

# “The Failure” // Can’t Believe #7 // John 21:1–25

---

**(NEXT Time:** in ministry, you feel like quitting. You have been a failure. Let yourself down. Maybe embarrassed yourself and God).

This is our last week of *Can’t Believe*. Been incredible...

- We baptized **138** last week which brings out total to **320** baptisms within a 1-week time period. Most we’ve ever had.
- One final week... for those of you have held on!

Our last message in this *Can’t Believe* series is on Peter in John 21. Now, Peter is a little different than some of these other stories that we have looked at, in that he is not an unbeliever who can’t believe, but a believer that, in some ways, has quit believing, and you are going to see how Jesus brings him *back to* belief. He’s a believer that has quit believing.

**(So open your Bible to John 21...**

- Now, as you are turning there you might notice that I am skipping the story of Thomas, and many of you say, “Doubting Thomas: he’s like the one guy I would have thought would make a perfect ‘can’t believe’ story. You know, “*Mr. ‘Unless I see the nail-prints in his hands and scars in his side I won’t believe’—Thomas.*”
- You are right. I was supposed to do Thomas’ story last week but felt, midstream, like David Nasser was supposed to be here. So, I skipped Thomas, and I need to end this series this week because of some really exciting things we need to get to next week.
- So, I’m going to come back and pick up the Thomas story later when I have a free week. It will be like *Can’t Believe: The Lost Files* or bonus tracks or something like that.)

## John 21

[21:1] After this Jesus revealed himself *again...*

- After what? The resurrection, the ultimate revelation.
- After this, Jesus revealed himself *again*.
- When you’re reading the Gospel of John and get to the end of chapter 20, you think the book is over. The resurrection has happened; Jesus has appeared to all the disciples. They all believe in him except for one hold-out, **Thomas**, who says, “Unless I see the prints in his hand I won’t believe,” and so Jesus appears to him in John 20 by **walking through a wall** and showing him his hands and feet and Thomas falls on his knees and says, “*My Lord and my God!*” John makes this **grand, concluding statement**, “*These things are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*” If you were writing the musical score of the book of John, at this point, the **music would crescendo** and the credits would start to roll... but then, it keeps going. Chapter 21 seems like it’s just kind of tacked on.
- So why the additional revelation? Well, there’s been one key guy noticeably absent from these resurrection narratives: Peter. Peter is such a presence throughout the Gospel, but the last real mention of Peter was him making a fool of himself—
  - Jesus had told the disciples that they would all forsake him. Peter stands up and declares boldly, “*Even if all these other losers forsook you, I never will.*” Jesus is like, “Actually, Peter, you’re going to be worse than everybody. You’ll deny me 3 times before the rooster crows tomorrow morning.”
  - Peter’s like, “*Pssht. Whatever. No way. I’m all-in.*” And then he flexes his **spiritual muscles** in front of everyone.

- And then, a few hours later he's standing around a fire and a **couple of teenaged girls** say, "Hey, weren't you one of Jesus' disciples?" And Peter is like, "What? Who? No. Never heard of him!" This happens 3 times, and as that final denial is coming out of his mouth that rooster crows in the distance. *You know Peter wanted to throttle that rooster.*
- Peter was humiliated, and embarrassed, and he knew that he had failed Jesus in just about the worst possible way.
- So this Gospel won't end until Peter has been brought back in. That's because this Gospel is not just about Jesus' story, it's about ours as well. Everything has changed, but it hasn't changed for Peter yet, and this Gospel is incomplete until the resurrection has been applied to Peter. This is where the resurrection meets real life.
- *(I tell you I had never really thought of this but then I heard Louie Giglio preach on this and thought, "He's exactly right. This is why this story is in here." It fits well into our can't believe series.)*
- Before we look at it... **Have you been there, where Peter is?** Mr. Bold and Confident, some big promise, "I'll never deny you, Jesus," but then abject, embarrassing, failure? You caved. You fell back into the temptation again. You went back to the boyfriend. You embarrassed yourself and God.
  - **One of our pastors was telling me** this week that before he became a Christian he'd had a real problem with porn and smoking weed and after he became a Christian he gave that up... and he was growing by leaps and bounds and his gifts in ministry were being recognized, but then he went through a low-spot in which he went headlong back into both of those things. He was so embarrassed.
  - When I was a missionary in **SE Asia**...
- **Have you been there?** You think: that's it! God's plans for me are over.
- **John 21 is for you.**

...revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way.

