

“Now What?”

John 21:25

December 28, 2014

Intro: 21:25 is the perfect, open-ended bookend to 1:1-1:18

QT: “The opening section of John's gospel expresses the most profound truth in the universe in the clearest terms. Though easily understood by a child, John's Spirit-inspired words convey a truth beyond the ability of the greatest minds in human history to fathom: the eternal, infinite God became a man in the person of the Lord Jesus Christ. – **Kent Hughes**

God wants YOU to KNOW Him!

His name is Jesus!

Jesus THE Creator God

Jesus THE Calling God

Jesus THE Confronting God

Jesus THE Christ... the Curing God

Dissect what IS written about Jesus in John 1:1-18 (and reference in summarizing statements His miracles, "I Am" statements, and other key nuggets from John's Gospel), for the sole purpose of juxtaposing how much awe-inspiring truth we already know from this ONE "book" that takes up (_____) physical space on earth, now (do the math), just TRY to imagine, John/God is telling us that IF we were to hear ALL that Jesus did.... the WHOLE WORLD could not hold enough books to tell the WHOLE story of Jesus' miracles, Messianic proofs, and/or His missional proclamations & demonstrations... Amen & AMEN!

- Now, just imagine... the context of John 21:25 is totally and exclusively focused on a retrospective set of truths... We haven't even begun to talk about the present & future pointing promises of God that are inherent to the foundational truths that John is referencing (see end of Matthew 7).

T/S:

1. BRIDGE context... today = end of John & beginning of Acts

- Gospel(s) lead perfectly into Acts...

- a. Christ
- b. Christians
- c. Church

- * Glorifies Christ
- * Relies on Christ
- * Multiplies Christ

2. Read v.25

*Now
there are also many other things
that Jesus did.
Were every one of them to be written,
I suppose that
the world itself could not contain the books
that would be written.*

Preview:

1. The Foundation

“What (more) do you want?”

2. The Faithful

“Who do you think YOU are?”

3. The Future

“The best (and worst) is yet to come!”

T/S: Before we contemplate the “more unknown” – let’s look at the “Messianic known”

I. What (more) do you want?

Creation (1:1-5ff)

*In the beginning was the Word, and the Word was with God, and the Word was God. 2He was in the beginning with God. 3All things were made through him, and without him was not any thing made that was made. 4In him was life,**a** and the life was the light of men. 5The light shines in the darkness, and the darkness has not overcome it.*

Proclamation (1:29)

“Behold the Lamb of God who takes away the sin of the world!”

Investigation (1:38)

“Turning around, Jesus saw them following and asked: ‘What do you want?’”

Invitation (1:45-46)

“Come and see...”

Confrontation (2:15ff)

So He made a whip out of cords, and drove all from the temple courts, both sheep and cattle; He scattered the coins of the money changers and overturned their tables.

Salvation (3:3,16,36)

3 Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”

16 “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. 36 Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

Satisfaction (4:13-14ff)

Jesus said to her, “Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”

Authorization (4:47, 50)

47 When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

50 "Go," Jesus replied, "your son will live."

Multiplication (6:11)

Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

Division (6:66)

After this many of his disciples turned back and followed Him no more (a.k.a. "deserted Him" – N.L.T.).

Demonstration (miracles ie. 6:19-20)

When they had rowed about three or four miles, they saw Jesus approaching the boat, walking on the water; and they were frightened. But He said to them, "It is I; do not be afraid."

Emancipation (8:31-32, 36)

*31*To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. *32*Then you will know the truth, and the truth will set you free.”

*36*So if the Son sets you free, you will be free indeed.

Clarification (John 8:43-44)

39“Abraham is our father,” they answered.

“If you were Abraham’s children,” said Jesus, *“then you would do what Abraham did. 40*As it is, you are looking for a way to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. *41*You are doing the works of your own father.”

“We are not illegitimate children,” they protested. *“The only Father we have is God himself.”*

*42*Jesus said to them, *“If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me. 43*Why is my language not clear to you? *Because you are unable to hear what I say. 44*You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

Compassion (John 11:35)

“Jesus wept.”

Maturation (John 12:23-26)

23 Jesus replied, “The hour has come for the Son of Man to be glorified. *24* Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.

