

A Layman's Outline of John's Gospel

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- [1:1-13: Prologue](#): Those who believe in Christ come in flesh are made sons of God for eternal life.
- [1:14- 11:44: The public testimony of the Son of God, for all to believe for life or reject for death](#)
 - [1:14-51: Introduction](#)
 - [2:1-4:42: Sign 1](#): Believe to receive Christ's living water / Spirit to eternal life
 - Jesus turns water into wine at Cana.
 - Jesus cleanses the temple.
 - Discourse with Nicodemus
 - John the Baptist's last testimony
 - Jesus talks with the Samaritan woman at the well.
 - [4:43-5:47: Signs 2-3](#): The Father is the source of life and faith and Spirit; the Son is the means.
 - Jesus heals the Capernaum official's son.
 - Jesus heals the paralytic at the Pool of Bethesda.
 - Discourse with the Jews on Sabbath work
 - [6:1-6:59: Signs 4-5](#): Receive Christ: have His life in you now and be gathered with Him eternally.
 - Jesus feeds the 5 thousand.
 - Jesus walks on the water; the disciples instantly arrive at their destination.
 - Discourse on bread of life with the pursuing crowds
 - [6:60-8:59: Responses to the Signs / Testimony](#)
 - [6:60-71: On Signs 4-5](#)
 - [7:1-36: On Signs 2-3](#)
 - [7:37-52: On Sign 1](#)
 - (skip over the account of the woman caught in adultery in [7:53-8:11](#))
 - [8:12-59: On the Introduction](#)
 - [9:1-10:42: Sign 6](#): The Father's one flock follows Christ and receives true sight; blind robbers try to bypass Him.
 - Jesus heals the man who was born blind, on the Sabbath.
 - Jesus' Good Shepherd discourse with crowds and antagonistic Pharisees
 - The Jews attempt to stone Jesus for making Himself out to be God.
 - [11:1-44: Sign 7](#): Climax: Christ breaks the chains of death and sets us free indeed.
 - Jesus returns to Judea, despite the Jews, and raises Lazarus from the dead.
- [11:45-16:33: For those who have believed and been born again in Him: What does this sonship mean?](#)
 - [11:45-12:50](#): Lines drawn between those inside and outside Christ, for the whole world
 - [13:1-16:33](#): Jesus instructs His disciples privately before He departs.
 - [13:1-20](#): Jesus washes the disciples' feet in love.
 - [13:21-30](#): Jesus offers his bread even to Judas before he departs.
 - [13:31-15:17](#): Jesus teaches what it means to believe and live in His Spirit.
 - [15:18-16:33](#): Jesus gives final warnings/promises.
- [17:1-19:42: Christ's love and glorification carried out](#)
 - [17:1-26](#): Jesus' high priestly prayer
 - [18:1-19:16](#): Jesus' arrest and trials
 - [19:17-42](#): Jesus' crucifixion
- [20:1-21:19: Christ appears alive bodily and sends His disciples to tend the church.](#)
 - [20:1-18](#): Jesus' resurrection
 - Mary Magdalene sees stone rolled away and tells Peter and John.
 - Peter and John run and see the empty tomb and the wrappings, then go home.
 - Jesus appears to Mary Magdalene.
 - [20:19-31: Jesus' Appearances 1-2](#): Believe our testimony and have life in Christ's name.
 - Jesus appears in the shut room (Thomas absent).
 - Thomas refuses to believe.
 - Jesus appears again a week later, with Thomas present, and he believes.
 - [21:1-19: Jesus' Appearance 3 / Sign 8](#): Tend Christ's flock even to death; He provides the catch.
 - Jesus gives a miraculous catch of fish.
 - The disciples reach shore and find a meal with fish already laid for them.
 - Jesus asks Peter 3 times: "Do you love me?" "Feed my sheep."
 - Jesus foretells the death by which Peter would glorify God, then concludes, "Follow me!"
- [21:20-25](#): John's signature

The 8 signs:

1: Changing <u>Water</u> to Wine	2: <u>Healing</u> the Sick	3: <u>Raising</u> the Paralytic on the Sabbath	4: Multiplying Loaves and <u>Fishes</u>
5: Walking on <u>Water</u>	6: <u>Healing</u> the Blind on the Sabbath	7: <u>Raising</u> the Dead	8: Catching Many <u>Fish</u>

