

## Jesus' Restoring Grace

John 21:1-25

Failure. Most of us hate it. It crushes me. I don't like to lose. Not as much as I used to hate it. In my depravity, I was overly competitive in my previous years. I would cheat and look for every way not to lose. If I lost a basketball game in High School, I would head straight to the room and slam the door. If I had four hits in a baseball game, but made an error, I would only talk about the error. I lived out the pride and spirit of the **Dojo in Karate Kid**, "Failure does not exist in this dojo does it?" "No, Sensei." "Defeat does not exist in this Dojo, does it?" "No, Sensei."

If you don't have this hatred of failure, then I'm happy for you. But for most, I would imagine you fear failure. You hate failure. Yet, we fail. Some of the greatest heroes of all time have failed on numerous occasions, and their success came somewhat as a surprise – **Edison** ("too stupid to learn anything"), **Lincoln** (lost elections), **Disney** ("no real talent") **Einstein** (examined for learning disability, rejected by schools), **Michael Jordan** (didn't make high school team).

- It could be something simple, like a class.
- For some of you, it has been a failed marriage.
- A failed business
- A failed friendship
- A failed ministry
- Failed parenting
- Moral Failure
- Perhaps you feel as though you haven't lived up to your ambitions.

We don't like failure. It bruises our ego. It angers us. It brings guilt. It brings despair. It brings fear.

And the most painful failure for the Christian is the failure to live out our Christian faith.

We fail for various reasons. But sometimes, it is simple. It is a result of our own willful rebellion against God.

[John 21](#)

**If you can identify, then I have good news for you in John 21. This passage is for failures! It is for those who have failed Jesus!**

**All of the disciples have failed in general (fleeing during the passion of Jesus – they are no where!). And Peter has failed in particular because of his pronounced failure and his arrogant boast – and he is on display here.**

**Few people have crashed and fallen to the depths of sin and unfaithfulness as the Apostle Peter, who denied His Lord; yet, few people have been so powerfully used by God as Peter – after he repented and was restored.**

**Peter’s story in John 21 gives us hope and encouragement because it illustrates a glorious truth:**

***Your failure hasn’t put you out of reach from  
Jesus’ restoring grace.***

**Commentators agree that this event “is meant to show us Peter as completely restored to his position of leadership” (Leon Morris). Peter is in rehab here.**

**John 21 is like an epilogue to the book; it is intended to bring closure to the book. John 1:1-14 is called a Prologue. It opens the book and introduces the main character, Jesus. Of this main character the prologue says that Jesus was “full of grace and truth.” Everywhere you look in John’s gospel, you see Jesus demonstrating grace and truth. The epilogue also does this. Grace and truth are on display. What sets the epilogue apart from the narrative is that it ties up some important loose ends.**

**Loose End #1: Peter is reconciled to Jesus.** This is very important because the reader is left wondering about Peter’s relationship with Jesus. Further, the early church would need to know that Peter was restored to Jesus since he would become the main leader.

**Loose End #2: Jesus shows the path forward for the disciples and all Christians.** That path forward is discipleship. After the cross and resurrection, Jesus says, “follow me” and he then tells him of the cost of following him. This mission that we are on involves “feeding” people the word.

**Loose End #3: Jesus tells Peter that he will die.** This told everyone that Peter would not be around forever.

**Loose End #4:** What does Jesus do after the resurrection? In John 21, we see him still being the one full of grace and truth. **Prior to his passion, he washes their feet. After his passion, he makes them breakfast. Jesus now, continues to serve and bless his church.** He remains ahead of the church, and providing for the church.

**John 21 is thus a necessary addition to John's gospel, and very important for us. For in it, we see a paradigm of important beliefs. We have an example of restoration, we have a call to discipleship, and we have a serving and sustaining Savior.**

### Church History

What are we to make of the serious failure of the Christian? A person who has run well, grown in him, but then suddenly *crashes*? *Can a person who denies Jesus be restored?*

Individual Christians tend gravitate toward two extremes:

- (1) Some are too soft, minimizing sin and presuming on God's forgiveness,
- (2) Others have been too hard, thinking that they cannot be forgiven.

