

## John 72 – Apostles: Fishers of Fish {προσφάγιον}?

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John 21:1-14

### Sea of Galilee {Tiberius} (Jn 6:1)

- Angels and Christ had informed the Apostles to go to Galilee (Mt 28:7; Mk 16:7)
  - Apostles did not believe the testimony of the women
  - Apostles did not go immediately due to heart hardness
- Now they are in Galilee {Sea of}, waiting for Christ
  - Some still doubted though they had seen risen Savior (Mt 28:16-17)

### Apostles Grouped into Fours

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|---|---|
| <ul style="list-style-type: none"><li>○ Inner Circle (^Andrew oft moved between groups)</li><li>○ *Peter (Simon, Cephas)</li><li>○ *James <small>Sons of Zebedee<br/>Mother Salome<br/>Cousins of Jesus and<br/>John the Baptist<br/>(Lk 1:55-42)</small></li><li>○ *John</li></ul> | <ul style="list-style-type: none"><li>○ ^Philip (w/ Andrew) <small>(Jn 6:7-8; 12:25-22)</small></li><li>○ *Nathaniel (Bartholomew Cana)</li><li>○ *Thomas (Ta'omas Ta'amas)</li><li>○ Mathew (Levi) (Brother: James)</li><li>○ James (Alphaeus/Clopas) Lesser</li><li>○ Thaddeus (Judas) <small>Lived in<br/>Judea!</small></li><li>○ Simon (Zealot - Canaan)</li></ul> |
|---|---|
- Judas Ish Karioth replaced later by Saul - Paul (Ac 9:3-9; Ro 1:1; Ga 1:1)

## Apostles in Galilee: Named

- Seven of the Apostles (\* in previous slide) are present (Though two of the seven are not named; surmised - ^)
- Seven is number of completion, perfection and rest; seven apostles present; their ministry is over!!
- Five are named; implying teaching via the grace of God
- Two unnamed; implying duality of man: Flesh/Spirit; they should have been resting in the Spirit, but are living in the flesh: *feeding the flesh, not the spirit*

There is no explanation about the other four Apostles who are not present  
The ones present are from Galilee originally; thus, they may have just returned to their homes  
The Other four may also have returned to their homes in Judah - Implication: Ministry completed

## John Implies Ministry is Over

- Using the numbers, John implies the Apostles believe their ministry is completed with Christ's resurrection
- Though they saw Him twice they did not understand His instruction about their ministry (Jn 20:21-23)
- During His ministry they frequently needed reminding of His divinity (Mk 16:22-33; 16:15-19; Mk 6:48-50)
- Their hearts remained hardened by their flesh: Unbelief (Mk 6:51-52; 1Co 13:12)

## Fishers of Men

- When Jesus first called Peter, Andrew, James and John He promised to make them *fishers of men* (Mt 4:19-22)
- Christ was speaking spiritually what the men were doing worldly for them to begin to grasp their calling
- After three years of training they still struggle to grasp His spiritual teaching due to fleshly hardness; reason, they do not have the New Covenant yet (Shavuot)
- They need additional *peirasmos* to open their spiritual eyes

## Setting a Familiar Stage

- Their upcoming peirasmos mirrors their calling Levi did not include (Lk 5:1-10)
- Peter, Andrew, James and John had fished all night catching nothing and were cleaning their nets on shore
- Jesus, in the daytime, tells them to row out from shore and let down their nets
- Their catch was so large their nets began to tear; they recognized Him as holy (Not necessarily as Messiah)

## Again They Fish at Night

- By their own volition they decide to fish at night, again
- Bible continually contrasts the difference between Light and Darkness (Jo 1:4-5, 9-11; 9:3-5)
- When man works without Christ's Light, his efforts are hebel (הֶבֶל), empty, or asthenes (ἀσθενής), weak
- When man works with the Light of Christ, he accomplishes the purposes of Christ in his life (Mt 14:22-33; 2Co 12:9-10)

## Hebel: Emptiness of Works

- Though they are experienced and know the Sea of Galilee very well; they come up empty
- They are stripped for work, not nude but only in their under tunics, girded up for free movement
- They could have been discussing the Old Testament scriptures concerning Messiah, growing their faith (Lk 24:19-27)
- Working apart from Christ lessens one's ministry yielding the bitter fruits of vanity: Hebel (GCs 5:10)

## Day Star Rising

- As the sun rises, Jesus appears on the shore (Jn 4:16, 2Pt 1:19-21)
  - As in their calling, they have toiled all night in hebel
  - Day is dawning, Christ is present; He will direct them (Pt 3:6-8)
  - They are still on the water when Jesus calls to them asking if they have caught any προσφάγιον {Minced fish spread eaten with or on bread}
  - This word was not randomly selected, not well translated

## Loaves of Shavuot {Pentecost}

- Fifty days after Bikkurim {one barley sheaf} priest would offer two leavened wheat loaves to God
  - Christ rose on Bikkurim: First fruit - New Body (1Co 15:20)
  - Holy Spirit descends on Shavuot begins New Covenant; Church is First Fruits of new covenant (Ga 2:1-4, Re 21:1-4, 9, 22:25)
  - Loaves with leaven illustrate churches composed of saved, varying degrees of maturity, and lost (Re 2:3)

