



**Grace Fellowship Church  
Pastor/Teacher, Jim Rickard  
Sunday, January 28, 2024**

**Luke Chapter 24**

**VI. The Vindication of the Son of Man before Men, Luke 24:1-49.**

**4. The Head of the Church, vs. 44-48.**

**Other post-resurrection appearances of Jesus in Jerusalem and Galilee.**

**1 Cor 15:3-8; Mat 28:16-20; John 21:1-25**

**John 21**

John records Jesus appearing to the disciples in Galilee, yet he gives us a different account as he concludes his Gospel. Even though it speaks to Jesus' resurrection appearance, it is also an allegorical story of the spiritual life regarding "making disciples of all the nations." It can be broken down as follows:

1. The disciples go fishing and catch nothing, **vs. 1-3.**
2. Jesus greets them and tells them to cast the net on the right side of the boat where they catch many fish, **vs. 4-8.**
3. Jesus provides for them bread and fish to eat, and has them bring some fish from their catch, **vs. 9-14.**
4. Jesus questions Peter's love for Him, and gives instructions regarding his ministry, **vs. 15-17.**
5. Jesus foretells of Peter's end of life, **vs. 17-19.**
6. Peter asks about John's future, Jesus tells him it is not his concern, **vs. 20-23.**
7. John's closing statements in conclusion of his Gospel, **vs. 24-25.**

**4. Jesus questions Peter's love for Him in regards to his preparedness and motivation to evangelize and witness to the world, vs. 15-17.**

**John 21:15**

**John 21:15, "So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs"."**

"So when they had finished breakfast," as in **vs. 12**, it uses the Verb ARISTAO, "eat breakfast, dine." Apparently, the disciples accepted Jesus' invitation to have breakfast with Him. Allegorically, they accepted His invitation to learn the Word of God / Bible Doctrine post-salvation, just as we should, which means to take in the Word every time our church is open and teaching it.

We also see here, now that they have taken in the Word of God, we assume some spiritual growth allegorically. At this time (after taking in the Word of God) they are prepared for Jesus' poignant questions and commands. Remember, all seven of the disciples were in ear-shot of these questions and commands given to Peter. It was intended for them all. Peter was just the object lesson, especially because of His previous denial of Jesus.

In essence, Jesus is restoring Peter's relationship with Him in the presence and minds of all the disciples, just as we should when a reversionistic brother or sister repents and returns, **2 Cor 2:7; Gal 6:1-2; 2 Thes 3:15; Heb 12:13.**

**Gal 6:1-2, "Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. <sup>2</sup>Bear one another's burdens, and thereby fulfill the law of Christ."**

Notice, John uses the dual name again "**Simon Peter**," which means, the one who "hears or obeys the Rock." Then "**Jesus**" IESOUS, "Savior," addresses him as "**Simon, son of John**," SIMON IOANNES. IOANNES translated

John means, “YHWH’s gift or YHWH has been gracious.” The code here is: “Hear/obey the Rock, the Savior (Jesus Christ), hear / obey God’s gift.”

Therefore, we are to learn Jesus’ commands and mandates and follow them because of the grace gifts they are to our lives and the lives of others.

“**Simon, son of John,**” is how Jesus addressed Peter when He first met him and gave him the name Peter, **John 1:40-42.**

**John 1:40-42, “One of the two who heard John speak and followed Him, was Andrew, Simon Peter’s brother. <sup>41</sup>He found first his own brother Simon and said to him, “We have found the Messiah” (which translated means Christ). <sup>42</sup>He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter).”**

In addition, using “Simon” in all three questions, after years of being called Peter was intentional. The use of his old name Simon instead of Peter must have been impactful to Peter’s heart. In doing so, Jesus implied that in Peter’s previous three denials, the old sin nature (OSN) was effectively at work controlling his soul producing evil and sin. At that point in time, Simon was not yet the rock that Jesus knew he would become.

**Mat 16:17-18, “And Jesus said to him, “Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven. <sup>18</sup>I also say to you that you are Peter (*PETROS*, “stone or rock”), and upon this rock (*PETRA*, “large rock,” Jesus now speaking of Himself) I will build My church; and the gates of Hades will not overpower it.”**

Then, Jesus asks Peter the question, “**Do you love Me more than these?**” It begins with the Present, Active, Indicative of the Verb AGAPAO. This is one of two main words used for “love” in the NT. PHILEO is the other, which Peter will use in his response.

In the Greek, there are four words for love.

- 1) PHILEO, a Verb meaning, “to love, to treat affectionately or kindly, have affection for, delight in, like, kiss, to welcome, befriend.”
- 2) ERAO is the Verb and EROS is the Noun that denotes the love between man and woman; ongoing embraces, craving, and desire. It is not found at all in the NT.
- 3) STERGO a Verb that means, “to love, feel, affection, especially of the mutual love of parents and children.” It is the love of people for their ruler, the love of a tutelary god for the people, and even of dogs for their master.
- 4) AGAPAO the Verb, AGAPE the Noun that means, “Love.”