[2] Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together.

- Louie asks, "How would you like to have been those 'two other' disciples?" Everybody else in this picture gets named, but you. There was Simon, Thomas, Nathaniel... and... *two other guys.*
  - Kind of like when somebody posts a picture on facebook and you're in it but they don't tag you. Everybody else in the picture is tagged, but not you. You're like, "Do I tag myself? That seems lame."
  - Or how about this: You see a picture on somebody's facebook profile, and you realize you've been cropped out of it? They had their arms around two people and you were one of them but they just cut you out.
  - I have to think that's the way these two guys felt. Should we tag ourselves
- You got **Simon Peter**—he gets his full name, **Thomas (called "the Twin")**—he gets not just his name but his nickname, too. **Nathaniel** of Cana in Galilee—he gets his hometown; two sons of Zebedee... and two other guys.

[3] Simon Peter said to them, "I am going fishing."

- Fishing was what Peter did before Jesus called him. Peter, depressed over his failure, is going back to his pre-Jesus life.
- You ever done that?

They (Thomas, Nathaniel, the sons of Zebedee and... 2 other guys) said to him, "We will go with you."

They went out and got into the boat, but that night they caught nothing.

- He went back to his old life, but it wasn't the same anymore. He fished all night and caught nothing.
- How about that. Has that happened to you? You're discouraged and you go back to your old life but you can't find the same enjoyment in it. You go all night and find nothing.

- This is like the worst place to be: you've seen too much to ever be happy again in your old life; but you are too discouraged to keep going forward with God.

[4] Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. [5] Jesus said to them, "Children, do you have any fish?" They answered him, "No." [6] He said to them, "Cast the net on the right side of the boat, and you will find some."

- OK, so this has to be like the worst set of things you could ever say to a fisherman.
- First of all, he called them **children**. They are grown men.
- Then, knowing full well they'd been fishing all night and caught nothing, he says, "**Hey, you kids catch anything?**"
- Then, he offers them "fishing **advice**"—"maybe you should have tried your nets on the other side."
- This would be kind of like asking a **football team** as they are walking back into the locker room after just getting demolished on the field, "Hey, how'd y'all do? Did you win?" And when they say, "We got killed," you say, "Oh, well, maybe you should have tried some passes." "Oh yeah, passes, we didn't think of those."
- Can't you just see Peter, who has no idea this is Jesus, saying, "Oh, the right side of the boat, huh!?" and then taking the net and then just throwing it in... just to spite whoever is talking to him.
- **Quick question:** *Why is Jesus doing this? Why does he ask questions like this when he knows the answer?*
  - We saw this a couple of weeks ago. Because he always wants you to be honest with yourself. Finding God's new plan for your life starts with being honest with yourself about yourself.
  - The first person you need to quit lying to is you. You've need to say to yourself, "*I'm just not happy where I am. These relationships are just not making me happy. The parties are getting old. I wake up feeling dirty and hollow. I don't like where I've been or where I'm going.*"
  - He wants you to admit to yourself, "*I've done this all night—I fished all night—and I have taken in nothing!*"

So they cast it, and now they were not able to haul it in, because of the quantity of fish.

Well, Peter after spitefully casts his net on the other side, the whole right side of the boat submerges in the water under the strain of fish that filled the net.

[7] That disciple whom Jesus loved (which is John's reference to himself, he) therefore said to Peter, "It is the Lord!"

When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea.

[8] The other disciples came in the boat,

- By the way, I don't know anybody that can outswim a boat. Peter's in the water swimming, and they are rowing alongside of him... I wonder if they were just kind of rowing beside him going, "*You know you... could just ride.*" I'll show you what is significant about this in a minute.

