

# The beginning and the end (the author and finisher of our faith)

(Joh 21:1-3)

Part 1 - January 23, 2013

**Joh 21:1** After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

"After these things" are all the events in chapter 20 that are revealed to Thomas and the rest of the disciples, which we are told what is their purpose for having been written down at the end of that chapter in (Joh 20:31). These events are written for those who are chosen to have eonian life in His name in this age, so that by the gift of faith (Eph 2:8) we can believe that Jesus is the Christ, the Son of God, and that, believing, we can have eonian life in His name (Joh 6:29).

The words of Christ to Thomas (and all the disciples likewise that did not believe until they saw Christ) are fresh in our ears: "**and be not faithless, but believing.**" ... and after these things, "**Jesus shewed himself again to the disciples**", only this time "**at the sea of Tiberias**".

Why does Christ meet them here, specifically "**on this wise**" or at this exact point in their walk? What is the parable we are being shown?

These men are going to become disciples indeed and Christ will 'walk' on this sea of Tiberias (also called the sea of Galilee) which is a symbol of Christ one day ruling over all the nations as the King of kings, and Lord of lords.

**Rev 10:1** And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

**Rev 10:2** And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

**Rev 17:14** These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

Now let's look at the deeper symbolisms in the words "**the sea of Tiberias**", which is also known as **Cinneroth** or **Chinnereth** in the Old Testament (**Kinneret**), and **lake of Gennesaret** or **sea of Galilee** in the New Testament, by looking more closely at the scripture surrounding the word.

- **The sea of Galilee is the deepest fresh water lake in Israel** (please see [http://en.wikipedia.org/wiki/Sea\\_of\\_Galilee](http://en.wikipedia.org/wiki/Sea_of_Galilee) ), and it is the starting point for so many events connected to Christ and His disciples, both before and after He was resurrected (**Luk 5:1** , **Mat 26:32**).

**Gen 1:1-2** In the beginning (starting point) God created the heaven and the earth. And **the earth was without form** (H8414), and void (H922); and **darkness was upon the face of the deep**. And the Spirit of God moved upon the face of the waters.

**Psa 107:24** These see the works of the LORD, and **his wonders in the deep** (in our deep abussos).

**1Co 2:10** But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the **deep things of God**.

- **Christ calls his disciples** (**Mat 4:18-23** , **Mar 1:16-20** , **Luk 5:5-11**) by this sea of 'Galilee', which Hitchcock defines as "wheel" and "revolution". Eze 1 and 10 speak of these wheels and Christ and his Christ.

(Please see [http://www.iswasandwillbe.com/Spiritual\\_Meaning\\_of\\_Wheel.php](http://www.iswasandwillbe.com/Spiritual_Meaning_of_Wheel.php),  
[http://www.iswasandwillbe.com/Revelation\\_4\\_6\\_7\\_The\\_Four\\_Beasts\\_Part\\_1.php](http://www.iswasandwillbe.com/Revelation_4_6_7_The_Four_Beasts_Part_1.php) and

This is Christ our head calling his body ([Eph 4:4](#) , [Eph 5:30](#)), just as Mat 4:18 describes:

[Mat 4:18](#) And Jesus, walking by the sea of Galilee, saw two brethren [two witnesses], Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. [And soon to be fishers of men ([Mat 4:19](#))].

These two (all the elect) will come to see Christ sacrifice his life, and will also follow suit ([1Jn 4:17](#)):

[Rev 11:3](#) And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

[Act 5:32](#) And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

[1Jn 3:11](#) For this is the message that ye heard **from the beginning**, that we should love one another.

[1Jn 3:12](#) **Not as Cain**, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

[1Jn 3:13](#) Marvel not, my brethren, if the world hate you.

[1Jn 3:14](#) We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

[1Jn 3:15](#) Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

[1Jn 3:16](#) Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down our lives for the brethren.

- **It was in Galilee**, where he did miracles and healings ([Mat 4:23](#)), that Christ told His disciples that **he would be betrayed** ([Mat 17:22](#) , [Joh 7:3-9](#), [Joh 10:32](#)).

This example in Christ's life of being hated/persecuted reminds us that it is not enough to hear even the true gospel and be healed by our Lord. All these healings were shadows of the greater healing that were yet to come, the greater works that the disciples would do once the holy spirit was given on Pentecost converting the souls of believers ([Joh 14:12](#)).

- **Jesus did His first miracles** in the area of Galilee, dwelling there with the Gentiles ([Mat 4:13-15](#)) instead of in Judea.