The Church historically has tended to also go in two extremes, as well:

- (1) Laxity – Never disciplining and calling people to repentance
- (2) Severity – Never accepting repentant people

**In 250 AD, the Emperor Decius** ordered the first systematic persecution of the church; he ordered that all his subjects offer **sacrifice for pagan gods**, or they would face martyrdom. *Thousands of Christians were martyred.* Women and children were abused. Those who **endured** were known as **the "confessors."** *Other Christians obeyed the edict either in word or in deed, and received certificate: **the lapsis** (they fell).*

- **How should the church respond to those who failed?** *A presbyter in Rome* said that they should have **life-long ex-communication**,

said if they have denied Jesus. Some were re-admitted with virtually no call for repentance. **Bishop Cyprian of Carthage, however, had a much better solution – he re-admitted them to fellowship – after a period of earnest repentance.**

**In 303 – the Emperor Diocletian launched the “great persecution” –** the worst of all persecutions in history, trying to get Christians to return to paganism, worshipping the emperor as god. He gave an edict that **the churches be demolished; the Scriptures burned, and the leaders imprisoned. Many died for their faith. But other Christians handed over the Scriptures; they were called the traditores (from traditio, “handing over”).** There was a great debate about the Traditores. Could they be restored? Some would be returned to positions of authority under Constantine, sparking a split with the Donatist movement.

*It may be a matter of concern for you today. Have you been through a period of backsliding? Perhaps, you have been a traditorian or a lapsian at one level or another.*

**John 21 is the classic example of the restoration of backsliders. It is a classic case study of forgiveness, re-instatement and restoration. I think we learn how Jesus will do it for us and how we should do it for others.**

### The Process of Restoration (3 Parts)

#### **1. Restoration Is Possible Because of the Grace of the Savior (21:1-14)**

**Chapter 21 has mercy and grace all over the place. The entire chapter speaks of restoration. We have almost a re-enactment of the calling of the disciples in Luke chapter 5. Why is this grace? Because despite their failure, Jesus doesn't just kick them to the curb. They all fell away, and yet, after the resurrection he appears to them – as the text says – three times now (John 20:19, John 20:26, John 21:1).**

#### **1. Consider Peter's History of Great Starts, Failed Finishes:**

Jesus gives him a nickname John 1:21 – “Rock” “Rocky”; but notice in **John 21, he calls him “Simon.” Peter has not behaved like a Rock, he has collapsed, eroded.**

*Slip sliding away, slip sliding away  
You know the nearer your destination, the more you slip sliding  
away  
Whoah God only knows, God makes his plan  
The informations unavailable to the mortal man  
Were workin our jobs, collect our pay  
Believe were gliding down the highway,  
when in fact were slip sliding away  
(Simon and Garfunkel)*

**The Rock would slip, slide away on several occasions:**

**A: Sea of Galilee (Matt. 14:28-29) Walking on Water –**

- “Tell me to come, and I will come to you” – in other words, “I believe in your power.” And Peter went, but then he began thinking about **Galilee High School Science**, that you can’t walk on H<sub>2</sub>O. And he sank. *Great start, but failed finish.*

**B: Caesarea Philippi (Matt. 16:15-23) Confession –**

- Again, it is Peter who gives the answer. It is right. The Lord commends him, and tells him he can have the keys to the kingdom, yet Peter then tells Jesus what he should do as the King – not die.
- Jesus’ answer is strong – “Get behind me Satan.” Great start, failed finish.

**C: His [Greatest] Failure**

- **John 13:36-38** – Peter’s boast, “I will lay down my life for you”
- **John 18:15-18, 25-27** – His tragic collapse  
“I will never.... Demean my wife, belittle my wife; lie to parents; cheat on an exam; lust at pornography”
- A detail in **Luke 22:60-62** – “the Lord turned and looked at Peter” (61). Peter must have been able to see the Lord. He passed by at the moment Peter denied him for the third time. And Peter “went out and wept bitterly” (62).
- Does he strike you as “the most likely to succeed?”