...they were not far from the land, but about a hundred yards off.

[9] When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread.

[10] Jesus said to them, "Bring some of the fish that you have just caught." [11] So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them.

Peter's gotten out of the water from his swim, and now he's back hauling the net full of fish, 153 big ones, up from the shore.

- Watch this: what characterizes Peter in these verses is strenuous effort. He's swimming. He's hauling the net in by himself. *"I got it Jesus. Look at me. I'm swimming. I'm hauling fish."*

Meanwhile, Jesus is standing there beside a breakfast he's already prepared for Peter. Does Jesus need Peter's fish? No. Did you notice the detail in vs. 9 that Jesus already had fish on the fire? Where'd he get them? Who knows? He's Jesus. He can just make them.

The contrast in this chapter is between Peter's feeling like he needs to prove himself and Jesus' invitation to him. For Peter his relationship to God has always been about working, and proving himself, and being the best.

- But Jesus is not asking Peter to prove anything. He doesn't even need Peter's fish. Jesus came to Peter. He prepared a table for Peter.
- But Peter doesn't get that, so he's still swimming and hauling fish. Look at me, Jesus, look at me!

BTW, I think by this point Peter got *half* of the gospel.

- This was not the first time Jesus had done this whole "cast your net on the other side of the boat" thing for Peter. When Jesus first called Peter to follow him, he told him to cast his nets on the other side of the boat and the same thing happened. At that point, Peter, realizing the glory of who Jesus was, that he could command even the fish, fell on his face and said, "Depart from me, for I am sinful man, O Lord." Seeing the glory of Jesus made him want to run away. Now, seeing the glory of Jesus makes Peter want to draw close.
  - That is the beginning of the gospel. Your sin doesn't make you fear God and want to run away from him; instead, you sense the tenderness and love of the Father and you want to be close to him.
- **Peter gets that, but he still hasn't found the "rest" in the gospel. He knows God loves him, but he's still trying to prove himself.**
  - That's many of us. You know there is grace and love in God, and you want to draw close to him, but **you've never really learned to rest in him**... that he really has **finished** the work of your salvation and **there really is nothing** you can do to make God love you more and nothing you have done that makes him love you less.
    - Give you an analogy to describe my life: **plate spinning**. "I've got to keep my Scripture memory. Sharing Christ. Tithing. The poor. Missions." The Christian life for me was a series of things to feel guilty about!
  - The gospel is that Jesus has given you his acceptance as a gift. The work is complete. There really is nothing you could do to make God love you more...
    - But everyone else needs me! Truthfully, he doesn't really even need the fish you caught. Right? He can with the wave of a finger he can make 153 of them just appear. He would make a few hop up on the shore and onto the fire. He can take one and multiply it.
  - Understanding Jesus... **understanding the nature of the gospel leads you to a profound rest**—rest in your spirit. Breakfast by the beach!
    - Peter's not there yet, even though he's really zealous for Jesus.
    - And neither are many of you. "Rest" is the last word we would use to characterize you. You constantly feel disturbed, guilty, overwhelmed. Always needing to prove yourself; always feeling like there are more things you should be doing.
  - (*Listen*—Christians work hard, but with an entirely different spirit than Peter has here. **They work hard**...
    - **Not in order to be accepted by God**, but because they have been accepted by God.

- **Not to earn God's approval, but because they have it** and they love him in response.
- **Not because Jesus needs them**, but because they delight to cooperate with Jesus in his mission to reach the world and want to offer themselves for the world as he has offered himself for them.

So Jesus gives the gospel invitation in vs. 12: ~~[12] Jesus said to them,~~ "Come and have breakfast."

[15] When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?"

Peter says, "Yes, Jesus, you know that I love you." Jesus said "Feed my sheep." Jesus says to Peter again, "Do you love me?" Yes, Jesus you know I love you." Again: "Feed my sheep." Jesus asks him a 3<sup>rd</sup> time, "Peter, do you love me." The Gospel says that **when Jesus asked him the 3<sup>rd</sup> time** Peter became upset, because he sees the corollary between the number of times Jesus is asking him this question of whether he loved him and the number of times he denied Jesus.

