



Rice Memorial MBC

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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 15, 2018**

Worship with us at 3201 Mary St until we rebuild our sanctuary at 15th & State.

...We're located just behind Kaufman's Lumber Company in Little Rock Arkansas...

John 21:15-25

Introduction: Based upon the material presented, this chapter had the following design:

1. It showed that **Peter's denial** was **forgiven**. This might have been supposed from Peter's prominence on Pentecost, or inferred from Luke 24:34; but this Gospel gave a complete account of his restoration.

...4. This chapter is also, in a sense, the sending forth of the apostles on their worldwide mission. **Christ's charge** delivered **specifically to Peter**, but **inclusive of them ALL**, though different from the great commission (as in Matthew and Mark), was nevertheless similar in import. (Source: <https://www.studyLight.org/commentaries/bcc/john-21.html>)

John 21:15, So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, **LOVEST thou me MORE than these?** He saith unto him, Yea, Lord; thou knowest that **I LOVE thee**.

Lovest defined 25, agapao, pronounced ag-ap-ah'-o; to love (in a SOCIAL (relating to men (people) living in society; as social DUTIES.) or MORAL sense).

MORAL, in general, moral denotes something which respects the CONDUCT of men (people) and their relations as social beings whose actions have a bearing on each other's RIGHTS and happiness, and are therefore right or wrong, virtuous or vicious; as moral views; MORAL OBLIGATIONS.

Love defined 5368, phileo pronounced fil-eh'-o, to be a FRIEND to (fond of (an individual or an object)), i.e. have AFFECTION for (denoting personal attachment, as a matter of sentiment (thought) or FEELING; while 25 is wider, embracing especially the judgment and the deliberate assent (agreement to a proposal) of the WILL as a matter of PRINCIPLE (foundation), DUTY and propriety (propriety of conduct, in a MORAL SENSE, consists in its conformity to the MORAL LAW).

NOTE: Simon LOVEST thou me - Peter had thrice denied his Lord, and now Christ gives him an opportunity in some measure to repair his fault by a triple confession. **More than these?** - This was a kind of reproach to Peter: he had professed a MORE affectionate attachment to Christ than the rest; he had been more forward in making professions of **friendship and love** than any of the others; and no one (Judas excepted) had treated his Lord so basely (shamefully). ...He had BEFORE cast the

very UNKIND reflection on his brethren, **Though ALL be offended because of thee, yet will I never be offended, Matt. 26:33.**

The words, (*LOVEST thou me MORE than these more than these*), Bishop Pearce thinks refer to the provisions they were eating, OR to their secular employments; for says he, "It does NOT seem probable that Jesus should put a question to Peter which he could NOT possibly answer; because he could only know his own degree of love for Jesus, NOT that of the other disciples." But it appears to me that our Lord refers to the profession (confession) made by Peter, which I have quoted above. (Source: <https://www.studylight.org/commentaries/acc/john-21.html>)

Thought 1. In regard to "LOVING Jesus" MORE than the other apostles, IF Peter did not LOVE him morally and socially as he should, he would let them and other people control the things he TAUGHT/ preached. But, more love FOR Jesus will control him.

John 21:15, He saith unto him, **FEED (pasture; to graze [furnish pasture for]: -- keep (PROTECT)) MY lambs.**

Thought 1. Notice the Greek word for "feed" also includes "protect." Even in physical life, we not only FEED our babies, but, the wise parent also PROTECTS their baby.

John 21:16, He saith to him again the **second time**, Simon, son of Jonas, **LOVEST (love in a social or moral sense) thou me?** He saith unto him, Yea, Lord; thou knowest that I **LOVE (be a FRIEND to, have AFFECTION for denoting personal attachment) thee.** He saith unto him, **FEED (tend as a shepherd of, RULE [govern manage]) MY SHEEP.**

Thought 1. You did notice that "LOVEST" is the SAME Greek word for "LOVE" used by Jesus in verse 15? But again, Peter's answer here had to do with "being a FRIEND."