- **Gal. 2:14** – Peter would fail again.

Imagine your life played on the big screen for everyone. Imagine the worst thing you have ever done and don't want anyone to know about. It has brought shame to the name of Christ. Then, add to that your motivations played before everyone.

**A rooster is now his logo in Jerusalem (Insert Pic). If someone had to choose a logo or a mascot for your life, what would it be? A bulldog? A harley? A bat? A fishing pole? A stove? For Peter, it's a rooster! In Israel, as you walk around there is a place where many believed his famous denial took place.**

**Various Levels of Need for restoration... We need...**

- Restored **Hope** when we *fail to trust Jesus*
- Restored **Joy** when we *fail to find satisfaction in Jesus*. (Ps. 51:12)
- Restored **Strength** when we *fail to rely on the power of Jesus*
- Restored **Intimacy** when we *fail to commune with Jesus*
- Restored **Life and Purpose** when we *fail to obey the will of Jesus*

## **2. Consider the Savior's Grace (21:1-14; cf., Luke 22:31-34)**

**While our love for Jesus is fickle, Jesus love for us remains constant.**

- **Grace is Evidenced in the Savior's Planned Confrontation** (21:1-14)

**v. 1** – “revealed” – twice. A very important word in John; it's an appearance designed to create an impression and response. It's intentional.

- The Lord had appeared to Peter already (**John 20, Luke 24:34; Cor. 15:5**)
- **Apparently, Jesus did not use any of these occasions as the opportunity to confront him with his denial. I think the Lord was waiting to the right time to re-commission him. This re-instatement would involve**
  - **A similarity in his of his previous call.**

- A **public re-instatement** in the presence of the other disciples. **“the public nature of his denial of Jesus demands that his reinstatement to service be equally public in view of this fellow disciples.”** (Kostenberger).
- This was the **same area** where he called him. See **Luke 5**. I think he was **restaging the event**. Some liberal scholars say the two stories are so similar that they are the same.

### **The Scene**

**V. 1-3** – After Passover, they are free to leave and **go to Galilee**, as Jesus said; and so they do.

**v. 2** – **Peter heads the list, as he does elsewhere. He’s the leader. They all knew this, but some time resented Jesus’ ministry methodology.**

Commentators are divided over whether or not they are to be blamed for going fishing.

- **Some say they returning to his fishing business – and that was unthinkable, total apostasy or total despair.** Others think they were just **trying to eat or pass the time.** The truth is probably in between the two, but closer to the latter (Carson).
- **After all, Jesus told the disciples to return to Galilee after his resurrection (Mark 14:28; 16:7). But he hasn’t shown up yet. Peter could be growing impatient.**
- **But I don’t think they’ve abandoned Jesus; this is made clearer by how Peter throws himself out of the boat, and swims to Jesus. This doesn’t sound like a guy running from Jesus (Carson). They didn’t go to Galilee to fish, but to meet with Jesus.**
- **However, not all seems right. We don’t see them fishing in Acts. This story doesn’t sound like the disciples living empowered on mission.**

**V. 3** – **Surprise. They caught nothing. It was the one thing they knew they could do well. But it’s an ordained failure. Later, the question expects a negative answer (v. 5). Haven’t you caught any fish? No. What should have rang in there head, “apart from me, you can do nothing.” What can they expect to do with him? Read on....**

**V. 4-6 - The Savior Appeared to Him by the Sea Again**

**V. 5** – “Children” or “friends” (NIV) “men” (ESV) is not a good word (It’s *paidia*). It’s a colloquial, slang term. For Brits, “Lads,” for guys in the street, “Dudes.” It’s intimate and relational.

Jesus can call us friends or dudes – we are all different, like these guys. Nathaniel was gullible, Thomas was Skeptical, John was rational; Peter existential. There like those in the church – made up of all types, joined together by the Savior who calls us friends.