In fact, Jesus appears to set up this whole situation to remind Peter of his failure:

- He asks him the question **around a fire**: Peter had denied Jesus around a fire.
- He said, "Do you love me **"more than these"** (the disciples)? Peter's exact words to Jesus had been, "Even if *all these* denied you, I wouldn't." Jesus says, "Do you really love me *more than these* do, Peter? How well did you do on that boast?"

Why is Jesus doing this? Is this cruel? Is he trying to embarrass Peter?

- No, it's actually tenderness. Jesus is trying to show Peter that basis of his acceptance is not in his performance. Jesus' love and acceptance are given as gifts based on *his own* finished work.

Friend, if the gospel has one agenda in your life, it is to convince you that your performance is not the basis of your acceptance before God.

- And so God allows you to fail so that you can see that it is his grace, not your righteousness, that is the basis of your acceptance.
- The biggest enemy to the gospel is self-sufficiency. And some of you are eaten up with it!
  - David Nasser: Christ had to deliver him from his unrighteousness; he had to deliver his wife from church righteousness and that's harder.
- It's not your sin that keeps you from Jesus. It's your self-righteousness. Your abilities.
- Some of you have built your identity on being sufficient to the task. You are self-made men. Always capable. Always prepared. Always on the top end of the curve, one of the ones who consistently finish first. And praise God for that, but it's kept you from every really knowing and depending on God.
- Jesus said it is **easier for a camel to pass through the eye of a needle** than for a rich man to enter into heaven. That means rich in ability; rich in resources; rich in righteousness. It is much easier for weakness and poverty to lay hold of Jesus, not because Jesus doesn't love strong people but because your gifts keep you from realizing how dependent you really are; your strengths keep you from realizing how fragile your life is; and your self-righteousness above others from how desperately you need forgiveness. Truth is, you are weak; you are
- Every morning I pray for my kids that they will learn to love God's grace and not their own righteousness.
  - It is easier to escape from unrighteousness than from self-righteousness.
  - I often ask them... 3 girls all in the same room. Does daddy love you because you are beautiful girls? Smart? Why does Daddy love you? Because we are your daughters. Because I want them to learn the nature of God's love.
- Jesus wants Peter to learn that. So he forces him to embrace his failures so he can tap into Jesus' love.

Let's keep going:

[18] Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." [19] (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, "Follow me."

- He's telling Peter that he would one day have the courage to die for him. To die in the worst possible way. You may think of that as bad news, but it's kind of good news: he's telling Peter that one day Peter would make good on that promise to not deny Jesus. Even when people stretched out his hands and nailed him to a cross Peter would not deny him!
- But notice that in this metaphor for dying on a cross, he uses an odd image, when you think about it. He compares stretching out your hands to die on a cross to being a little child who stretches out his hands to his parents. When you were little, Peter, he said, you spread out your hands and people picked you up and they dressed you and took you around. That's how you're going to die. **You are going to spread out your hands toward me, a picture of childlike dependency and intimacy and trust.**
- **That posture toward me is what will give you the strength to die like this.** Peter thought his strength came from being a man who proved himself to be better than others; Jesus told him his strength would come from relating to him the way a child relates to a loving parent.
- Don't miss this: *How did Jesus turn Peter, a guy who was so shaky he'd deny him 3 times in one evening, to one who would endure crucifixion?*
  - New doctrines? More practical steps? No.
  - Through an experience of grace. Peter's failures brought him closer to Jesus than his successes ever could.
- **When Peter stretched out his hands in his own strength:** Look how mighty I am! He denied Christ. But when he stretched out his hands in intimacy to Jesus, like a child stretches out toward a parent, he would have the strength even to endure crucifixion!