AGAPAO is a love that is not based on another party. That is why in the Greek it lacks the specific meaning that was assigned to the other three Greek verbs. It elicits little of the heartiness and warmth of PHILEO, nor does it express the ecstasy of ERAO. It was colorless and faint in meaning alone, and dependent on the context in which it is used. Yet, it was often used as a synonym of style for ERAO and PHILEO. It can indicate satisfaction towards some person or thing, fond feelings, or simple respect. The word gains a measure of strength when used to express all the love of the parents toward an only child. Therefore, it is used most predominantly in the NT for love in all aspects of relationship with God and man. It carries the idea of impersonal and unconditional, as it is not dependent on anyone else or anything. It is love within a person that is expressed towards others, but is not based on the reciprocation of love from others. Likewise, it is not an expression that is based on the prior actions of others, it originates from within, yet without exterior motivations. The Complete Biblical Library Greek-English Dictionary defines it as, “*the expression of love that wills to initiate a relationship and show kindness and self-sacrifice*”

*regardless of whether the object of the love is worthy or even likable. Thus, it is a love that does not depend on emotional response. Rather, it is an expression of the nature and character of the one who loves.”*

Finally, Jesus is using the action Verb for “love” AGAPAO versus the Noun “AGAPE.” This means that this is an active type of love, rather than just a position or mental attitude of love.

In our passage, Jesus asks Peter, “Do you AGAPAO Me.” That is, “Do you have impersonal and unconditional love for me from within?” But note that Jesus adds something to this question, “**more than these,**” using the Adjective of Comparison PLEION, “more or greater,” with the Demonstrative Pronoun HOUTOS, “these.” Jesus was comparing Peter’s love for Him to his love for the other disciples. These “others” may have included his brother Andrew, but also included John who he used to work with prior to meeting Jesus.

The full question is the application of what Jesus previously taught the disciples in **Mat 10:37-39; Luke 14:26-27.**

**Mat 10:37-39, “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup>And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup>He who has found his life will lose it, and he who has lost his life for My sake will find it.”** The Greek word PHILEO is used in these passages that speaks of the interpersonal relationships, along with the Preposition, HUPER for “above, over, more than, etc.”

We have the parallel in Luke’s Gospel, **Luke 14:26-27, “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. <sup>27</sup>Whoever does not carry his own cross and come after Me cannot be My disciple.”**

Rather than saying “loves them more than Me,” in the comparative sense, Luke puts it in stronger terms, using a word that is typically translated “hate,” with the Verb MISEO that means, “hate, detest, abhor, etc.,” but also means “prefer against.” This last definition is the better translation here, especially given the context in Matthew’s Gospel. Luke used MISEO because it has an emotional sense, which equates to PHILEO love that Matthew used. Therefore, it does not mean “hate,” as we think of this term, especially because we are told not to hate others, **1 John 2:98-11; 4:20.** Therefore, it means to “prefer your relationship with Jesus over your relationship with others.” Some call this “loving them less than Jesus.” Yet, the better way to think of it is to “love Jesus more,” as He asks Peter, “do you love Me more than these?”

Finally, these passages also make the comparison of the love relationship with your direct family members, “father, mother, wife, children, brothers, and sisters.” These are the closest and most loving relationships a person typically has on earth. The principle is, we are to love God and Jesus even more than these.

Though Jesus asks Peter about his AGAPAO (impersonal / unconditional) love for Him, as compared to his AGAPAO love for his brother, friends, and companions (his brothers in Christ) Peter brings it back to his PHILEO love, a close intimate familiar love. Peter loves Jesus based on who and what He is, as we should!

**He said to Him, “Yes, Lord; You know that I love You.”** Peter’s response begins with NAI, “yes, indeed, verily, of course, certainly, etc.” It is a strong affirmation. Then He calls Jesus “**Lord,**” KURIOS, recognizing Him a God and Savior.

Peter then appeals to Jesus’ own knowledge of their relationship, “**You know that,**” SU OIDA HOTI, “**I love you,**” the Present, Active, Indicative of PHILEO, “love, have affection for, delight in, etc.,” with the Pronoun SU, “You.”

Jesus asks Peter if he loved Him impersonally and unconditionally. Peter indicates he has a brotherly love for Jesus based on who and what Jesus is, which is a love beyond his love for his companions.

Right answer Peter!

Based on Peter's response regarding his greater love for Jesus than for anyone else, Jesus gives Him a command. **"He said to him, "Tend My lambs".**" This uses the Present, Active, Imperative Mood of command of the Verb BOSKO that means, "keep feeding or tending to." It is used 9x in the NT (the number of judgment). Properly BOSKO means, "to feed or to tend," yet in a more general sense, it can mean, "to nourish, to feed, or to maintain." Allegorically, it means to keep teaching the Word of God to new / immature believers.

The ones Jesus is commanding Peter to tend to (feed, nourish, or maintain), are **"My lambs,"** HO ARNION EGO. ARNION means, "a little lamb." Interestingly, this is the only time ARNION is used in the NT, until you get to the book of Revelation, where it is used 30 times. In all but one of those usages, it refers to Jesus Christ as the Lamb of God, (**Rev 13:11**, refers to the counterfeit Jesus, the anti-Christ).

The other Greek word for "lamb" is AMNOS, "a lamb or one year old sheep," used for Jesus in **John 1:29, 36; Acts 8:32; 1 Peter 1:19**. We also have the Noun AREN, "lamb," used once in **Luke 10:3**. Finally, we have the Noun PROBATION or PROBATION that means, "sheep," throughout the Gospels and NT, and is used in **vs. 16, 17**, for Jesus' 2<sup>nd</sup> and 3<sup>rd</sup> commands to Peter.

Using ARNION here is a command to teach the Word of God to new believers, young or immature believers, so they are nourished with the necessary spiritual food to grow up or mature spiritually.