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# Life on the Highways: An exposition of John's gospel Chapter 15- the eighth sign

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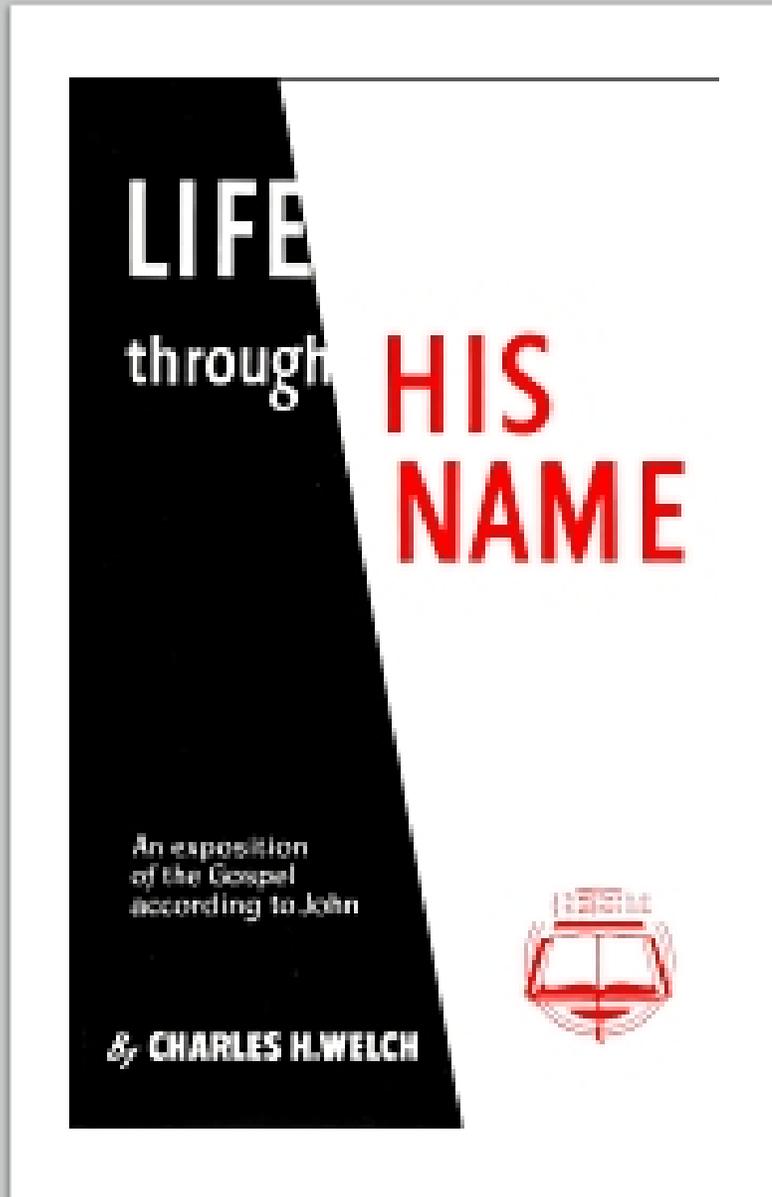
Wayne Stewart

# Modus Operandi (Lat.: Method of working)

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- Learn quickly from what has been established
  - Use Welch's "Life through his name" commentary on John.
- Ask and answer "good" questions:
  - From biblical context
  - Assuming what we strongly believe to be true
- Refashion our systematic to conform to the scriptures rightly divided





Get your free pdf from:

[https://levendwater.org/books/life through his name.pdf](https://levendwater.org/books/life%20through%20his%20name.pdf)

- Cool summaries
- Lots of linking passages
- Great use of structure to ascertain scope
- Emphasis on Right Division.