Peter's pride and confidence in his abilities kept him in 4 spiritually deadly conditions:

#### **Peter's 4 spiritually deadly conditions:**

**(1)** it made him **unsure of his relationship to God**—have I done enough; **(2)** that left him **spiritually weak**—because his own sense of strength kept him from depending on Jesus; **(3)** it kept Peter **self-focused**—he's too focused on how well is he doing and how he compares to really pay attention to other people's needs. and **(4) unable to help others in weakness.**

- You can't help others if you're consumed with your own strength. You might inspire them with how perfect and strong and capable you present yourself, but that really won't help them; in fact, it will end up crushing them because they'll always be trying to be perfect like they think you are perfect and that will end up crushing them.
- What they most need to see is how God's grace works in your life, because that shows *them* where *they* can find God's grace.
  - People's greatest need is not a teacher or a role model or a perfect earthly father.
  - They need a Savior. And your story of how God showed you grace can, because it shows them where they can find that fountain of grace for their weakness.

A deep experience with God's grace would reverse all 4 of those things. It would: **give Peter an (1) assurance with God** (he would feel safe). That would give **(2) give him an intimacy with Jesus that**

**made him want to draw close** (me with my kids); **that intimacy would fill him with spiritual strength**—he would constantly stretch out his hands to Jesus like a child stretches out to their parents, and that stretching for Jesus was so strong that it could endure even the pain of crucifixion. When you are like a trusting child with Jesus, *you can stretch out our hands to him and say, “Jesus, you can take all that I have because in you I have all that I need...”*

Peter’s failure and experience of grace *would...* **(3) help take Peter’s eyes off of himself**—when he’s not always trying to prove himself he can be aware of other people’s needs and **(4) give him an ability to help others** by showing them how to access the same grace that he had accessed.

Jesus chose Peter to lead his church not despite of his failures, but because of his failures. His failures would put him in touch with God’s grace, and God’s grace is where a leader’s real strength comes from; and it’s a church leader’s most valuable resource to be able to help others in need. And you can only pour God’s grace into other people when you are filled with it yourself.

Mark this: ***It was not Peter’s successes that made him a great leader; it was his failures. Because his failures were his gateway to grace.*** And the same is true with you.

## The Final Act

... And just when you thought the story was finally over, and Peter couldn’t possibly say something any dumber,

[20] Peter turned and saw the disciple whom Jesus loved following them... he said to Jesus, “Lord, what about this man?”

- Jesus has just told Peter: “Peter, you’re going to love me; lead for me, and then you’re going to show the greatest courage for me by dying for me.”
- And Peter turns around sees John and is like, “What about that guy?”

And Jesus rolls his eyes one more time and says, *“For the last time Peter, will you stop comparing yourself to everybody else?”*

[22] Jesus said to him, “If it is my will that he remain until I come, what is that to you? You follow me!”

“My grace—Peter—that is your prize. Rest in me. Love me. Delight in me. Don’t rejoice that the demons are subject to you, or that you’re the leader of the church, or that you’ll die a courageous death, rejoice that your name is written down in the Lamb’s book of life, that you know me. That’s it. That’s all!”

Comparing ourselves to everyone else—the performance mentality—is a chronic problem, especially for us type-A people, and one that God has to spend the rest of our lives beating out of us. But it keeps us from knowing the love and power of Jesus.

## Conclusion:

The enemy’s schemes to keep us from this kind of relationship with Jesus, is to take our failures and try to get us to:

- Go back to fishing. But there’s nothing there! You know that.
- To keep trying to prove yourself to Jesus. That’s not what he wants either.

The gospel invitation is to rest in Jesus. To put faith in the gospel. To rest in his love. The invitation is to a breakfast on the beach with Jesus, to just love and walk with him and serve him from love.

I love that image: breakfast on the beach: a time of friendship, and fellowship, *rest* and love. Does that describe your relationship with Jesus?

I've heard it said that perhaps the hardest thing in Christianity to do is embrace the free, unmerited nature of God's love. Christ's righteousness given to you as a gift. Undeserved. But that is the gospel!

For some of you, your spiritual life has always been about performance. In fact, you are here this weekend as a kind of penance. Maybe if I go back to church a little he'll like me again. Start giving a little money. Start acting better. Quit cheating on my wife stop looking at porn or quit doing drugs or whatever. Maybe then he'll accept me.

