It reminds me of

**Deuteronomy 29:5** (NKJV)

<sup>5</sup> And I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn out on your feet.

If we do not include the supernatural appearance of Christ and Ascension, this is the only recorded miracle of Jesus after the Resurrection.

### 3. The Spirit of the Seven

**7** Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!” Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea.

“that disciple whom Jesus loved” John,

Apparently, John drew the conclusion that this was not some mere stranger on the shore, but rather it was the Lord!

Only Christ had the supernatural power and authority to command the fish. Perhaps at the moment when Jesus told them to cast on the other side of the boat, a faint recognition of the voice plus the clear miracle drove him to the conclusion. Or as has already been the case, Jesus was unveiling himself to them, John being first.

v 7 Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea.

The general picture is clear; the details are not. One does not normally put *on* a garment before swimming. The words rendered *for he had taken it off* are, literally, ‘for he was naked (*gymnos*)’. If, as some think, Peter was totally naked or nearly so (*gymnos* could mean either), he may have donned his *outer garment* (*ependytēs*), even though it would impede his limbs

Carson, D. A. (1991). *The Gospel according to John* (p. 671). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

and plunged into the sea

**balló:** to throw, cast

**Original Word:** βάλλω

**Part of Speech:** Verb

**Transliteration:** balló

**Phonetic Spelling:** (bal'-lo)

**Definition:** to throw, cast

**Usage:** (a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.

**8** But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish.

We are to understand that Peter impetuously swims ashore and leaves his companions struggling to manoeuvre the boat to shore, *towing the net full of fish*. The distance was about two hundred cubits; a *pēchys* ('cubit') was usually about eighteen inches, hence *about a hundred yards*. The fact that the narrator's perspective stays with the boat, instead of diverting to the encounter between Jesus and Peter, is a small indication of eyewitness integrity.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 671). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Even in His resurrection-glory He was not unmindful of their physical needs. Ever thoughtful, ever compassionate for His own, the Savior here showed His toiling disciples that He cared for their bodies as well as their souls: "For he knoweth our frame; he *remembereth* that we are dust" (Ps. 103:14).

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1126). Swengel, PA: Bible Truth Depot.



9 Then, as soon as they had come to land, they saw a fire of coals there, and fish (singular) laid on it, and bread.

In the days of his flesh, Jesus washes his disciples' feet (13:1–17). Now, as their risen Lord, he serves them still (*cf.* also v. 13): he meets their tiredness after a night of toil with a hot breakfast

Carson, D. A. (1991). *The Gospel according to John* (p. 671). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Even in His resurrection-glory He was not unmindful of their physical needs. Ever thoughtful, ever compassionate for His own, the Savior here showed His toiling disciples that He cared for their bodies as well as their souls: “For he knoweth our frame; he *remembereth* that we are dust” (Ps. 103:14).

We doubt not that this provision of His was miraculously produced: the fire, the fish on it, and the bread by its side, were the creations of Him who has but to will a thing and it is done. It is surely significant that the food which Christ here

provided for the disciples was of the same variety as that with which He had fed the hungry multitude close by the same sea. The *fish* and the bread would doubtless recall the earlier miracle to the minds of the apostles.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1126). Swengel, PA: Bible Truth Depot.

**10** Jesus said to them, “**Bring some of the fish** (Plural) **which you have just caught.**”

What was on the coals wasn't enough to feed them all, but now tells the disciples to bring some of what they have caught. Jesus could have easily miraculously created more fish, already cooked and warm, just like He did in the feeding of the 5000.

But as He most often does, He uses human agency, men and women to meet the need.

He could divinely create food for you every day, but says,

## **2 Thessalonians 3:10–12 (NKJV)**

<sup>10</sup> For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat. <sup>11</sup> For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. <sup>12</sup> Now those who are

such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

He could feed every poor person in the world with out food, but places that responsibility on us

He could give everyone complete knowledge and maturity as a christian but He chooses to establish His church where Pastors and elders are given the task to teach the flock over time

He could send an angel flying through the midst of heaven to preach the gospel. But He chooses to work through you and your words to reach the lost.

He ordains the end, and the means to get there.

**11** Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken

Peter, immediately obeys the Lord, taking it upon himself, still in his sopping wet clothes, grabs the net and pulls it up on the land by himself. This is 153 large fish which would have been a lot for a number of men to drag up.

The indication by the earlier verse is that this was very hard to move, even in the water.

John 21:8 (NKJV)

<sup>8</sup> But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish.

There not lifting it into the boat. After a long night of fishing, of hauling the nets in and out. They are exhausted.

So Peter being the leader would have been just as exhausted, yet he must have been a strong man, now filled with adrenaline, He muscles the net up on the shore.

## 4. The Service of the Savior

**12** Jesus said to them, “**Come and eat breakfast.**” Yet none of the disciples dared ask Him, “Who are You?” — knowing that it was the Lord.

John 16:19 (NKJV)

**19** Now Jesus knew that they desired to ask Him, and He said to them, “**Are you inquiring among yourselves about what I said, ‘A little while, and you will not see Me; and again a little while, and you will see Me’?**”

Mark 9:32 (NKJV)

**32** But they did not understand this saying, and were afraid to ask Him.

Luke 9:45 (NKJV)

**45** But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.

these disciples *know* it is the Lord, and yet are still so uneasy, so hesitant, so uncertain, that they apparently long to ask him, in effect, ‘Is it *really* you?’, yet *dare* not do so.