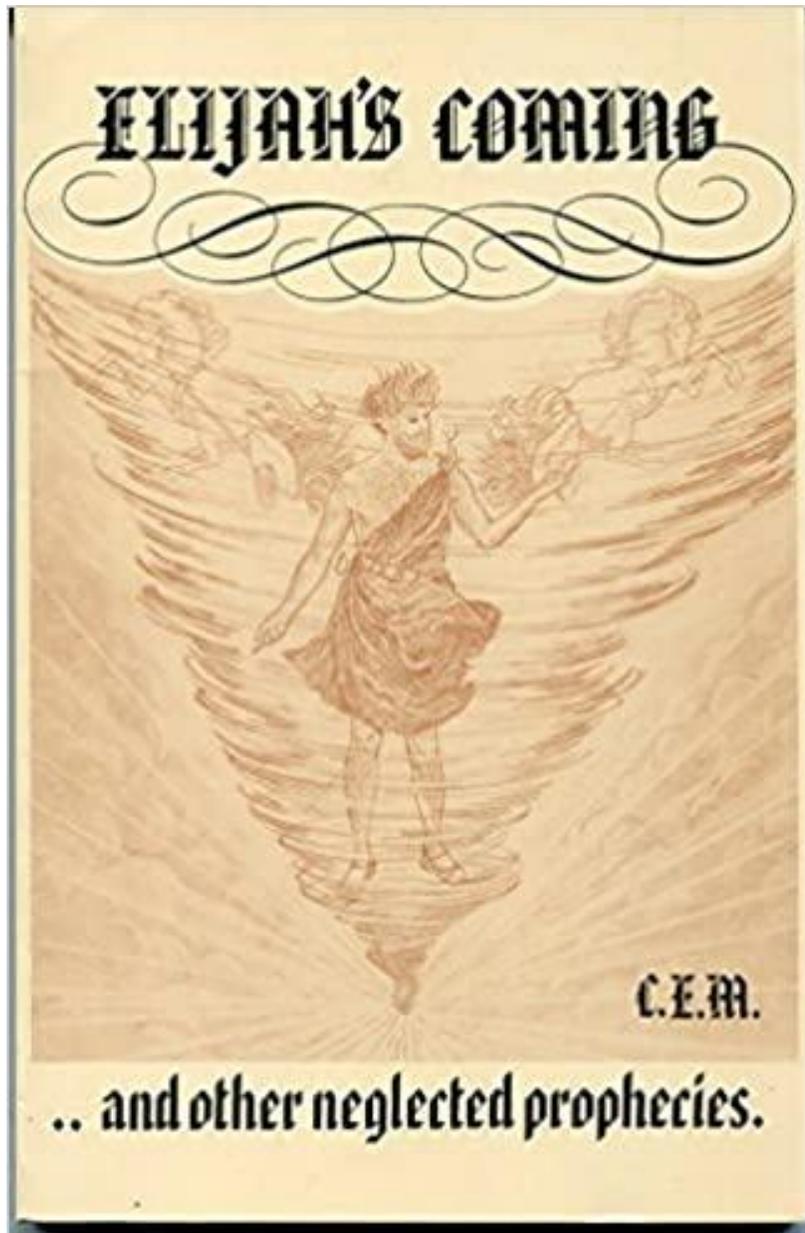
JOHN  
AND THE  
MYSTERY

Charles H. Welch

THE BEREAN PUBLISHING TRUST  
52A WILSON STREET  
LONDON EC2A 2ER ENGLAND

Second book: Also  
useful to our study

[https://lewendwater.org/books/john\\_and\\_the\\_mystery.pdf](https://lewendwater.org/books/john_and_the_mystery.pdf)



Third Book: Elijah's coming (Not dedicated to "John" – but overlaps ideas we will discuss)

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**PARABLE  
MIRACLE  
& SIGN**

G. H. WELCH

Matthew & John  
considered dispensationally

## Forth Book

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Parable, Miracle and Sign

[https://levendwater.org/books/parable\\_miracle\\_and\\_sign.pdf](https://levendwater.org/books/parable_miracle_and_sign.pdf)

In this series I will use  
cut/paste from Welch's  
"Life Through His Name"

## The Eight Signs of John's Gospel

A 2:1-11. THE MARRIAGE IN CANA. The third day.  
No wine. Glory manifested.