Expanded Outline

- [1:1-13: Prologue](#)
 - Summary of themes: Witness testimony of God's Word of grace and truth become flesh
 - Christ is the Light come into the world of darkness.
 - Those who receive / believe in Him are made sons of God, born not of man but of God.
- [1:14- 11:44: The public testimony of the Son of God, for all to believe for life or reject for death](#)
 - [1:14-51: Introduction](#)
 - John the Baptist's witness
 - "Behold the Lamb of God who takes away the sin of the world!"
 - "He ranks higher than I, for He existed before me."
 - "I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him." "This is the one who baptizes in the Holy Spirit. I myself have seen, and have testified that this is the Son of God."
 - Jesus calls His disciples
 - "What do you seek?"
 - "Rabbi (which means Teacher), where are you staying?" "Come, and you will see."
 - Nathanael is called by a disciple and believed: "An Israelite indeed, in whom there is no deceit."
 - "You shall see the heavens opened" (division with God removed) "and the angels of God ascending and descending on the Son of Man."
 - [2:1-4:42: Sign 1](#)
 - Events:
 - Sign #1: Wedding at Cana: Jesus makes purification water into wedding wine
 - (Called out as Sign #1)
 - Cleansing the temple: Jesus making things new/holy
 - Zeal for God's house
 - Destroy this temple (His body) and He will rebuild it in 3 days
 - Chat with Nicodemus: Must be born from above by Spirit for life: Believe in the Son
 - John the Baptist: Must receive Christ's witness from the Father to receive eternal life / Spirit
 - Samaritan woman at well: Parallels to OT stories of meeting a bride, but Christ meets a Samaritan woman of ill repute. Receive Christ's living water that wells to eternal life; God seeks worship in Spirit and truth; Christ's food is to do His Father's work, reaping His harvest, husbanding His Church drawn from the whole world, in Spirit and truth.
 - Theme:
 - Believe to receive Christ's living water / Spirit -> be reborn/reformed with the living water / Spirit in Christ's image
 - Christ's image:
 - Life (Holy Spirit) from Father
 - Zeal for holiness for God's temple (Christ's+our bodies)
 - Bodies reborn by the Holy Spirit will be raised to eternal life
 - [4:43-5:47: Signs 2-3](#)
 - Events:
 - Sign #2: Healing the official's son in Capernaum
 - "Unless you see signs and wonders you will not believe."
 - The father sees the sign and believes.
 - (Called out as Sign #2)
 - Sign #3: Healing the paralytic at the pool on the Sabbath
 - Pool named Bethesda: "House of Mercy"; it has 5 roofed colonnades.
 - He cannot bring himself to the stirred-up waters for healing.
 - Christ heals him; tells him to sin no more that nothing worse may come.
 - Discourse with Jews on Sabbath work:

- Jesus works the Father's works
 - The Son does nothing except by the Father
 - The Son gives life/resurrection through faith just as He receives life from the Father
 - The Son doesn't bear witness about Himself: John witnessed, and the Father bears witness to Him through signs/works, and the Scriptures bear witness to Him
 - You Jews are unwilling to come to me for life: Moses accuses before the Father you who reject these testimonies.
- Theme:
 - Single predestination / divine monergism for making us alive
 - Christ manifested in signs for us to believe and have life.
 - (Augustine: The 5 colonnades represent the Pentateuch, that man cannot save himself through works of the law.)
 - The Father is the source of life and Spirit.
 - The Son is the means of receiving either life and Spirit or death and judgment by either believing or rejecting Him.
- [6:1-6:59: Signs 4-5](#)
 - Events:
 - Sign #4: Feeding the 5 thousand
 - "Gather up the leftover fragments, that nothing may be lost."
 - Sign #5: Jesus walks on the waters that are aroused by the blowing gale/breath
 - Christ says, "I AM, do not be afraid"
 - The disciples are willing to receive him into the boat and they are immediately at their destination. (See Ps. 107:29-30)
 - Discourse on bread of life with the pursuing crowds:
 - Do not work for the food that perishes, but for that which endures to eternal life, which the Son gives you, He on whom the Father sets His seal.
 - The work of God is to believe in Him whom He sent.
 - The Father gives true bread from heaven for true life: Christ
 - Whoever believes in Christ shall never hunger nor thirst.
 - You have seen Christ and do not believe, but all whom Father gives Him shall come to Him and He shall not lose them.
 - None come to Christ unless the Father draws them.
 - "Whoever feeds on my flesh and drinks my blood has eternal life" (present tense), "and I will raise him up on the last day."
 - Eat the Son and abide in Him as the Son receives from the Father and abides in the Father.
 - The flesh profits nothing; Christ's words are spirit and life.
 - Theme:
 - Christ is the Bread of Life from heaven through whom we receive life from the Father.
 - Receive the Bread of Life to have His life in you now, even in the midst of present storms, and to be gathered with Him where He is.
 - Christ loses nothing of what the Father gives Him but raises them up on the last day.
- [6:60-8:59: Responses to the Signs / Testimony](#)
 - [6:60-71: On Signs 4-5](#)
 - Many therefore of the disciples withdrew and were not walking with Him anymore.
 - Peter's confession: "You have the words of eternal life"
 - Jesus chose the twelve, though one of them is a devil: Judas, who would betray Him (though he is offered the bread here and at the last supper).
 - [7:1-36: On Signs 2-3](#)
 - Feast of Booths
 - Jews of Judea are seeking to kill Christ; the world hates Christ because He testifies that its deeds are evil.

