1. This chapter is unique to John and describes a third particular manifestation of Jesus to seven disciples (Jn. 21:1-3,14).
   a. Simon Peter, the fisherman, and leader of the Twelve announces his activity. Six others join him, four among the Twelve and two others.
   b. Nathanael (Jn. 1:45,45,47,48; 21:2) is called Barholomew in the Dodecapostologues (Mt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13).
2. The authorship of this chapter has been debated.
   a. Jn. 21:24-25 appears to assign this “epilogue” chapter to a Johannine disciple/editor. A similar expression is also considered for Jn. 19:35.
   b. Although Paul typically hand-wrote his own epistles (1st Cor. 16:21; Gal. 6:11; Col. 4:18; 2nd Thess. 3:17; Philem. 19), Tertius served as the scribe for Romans (Rom. 16:22).
   c. The Gospel “signature” could also apply to the Apostle John in the style of writing he employed to keep his own name out of his own narrative.
   d. Unlike the ending of Mark, the ending of John has no manuscript controversy.
3. As had happened before (Lk. 5:1-11), these professionals failed at their secular work (Jn. 21:3-7). Perhaps this is God’s providential demonstration to keep them from looking back? (Lk. 9:62)
   a. On the previous occasion, the experts grumbled before following Jesus’ instructions.
   b. On this occasion, obedience is given immediately.
4. Jesus initiated the first men’s breakfast tradition (Jn. 21:8-14).
   a. Jesus has fish and bread already cooking before the disciples arrive with their catch (Jn. 21:9-10).
   b. The fish and loaf was sufficient to feed everybody (Jn. 6:9-13), but Jesus ordered the disciples to bring what they caught (Jn. 21:10-11).
   c. Everything we need comes from the Lord, even when He appears in an unfamiliar form, we nevertheless know that He is our provider.
   d. Everything “we” catch belongs to the Lord. Note the size and get an accurate count.
5. Peter’s private prompt (Jn. 21:15-23).
   a. The charcoal fire was the setting for Peter’s three denials (Jn. 18:18), and now the setting for Peter’s three affirmations (Jn. 21:9).
   b. The interchange between Jesus and Peter contrasts four pairs of synonyms.
      1) ἀγαπάω agapaō #25 versus φιλέω phileō #5368 love.
      2) οἶδα oida #1141 versus γινώσκω ginōskō #1197 know.
      3) βοσκάω boskō #1006 versus ποιμάω poimainō #4165 tend/shepherd.
      4) ἀρνίον arnion #721 versus πρόβατον probaton #4263 sheep.
   c. This passage demonstrates Peter’s place within the Bible’s significant shepherding emphasis (Gen. 4,13,26,30,37; Ex. 2,3; 1st Sam. 16,17; 2nd Sam. 5; Ps. 23; 78; Isa. 40; Jer. 23; Ezek. 34; Mic. 5,7; Zech. 11,13; Jn. 10,21; Acts 20; 1st Pet. 5).
   d. Peter’s three affirmations prompts the Lord’s prophecy concerning Peter’s martyrdom (Jn. 21:18,19).
      1) Peter wondered if the Lord had a prophecy for John as well (Jn. 21:20,21).
      2) Jesus said John’s destiny was not Peter’s concern (Jn. 21:22).
      3) A misunderstanding of Jesus’ hyperbole led to a mistaken tradition in widespread existence at the time this Gospel was written (Jn. 21:23,24).
6. This epilogue (chapter) restates and expands the Gospel conclusion from the previous chapter (Jn. 21:24-25 cf. 20:30).