Our creeds make the resurrection of Jesus Christ so central that it requires considerable mental effort to put ourselves in the places of the first disciples. The evidence of ch. 20 is here presupposed.

The disciples had been granted the strongest possible reasons for believing in Jesus’ resurrection, and indeed did so: *they knew it was the Lord*. But whether because they could see Jesus was not simply resuscitated (like Lazarus), but appeared with new powers, or because they were still grappling with the strangeness of a crucified and resurrected Messiah, or because despite the irrefutable power of the evidence presented to them resurrection itself seemed strange, they felt considerable unease—yet suppressed their question because they knew the one before them could only be Jesus.

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 674). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**13** Jesus then came and took the bread and gave it to them, and likewise the fish

The fact that Jesus came to them, when he had told them to come to him to eat breakfast speaks of their hesitancy to approach Jesus. They are still unsure. This is much different than they are used to.

**13** Jesus then came and took the bread and gave it to them, and likewise the fish

### **Luke 24:42–43 (NKJV)**

<sup>42</sup> So they gave Him a piece of a broiled fish and some honeycomb. <sup>43</sup> And He took *it* and ate in their presence.

This was important to them  
Peter's words

### **Acts 10:39–42 (NKJV)**

<sup>39</sup> And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. <sup>40</sup> Him God raised up on the third day, and showed Him openly, <sup>41</sup> not to all the people, but to witnesses chosen before by God, *even* to us who ate and drank with Him after He arose from the dead. <sup>42</sup> And He commanded us to preach to the people, and to testify that it is He

who was ordained by God *to be* Judge of the living and the dead.

The eating is a confirming reality for the disciples. It shows them that He is not a spirit. That He is real. He eats the same as they do. This along with physical touch and sight confirm He is real.

## 5. The Sovereign over our Service

**14** This *is* now the third time Jesus showed Himself to His disciples after He was raised from the dead.

John writes that *Jesus appeared to his disciples*: the verb (*ephanerōthē*) is the passive form of the verb used in v. 1, lit. ‘Jesus was revealed’ or ‘Jesus was manifested’. As in v. 1, the emphasis is on Jesus’ self-disclosure. The verb is stronger than the more common *ōphthē* (‘he appeared’), used more



commonly in the New Testament (e.g. Lk. 24:34; 1 Cor 15:5–8).

Carson, D. A. (1991). *The Gospel according to John* (p. 675). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Every manifestation or revealing of Christ had a purpose,

from the women at the tomb, to the disciples on the road to Emmaus and the disciples in the room to Thomas being absent the first time to the great confession in the second.

Here also along the shore of Galilee, Jesus is teaching His disciples, preparing them for the ministry to come.

Here are few simple lessons we learn from this account in John 21

### *1. Jesus controls to when, where and to whom He is Revealed*

In every instance of the post resurrection appearances, Jesus was in full control of it. It is as sovereign disclosure.

Luke 10:22 (NKJV)

<sup>22</sup> **All things have been delivered to Me by My Father, and no one knows who the Son is except the Father,**

and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him*.”

## 2. Jesus controls the success or failure of our livelihood.

The Disciples had decide they would do this themselves, without being obedience to the Lord and waiting for Him at the mountain. So instead of Trusting God with provision, they sought it outside His will.

Matthew 6:31–34 (NKJV)

<sup>31</sup> “Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup> For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. <sup>33</sup> But seek first the kingdom of God and His righteousness, and all these things shall be added to you. <sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.

## 3. Jesus Controls the Fruitfulness of Ministry based on our Faithfulness to Him

When all their experience and expertise said there was no fish. All they needed to do was follow the commands of Christ to find more fish.

All service to Christ, all ministry for Christ must be done His way to be fruitful. If we do it our way. We will always be fishing on the wrong side of the boat.

### **1 Corinthians 2:1–5 (NKJV)**

**2** And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. **2** For I determined not to know anything among you except Jesus Christ and Him crucified. **3** I was with you in weakness, in fear, and in much trembling. **4** And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, **5** that your faith should not be in the wisdom of men but in the power of God.

*4. Jesus controls our circumstances to drive us into his Presence for Communion with Him.*

The disciples were all earthly minded on their fishing expedition. They had focused on the temporal and the mundane of everyday living, Neglecting the

weightier things, like obedience and waiting on the Lord.

So Jesus rearranges the fish in the sea of Galilee to cause them to fail and eventually drive them right into His presence for Breakfast.

God will do amazing things to get our attention. He can cause your health to fail, your family to suffer, your job to be lost.

*Job, assaulted by the devil*

*Peter walking on water*

### *5. Christ Accomplishes His supernatural Ministry through ordinary means.*

Jesus could have created all the fish on the shore to cook, but he uses obedient men to carry out ordinary work to accomplish supernatural means.

### **1 Timothy 1:15–16 (NKJV)**

<sup>15</sup> This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. <sup>16</sup> However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

## **2 Corinthians 4:7–11 (NKJV)**

<sup>7</sup> But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. <sup>8</sup> *We are* hard-pressed on every side, yet not crushed; *we are* perplexed, but not in despair; <sup>9</sup> persecuted, but not forsaken; struck down, but not destroyed—<sup>10</sup> always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. <sup>11</sup> For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

Others we can see are

1. Jesus comes to us in our times of need.
2. Jesus is compassionate for our basic needs.
3. Jesus loves us even when we have disobeyed and failed
4. Jesus desire fellowship with His saints
5. Jesus is longsuffering and patient with us.

