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Chapter 21 of John- Do you love me?

### **John's answer to a wrong rumour**

John wasn't going to live forever on EARTH!

### **Do you love me- Why speaking is important.**

Tevye and Golde- It doesn't change a thing  
But even so  
After twenty-five years  
It's nice to know

My actions prove my Love, what more do you want, why does it need to be said, and yet saying it makes a difference.

### **The physical set up**

Twice in Matthew chapter 28 they were told to go Galilee:

- First: by an angel (Matthew chapter 28 verses 7).
- Second: by Jesus himself (Matthew chapter 28 verses 10).
- Who told them to go to Galilee, and he said he would meet them there.

It was time for Jesus to take over the situation, just as He did when He called Peter into discipleship. He told them where to cast the net; they obeyed, and they caught 153 fish! The difference between success and failure was the width of the ship! We are never far from success when we permit Jesus to give the orders, and we are usually closer to success than we realise.-Warren W. Wiersbe

### **The memories of Peter**

John 1:35-42 John 1:42 (NLT) Then Andrew brought Simon to meet Jesus. Looking intently at Simon, Jesus said, "Your name is Simon, son of John—but you will be called Cephas" (which means "Peter").

Luke 5:2-12 the catch of fish- Get away from me I am a sinful man

Matt 17:27 - Matthew 17:26-27 (NIV) “Then the children are exempt,” Jesus said to him. 27 “But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours.”

Matthew 14:27-29 (NLT) But Jesus spoke to them at once. “Don’t be afraid,” he said. “Take courage. I am here!”  
28 Then Peter called to him, “Lord, if it’s really you, tell me to come to you, walking on the water.”  
29 “Yes, come,” Jesus said.

John 6- the feeding of the five thousand

John 18:25-27 (NLT) Meanwhile, as Simon Peter was standing by the fire warming himself, they asked him again, “You’re not one of his disciples, are you?”  
He denied it, saying, “No, I am not.”  
26 But one of the household slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Didn’t I see you out there in the olive grove with Jesus?” 27 Again Peter denied it. And immediately a rooster crowed.

### **The establishment of love**

Three “invitations” stand out in John’s Gospel: “Come and see” (John 1:39); “Come and drink” (John 7:37); and “Come and dine” (John 21:12). How loving of Jesus to feed Peter before He dealt with his spiritual needs. He gave Peter opportunity to dry off, get warm, satisfy his hunger, and enjoy personal fellowship.

Warren W. Wiersbe

Peter promised to love and follow Jesus, yet he does neither, but Jesus promise to lead and love Peter which he does, if this is true why does anything need to be said, to restore, to explain, to set right, because Jesus is the Logos, the word, he speaks life to those who

would listen, and his word brings life through the obedient actions of those that follow his way.

Peter and his Lord had already met privately and no doubt taken care of Peter's sins (Luke 24:34; 1 Cor. 15:5), but since Peter had denied the Lord *publicly*, it was important that there be a public restoration. Sin should be dealt with only to the extent that it is known. Private sins should be confessed in private, public sins in public. Since Peter had denied his Lord three times, Jesus asked him three personal questions. He also encouraged him by giving a threefold commission that restored Peter to his ministry.

Warren W. Wiersbe

Notice how Jesus refers to Peter: The apostle John, the writer of this passage; Calls him "Simon Peter", But in contrast Jesus doesn't mention his new name Peter, But deliberately uses his old name "Simon, son of John". With the name Simon, Jesus takes Simon Peter way back To the very start of their relationship. The key issue in question is Peter's love for Jesus.

The question Jesus asks is: "Do you love Me more than these?" The word "these" isn't identified;

Two possibilities as to what the Lord meant:

(1). It could mean more than "these fish, these boats and nets," Referring to his occupation and his first love - fishing.

(2). It could also mean "these men," referring to the disciples. Is Jesus referring Peter back; To his statement in Matthew chapter 26 verse 33: When he boasted and said: "Even if all the other disciples fall away on account of you, I never will." So Jesus asks him; "Do you still claim to have a deeper love for me than these others".

The question probably meant, "Do you love Me—as you claimed—more than these other disciples love Me?" Peter had boasted of his love for Christ and had even contrasted it with that of the other men. "I will lay down my life for Thy sake!" (John 13:37) "Though all men shall be offended because of Thee, yet will I never be offended!" (Matt. 26:33) There is more than a hint in these boastful statements that Peter believed that he loved the Lord more than did the other disciples.

Warren W. Wiersbe

However, it is doubtful that we should make too much of an issue over this, because the two words are often used interchangeably in the Gospel of John. In John 3:16, God's love for man is *agape* love; but in John 16:27, it is *phileo* love. The Father's love for His Son is *agape* love in John 3:35 but *phileo* love in John 5:20. Christians are supposed to love one another. In John 13:34, this love is *agape* love; but in John 15:19, it is *phileo* love. It would appear that John used these two words as synonyms, whatever fine distinctions there might have been between them.

Before we judge Peter too severely, two other matters should be considered. When answering the first two questions, Peter did affirm his *agape* love when he said, "Yes, Lord!" The fact that Peter himself used *phileo* did not negate his wholehearted assent to the Lord's use of *agape*. Second, Peter and Jesus undoubtedly spoke in Aramaic, even though the Holy Spirit recorded the conversation in common Greek. It might be unwise for us to press the Greek too far in this case.

Warren W. Wiersbe

**Application and challenge - How do we help the fallen, what is our way of walking them back towards the light.**

What happens when your character is exposed, Peter was boastful, prideful and found wanting, how was he to lead the people of God as Jesus had called him to do

All Christian leadership entails a certain tension between authority and meek, exemplary service, patterned finally on Jesus himself. In the context of the Fourth Gospel, these verses deal with Peter's reinstatement to service, not with his elevation to primacy - D. A. Carson

The other men were certainly listening "over Peter's shoulder" and benefiting from the conversation, for they too had failed the Lord after boasting of their devotion. Peter had already confessed his sin and been forgiven. Now he was being restored to apostleship and leadership. - Warren W. Wiersbe

### **The example of video**

Mark 16:6-7 (NIV) Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. 7 But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'"

### **The conclusion of things.**

More important is the way *stretch out your hands* was understood in the ancient world: it widely referred to crucifixion. The Evangelist's explanation (v. 19) of Jesus' prediction (v. 18), therefore, aligns with the prediction itself: *Jesus said this to indicate the kind of death by which Peter would glorify God. And thus he imitates Christ, not only in the kind of death he suffers (cf. 12:33; 18:32), but also, though to a lesser extent, in bringing glory to God by his death (cf. 12:27-28; 13:31-32; 17:1).* Peter himself came to recognize the principle: whenever any Christian follows Christ to suffering and death, it is a means of bringing praise to God (1 Pet. 4:14-16). What is remarkable is that Peter lived and served three decades with this prediction hanging over him. By the time the Fourth Gospel was written, the prediction had been fulfilled, and Peter had glorified God by his martyrdom, probably in Rome, under the emperor Nero

D. A. Carson

Do you love me?