That's not how it works. He gives you salvation as a gift and in response you fall on your face in absolute worship and surrender.

- "The only deal with Jesus He's willing to make is His righteousness for your guilt and absolute surrender."<sup>1</sup> **Jared Wilson**

You stretch out your hands to him in total surrender because he really is all that you need!

Have you ever really repented of sin and embraced Jesus? You can do so this weekend, right now.

### Prayer

- Be saved
- Be baptized

---

<sup>1</sup> Jared Wilson, *Gospel Wakefulness*, 207

# Bullpen:

---

((Some of you ask, “What’s symbolic about the number 153?” This is deep, ready? Nothing. That number has no symbolic value.<sup>2</sup> It’s just a random detail that comes from a guy who is writing what he remembers. This passage is full of them. **Vs. 7**, Peter put his on his outer garment before he jumped in the water; **vs. 8**, they were 100 yards away. These have no symbolic value and nothing to do with the plot, they are simply in there because a guy is recalling the event from memory, which shows you that these are not legends that grew up over time, contrary to a lot of cynical scholarship. They give every indication of being what they claim to be, eyewitness account. You don’t write legends with random details like that. I digress.))

- **But in light of what Jesus shows you over and over in the Gospel of John, most significantly in the cross, (the Puritan John Owen is right that) there really is no greater insult you could ever give to Jesus than to doubt his love for you.**
- Are you convinced that he could not love you anymore than he does, because you are complete in Christ’s righteousness? That there is nothing you can do that would make God love you more...
- Is that your greatest possession, so that you don’t need the position of status or admiration of others?
- Do you feel safe with him, satisfied with him, content in him?
- *“Peter, I’m going to put you in charge of my church not despite the fact you’ve been a big, fat failure, but because of the fact that you’ve been a failure! Peter, plunge your failures into my grace and you will become a great leader.”<sup>3</sup>*
  - One of the things I ask my kids at night sometimes. 3 girls all in the same room. Does daddy love you because you are beautiful girls? Smart? Why does Daddy love you? Because we are your daughters.
- Notice, Jesus is not saying, “Peter, how are you going to make up your failure to me? How are you going to prove yourself?” It is simply, “Do you love me?” And where will Peter learn to love Jesus? By learning to rest in Jesus’ love for him.
- **Jesus chose Peter knowing Peter would fail him, and when Peter embraced the love of Jesus in and through his failures, he became the great leader of the church.**

my kids when I think I’m mad at them; when they know I miss and love them, they run up to the car) *it would*

---

<sup>2</sup> For example, Augustine points out that 153 is the sum of all the numbers from 1 to 17 (1+2+3 . . . +17). Seventeen is the total of 10—for the 10 Commandments—and 7—for the sevenfold Spirit of God in Revelation. But that is just ridiculous. D. A. Carson, *The Gospel According to John*, PNTC, p. 673.

<sup>3</sup> Adapted from Tim Keller, ‘Jesus Meal with Peter: John 21,’ message preached at Redeemer Presbyterian Church, NYC.

To know Jesus means that you love his grace more than your righteousness; that you delight in what he did for you on the cross and not what you are doing for him on earth. Don't REJOICE THAT THE DEMONS ARE SUBJECT

- Jesus does not say here, "How are you going to make this up?" He just wants to know if Peter loves him. That is the gospel's goal. Love for Jesus. When you have that, you will change.
- Grace changes you unlike anything else can. (bar). Grace produces love. (We think consequences change us. But it is grace. Consequences coerce behavior; grace changes the heart.)
- Destroy his self-sufficiency.
- Kharis and Allie: Why do I love you?

And although there were so many, the net was not torn.

[23] So the saying spread abroad among the brothers that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, "If it is my will that he remain until I come, what is that to you?"

[24] This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true.

[25] Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

, the one who also had leaned back against him during the supper and had said, "Lord, who is it that is going to betray you?" [21] When Peter saw him,

He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." [16] He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." [17] He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep.

Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. [13] Jesus came and took the bread and gave it to them, and so with the fish. [14] This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.