- Unbelief in the temple regarding where Christ's teaching comes from
- Anyone willing to do the Father's will knows His teaching and knows whether Christ speaks from Him
- Unbelief / lack of good judgment regarding Christ's works on the Sabbath
- No one knows the Father but Christ who is from Him..
- Christ is with them a little longer, then He returns to the Father.
- [7:37-52: On Sign 1](#)
 - The last day of the feast: "If any man thirsts, let him come to me" "From his innermost being shall flow rivers of living water," speaking of the Spirit which would be given after Jesus was glorified
 - There arose division among the hearers regarding Christ: belief and unbelief.
 - Officers from the rulers/Pharisees listen to Christ, and Nicodemus defends Christ to the rulers, with backlash from them.
- (skipping the [account of the woman caught in adultery](#))
- [8:12-59: On the Introduction](#) (Jesus directly confronts the Jews, summarizing all themes so far)
 - "I am the light of the world."
 - Christ's witness and judgment are not from Himself but from the Father.
 - "You know neither me nor my Father."
 - "I go away, and you shall seek me, and shall die in your sin; where I am going you cannot come."
 - "You are from below, I am from above; you are from this world, I am not of this world."
 - "When you lift up the Son of Man, you will know that I AM. I do nothing on my own initiative, but I speak these things as the Father taught me. And He who sent me is with me; he has not left me alone, for I always do the things that are pleasing to Him."
 - "Everyone who commits sin is the slave of sin."
 - "If the Son makes you free, you will be free indeed."
 - You are not free children of Abraham because you do not do what Abraham did: Believe truth from God.
 - You are of your Father, the devil, the father of lies.
 - "Abraham saw my day" and "rejoiced" "and was glad:" "Before Abraham was, I AM."
 - "They picked up stones to throw at Him, but Jesus hid Himself"
- [9:1-10:42: Sign 6](#)
 - Events:
 - Sign #6: Healing the man born blind, on the Sabbath
 - He was blind not because he sinned but that the works of God might be displayed in him.
 - We must work the works of Him who sent me as long as it is day, while my light is in the world.
 - "'Go, wash in the pool of Siloam' (which means Sent)."
 - The Pharisees question the man and his parents.
 - They excommunicate him. Jesus finds him and he worships Him.
 - Jesus' Good Shepherd discourses to the crowds / Pharisees.
 - I am the door of the sheep through whom they enter life and have life abundantly.
 - I am the good shepherd who lays down his life for the sheep; for this reason the Father loves me.
 - All my sheep shall be one flock with one shepherd. (Jews and Gentiles together)
 - You do not believe my words or works from the Father because you are not of my sheep.
 - I and the Father are one.
 - The Jews attempt to stone Jesus for making Himself out to be God.
 - Jesus quotes [Ps. 82:6-8](#) "you are gods" (not to back down from calling Himself God but to reference the surrounding context of Ps. 82 to hammer in the point of the Jews' blindness and their incurred judgment).
 - Jesus eludes their grasp.