John 21:17, He saith unto him the **third time**, Simon, son of Jonas, **lovest (be a FRIEND to, have AFFECTION for denoting personal attachment) THOU ME?** Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I **LOVE (be a FRIEND to, have AFFECTION for denoting personal attachment) THEE.** Jesus saith unto him, **FEED (pasture; to graze [furnish pasture for]: -- keep (PROTECT))) MY sheep.**

Thought 1. Finally, on this third time, Jesus asked Peter if he WAS a "FRIEND" to him. Next, we see, in regard to "FEED", he reverts back to what he said about the babies. So, he's saying ALL of his sheep NEED to be "fed and protected," and especially the babies. The last point is the sheep belong to Jesus! So, no pastor should say, "My (sheep) people."

1 Peter 5:2-4, Feed the **flock of God** which is among you, taking the oversight thereof, NOT by constraint, but willingly; NOT for filthy lucre, but of a **ready mind.** Neither as being **LORDS (exercise dominion [supreme authority] over) over [God's] heritage,** but **being ensamples** to the FLOCK. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth NOT away.

John 21:18-19, Verily, verily, I say unto thee, When thou wast **young,** thou girdedst thyself, and walkedst whither thou wouldst: but **when thou shalt be OLD,** thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst NOT. This spake he, signifying **by what DEATH he should glorify God.** And when he had spoken this, he saith unto him, **FOLLOW (accompany (specially, as a disciple)) ME.**

NOTE: ...stretch forth thy hands - Wetstein observes that it was a custom at Rome to put the necks of those who were to be crucified into a yoke, and to stretch out their hands and fasten them to the end of it; and having thus led them through the city they were carried out to be crucified. ...Thus then Peter was girded, chained, and carried whither he

would not - NOT that he was unwilling to die for Christ; but he was a man - he did not love death; but he loved his life LESS than he loved his God.

Should glorify God - Ancient writers state that, about **thirty-four** years **after** this, **Peter** was crucified; and that he deemed it so glorious a thing to die for Christ that he begged to be **crucified with his head downwards**, NOT considering himself worthy to die in the same posture in which his Lord did. So Eusebius, Prudentius, Chrysostom, and Augustin. See Calmet. (Source: <https://www.studylight.org/commentaries/acc/john-21.html>)

John 21:20-21, Then **Peter**, turning about, seeth **the disciple** whom **Jesus loved** following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? **Peter** seeing him saith to Jesus, **Lord**, and **what shall this man do?**

NOTE: This verse identifies "the disciple whom Jesus loved" as the **apostle John**. The circumstance here is that of the Lord walking away, Peter following Jesus, and John following Peter.

...Lord, and what shall this man do? Peter's natural curiosity led to this question. The Lord had spoken of his becoming old, and of others girding him and stretching out his hands; and it is likely that Peter understood the dark implications of the Master's words. How naturally, therefore, that he should have wondered if a similar fate awaited John. Source: <https://www.studylight.org/commentaries/bcc/john-21.html>

John 21:22, Jesus saith unto him, If I WILL that he tarry till I come, what is that to thee? **FOLLOW (accompany (specially, as a disciple)) thou ME.**

NOTE: There seems to be here an intimation of Christ's purpose concerning John, in two things: -- [1.] That he should NOT die a violent death, like Peter, but should tarry till Christ himself came by a natural death to fetch him to himself. The **most credible** of the **ancient** historians tell us that **John was the ONLY one of all the twelve that did NOT actually die a martyr**. He was often in jeopardy, in bonds and banishments but at length DIED in HIS BED in a good OLD AGE. Note, First, At death Christ comes to us to call us to account and it concerns us to be ready for his coming. Secondly, Though Christ calls out some of his disciples to resist unto blood, yet NOT all. Though the crown of martyrdom is bright and glorious, yet the **beloved disciple** comes **short of it**. [2.] That he should NOT die till after Christ's coming to destroy Jerusalem: so some understand his tarrying till Christ comes. ALL the other apostles died BEFORE that destruction, but John survived it many years. God wisely so ordered it that one of the apostles should live so long as to close up the canon of the **New Testament**, which John did solemnly (Revelation 22:18), and to obviate (oppose) the design of the enemy that sowed tares even before the servants fell asleep. **John lived to confront** Ebion, and Cerinthus, and **other heretics** (one who believes some doctrine contrary to the established faith or prevailing religion.), who rose betimes (early), speaking perverse things.