B 4:43-52. THE NOBLEMAN'S SON. After two days.  
At the point of death.

C 5:1-15. THE IMPOTENT MAN. Pool. 38 years.  
Sabbath. Sin.

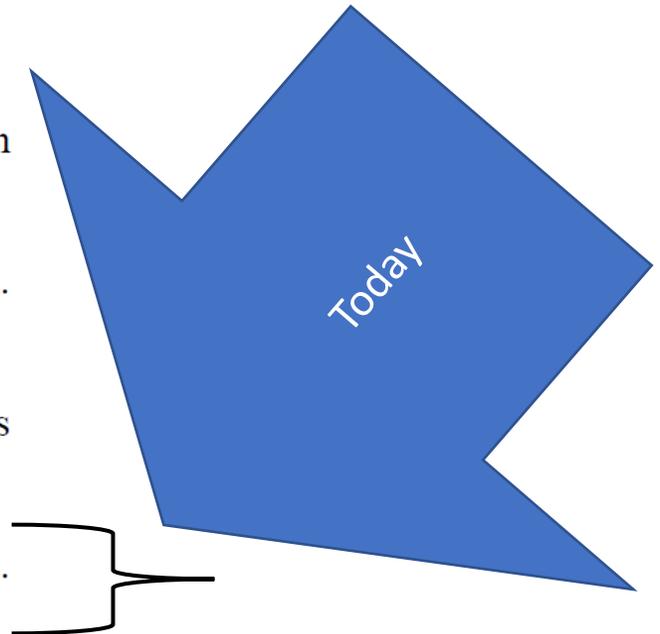
D 6:1-14. FEEDING OF FIVE THOUSAND.  
The only sign (with *D*) recorded in  
the other Gospels.

*D* 6:15-21. WALKING ON THE SEA.  
The only sign (with *D*) recorded in  
the other Gospels.

C 9:1-41. THE MAN BORN BLIND. Pool. From birth.  
Sabbath. Sin.

B 11:1-46. THE SISTERS' BROTHER. Two days. Lazarus is  
dead.