- The Same Lake
- The Same Results – no fish
- The Same Command – Luke 5, “Put out into deep; cast their net on the right side”
- The Same Promise – large catch of fish
- The Same Large Catch of Fish –
- The Same Savior – Only risen this time

Jesus shows their inability and his ability.

He tells them – “You are not done catching fish.” You’ve just be reminded where the power comes from.

**V. 7** – John recognizes the Lord. **Peter puts some clothes on and threw himself into the sea.** He’s going to see Jesus. **I’m sure the guys in the boat were glad he left!**

**V. 8** – **dragging the fish.** Peter leaves them to bring them in as he impetuously jumps out of the boat! **Probably dumfounded by the number. Someone counted them!** Note the eyewitness detail in v. 8.

- It was in this same area where Peter fell down and said, “Depart from me, Lord, I am a sinful man” and then Jesus said, “Do not be afraid; from now on, you will be catching men” (Luke 5:10).
- There was the holiness of Jesus, the grace of Jesus, and then the commission of Jesus – again here in John 21.
- That’s our mission. Fishing is a great picture because the waters in the ancient world were symbol of chaos and death. God has taken us out of the waters of death, and brought us safely into another realm. That’s the gospel (Col 1:13-14).

- **Our mission is to bring people out of the realm of darkness and death and bring them into the kingdom of Christ.**
- **Think about the thoughtfulness, the grace, and love of Jesus Christ. He **initiates** this restoration process.**
- **“The word of the Lord came to Jonah a second time”**
- **Jesus is the model for our outreach of wayward disciples –**

Brothers, if anyone is caught in a transgression, you who are spiritual should restore him in a spirit of gentleness.

**Gal 6:1**

### **Breakfast**

#### **9-14 - Breakfast**

#### **Breakfast with Jesus on a beach – what a thought!**

- **Jesus has a history of bread and fish encounters – the feeding of the 5,000 just a few minutes away. Here they have 153 fish.**
- **Jesus has a history of meals with sinners. (Levi, Zaccheus, Luke 7, Luke 14, Luke 15; John 2; Rev. 19:9)**

**What kind of fish were they eating? Why, tilapia of course.** The Sea of Galilee is full of them. **It isn't a sea really, it's a lake – that's what Luke, the world traveler calls it.... Next time you cook talipia, think about Jesus. I had some at Decks, and I thought of the grace of Jesus.**

**What an amazing scene!**

- **I see John**, the beloved, the author of this book – the most *widely published piece of literature ever on earth!*
- **I see James**, who will not live much longer, **Herod** will kill him in Acts 12;
- **I see Thomas**, who would be a *martyr in India*, and **Peter**.

**These men who climbed out of the boat would one day have schools, hospitals, and churches named after them. St. John's College, St. Thomas' hospital. St. James Square.**

- I can't think of any of their enemies having something named after them: Herod Street? Nero University? How about Caesar? Okay, a pizza... a haircut ... and a salad. And people will name their kids after the Apostles, but not *Nero* – maybe your dog.

Notice the **charcoal fire** in John 18:18 and here in 21:9. **Food is better on the charcoal!** But this probably alludes to more than Jesus' wisdom on how to cook.... **The sense of smell is the strongest sense of memory** – When we smell certain things it makes us think back to memories: **meatloaf (home); glove (practices); perfume (mother – old flames?);** smell of tobacco (past addiction).

Surely Peter thought of the time he denied the Lord when he smelled this; but now, he will never smell it the same again.

It was the stench of denial; but now it's the aroma of restoration.

I'll mention this again, but for restoration to happen, one must face the failure. See it. Own it. Feel it. And then, go to the Savior, for restoration.

The Savior Still Had Plans for Peter (See **Luke 22:31-32**).

But he needed to restore him.

**Application:** Can I ask you my friend, “Do you need to have a meeting with the Savior?” You can't be restored to full service unless you admit your need and face your failure.