- Many believe in Him there.
- Theme:
 - Those who say they see apart from Christ remain in their guilt for rejecting the Father; they are thieves and robbers who try to enter not by the door but by some other way.
 - Christ is the source of faith / sight, that all glory may be God's.
 - We are sent, all glory to God:
 - To be washed clean
 - To be lightened from our darkness
 - To work in Christ's image to share the light of Christ.
 - Fellowship with God is through faith in Christ, the true door of the sheep, not through the sons of Abraham by the flesh who reject Him.
- [11:1-44: Sign 7](#) (climaxing/demonstrating objects of Signs 1-6)
 - Events:
 - Jesus returns to Judea, despite the Jews, to awaken Lazarus, "for the glory of God", "so that you may believe."
 - Discourse with Martha / Mary, "I am the resurrection and the life."
 - Jesus wept + deeply moved (zeal for God's house still).
 - Sign #7: Raising Lazarus, "Unbind him and let him go."
 - Theme:
 - Christ is the life / light of the world.
 - Christ will raise all who believe in Him to eternal life, by the authority of the Father.
 - Christ unbinds us from the chains of death / darkness: sets us free indeed.
- [11:45-16:33: For those who have believed and been born again in Him: What does this sonship mean?](#)
 - Jesus no longer walked publicly among the Jews.
 - [11:45-12:50: A sign that is opposed](#) (lines drawn between in/outside Christ), for the whole world
 - The Pharisees convened a council.
 - "What are we doing? For this man is performing many signs."
 - Caiaphas: It is expedient that one man die for the people. (As Jesus said: He lays down His life for the sheep.)
 - The Passover was at hand, so many were coming to Jerusalem.
 - Mary washes Jesus' feet with costly fragrant ointment.
 - Judas opposes her, "because he was a thief."
 - Jesus rebukes Judas, "for the poor you always have with you, but you do not always have me."
 - (also setting up for later contrast when the King washes the disciples' feet)
 - Jesus enters Jerusalem.
 - Fulfilling, "Fear not, daughter of Zion; behold your King is coming, seated on a donkey's colt."
 - The multitude, who saw Him raise Lazarus, bear Him witness.
 - Greeks come seeking Jesus: Jesus teaches:
 - The hour is come for the Son of Man to be glorified.
 - Now if anyone (Jew or Greek) follows me and believes in me he will have light / life, and anyone who rejects me will be judged on the last day.
 - The Father speaks from heaven, for the sake of hearers, promising to glorify His name.
 - "Now judgment is upon this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all men to myself."
 - "But though He had performed so many signs before them, yet they were not believing in Him."
 - "I have come as Light into the world, so that everyone who believes in Me will not remain in darkness."
 - "He who rejects Me and does not receive My sayings, has one who judges him; the [Father's] word I spoke is what will judge him at the last day."
 - [13:1-16:33: Jesus' private instruction to His disciples at/after the Last Supper. that He may be in/with us after He departs:](#)
 - Events:

- [13:1-20: Jesus washes the disciples' feet in love](#)
 - Love uses authority to serve/clean/sanctify
 - "If I do not wash/cleanse you, you have no part with Me."
 - "He who has bathed/cleansed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."
 - You do as I have done: Wash each other's feet (mutual cleansing, covering/forgiving a multitude of sins; sacrificial love)
- [13:21-30: Jesus offers his bread to Judas before he departs](#)
 - Demonstrates: Love even enemies.
- [13:31-15:17: Jesus teaches what it means to believe in Him / the Father:](#)
 - [13:31-38: Sacrificial love brings Glory to God and from God to those in His name.](#)
 - If God is glorified in the Son of Man, God will also glorify the Man.
 - How all men will know that you are my disciples: Love one another as I have loved you.
 - You cannot follow me now but you will follow later.
 - [14:1-14: The Way to the Father's home](#)
 - I go and prepare a place for you; that where I am you may be also.
 - You know the way: I am the way / truth / life.
 - He who believes in me, the works that I do shall he do also (to love).
 - Whatever you ask in my name (in this relation of belief), that will I do, that the Father may be glorified in the Son.
 - [14:15-26: Christ ascends to send His Spirit to be in those who love Him, that Christ may be in us as the Father is in Him.](#)
 - If you love me, you will keep my commandments, and I will ask the Father, and He will give you another Helper, that He may be with you forever, the Spirit of truth. I will not leave you as orphans; I will come to you. The world will behold me no more, but you will behold me.
 - If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him.
 - [14:27-31: Our peace is our confident hope in coming to the Father's home.](#) (Do the Father's work in that hope/peace.)
 - Peace I leave with you, not as the world gives. Do not let your hearts be troubled / fearful; If you loved me you would have rejoiced that I go to the Father, for the Father is greater than I.
 - But that the world may know that I love the Father, I do as the Father commands. Arise, let us go from here (to do the Father's commands: to be betrayed and sacrificed).
 - [15:1-10: You believe + love because of Christ's Word; He calls/chooses you and you hear/believe-in-Him/love in response <=> you abide in Him.](#)
 - I am the vine, you are the branches.
 - You are already clean/pure because of the Word I have spoken to you.
 - The branch cannot bear fruit of itself; neither can you unless you abide in me.
 - By this is my Father glorified: that you bear much fruit.
 - If you keep my commandments, you will abide in my love; just as I have kept my Father's commandments and abide in His love.
 - [15:11-17: Summary teaching](#)
 - These things I have spoken that my joy may be in you and your joy be full.
 - Greater love has no one than this, that one lays down his life for his friends.
 - You are my friends if you do what I command you.

