① A PROPHECY FOR PETER

v.18 Most assuredly, ἀμὴν ἀμὴν
- verily, it is the truth, so be it
- typically doubled for emphasis
• usually at the beginning of a sentence that is hard to believe
★ some ἀμὴν ἀμὴν truths:
ἀμὴν ἀμὴν...
"...whatever you ask the Father in My name, He will give you" – 16:23

"He who believes in Me, the works that I do, he will do also, and even greater works he will do" – 14:12
"... the rooster will not crow till you have denied Me three times" 13:38
"... I am the door to the sheep" 10:7
"... Before Abraham was, I am" 8:58
Ἐγὼ εἰμί
"... if anyone keeps My word, he shall never see death" 8:51
Θεωρεῖτος
"... unless you eat the flesh of the Son of Man and drink His blood, You have no life in you" 6:53
ζωὴ
"... Moses did not give you the bread from heaven, but My Father gives you true bread from heaven, ἀληθινὸν οὐρανοῦ
For the true bread of God is He who comes down from heaven and gives life to the world" 6:32
ζωὴ κόσμος
(ch 5 and 6 explain the context of Jesus being metaphorically heavenly bread – ch 5 and therefore must be eaten – ch 6 to get spiritual life)
"... I say to you, he who hears My word λόγος and believes πιστεύων in Him who sent Me has everlasting αἰώνιον life ζωὴ and shall not come into Judgment, but has passed from death Θεωρεῖτος to Life ζωὴ.
"... the hour is coming, and now is when the dead will hear the voice of νεκροὶ ζωῆς
of the Son of God, and those who hear will live. For as the Father ζῶν has life in Himself, so He has granted the Son ζωὴ to have life in Himself..." 5:24-26 ζωὴ
"... I say to you, unless one is born again γεννηθῇ ἄνωθεν, he
born again from above
cannot see the Kingdom of God – 3:3
"... must be born of water and spirit γεννηθῇ ὕδατος καὶ πνεύματος
to enter the Kingdom of God – 3:5
βασιλείαν θεοῦ
"... I say to you, hereafter, you shall see heaven open and the angels of ὁ οὐρανὸς ἀνοιγῶν
God ascending and descending upon the Son of Man" 1:51
★ This is a huge reference to Jacob's Dream at Bethel... a prophecy that God will make a way (stairway) to God. For Him to come to us (descending), and for us to come to Him (ascending)
– "verily verily... fulfilled in Christ
★ AND The most interesting is that this Double amen is only Found in John
★ Hence, the promise that heavenly οὐρανὸς life ζωὴ is available and begins now is an unbelievable ἀμὴν, ἀμὴν truth, ἀληθείᾳ that is a unique focal point to the Gospel εὐαγγελίου of John

ζωὴ = 36x in John
17x in Matt, Mark, Luke combined
(Matt-7, Mark-4 Luke-6)

πιστεύω = 100x in John
35x in Matt, Mark, Luke
(Matt-11, Mark-15, Luke-9)

ἄνωθεν = 4x in John
0 in Matt, Mark, Luke
★ in the context of being born from above (again)

• The theme of the Gospel stated in John 20:31 (which some argue is the last verse of the Gospel):
"These things are written that you may believe πιστεύων that Jesus is the Christ, the Son of God, and that by believing you may have life ζωὴ in His name"

v.18 I say to you, when you were younger, you girded yourself and walked where you wished, but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish

• This saying is close to an old proverb that contrasted the vigour of youth w/ the frailty of old age
"In youth a man is free to go where he will, in old age a man must let himself be taken where he does not will."
The Gospel of John
R. Bultmann, 1971, pg 678

• Some argue this can be seen on a deeper level due to the Greek word: νέος = "younger"
– When Peter was younger, even in faith, he was tempestuous
– when he grew in faith and matured, he learned obedience unto death

★ TO "stretch out your hands" was understood in the ancient world to refer to crucifixion
Haenchen, 1984
A critique of John
– stretching out refers to the hands being tied to the "patibulum" crossbeam

• The idea that this prophecy speaks of Peter's death is confirmed in the next verse:

v.19 This Jesus spoke signifying by what death he would glorify God
• very interesting that John uses the word signifying σημαίνων
★ Close to σημεῖον: symbolic/sign miracle
• This is important because in the Book of Revelation in 1:1, the writer (John... although disputed) – uses σημαίνω as well to set the stage/style for the book ἀποκάλυψις as symbolic/apocalyptic Letter full of events "signifying" something else

• Jesus' prophecy regarding Peter was fulfilled when Peter was martyred in Rome by Nero
– Clement of Rome mentions Peter's martyrdom, but not how
1 Clement 5:4
circa 96 AD
– Tertullian in around 212 AD mentions Peter was bound to a cross and girded by someone else

• Peter kept this difficult prophecy in his mind for more than 30 yrs
(Jesus crucifixion – 33 AD
Emperor Nero D – 87 AD)
• Peter even wrote about how dying for Jesus will "Glorify God"
"Yet, if anyone suffers as a Christian let him not be ashamed, but let him glorify God in this manner"
1 Pt 4:16
δοξάζω: praise, exhalt
– to δοξάζω θεός would be to praise/exhalt Him as high as you can... more than self
"Greater love has no one than this, than to lay down his life for a friend" John 15:13

