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## **Appearance of the Risen Lord**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition  
or Roget's Thesaurus – **April 8, 2018**

## **John 21:1-14**

**Introduction:** The evangelist seemed to have concluded his history with the foregoing chapter, but (as St. Paul sometimes in his epistles), new matter occurring, he begins again. He had said that there were **many other signs** which **Jesus did** for the **proof of his resurrection**. And in this chapter he mentions one of these many, which was **Christ's appearance** to some of his disciples at the sea of Tiberias, in which we have an account... It is strange that any should suppose that this chapter was added by some other hand, when it is expressly said (John 21:24) that the disciple whom Jesus loved is he which testified of these things.  
(Source: <https://www.studyight.org/commentaries/mhm/john-21.html>)

**John 21:1**, After these things **Jesus shewed himself again** to the **disciples** at the **Sea of Tiberias**; and on this wise shewed he himself.

**NOTE: The sea of Tiberias** - Called also the **Sea of Galilee**, being situated in Galilee. See the notes at Matthew 4:18. In this place Jesus had promised to meet them, Mark 14:28; Mark 16:7; Matthew 26:32; Matthew 28:10.

**Matthew 28:10**, Then said Jesus unto them, Be NOT afraid: **go tell my brethren** that they go into **Galilee**, **and THERE shall they SEE me**.

This interview of Jesus is but just mentioned by Matthew, Matthew 28:16, and is omitted by both Mark and Luke. This is the reason why John relates so particularly what occurred there. (Source: <https://www.studyight.org/commentaries/bnb/john-21.html>)

**John 21:2**, There were together **Simon Peter**, and **Thomas called Didymus**, and **Nathanael** of Cana in Galilee, and the **sons** of Zebedee, and **TWO other** of his disciples.

**NOTE: and two other of his disciples**; who are thought to be **Andrew** and **Philip**; which is very likely, since they were both of Bethsaida, John 1:44 a city in Galilee, and NOT far from the sea of Tiberias. Andrew is particularly mentioned by Nonnus: so that here were seven of them in all; four of them, according to this account, being wanting; who must be **James** the less, the **brother** of our Lord, **Judas** called Lebbaeus, and surnamed Thaddaeus, **Simon** the Canaanite, or Zealot, and **Matthew** the publican.

(Source: <https://www.studyight.org/commentaries/geb/john-21.html>)

**John 21:3-4**, Simon **Peter** saith unto them, **I go a fishing**. They say unto him, We also go with thee. They went forth, and **entered** into a **ship** immediately; and that **NIGHT** they **CAUGHT NOTHING**. But when the **MORNING** was now come, Jesus stood on the shore: but the disciples knew NOT that it was Jesus.

**NOTE:** Previously to the crucifixion of our Lord, the temporal necessities of himself and his disciples appear to have been supplied by the charity of individuals: Luke 8:3. As it is probable that the scandal of the cross had now shut up this source of support, the disciples, NOT fully knowing how they were to be employed, purposed to return to their former occupation of fishing, in order to gain a livelihood...

**That night they caught nothing - God had so ordered it,** that they might be the more struck with the MIRACLE which he afterwards wrought.

**Knew not that it was Jesus** - Probably because it was either NOT light enough, or he was at too great a distance, or he had assumed another form, as in Mark 16:12; otherwise his person was so remarkable that all his disciples readily knew him when he was at hand: see John 21:12. (Source: <https://www.studydrive.org/commentaries/acc/john-21.html>)

**John 21:5,** Then **Jesus** saith unto them, **Children,** have ye any **meat**? They answered him, No.

**NOTE: Children** - Παιδια, a term of familiarity and affectionate kindness: it is the vocative (the case in any language, in which a word is placed when the person is addressed) case plural of παιδιον, which is the diminutive of παις, and literally signifies **little children, or beloved children.** How the margin has made sirs out of it I cannot conceive.

**Any meat** - Προσφαγιον from προς, besides, and φαγω, I eat; **any thing** that is eaten with bread, or such like solid substances, to make the deglutition (act of swallowing) the more easy: here it evidently means **any kind of fish;** and our Lord seems to have appeared at first in the character of a person who wished to purchase a part of what they had caught: see the note on John 6:9.

(Source: <https://www.studydrive.org/commentaries/acc/john-21.html>)

**John 21:6,** And he said unto them, **Cast the net on the right side of the ship,** and ye shall find. They cast therefore, and now they were NOT able to draw it for the multitude of **fishes.**

**NOTE:** The entire narrative here cannot be explained at all except in a frame of reference including the **supernatural power of Jesus.** Can it be doubted that Jesus already knew exactly where to find the apostles, that he knew of their fruitless night's work, or that he had built a fire and prepared food at exactly the place where Peter would swim shore, or that he already KNEW that they had nothing to eat?