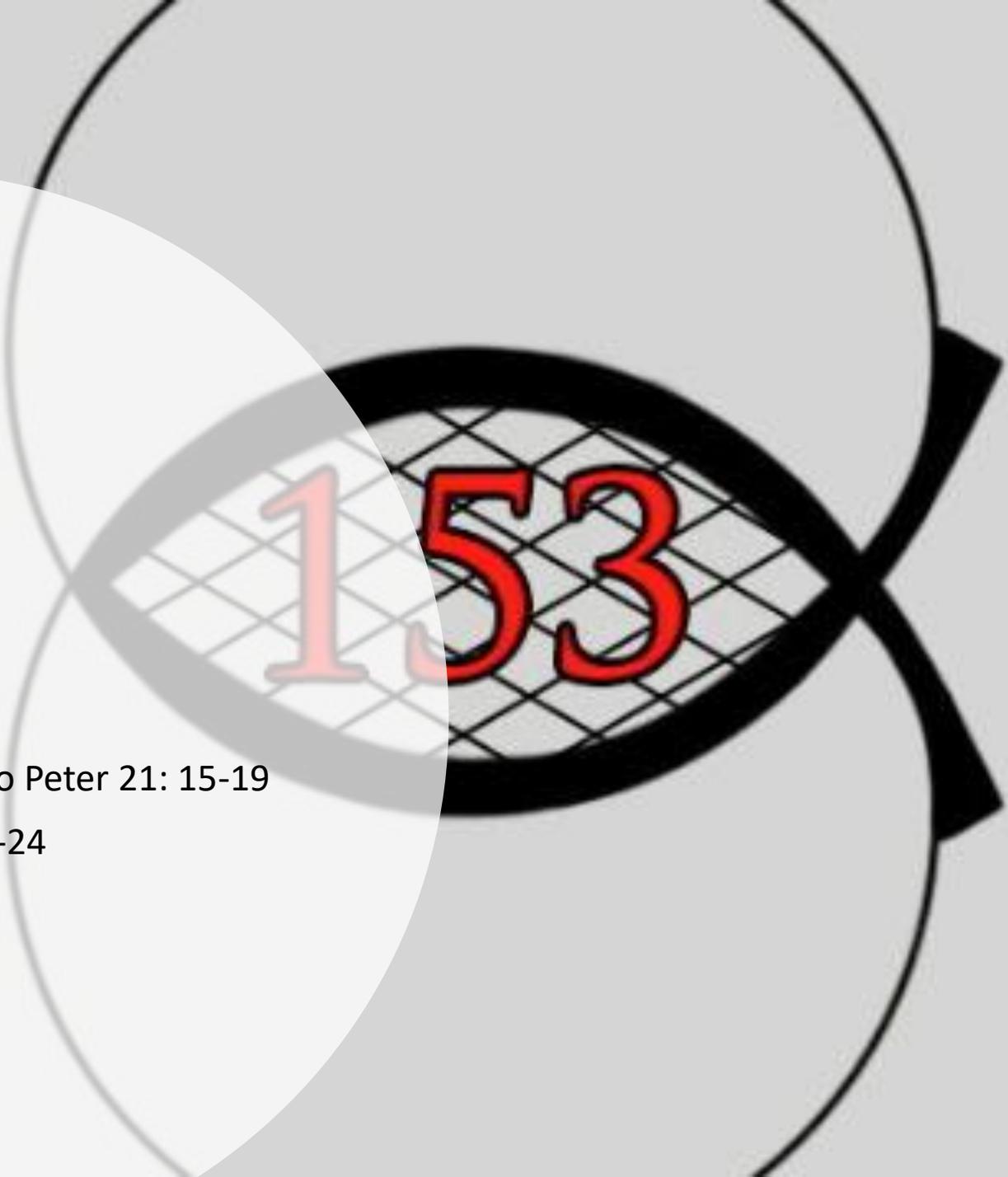
A 21:1-14. THE DRAUGHT OF FISHES. The third time. No meat.  
Lord manifested.



# Order

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- The eighth sign 21:1-14
- Questions and commands to Peter 21: 15-19
- Peter, Jesus and John 21:20-24
- Summary 21:25



153

# Gematria and Bullinger

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- Bullinger showed that the gematria of the Hebrew words Beni Ha-Elohim "Sons of God" is 153.
- Also the gematria of the word "fishes" ichthues and "the net" to diktuon are both 1,224 or  $8 \times 153$





# Two endings

- 20:30-31
- 21:25
- 21:1 begins a PS



# The eighth sign corresponding to the first sign

A 2:1-12. *The Marriage in Cana.*

- a 1:45-51. *The Background*, Nathanael's diffidence, then full confession.
- b 1. *The Place*, 'Galilee'.
- c 1. *Time*, 'The third day'.
- d 2. *Invitation*, 'Jesus called, and His disciples'.
- e 3. *Failure confessed*, 'They have no wine'.
- f 6. *Numbers*, 'Six waterpots. Two or three firkins'.
- g 7. *Command*, 'Fill the water pots with water'.
- h 7. *Obedience*, 'They filled them'.
- i 7. *Water pots filled*, 'Up to the brim'.
- j 8. *The Servants*, 'The servants bare' (*enenkan*).
- k 11-. *Result*, Glory manifested (*ephanerosen*).