- You did not choose me; I chose you and appointed you that you should bear fruit, that whatever you ask of the Father in my name, He may give to you.
- [15:18-16:33: Jesus gives final warnings/promises.](#)
 - [15:18-16:4: Warns of persecution from the world](#)
 - “These things I have spoken to you, so that when their hour comes, you may remember that I told you of them.”
 - [16:5-15: Promise to send the Spirit](#)
 - Means God's continued presence among us: truth/righteousness for believers, judgment for the unbelieving world.
 - “I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you.”
 - [16:16-33: Foretells of labor pains and joy when He goes to the Father](#)
 - You will travail as a woman in labor.
 - “But I will see you again, and your heart will rejoice, and no one will take your joy away from you.”
- Theme:
 - Jesus is the sacrificial Servant / Son / King of Love.
 - Those who believe in Him walk in His way: love.
 - Obey the Father via the Son/Word through the Spirit.
 - Christ ascends to send His Spirit to those who believe in Him that God and His light may be in us even while Christ no longer walks among us.
 - We have unity / koinonia in and with God and His church by abiding in Christ for life from Him and for bearing fruit in love.
 - “These things I have spoken to you...”
 - “...so that my joy may be in you, and that your joy may be made full.”
 - “...so that you may be kept from stumbling.”
 - “...that in me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”
- [17:1-19:42: Christ's love and glorification carried out](#)
 - [17:1-26: High Priestly Prayer](#)
 - (Christ demonstrates His love to His own, and what He has taught of what He will continue to do in His ascension, through intercessory prayer for those the Father has given Him.)
 - “I do not ask on behalf of the world, but of those whom you have given me; for they are yours; and all things that are mine are yours, and yours are mine; and I have been glorified in them.”
 - “I do not ask on behalf of these alone, but for those also who believe in me through their word; that 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.”
 - “Keep them in Your name,... that they may be one even as we are.”
 - “Keep them from/out of the evil.”
 - “As You sent Me into the world, I also have sent them into the world.”
 - “Sanctify them in the truth; your word is truth.
 - “For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.”
 - “The glory which You have given me I have given to them, that they may be one, just as we are one.”
 - “I have made your name known to them, and will make it known, so that the love with which you loved me may be in them, and I in them.”
 - [18:1-19:16: Arrest and Trials](#)
 - “Whom do you seek?” “Jesus the Nazarene” “I AM.”
 - “The cup the Father has given me, shall I not drink it?”
 - Peter denies Jesus when asked if he is a disciple.