25 Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. *26* Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

T/S: Jesus moves from public to private ministry

II. Who do you think YOU are?

(cf. Francis Chan's message)

*** **Parable of the Soils....** illustration:

1. Black Rocks
2. Plastic flowers in black sand
3. Dead-beautiful flowers
4. Living but limited flowers
5. Eternally good, limitless soil

Exemplification (13:5)

After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

Destination (14:1-3)

1 "Do not let your hearts be troubled. You believe in God; believe also in me. 2 My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? 3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

Declaration (14:6)

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Distinction (14:15-16)

15"If you love Me, you will keep My commandments. *16*"I will ask the Father, and He will give you another Helper, that He may be with you forever;

Edification (15:5)

"I am the vine; you are the branches. If you remain in Me and I in you, you will bear much fruit; apart from Me you can do nothing.

Explanation (16:7-8)

*I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. 8*And when he comes, he will convict the world concerning sin and righteousness and judgment:

Sanctification (17:17)

Sanctify them in the truth; your word is truth.

Unification (17:20-22)

20"I do not ask on behalf of these alone, but for those also who believe in Me through their word; 21that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. 22"The glory which You have given Me I have given to them, that they may be one, just as We are one;...

Perversion (18:1-3)

1When He had finished praying, Jesus crossed the Kidron Valley with his disciples and entered a grove of olive trees. 2Judas, the betrayer, knew this place, because Jesus had often gone there with his disciples. 3The leading priests and Pharisees had given Judas a contingent of Roman soldiers and Temple guards to accompany him. Now with blazing torches, lanterns, and weapons, they arrived at the olive grove.

Crucifixion (19:15-16)

*Pilate said to the Jews, "Behold your King!" **15**They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." **16**So Pilate delivered Jesus over to them to be crucified.*

Completion (19:30)

"It is finished!"

Resurrection (20:19-20)

***19**On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "**Peace be with you.**" **20**When he had said this, he showed them his hands and his side.*

Commission (20:21)

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

Restoration (Peter 3X... 21:17)

He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

Dedication (21:18-19)

Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." Now this He said, signifying by what kind of death Peter would glorify God. And when He had spoken this, He said to Peter, "Follow Me!"

Authentication (21:24)

This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true.

III. The best/worst is yet to come!

Revelation (*literally...* Revelation 21:1-8)

Biblical Context:

- Creator (OT)
- Christ (Gospels)
- Church (Acts)
- Clarification (Epistles)
- Closure (Revelation)

Passage: **A New Heaven and a New Earth**

1Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. **2**I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. **3**And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. **4**‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.”

5He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.”

6He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life. **7**Those who are victorious will inherit all this, and I will be their God and they will be my children. **8**But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death.”

Let's Pray!

(“I Have Decided” - “The Church” - “Break Every Cha

Additional Study Notes:

As John came to the close of his book, he affirmed again the credibility of his witness. (Remember, **witness is a key theme in the Gospel of John. The word is used forty-seven times.**) John witnessed these events himself and wrote them for us as he was led by the Holy Spirit. He could have included so much more, but he wrote only what the Spirit told him to write.

The book ends with Peter and John together following Jesus, and He led them right into the Book of Acts! What an exciting thing it was to receive the power of the Spirit and to bear witness of Jesus Christ! Had they not trusted Him, been transformed by Him, and followed Him, they would have remained successful fishermen on the Sea of Galilee; and the world would never have heard of them.

Jesus Christ is transforming lives today. Wherever He finds a believer who is willing to yield to His will, listen to His Word, and follow His way, He begins to transform that believer and accomplish remarkable things in that life. He also begins to do wonderful things through that life.

Peter and John have been off the scene (except for their books) for centuries, but you and I are still here. We are taking His place and taking their place. What a responsibility! What a privilege!

We can succeed only as we permit Him to transform us.

- Bible Exposition Commentary

Peter and the church. Peter's restoration to Christ makes possible his service to the church. Jesus' command to feed and tend his sheep becomes Peter's mandate for life. He affirms his love for Jesus, but now he understands that this means a great deal more. Jesus does not come to us as a "single person" (as it were), unattached. He is "married," and the bride whom he loves and for which he sacrifices himself is the church ([Eph. 5:25](#)) To be in a relationship with Christ and to love him genuinely means that we must also love the church. For us to disparage the church is no more acceptable to Jesus than for us (in a human context) to disparage our good friend's spouse.