(Source: <https://www.studydrive.org/commentaries/bcc/john-21.html>)

**Thought 1.** Isn't it amazing that Jesus (Yahshua) would leave heaven and come to earth AFTER he had sat down beside his Father, once again as God the Son!? He did it because it was NECESSARY to set up some things before he gave these instructions FACE to FACE

**John 21:7-8,** Therefore **that disciple** whom **Jesus LOVED** saith unto Peter, **It is the Lord.** Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (**for he was naked,**) and did cast himself into the sea. And the other disciples came in a little ship; (for they were NOT far from land, but as it were two hundred cubits,) **dragging the net with fishes.**

**NOTE: His fisher's coat** - Or, his **upper coat.** Επενδυτην, from επι, upon, and ενδυω, I clothe; something analagous to what we term a great coat or surtout (man's coat to be worn over his other garments).

**He was naked** - He was only **in his VEST.** Γυμνος, naked, is often used to signify the ABSENCE of this upper garment only. In 1 Samuel 19:24, when **Saul** had **put off** his ιματια, upper garments, he is said to have been γυμνος, **naked;** and David, when girded only with a linen ephod, is said to have been uncovered, in 2 Samuel 6:14, 2 Samuel 6:20. To which may be added what we read in the Sept. Job 22:6, Thou hast taken away the covering of the naked; αμφιασιν γυμνων, the plaid or blanket in which they wrapped themselves, and besides which they had none other. In this sense it is that Virgil says, ... *Nudus ara, sere nudus,* i.e. **strip off your upper garments,** and work till you sweat.

**Cast himself into the sea** - It is likely that they were in **very shallow water;** and, as they were only two hundred cubits from the land, (about **one hundred and thirty-two English yards**), it is POSSIBLE that Peter only stepped into the water that he might assist them to draw the boat to land, which was now heavily laden. It is not likely that he went into the water in order to swim ashore; had he intended this, it is NOT to be supposed that he would have put his great coat on, which must have been an essential hindrance to him in getting to shore. (Source: <https://www.studylight.org/commentaries/acc/john-21.html>)

**John 21:9-10**, As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, **Bring of the fish** which ye have now caught.

**NOTE:** Westcott discerned that "The very manner in which the charcoal fire and fish and bread upon it are presented here suggests that they were **provided supernaturally**."  
"[8] In a moment, Jesus would instruct them to take care of the catch, NOT with a view to their helping provide **BREAKFAST**, however, for he had already done that.  
(Source: <https://www.studylight.org/commentaries/bcc/john-21.html>)

**John 21:11**, Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was NOT the net broken.

**NOTE:** Observe, [1.] **Who** it was that was **most active** in landing the fishes: **it was Peter**, who, as in the former instance (John 21:7), had shown a more zealous affection to his Master's person than any of them, so in this **he showed** a more **ready obedience** to his **Master's command** but all that are faithful are NOT alike forward. [2.] The number of the fishes that were caught. They had the curiosity to count them, and perhaps it was in order to the making of a dividend they were in all a hundred and fifty three, and all great fishes. These were many more than they needed for their present supply, but they might **SELL them**, and the **money would serve to bear their charges back to Jerusalem**, whither they were shortly to return. [3.] A further instance of Christ's CARE of them, to increase both the MIRACLE and the MERCY: For all there were so many, and great fishes too, yet was NOT the net broken so that they lost NONE of their fish, nor damaged their net. It was said (Luke 5:6), Their net broke. Perhaps this was a borrowed net, for they had long since left their own and, if so, Christ would teach us to take care of what we have borrowed, as much as if it were our own. It was well that their net did NOT break, for they had NOT now the leisure they had formerly had to mend their nets. The **NET of the gospel** has enclosed multitudes, **THREE thousand in one day**, and yet is NOT broken. It is still as mighty as ever to bring souls to God.  
(Source: <https://www.studylight.org/commentaries/mhm/john-21.html>)

**John 21:12-14**, Jesus saith unto them, **Come and dine.** And **NONE** of the **disciples** durst ASK him, Who art thou? **KNOWING** that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the **THIRD TIME** that **Jesus shewed himself** to his **disciples**, **AFTER** that he was **RISEN from the dead**.

**NOTE:** The third time ... refers to the **third appearance to the apostles**, as this was the **seventh** in the sequence of the **TEN epiphanies (APPEARANCES)**:

**THE TEN EPIPHANIES (APPEARANCES):** **TO** Mary Magdalene (Mark 16:9; Jn. 20:11-18). **TO** the women (Matthew 28:9,10). **TO** Cleopas and his companion (Luke 24:13-35). **TO** Simon Peter (Lk. 24:34; 1 Cor. 15:15). **TO** the apostles, Thomas absent (Jn. 20:19-23). **TO** the apostles, Thomas present (John 20:24-29). **TO** the apostles at the sea of Tiberius (John 21:1-14). **TO** above five hundred in Galilee (Matthew 28:16-20; 1 Corinthians 15:6). **TO** James the Lord's brother (1 Cor. 15:7). **TO** the apostles on Olivet (Acts 1:4-11; Luke 24:50, 51). (Source: <https://www.studylight.org/commentaries/bcc/john-21.html>)