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

NOTE: follow thou me; whence it may be observed, that it becomes the saints to mind their DUTY

in following Christ, and NOT concern themselves in things that do NOT belong to them. Christ is to be **followed by HIS people** as their **leader** and **commander**; as the **shepherd** of the flock; as a guide in the way, and the forerunner that is gone before; as the light of the world; **AS** the **PATTERN** and **EXAMPLE** of the saints, and as their Lord and master; and that in the exercise of every grace, as HUMILITY and meekness, LOVE, zeal, patience, and resignation (SUBMISSION) to the will of God; and also in the discharge of DUTY, both with respect to moral life and conversation, and instituted worship, as attendance on public service, and submission to ordinances; and likewise in enduring sufferings patiently and cheerfully for his sake. **Saints** are under obligation to **FOLLOW (accompany (specially, as a disciple)) Christ**; it is their interest so to do; it is honourable, safe,

comfortable, and pleasant, and ends in happiness here and hereafter. (Source: <https://www.studylight.org/commentaries/geb/john-21.html>)

John 21:23, Then went this saying abroad among the brethren, that that disciple should NOT die: yet **Jesus said NOT** unto him, **He shall NOT die**; but, If I will that he tarry till I come, what is that to thee?

NOTE: Thus, John laid to rest the TRADITION that had developed to the effect that the Lord would **return** in **John's lifetime** (the propositions being equivalent). At the time he wrote John, the apostle was VERY OLD; and it was apparent to him and others that the days of his pilgrimage were drawing to a close; and, in view of the probable event of his death, he did NOT wish unbelievers to have an excuse for saying that the prophecy of the Lord had failed. **He** therefore **made it CLEAR that NO such prophecy had ever been uttered.** (Source: <https://www.studylight.org/commentaries/bcc/john-21.html>)

John 21:24, This is **the disciple** which **testifieth** of these things, and **wrote these things**: and we know that his testimony is TRUE.

NOTE: This is the disciple ... - This proves that the **beloved disciple** was **John**. **We know** - That is, **it is known; it is universally admitted.** It was so decidedly his character that he always declared the TRUTH, that it had become known and was unquestioned, so that he himself might appeal to the universal testimony in his behalf. In this case, therefore, we have the testimony of a man whose character for nearly a century was that of a man of truth - so much so that it had become, in a manner, proverbial, and was put beyond a doubt. It is impossible to believe that such a man would sit down deliberately to impose on mankind, or to write a book which was false; and if NOT, then this book is true, and that is the same as saying that Christianity is a religion from heaven. (Source: <https://www.studylight.org/commentaries/bnb/john-21.html>)

John 21:25, And there are also **MANY other things** which **Jesus did**, the which, if they should be written every one, I suppose that even the world itself could NOT contain the books that should be written. Amen.

NOTE: Many other things - Many miracles, John 20:30. Many discourses delivered, etc. **I suppose ...** - This is evidently the **figure of speech** called a **hyperbole**. It is a mode of speech where the words express MORE or LESS than is LITERALLY TRUE. It is common among all writers; and as the sacred writers, in recording a revelation to men, used human language, it was proper that they should express themselves as men ordinarily do if they wished to be understood. This figure of speech is commonly the effect of surprise, or having the mind full of some object, and NOT having words to express the ideas: at the same time, the words convey no falsehood. The statement is to be taken as it would be understood among the persons to whom it is addressed; and as no one supposes that the author means to be understood literally, so **there is no deception** in the case, and consequently **no impeachment** (calling in question as to purity of motives, rectitude of conduct, credibility, etc.) of his veracity (truthfulness) or inspiration. Thus, when Longinus said of a man that "he was the owner of a piece of ground NOT larger than a Lacedaemonian letter," no one understood him literally. He meant, evidently, a very small piece of land, and no one would be deceived. So Virgil says of a man, "he was so tall as to reach the stars," and means only that he was very tall. So when John says that the world could NOT contain the books that would be written if all the deeds and sayings of Jesus were recorded, **he clearly intends** nothing more than that a **great many books would be required**, or that it would be extremely difficult to record them all; intimating that his life was active, that his discourses were numerous, and that he had NOT pretended to give them all, but only such as would go to **establish the main point** for which **he wrote** that **he was** the **Messiah**, John 20:30-31. (Source: <https://www.studylight.org/commentaries/bnb/john-21.html>)