

JOHN 21

NLET

JESUS MANIFESTS HIMSELF A THIRD TIME TO HIS DISCIPLES
AFTER HIS RESURRECTION

WITH ANOTHER LARGE CATCH OF FISH

1 After these *things*, the Jesus manifested Himself again to the disciples *that were* His¹, having been raised from among dead *ones*², at the Sea of the Tiberias. Now, He manifested in this way:

2 They were being together –

- Simon Peter, and
- Thomas, the one who was being called ‘Twin’, and
- Nathanael, the *one* from Cana of the *region* of Galilee, and
- the *sons* of Zebedee, and
- others from among the disciples *that were* His, two *of them*.

3 Simon Peter says to them, “I am going to fish.”

They say to him, “Also we, *for our part*, are going with you.”

They went out; and, they embarked on the boat immediately³. And, in that – *that is*, the night – they laid hold of nothing.

4 Now, early in the morning, *daylight* already coming to be, the⁴ Jesus stood on the seashore. However, the disciples did not know that it is Jesus.

5 So then, the⁵ Jesus says to them, “Little children, you do not have anything to eat, *do you?*”

They responded, “*We do not.*”

6 Now, the *Jesus* said to them, “Cast the net toward the right-hand side of the boat; and, you shall find.”

So then, they cast *the net*. And, no longer were they strong *enough*⁶ to draw *it* in because of the great

number of the fish.

7 So then, the disciple – *namely*, that *one* whom the Jesus loved – says to the Peter, “It is the Lord!”

So then, Simon Peter, having heard “It is the Lord!”, girded himself with the outer garment (for he was naked) and flung himself into the Sea.

8 Now, the other disciples came with the little boat (for, they were not far from the land – rather,⁷ about two hundred peichus⁸), dragging the net with the fish.

9 So then, as they disembarked onto the land, they saw

- burning charcoal laid out, and
- fish laid upon *it*, and
- a loaf of *flatbread*.

10 The Jesus says to them, “Bring *some* from the fish which you caught just now.”

11 ⁹ Simon Peter got up. And, he dragged the net up on the land¹⁰ full of fish – *indeed*, big *ones*, one hundred fifty-three *of them*! And, although being so much, the net was not torn.

12 The Jesus says to them, “Come. Have breakfast.”

Now, not one of the disciples dared to question Him, *saying*, “You, *for Your part*, are who?”, knowing that He is the Lord.

13 So then,¹¹ the¹² Jesus goes; and, He takes the loaf of *flatbread*. And, He gives *it* to them. And, *He does with* the fish in the same way.

14 This already is a third time *that* the¹³ Jesus was made manifest to the disciples *that were* His¹⁴, after

transmission (f35), have ‘were not strong enough’ (an aorist verb) here instead of ‘were not being strong enough’ (an imperfect verb).

⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘rather, here.

⁸ ‘peichus’ – a transliteration of the Greek word πῆχυς, a unit of measurement similar to a Hebrew cubit – that is, from the tip of one’s middle finger to his elbow. So, the boat was about 300 feet from the shore.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction translated as ‘So then,’ here.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘up on the land’ here instead of ‘to the land’.

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here.

¹² 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

¹ 40% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that are His’ here.

² 25% of the Greek manuscripts, including the best line of transmission (f35), include the participial phrase ‘having been raised from among dead ones’ here.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the adverb as ‘immediately’ here.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁶ 97% of the Greek manuscripts, including the best line of

having been raised from among dead *ones*.

JESUS RE-COMMISSIONS PETER AS AN APOSTLE
AFTER HIS THREE DENIALS

15 So then, when they had breakfast, the Jesus says to the Simon Peter, “Simon, *son of Jonah*¹⁵, do you love¹⁶ Me more than these?”

He says to Him, “Yes, Lord. You, *for Your part*, know that I love¹⁷ you.”

He says to him, “Tend the Little Lambs *that are* Mine.”

16 He says to him again a second *time*, “Simon, *son of Jonah*¹⁸, do you love¹⁹ Me?”

He says to Him, “Yes, Lord. You know that I love²⁰ you.”

He says to him, “Shepherd the Sheep *that are* Mine.”

17 He says to him the third *time*, “Simon, *son of Jonah*²¹, do you love²² Me?”

The Peter was grieved because He said to Him the third *time*, “Do you love²³ Me.” And, he said²⁴ to Him, “Lord, You, *for Your part*, know all things. You, *for Your part*, know that I love²⁵ You.”

The Jesus says to him, “Tend, the Sheep *that are* Mine.”

JESUS PROPHECIES

BY WHAT KIND OF DEATH PETER WOULD GLORIFY THE GOD

18 Assuredly, assuredly I say to you, when you were being young, you were girding yourself and you were walking about where you wished.

¹⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Jonah’ here instead of ‘John’.