Peter—and each of us—is called to embrace the body of Christ, to love it, to tend it, and to protect it. A quick glimpse at Peter's letters gives some insight into the depth of his commitment to this mission. In later years Peter wrote to later church leaders who were expected to take up the same commission:

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. ([1 Peter 5:1-4](#))

The chief images of [John 21](#) (fish and sheep) both speak to us about the work of the church. We must gather up those to whom Christ directs us and nurture those who live in his flock. This is labor, divinely directed labor that must be inspired by our devotion to Christ.

But note that Jesus participates in these efforts too. We misuse the story of the great catch of fish if we use it to illustrate the work Christ has for us to do. We often view the story as Jesus' exhortation for Peter to give his fishing "one more try." With extra effort, with diligent work, with persistence that goes beyond our fatigue, Jesus can bless because he will join us in fruitful labor, serving the church. But this is not the meaning of the story. To throw a cast net into the ocean, especially after sunup and when no encircling net is present, is an act of desperation. No expert fisherman would assume he could make a significant catch.

Jesus is not calling for renewed skill or renewed energy, but for faith. He has challenged Peter to do what may appear ridiculous or fanciful. But in doing it, Peter discovers unmistakably that the fruit of his labor is a gift from God. No energy or expertise can make a catch like this. Thus Jesus desires to participate in our labors, and at his direction the burden of our work will be lifted.

But how does Jesus continue to participate in the labor of the church? How does he assist his shepherds in their work? This answer is found in the sustained emphasis on the Holy Spirit not only in the pages of John's Gospel, but also in the five short letters penned by Peter and John. Each man understood that the Spirit is not merely an ambiguous spiritual influence, but is rather the Spirit of Jesus himself living in his followers ([1 Peter 1:11](#); [1 John 3:24](#); cf. [John 14:23](#)). The work of the church, therefore, is not religious energy fueled by our sense of commission; it is a call to work, wed to a divine empowering; it is ministering knowing that Christ himself (through the Spirit) is ministering in and through our efforts.

Ministry is thus the service of healed men and women who understand their personal histories (and handicaps) well, who have made their brokenness transparent before God and been forgiven as well as transformed by the Spirit of God. They are fishermen (seeking those Christ calls them to "net") and shepherds (nurturing those who have joined the flock). But above all they are people who

love the church *because they love Jesus Christ*. As he was the good Shepherd, so they strive to be good shepherds, serving and leading and in some cases (as with Peter) discovering that sacrifice may be included in their call.

This realization of sacrifice (even to death) remained with Peter throughout his life. In [2 Peter 1:12-15](#) the apostle wrote about his life and the reality of his death. His ministry always took on a marked degree of intensity since (he writes) "I know that my death will come soon, *as indeed our Lord Jesus Christ has made clear to me*" ([2 Peter 1:14](#) NRSV).

Such good shepherds are not people whose ministry promotes ego and personal glory, who disguise their own ambitions in pursuits of "excellence" in so-called great churches and institutions (ministries, denominations, colleges, or mission agencies). These are not people whose competitiveness harms other shepherds, who always look over their shoulder to see if someone else will enjoy a parallel glory. **These are men and women who simply hear Jesus' words, "Follow me," and obey, thinking about their own discipleship more than that of others.**

The result is a rich life that glorifies God in humility as it bears witness to Jesus ([21:24](#)). Peter understands this lesson given by Jesus on the lakeshore. His pastoral exhortations in his two letters point again and again to the demeanor of the Christian leader: "Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind" ([1 Peter 2:1](#)). "Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart" ([1:22](#)). Peter is a pastor whose heart has been purged of envy and comparison, which facilitates the great love he has for the sheep he tends.

This profile no doubt describes the life of John as well. He has written his Gospel and supplied us with his testimony. His three letters show that he was a man who loved the church and defended it with all his might. John's disciples knew that he was the "Beloved Disciple" because Jesus held a special affection for him. But this title also has another meaning (have we not seen countless double meanings in this Gospel?). This amazing title also describes one church's love for its own shepherd. John was *likewise* beloved among those he led, and this Gospel, this beloved Gospel now concluded by his devoted disciples, stands as a memorial of John's witness and work for the church.

- NIV Application Commentary