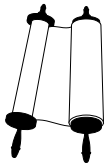


The Life of the Apostle Peter

Study # 20

Peter's Confirmation

(John 21:15-19)



The Death of Peter

In the ancient world, this expression [stretch out your hands] was widely taken to refer to crucifixion. The "stretching" occurred when a condemned criminal was tied to the horizontal crossbar called *patibulum* and compelled to carry his cross to the place of execution. By the time John wrote his Gospel, Jesus' prediction had been fulfilled. According to Clement of Rome (c. A.D. 96), Peter suffered martyrdom under Nero (A.D. 54-68, 1 Clem. 5:4), probably during the final years of Nero's reign (c. A.D. 64-66). Later, Tertullian (c. A.D. 212) asserts that Peter was crucified. (*Zondervan Illustrated Bible Backgrounds Commentary*)

The Restoration of Peter

Part	Question	Response	Instructions	
1	Do you love me more than these? Greek, <i>agapao</i> .	Lord, you know that I am fond of you. Greek, <i>phileo</i> .	Feed (as a shepherd would) Greek, <i>bosko</i> .	My little lambs. Diminutive of <i>arnion</i> .
2	Do you love me? Greek, <i>agapao</i> .	Lord, you know that I am fond of you. Greek, <i>phileo</i> .	Shepherd (or, tend) Greek, <i>poimaino</i> .	My little sheep. Diminutive of <i>probaton</i> .
3	Are you [even] fond of me? Jesus switches to the Greek, <i>phileo</i> .	Lord, you inherently know all things so you are familiar with the fact that I am fond of you. Greek, <i>phileo</i>	Feed (as in 1 st instruction) Greek, <i>bosko</i> .	My little sheep (as in 2 nd instruction) <i>probaton</i>

I. The Restoration of Peter (15-17)

A. The Perception of Jesus

1. His Timing
2. His Technique
 - a. The Manner
 - b. The Matching

B. The Preciousness of Jesus

1. His Descending
2. His Delight (1 Pet. 5:2)

II. The Revelation to Peter (18-19A)

A. The Prophecy (18)

1. His Days (18A)
2. His Death (18B; 2 Pet. 12-14; Mt. 16:22-23)

B. The Pronouncement (19)

III. The Requirement for Peter (19B)

A. A Requirement for Past Disciples

B. A Requirement for Present Disciples (Mt. 16:24; Jn. 10:27)

CONCLUSION: (Pr. 24:16; Lk. 22:31-34; Gen. 3:9; Jonah 3:1; Heb. 12:15-17)

- This is encouragement for the penitent, not the presumptuous!
- Will you let God give you a second chance?

AΩ

To love is expressed by two words in the New Testament, *phileo* and *agapao*. *Agapao* indicates a reasoning, discriminating attachment, founded in the conviction that its object is worthy of esteem, or entitled to it on account of benefits bestowed. *Phileo* represents a warmer, more instinctive sentiment, more closely allied to feeling, and implying more passion. Jesus' sentiment toward Martha and Mary is described by *agapao*, (John 11:5). Men are bidden to love *agapao* God (Matthew 22:37; 1 Corinthians 8:3); never *phileo*, since love to God implies an intelligent discernment of His attributes and not merely an affectionate sentiment. The noun form, *agape* is used throughout the [praise] of love in 1 Corinthians 13, and an examination of that chapter will show how large a part the discriminating element plays in the Apostle's conception of love. (Vincent) In summary, *agapao* love is that deep commitment of love that would motivate one to lay down his life, even for his enemies. *Phileo* love is an emotional sentiment, subject to change with the fickle feelings of the possessor. The traditional hymns and worship of the church is based properly upon *agape* love. These recognize that God is worthy of our worship because of who He is. Even the casual observer can discern that much of modern "Christian" music and worship is improperly based upon the raw emotionalism of *phileo* love. The songs encourage us to worship God, not because of who God is, but because of what He has given us. This is a most shaky foundation. (lkw)