¹⁶ ‘love’ – the Greek verb here is ἀγαπᾷς (agapas). It refers to a love that is intelligent, purposeful, active, and self-sacrificing. In the New Testament this word is used to refer to the great love that God has for us.

¹⁷ ‘love’ – the Greek verb here is φιλῶ (philo). It means ‘regard with affection’.

¹⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Jonah,’ here instead of ‘John’.

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²² ‘love’ – the Greek verb here is φιλῶ (philo). It means ‘regard with affection’.

²³ ‘love’ – the Greek verb here is φιλῶ (philo). It means ‘regard with affection’.

²⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here instead of ‘says’.

²⁵ ‘love’ – the Greek verb here is φιλῶ (philo). It means ‘regard with affection’.

Now, whenever you grow old, you shall stretch out the hand *that is* yours; and, others shall gird you and carry you off where you do not wish *to go*.”

19 Now, He said this, showing by a sign by what kind of death he shall glorify the God.

And having said this, He says to him, “Keep on following me.”

JOHN CLARIFIES A MISUNDERSTANDING
THAT HAD SPREAD ABOUT HIMSELF

20 Now,²⁶ having turned around, the Peter sees the disciple whom the Jesus loved following – who also leaned back at the Supper upon the chest *that is* His and said, “Lord, who is the one who is handing You over?”

21 ²⁷ Having seen this *one*, the Peter says to Jesus, “Lord, this *one*, what *about him*?”

22 The Jesus says to him, “If ever I wish him to remain until I come, what *is that* in reference to you?

You, *for your part*, keep on following Me.”

23 So then, the word – *that is*, this *one*²⁸ – went out to the Brothers that the disciple – *namely*, that one – is not dying.

And, the Jesus did NOT say²⁹ to him that he is not dying. Rather, *He said*, “If ever I wish him to remain until I come, what *is that* in reference to you?”

JOHN IDENTIFIES HIMSELF

AS THE AUTHOR OF THIS TESTIMONY

24 This is the disciple, the one who is testifying concerning these things and ³⁰ having written these things. And, we know that the testimony *that is* his is³¹ TRUE!

JOHN INDICATES THAT JESUS DID

MANY MORE THINGS THAN HAS BEEN RECORDED

25 Now, *there* are also other *things* – MANY of them,

²⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

²⁷ 99.8% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘So then,’ here.

²⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the word – *that is*, this *one*’ here instead of ‘this, the word’.

²⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, ... did NOT say’ here instead of ‘Now, ... did not say’.

³⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article which would be translated as ‘the one who’ here.

³¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the testimony *that is* his is’ here instead of ‘of HIM the testimony is’.

as much as³² the Jesus did – which *things*, if ever they might be written one by one, I suppose not even it – *that is*, the *Created Order* – *is able* to make room³³ for the books being written.

A FINAL AFFIRMATION

OF THE TRUTHFULNESS OF JOHN'S TESTIMONY

Amen!³⁴

50% of the colophons (editorial end notes) have "published 32 years after the ascension of Christ." That would be 61 or 62 A.D. This is significant attestation to the dating of this Gospel.

Not only was the author an eye-witness, but many other witnesses were still alive when this Gospel appeared who could attest to the veracity of this account.

The citation of f35 is based on thirty-two Greek manuscripts: 35, 83, 141, 201, 204, 479, 480, 510, 547, 480, 510, 547, 553, 586, 685, 789, 824, 928, 1072, 1145, 1339, 1435, 1572, 1617, 1637, 1686, 1713, 2253, 2322, 2382, 2466, 2503, 2554, and 2765. None of these manuscripts is a 'perfect' representative of family 35 in John's Gospel. For a book of this size it is probably unreasonable to expect many 'perfect' hand-copied representatives.

Nonetheless, several manuscripts come extremely close. For example, cursive 2382 has only one variant which was corrected, indicating that its exemplar (the manuscript from which 2382 was copied) WAS INDEED a perfect family representative!

Less than 15% of the family representatives of this Gospel have been collated. So, there most likely ARE more perfect family representatives out there! In any case the uniformity in this large family of manuscripts is very impressive!

These manuscripts come from all over the Mediterranean world – Sinai, Jerusalem, Patmos, Constantinople, Aegean, Lesbos, Prinkipos, Bucharest, Athens, Tirana, Mount Athos (four different monasteries), Grottaferrata, Corinth, the Vatican, etc.

These manuscripts are certainly representative of the family, giving us a precise family profile. It is reflected in the text without exception.

If a person is expecting to find a family of manuscripts which have accurately passed on the exact wording of the original autographs of this Gospel, it is quite reasonable to conclude that it is here!

³² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'as much as' here instead of 'the (things)'.

³³ Most of the Greek manuscripts, including the best line of transmission (f35), have 'to make room' (an aorist infinitive) here instead of 'to make room in the future' (a future tense infinitive).

³⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the interjection 'Amen!' here.