- **Luther – God's grace, “once and for all, more and more, again and again.”**
  - **1 Peter 5:10 - “God of all grace”**
  - **2 Peter 3:18 - “Grow in the grace and knowledge of our Lord and Savior Jesus Christ.”**
  - **“God gives grace to the humble”**

<b>2. Restoration Involves Reaffirming Our Love to the Savior (21:15-17)</b>
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Jesus asks Peter three times “Do you love me?” corresponding to Peter's three denials of Jesus.

The important thing is that Jesus asks him, “Do you love me?”

He didn’t even ask him about *his past*, he asked him about his heart *in the present*.

The really fundamental thing about a Christian is their love for Jesus. It is right to refer to Christians as those “who love the Lord.”

- Peter said, “though we don’t see him, we love him.”
- Jesus said that he had a great problem with Christians who do not love him. Revelation 2 – the church did a lot of good works, good doctrine, endured hardship – but says, “You have abandoned your first love.” He then tells them to “repent.”

**Repentance is the act of returning to our first love (Rev. 2:2-5)**

- Repentance is not just feeling bad. It is not just saying I “I did something wrong” or “I made a mistake” Pagans feel bad. Pagans admit, “I made a mistake.”
- Christian Repentance is *about forsaking our idols and confessing our love for Christ*. Love for Christ is primary. Not just “no to sin” but “yes to Christ.”
- Luther said the entire Christian life is one of repentance.
- Jesus had given a lesson to Peter about love and its relationship to divine forgiveness in **Luke 7:36-48**. “Those who have been forgiven much; love much.” (7:47).
- Now it is Peter, who is going to be forgiven much. Much. And the question is, “Do you love me?”
- The problem with many is that they are so self-righteous, they never think they need forgiveness. Consequently, they fail to love the Savior much.
- Peter now understands he needs to be forgiven. When he experiences the depth of this forgiveness; he then loves much.

- **This is critical for us. We love Christ when we have been forgiven and restored.**

### **Peter's repentance involved....**

#### **1. Being Real with the Savior (15), "more than these"**

- **"More than these" refers to the other disciples, not the fish or the fishing business. Peter had boasted that he loved Jesus more than the others in **Mark 14**, "Even though they all fall away, I will never" (29).**
- **Zealous but immature Christians do the same thing all the time – 'if only others read as much as me, prayed as much as me, witnessed as much as me.'**
- **That's why I'd rather sing about his love for us, rather than our love for him.**

#### **2. Being Re-instated in front of the Disciples.** Jesus asks Peter these questions **in front of everyone**. If the Lord did not reinstate Peter in front of the disciples, we wonder at what the others who have thought about him in the future. **The word on the street would be – to rash, to impetuous, to inconsistent. It was a public sin, and he needed public repentance.**

*"Whatever potential for future service he had therefore depended not only on forgiveness from Jesus, but also on reinstatement amongst the disciples" (Carson)*

#### **3. Being Utterly Dependent on the Savior (16-17).** There is a change in vocabulary in Jesus' third question. Many older commentators make a big deal out of **the words for "love."** **But this is not the point. These words don't always; they are interchanged** throughout John. And Jesus was speaking **Aramiac**.

**Here's what we should note:**

**Peter was "grieved" (17).** There is a heavy hand on Simon Peter. **Repentance hurts.** It is the sorrow though that can lead us to repentance. When Peter is particularly grieved (v. 17), it is not because Jesus has changed verbs, but because the same question is being asked for the third time. As he had disowned Jesus three times, so Jesus requires this elementary yet profound confession three

times. There is no trace of self-righteousness in Peter's response. He can only appeal to the fact that the Lord knows everything.