A 21:1-14. *The Draught of Fishes.*

- a 20:24-29. *The Background*, Thomas' unbelief, then full confession.
- b 1. *The Place*, 'Galilee'.
- c 14. *Time*, 'The third time'.
- d 12. *Invitation*, 'Come and dine'
- e 3,5. *Failure confessed*, 'Nothing'. 'No meat'.
- f 8,11. *Numbers*, 200 cubits; 153 fishes.
- g 6. *Command*, 'Cast nets into water'.
- h 6. *Obedience*, 'They cast therefore'.
- i 8,11. *Nets filled*, 'So many'.
- j 10. *The Disciples*, 'Bring the fish', (*enenkate*).
- k 14. *Result*, 'Manifested' (*ephanerothe*).

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# Progression

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- The two confessors:
  - Nathanael 1:46 → Son of God
  - Thomas 20:25 → My Lord and My God

# The meaning of the sign (Appendix 127 Comp. Bible)

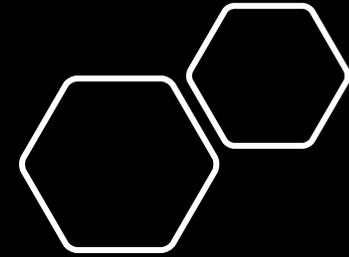
- "When Messiah gives joy to the nation, it will be filled up to the brim (2: 7 cf. Isa. 9: 2-7. John 21: 11); and when He fills the Land with restored Israel in resurrection, it will be to the last one (Ezek. 37: 12-14). For in the eighth sign Messiah was the Caller, signifying that He will be the Gatherer" (Jer. 31: 10)

# Why the questioning of Peter?

- KJV John 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, **lovest** thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my lambs.**
- TBT John 21:15 Ὅτε οὖν ἤρισθησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, **ἀγαπᾷς** με πλεῖον τούτων; λέγει αὐτῷ, Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, **Βόσκει τὰ ἀρνία μου.**

Cremer has given the words a careful examination in his *Biblico-Theological Lexicon*, and has said:

- ‘(1) The love designated by *agapan* must certainly possess a distinctive element of its own. We shall not go wrong if we define the distinction thus:  
*Philein* denotes love of natural inclination, affection - love, so to say, originally spontaneous, involuntary; *agapan*, on the other hand, love as a direction of the will.
- (2) *Philein* is never used of the love of man towards God (Except in the one instance "If any man love not the Lord Jesus Christ" 1 Cor. 16:22, which however "proves the rule" for "God" as such is not in view).
- (3) *Agapan*, and never *philein*, is used of love towards our enemies.
- (4) The range of *philein* is wider than that of *agapan*, but *agapan* stands all the higher above *philein* on account of its moral import. It does not in itself exclude affection, but it is always the moral affection of conscious deliberate will which is contained in it, not the natural impulse of immediate feeling’.



# Notice what stays the same in the verbs “to love”

- KJV John 21:16 He saith to him again the second time, Simon, son of Jonas, **lovest thou me**? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my sheep.**
- TBT John 21:16 λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, **ἀγαπᾷς με;** λέγει αὐτῷ, Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, **Ποίμαινε τὰ πρόβατά μου.**

- KJV John 21:17 He saith unto him the third time, Simon, son of Jonas, **lovest thou me**? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, **Feed my sheep.**
- TBT John 21:17 λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, **φιλεῖς με**; ἔλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς, **Βόσκει τὰ πρόβατά μου.**

# Feed my lambs, sheep and sheep

- 1. First denial: 18:17 disciple? “I am not”
- 2. Second denial: 18:25 disciple? Denied said “I am not”
- 3. Third denial: 18: 26,27 In the garden with him? He denied

Matt. 2:6; Lk. 17:7; Jn. 21:16; Acts 20:28; 1 Cor. 9:7; 1 Pet. 5:2;  
Jude 1:12; Rev. 2:27; 7:17; 12:5; 19:15 “Feed” as in rule.

