

EATING IS BELIEVING

Pentecost #3, John 21:

April 25, 2021

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

None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish

John 21:12-13

What is an epilogue?

²⁴ *Afterward Jesus appeared again to his disciples, by the sea of Tiberius. It happened this way*
John 22:1 (Carson's discussion is especially helpful)

- 1) How the hero is transformed
- 2) How the message of the epic will be carried on

Fishermen and their boats

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

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

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.*

John 21 (see Luke 5:1-11, the first great catch miracle)

- 1) Going back to fishing is not disobedience (but see John MacArthur for the other view)
- 2) Once again, Jesus meets the disciples where they are (going back to where they first met!)
- 3) Where Messiah is there will be great provision
- 4) In Scripture, the "great catch" is people! (Ezekiel 47; Luke 5:1-11)

Fish and breakfast

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

John 21:7-14 (see Luke 24:36-43 for the other fish meal with the disciples)

- 1) Jesus reveals himself to his disciples (
- 2) This is their second fish meal → ghosts don't cook breakfast either!
- 3) Finally, at Pentecost, the “net” doesn't break

Three thoughts from Galilee

- 1) Fishing is a powerful model for evangelism, so keep the nets mended

Then Jesus said to Simon, “Don't be afraid; from now on you will catch men.” ¹¹ So they pulled their boats up on shore, left everything and followed him.

Luke 5:10-11 (see Ezekiel 47 and Spurgeon's “Power of Christ's Presence” sermon)

- 2) Yes, eating with Jesus is sacred!

And he took bread, gave thanks and broke it, and gave it to them

Luke 22:19 (see also John 6:11 for how Jesus fed the crowds)

- 3) This scene helps points us to the core of New Testament preaching

³⁹ “We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, ⁴⁰ but God raised him from the dead on the third day and caused him to be seen. ⁴¹ He was not seen by all the people, but by witnesses whom God had already chosen—by us who ate and drank with him after he rose from the dead. ⁴² He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. ⁴³ All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

Acts 10:39-43

Resources for further studies in John's gospel

The Bible Project team has great stuff on John at <https://open.life.church/items/179216-john-poster-jpg>

Spurgeon has sermons on this text at <https://www.ccel.org/ccel/spurgeon/sermons55.xxii.html>

J. C. Ryle's commentary on John at http://www.tracts.ukgo.com/ryle_gospel_of_john.htm

Deffinbaugh's sermon at <https://bible.org/seriespage/what-thing-called-love-john-211-25>

I have really appreciated D. A. Carson's commentary in the Pillar New Testament Commentary series (Eerdmans, 1991) and Earl Palmer's *The Intimate Gospel* (Word Books, 1978)

The two resources on our union with Christ are John Murray's *Redemption Accomplished and Applied* (Eerdmans, 1955) and Rankin Wilbourne's *Union with Christ* (David C. Cook, 2016). I also recommend Marcus Peter's short study at <https://www.crossway.org/articles/10-things-you-should-know-about-union-with-christ/>

John Macarthur's negative take is at <https://www.gty.org/library/sermons-library/SC17-2>

S. M. Lockridge's "That's My King" at <https://thatsmyking.wordpress.com/words/>

Merril Tenney has a helpful paper on the authorship of John's gospel in a four part *Bibliotheca Sacra* series (1963) at faculty.gordon.edu/hu/bi/Ted_Hildebrandt/NTeSources/NTArticles/BSac-NT/Tenney-LiteraryJohnPt2-BS.pdf

Robert Mounce's *The Story of Jesus* at <http://media.thestoryofjesus.org/TheStoryOfJesus-download.pdf>

Leon Morris has a short essay on the atonement in John's gospel at

http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/NTeSources/NTArticles/CTR-NT/Morris-JohnsAtonement-CTR.pdf