**Peter renounced self-reliance and pride and embraced a humble awareness.** – He says, “you know everything.” (17b)

- Peter drops the comparative language. He's been humbled.
- There is no self-reliance. He recognizes his limitations.
- Peter is seeing his desperate for his grace – for Jesus knows all things. He knows the condition of our hearts.
- All he can say, his forgive me. You know me. I throw myself on your mercy.
- “Jesus accepts his declaration, doubtless to Peter's relief, and commissions him: *Feed my lamb.*” (Carson)

The really important question to you today, posed by the Savior is: **Do you love me?** “**The pre-requisite for restoration is answering this question, “Do you love me?”** (Azurdia). He could go shepherd because Jesus accepted his affirmation.

Notice – It is a present tense question and commission. He doesn't ask him about the past.

On the cross, Jesus resolved Peter's past.

He asks him about the present, “Do you love me *now?*” Everyday we turn from idols, and reaffirm our love for Jesus, knowing that it is limited. Knowing that our ultimate hope is that he loves us.

*Your failure hasn't put you out of reach from Jesus' restoring grace.*

Restoration begins with a returning to our love – made possible by Jesus' grace. But restoration doesn't stop there....

<p><b>3. Restoration Is Demonstrated by Following the Will of the Savior</b> (21:15-23)</p>
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Peter's love for his Lord, and the evidence of his reinstatement, are both to be displayed in Peter's pastoral care for the Lord's flock (cf. Jn. 10).

**"Let us not love with words and tongue, but in action and truth" (1 John 3:18)**

Love is manifested in allegiance to Jesus. **Is the person restored?** We will see. "If you love me, you will keep my commandments." Simple. Jesus tells us about love himself. It means following him.

John 8: "I don't condemn you; now, go and sin no more." Forgiven, and lives differently.

**What about a fallen pastor?** Can he be restored? It's complicated, but yes, it's possible. The question would include these:

- "What was the offense in the first place?" I might be led to say if the offense was particularly depraved, that he may be restored to fellowship without hesitation, but to leadership. If the offense is not as grievous, then the questions are:
- "Has he been truly repentant?"
- "Has there been a period of healing, involving him not being in ministry, but being in counseling and community?" (the time will vary based on the offense)
- "Has he been examined by the elders and affirmed by the church?" (perhaps even re-ordained).

Such restoration puts the grace of Jesus on display.

**2 Demonstrations of repentance:**

**1. Care for the Savior's Sheep (15-17)**

That is, the church. Conversion and restoration is an accepting Christ, and it is also an accepting of the church. This whole account has a church emphasis – for it's in the presence of the disciples; it's about the sheep; it's pointing forward to Peter's responsibility to the church in the future.

He was to feed not "his sheep" but "Jesus' sheep." Jesus cares about his church. Jesus' followers care about his church.

Notice the two verbs – “feed” and “tend” or “shepherd”

Peter wrote about it well in 1 Peter 5:2-ff:

*shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; 3 not domineering over those in your charge, but being examples to the flock. 4 And when the chief Shepherd appears, you will receive the unfading crown of glory. 5 Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.”*

The Ephesian elders are to “care for the church of God, which HE obtained with his own blood” (Acts 20:28). Loving the church is related to love for Christ.

Not all Christians are under shepherds, but all are called to care for one another as fellow believers under the Chief Shepherd.

However, we must Remember: We are **caring for sheep**.....

- *Sheep generally refer to the church – we care for what Jesus cares for. “I like you but not your wife” – she’s too big, too self-centered; to sinful, etc.*
- *Sheep are dirty animals –*
- *Sheep also wander away sometimes –*
- *Sheep must be protected from wolves.*
- *Care for little sheep -- Christ said, 'Feed my sheep... Feed My Lambs.'*

The Good Shepherd, gave his life for the sheep. We have the high honor of doing the same.

He was to remain as a fisherman; but he was also a shepherd.  
Evangelism and edification.