Bikkurim: One barley sheaf signifying Christ alone was the First Fruit of New Covenant  
Shavuot: Two leavened loaves signifying the duality of the Dispensation of First Fruits  
Duality: New Nature with Old Flesh (Saved) and Church/Kingdom with saved and lost

## Loaves of Shavuot Need More

- Herein is the first indication that the dispensation of First Fruits will be longer than expected
  - The loaves of Shavuot are just the first fruits of harvest; i.e., there will be more fruit harvested: Work of Apostles
  - Christ asking the Apostles if they have any προσφάγιον is asking them if they have any new converts to add to the two loaves of Shavuot: They are empty as they fished at night in the flesh without Christ's Light {Works}

## Christ Then Directs Them

- Though they still do not recognize Christ, both due to distance and hardness of heart (unbelief), they follow His instructions dropping their nets off the other side
  - Trapped in the blindness of their flesh they fished from only one side and had nothing to show for their works
  - Following Christ's direction they fish from the other side and receive a bounty of fish (ἰχθύς) they can prepare for προσφάγιον; i.e., the loaves (Church)

## John Recognizes Christ

- John then tells Peter that the caller is the Lord
  - Perhaps it was through the miracle of the fish, which should have been familiar since it suggested the miracle at their calling as Apostles
  - Peter puts on his outer garment, girds it up and swims to shore *abandoning* the catch Christ miraculously gave
  - The other Apostles row to shore preserving the catch

## It's Always Been About Peter

- The dirty secret of Peter's faith is that it has always been about Peter alone
  - Peter wanting to walk on water alone, and failing because it was only about him, not Jesus (Mk 14:28-31)
  - When Peter said Jesus was Messiah it was about him; Christ told him he did not have the answer but Father gave it to him; later Peter chastened Christ rather than act like Christ was God, again, all about him (Mk 16:15-17, 21-23)

## Peter's Denial Was About Peter

- Peter's bodacious comment about never forsaking Christ was boasting about how his faith was above all the other Apostles (Mt 26:31-35; Jo 13:36-38)
- Peter's jumping into the water abandoning the catch was about Peter reaching Christ first, "See me!"
- His decision to fish led the other Apostles back toward the flesh; but Christ was not done with him (7-5-2)

Seven - Completion; only in their minds, but not in Christ

Five - Grace in teaching; as Christ was teaching all the Apostles, He will soon confront Peter directly

Two - Duality of flesh and spirit; however, they were choosing flesh, not Spirit

## Though Ashore First He Went Back

- Though Peter abandoned his fellow workers, he had to go back and help them get the net ashore
  - Consistent with Peter's past behavior of being first
  - Christ tells them to bring *some* of the fish just caught; not necessary because He has prepared fish and bread
  - Christ does not need our help; He shares His work with us in grace so we may not be ashamed before the Father (2Co 5:10)

## Net Not Torn This Time

- Unlike the miracle of the fish at their calling, the nets were torn, the nets were not torn this time
  - Following the path of Christ alienates us from the world but gain us grace in Christ before Father
  - We will lose nothing of whom Christ sends us
  - Christ calls the Apostles to share the meal with Him
  - Apostles struggling to recognize Christ

## Why Not Recognize Christ?

- Know one's assumptions to make logical inferences
  - He was possibly deformed in His flesh but not in His new body making recognition difficult (Jn 53:1-5)
  - There is no indication that Jesus retains His wounds; yes, He showed His wounds earlier but that does mean they are permanent (Jn 20:18-20, 26-28)
  - He is serving them, hands visible, but no wounds seen; their fleshly hardness of heart is blinding them  
*Though they know that only Christ could do this miracle, since He did it before, They are walking by sight and not by faith; thus, their sight is easily fooled They are struggling to learn to walk by faith; thus, they know, they think (Pentecost)*

## Third Time They See Jesus

- John says this is the third time Jesus appeared to them
  - Three - Number of Completion (Three-in-One: Trinity)
  - Differs from Seven which implies Man (6), made on sixth day, complete in Trinity (1) (Jc 1:27-31, Re 13:18)
  - Christ's last appearance in John's Gospel (Other times)
- This teaching completes Christ's preparation of the Apostles for their ministry; when His visit is done

## Peter Not Alone Wanting #1

- Flesh always wants to work alone for its glory (Ro 4:2, Ep 2:8-10)
  - Judaism rejected Christ wanting to live by works (Ro 4:15-18)
  - Christendom appeared when men departed from the faith into dead works promoting themselves (Jc 2:26)
  - Immaturity: Working alone for self-glory like Peter (Jc 6:1-3)
  - We need to learn to work together in the Body less we, like Peter, bring harm to the body (Cancer) (1Co 12:12-13)  
*It is only when we are weak that we are strong in Christ  
If we are strong we receive the glory (kless from κολάω, call out)  
When we are weak Christ receives the glory (kless) and shares with us (2Co 5:30)*