- "I spoke nothing in secret. Why do you question Me? Question those who have heard what I spoke to them; they know what I said."
- "My kingdom is not of this world." "You say correctly that I am a king... for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice."
- The Jews choose robber Barabbas to be saved with the Passover and Jesus to be slain.
- Crown of thorns and purple robe: "Behold, the Man!"
- "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."
 - (True of the law of the Passover sacrifice, that one die for the people.)
- Pilate is afraid: "'Where are you from?' But Jesus gave him no answer."
 - "Do you not know that I have authority to release you [or] crucify you?"
 - "You would have no authority against me unless it had been given you from above; for this reason he who delivered me to you has the greater sin."
- Pilate brought Jesus out, and sat down on the judgment seat at a place called in Hebrew, "Gabbatha"/"Elevated" (lifted up). "Behold, your King!"
 - "We have no king but Caesar."
- [19:17-42: The Crucifixion](#)
 - (The place "Golgotha" is named - same root as word for roll away / remove reproach.)
 - "Jesus the Nazarene, the King of the Jews," posted in Hebrew, Latin, and Greek.
 - (proclaimed to the world, not just the Jews)
 - The soldiers divide Jesus' garments, fulfilling [Ps. 22:18](#).
 - "Woman, behold, your son." "Behold, your mother."
 - (koinonia love put into practice)
 - "Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, says, 'I thirst.'"
 - (fulfilling [Ps. 69:21](#))
 - (also see Sign #1 discourse)
 - "It is finished!"
 - (all that the Father commanded)
 - "And He gave up His spirit."
 - To fulfill the Scripture, they did not break His legs, but pierced His side with a spear, and immediately blood and water came out.
 - "And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe."
 - Joseph of Arimathea and Nicodemus wrap and bury Him nearby, on account of the Jewish Day of Preparation.
 - Wrapped with ~100 lbs of myrrh and aloes.
 - In a new tomb in a garden.
- [20:1-21:19: Christ appears alive bodily and sends His disciples to tend the church.](#)
 - [20:1-18: The Resurrection](#)
 - Mary Magdalene sees stone rolled away, and tells Peter and John
 - Peter and John run and see the empty tomb and the wrappings, then go home.
 - Jesus appears to Mary Magdalene
 - "Whom are you seeking?" "Rabboni!" (which means, Teacher)" He responds, "Stop clinging to me, for I have not yet ascended" (see [1:32-51](#), [13:13-15](#), [14:26](#))
 - *"Rabbi (which means Teacher), where are you staying?" "Come, and you will see... angels of God ascending and descending on the Son of Man."*
 - *"I have spoken to you while abiding with you, but the Helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things and bring to your remembrance all that I said to you."*
 - [20:19-31: Appearances 1-2](#)
 - Events:
 - Jesus appears on the 1st day of the week in the shut room (Thomas absent).
 - "Peace be with you."

- (The Father wins!)
 - "He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord."
 - "As the Father has sent me, I also send you."
 - "Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."
 - (See [13:6-17](#): washing each other's feet.)
 - Thomas, "the Twin", refuses to believe.
 - Jesus appears again a week later, with Thomas present.
 - "My Lord and my God!" Jesus says to him, "Because you have seen me, have you believed? Blessed are they who did not see, and yet believed."
- Theme:
 - "These things are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."
- [21:1-19: Appearance 3 / Sign 8](#)
 - Events:
 - 7 named disciples go fishing.
 - Sign #8: Jesus gives a miraculous catch of fish
 - Peter hears John say it is the Lord. He believes and jumps into the sea toward Him.
 - The disciples reach shore and find a meal with fish already laid for them.
 - "Bring some of the fish which you have now caught."
 - "Come and have breakfast."
 - (Called out as the 3rd time resurrected Jesus was revealed to His disciples.)
 - Jesus asks Peter 3 times:
 - "Do you agape me?" "You know I phileo you." "Feed my lambs."
 - "lambs": diminutive/affectionate term / connotation of virgin purity
 - "Do you agape me?" "You know I phileo you." "Shepherd my sheep."
 - "Do you phileo me?" "You know I phileo you." "Feed my sheep."
 - "sheep": term for cattle that graze, or sheep in particular.
 - Jesus foretells the death by which Peter would glorify God, then concludes, "Follow me!"
 - Theme:
 - Agape Jesus: Follow Him and tend His sheep even to death.
 - Feed them with the Bread of Life.
 - Cast Christ's net; He provides the catch.
 - Christ provides the meal that follows when the labor of the catch is done.
 - Bring some of your catch to the feast.
 - Follow Christ through toil and death.
 - (Follow Christ in resurrection!)
- [21:20-25: John's signature](#)
 - Peter turns around and asks of John, "What about this man?"
 - John points out Jesus did not technically say he wouldn't die, but only "What is it to you?"
 - "This is the disciple who bears witness of these things, and wrote these things; and we know that his witness is true."