**2. Submit to the Savior’s Will (18-23) See 1 Peter 2:21-25, 4:13-17**

Two Simple Words – that Jesus started with in **Matthew 4:19**

- **We follow Jesus even if it costs us our lives. (18-19)**

- “stretch out your hands” was a reference to the crucifixion. Evidence from church history shows that Peter did in fact die on a cross. Some say upside down; tradition says after he saw the crucifixion of his wife.
- Jesus told him this the night before the crucifixion – “Where I am going you cannot, but soon you will.” (13:36)
- This is a moment of great sobriety. Some of you are interested in really serving Christ in ministry. How do you like this for a job description? “Jesus will rebuke you publically, until you feel really bad and you repent. Then say, “follow me, take care of others, don’t think of others, and then be crucified.”
  - Service to Christ is not this big, sexy, glorious thing.
  - You don’t have kids in college, lining up at the career day for it. Wow, poverty, martyrdom. I thought I was going to be an engineer and live in the suburbs. Now, I’m torn, I can’t figure out what to do with my life.
- Peter served him for 30 years.
- Will you die for Jesus? That’s really not my question today. The question is: Will you live for Jesus? It’s about the 30 bucks in my pocket; the neighbor that’s difficult; the needs of the family and the church; and the lost neighbor. Would you die for Christ? Are you living for Christ?
  - We follow Jesus even though it may not cost others their lives! (20-23)
- Peter is a lot like other Christians. He wants to compare himself to other Christians. He got distracted.
- This book ends with some humor. At least, I think it does. I hope you see it; it has a powerful point. The Bible has a lot of humor.
- Jesus is going to mock Peter. I think ministry is serving Jesus, feeding the flock, loving others, and a friendly, unoffensive

mocking of one another. You don't mock strangers and those who bitter enemies.

*Relationships are healed when you can laugh together.*

- **V. 20** – John, he is the disciple whom Jesus loved; he is very much like a kid brother relationship; at the Last Supper, he's beside Jesus. He and Peter are nothing alike.
- **V. 21** – Peter says, "I'm going to be crucified, what about him?" If you have kids, you know how this goes, "I'm going to spank you." They ask, "What about him?!"
- Little John is the clean shaving kid, with nice shoes. "Lord, who is going to betray you?" Peter cuts a guy's ear off, and John holds a prayer meeting for the guy (Driscoll)... Peter says, "If I'm going to get crucified, someone else needs to."

**V. 22** – Jesus says, "What is it to you?" "Who knows, Peter, I may let him live forever." That's none of your business Peter. Some people get the good job descriptions.

**V. 23** – The saying spread – John would not die?; no, he was mocking Peter.

- The point: We are not carbon copies of other Christians!
- Peter gets momentarily deflected from his calling – asking about John!
- How can we make our short stay on this life significant? By following Jesus. Not by trying to follow someone else's path.
- There will be similarities. Your following of Jesus will involve following him in the context of a church, but your vocation, place and the dynamics will be different.
- He has called us. Maybe to the church work, creative arts, medicine, but to be following Christ is to be in the boat with Jesus, on the path with Jesus.

- We are on earth for Jesus and his church.
- It is our call as it was for Peter.
- “His divine power has given us everything we need for life and godliness”
- **Moses, Abraham, Joseph, Gideon, Apostles**
- **And when the Chief Shepherd appears.....**

## CONCLUSION

Restoration is real. You are not beyond the reach of his restoring grace.

“Go and sin no more”

Do you need to be restored?

He has two questions:

1. Do you love me? Not, if you love me once.... This is present tense. Right now! Do you love me? **We can smell the charcoal fire and the talipia. We love him because he first loved us.**
2. Will you obey me? All the professions of love mean nothing, unless you resume a life of discipleship to me. “I want your heart, your mind, your affections, your ambitions. That’s what it means to follow me.”

Restoration begins when you answer “yes”

This church today is at the Sea of Galilee. Jesus Christ stands here just as sure as he stood at Galilee.

When you say yes, you have this wonderful promise from Peter himself:

[10] And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore,

**confirm, strengthen, and establish you. [11] To him be the dominion  
forever and ever. Amen.  
(1 Peter 5:10-11 ESV)**

**No wonder Peter called him the God of all grace. The God of all  
grace, will restore and strengthen you today, if you come to him.**