② A LESSON IN HOW TO "FOLLOW JESUS"

v.19 And when He had spoken this, He said to him, "Follow Me."
• this command might be difficult considering the prior prophecy
• Also, there is a little bit of a rebuke and challenge to Peter.
Follow: ἀκολούθει has a present case morphological tag
– meaning: continue following Me (This time, Don't stop following)
• Jesus had already called them to "Follow Me" – John 1:43 and
• Peter did follow Jesus, but now the command to "Keep following Me."
– Consistent Discipleship
★ Again, this must have been a difficult pill to swallow...
– Knowing that following will result in a crucifixion
• Knowing this, And knowing the close relationship Peter & John had (always Peter, James, & John)
– it might add more clarity to Peter's question regarding John's future in "Following" Christ

v.20 Then Peter, turning around saw the disciple whom Jesus loved following (who also had leaned on His breast at supper and said, "Lord, who is the one who betrays you?")
Q: Why the lengthy description for who was the one who Jesus loved and was also "Following"
– maybe to remind the reader of the closeness between John and Peter
– Remember, it was Peter who "motioned" to John to ask Jesus who would be the betrayer – John 13:24-25
– Again, maybe this explains why Peter was asking (will John Die too?!?)

v.21 Peter seeing him (John) said to Jesus, "But Lord, what about this man?
• First of all... "But Lord" is almost never a good response
– Almost oxymoronic
• Whatever the motive/reason why Peter asked about John...
★ The answer was: none of your business, you are to do what the Lord says regardless

v.22 Jesus said to him, "If I will that he remain till I come, what is that to you, You follow Me."
• There is a tendency to look at other people's calling... & then compare
– NOT wise and very dangerous
– Could conflict, discourage, confuse, etc. the first person's calling
• Christians are to remain obedient to their King and His calling
– NOT all "callings, gifts, ministries, hardships are the same
• Heb. 11:1-39 vs 11:35-40
– Noah, Jeremiah, David, Dan. vs Ezek.
★ BEST WORDS OF ENCOURAGEMENT: KEEP YOUR "EYES ON JESUS"

③ A CLARIFICATION

v.23 This saying went out among the brethren: that this disciple (John) would not die
• This is an interesting note
• might also give evidence to the date of the Gospel (being later than the others...
– to allow time for this rumor to spread)
OR... that ch 21 was added later and Ch. 20 ends the Gospel
• Either way, John is trying to clarify that Jesus never said John would NOT Die until Jesus' coming
– church history tells us that the Romans did try to kill John (Boiling him in oil – Before or After 95 AD??)
↳ according to Tertullian Emperor Domitian was known to boil prisoners 81-96 AD
– was banished him to Patmos
– Then returned to Ephesus
– he is the only apostle not to be martyred
• John lived to 88 years old
11 AD to 99 AD (puts John at 22yrs old at Jesus' crucifix)
– John discipled Polycarp... and we do have some of Polycarp's letters

v.23 Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what is that to you.
• Again, John clarifies the rumor vs the actual statement

④ The CONCLUDING TESTIMONY

v.24 This is the disciple who testifies of these things, and wrote these things, and we know that his testimony is true
• John uses the word "testimony" 2x
μαρτυρέω: bear witness/Testify
(martyreo)
• This also makes a beautiful inclusio (book END) to Ch 1
• John started the Gospel proclaiming about another John who came as a witness μαρτυρέω
"a man sent from God whose name was John. This man came for a witness, to bear witness of the light, that all through him might believe. He was not that light, but was sent to bear witness of that light" – John 1:6-8 (similar to John 20:31)
• John is taking the Gospel he has written very seriously...
– as if he was in court
• John often reminds us of a court case scenario
– John 5 – "4 fold witness"
– Revelation uses similar imagery
• Question though... who is the we all of a sudden?
• Answer: most likely the apostolic church
OR – the elders of Ephesus
OR – it could be a way to refer to himself
(John alternates between we/I)
★ Even the next verse changes to "I" ("I" suppose)

v.25 And there are also many other things Jesus did, which if they were written down one by one, I suppose that even the world itself could not contain the books that would be written.
Amen.
• This could be an exaggeration/hyperbole to make an impression
OR
• If taken literal, John could have filled the world w/ Books of all that Jesus has done...
– everything that has ever happened in history is done by the word of God
• notice what Paul says about "the things" Jesus does
"Jesus is the image of the invisible God, He has pre-eminence over all creation. For by Him all things were created that are in heaven and on earth, visible and invisible, whether thrones, or dominions, or principalities, or powers. All things were created through Him and for Him. He is before all things and in Him all things consist. He is the head of the body, the church, who is the beginning, the firstborn from the dead that in all things He may have the preeminence."
Col 1:15-18
• And according to this Gospel (and unique to this Gospel)
– The λόγος, preeminent one, the El-Shaddai (God Almighty, All-Sufficient One) Rev. 1:8
★ wants to give true Life δίδωμι ἀληθινὸν ζωὴν
TO those who Believe/abide πιστεύω/μένω