[Joh 2:11](#) This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. (where we begin as spiritual gentiles [Mat 4:15](#))

[Mat 4:23](#) And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

- Why does it say in [Mat 28:10](#) Then said Jesus unto them, **Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.**

Why Galilee? How shall they see Christ? When we look at this next verse and consider that there are eleven disciples and not twelve, we have our symbolic clue, since the number eleven represents the ruin and disintegration of the perfection of the flesh (Please see: <http://www.iswasandwillbe.com/eleven.php>).

[Mat 28:16](#) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

In the gospel according to Luke, Jesus calls his disciples to him ([Luk 5:11](#)) at this lake of Gennesaret ([Luk 5:1](#)), which means "**garden of the prince**" according to Hitchcock. We know that Christ is the husbandman working in each of our gardens, pruning and growing us. He is our mountain of [Isa 25:6](#) and

that 'mountain' of Mat 28:16 (above) that he appoints us to. We are connected to the vine for this purpose ([Joh 15:5](#) , [Joh 15:2](#)).

[Rev 21:10](#) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

- Let's also consider the word "Tiberias", a city in Galilee situated on the west side, which Hitchcock defines as "**good vision**" ([Pro 29:18](#)). We know that it is a miracle to keep the law of the spirit of Christ and this is the only law that can bring us "good vision" ([Rom 8:2](#)) as opposed to Peter's earlier vision while walking on the sea of Galilee which became an impossible thing to do in his mind being yet bound to the law for the lawless ([1Ti 1:9](#) , [Rom 8:9](#)).

### **Some other 'first' or 'beginning' events connected to the Sea of Galilee or Tiberias or the lake of Gennesaret:**

- [Luk 5:1](#) Now it came about that while the people came pushing to be near him, **and to have knowledge of the word of God**, he was by a wide stretch of water named Gennesaret; (BBE). To have knowledge of the word of God, we need teachers ([Act 8:31](#)), and these teachers are to be found at this lake named Gennesaret ("*garden of the prince*"), learning from the prince who is preeminent in all things: Jesus Christ ([Rev 1:5](#)), then His disciples, who would be used as rivers of living water for the rest of the world ([Joh 17:20](#)). We become those who have a deep root of love by the grace and faith of Christ, which is where those living waters will spring forth from our belly ([Joh 7:38](#)).
- [Joh 6:1](#) and [Joh 6:23](#) tell us at what place Christ fed the multitudes after going up into a mountain to sit with his disciples ([Joh 6:3](#)) **and setting the pattern** for them, telling them to **Gather up the fragments that remain, that nothing be lost** ([Joh 6:12](#)). The three synoptic gospels tell this story of feeding the multitudes in a desert place ([Mat 14:14-15](#); [Mar 6:34-35](#); [Luk 9:12](#)) and Barnes describes Tiberias (see Barnes' commentary for [Joh 6:23](#)) as 'very hot' and 'unhealthy' and 'filthy'. Whether Barnes understood it or not, we know that Christ comes to us here in our filthy, desolate flesh ([Deu 32:10](#), [Psa 107:4-5](#), [Rom 5:8](#)) to deliver us as we die daily to the flesh, to gain a heart of righteousness ([Deu 32:46-47](#), [Mat 6:33](#)):

[Deu 32:10](#) He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

[Psa 107:4](#) They wandered in the wilderness in a solitary way; they found no city to dwell in.

[Psa 107:5](#) Hungry and thirsty, their soul fainted in them.

[Rom 5:8](#) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

[Deu 32:46](#) And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

[Deu 32:47](#) For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

[Mat 6:33](#) **But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**

- **Christ tells us that the kingdom of heaven is at hand**, is nigh ([Mat 4:17](#) , [Luk 21:31](#)) and he himself goes up to the mountain from this place ("by" or 'beside' the sea of Galilee) to show us and to call us and to remind us that it is near: (He is near [Php 4:5](#)).

[Isa 11:9](#) They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

[Mat 15:29](#) And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

[Mat 28:16](#) Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. ([Mat 22:14](#))

[Mat 17:1](#) And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

[Mar 9:2](#) And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

[Joh 6:3](#) And Jesus went up into a mountain, and there he sat with his disciples.

[Joh 6:15](#) When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

[Php 3:20](#) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

[Psa 121:1](#) *A Song of degrees.* I will lift up mine eyes unto the hills, from whence cometh my help.

- "Tiberias" means 'navel' (as well as 'good vision' - see *Hitchcock*), and "Galilee" literally means 'circuit' ( - see *ISBE*): **His ministry takes Him in circuit to judge Israel** ([1Sa 7:16](#), [Eze 16:2](#), [Eze 16:4-6](#)).

This going forth ministry is first in our heavens, in His elect, His cloud of witnesses ([Psa 19:6](#), [Job 22:14](#)).

Then, by His judging the 'Israel of God', which are the elect all throughout the ages ([Gal 6:16](#)), these thick clouds that are a covering to him ([Job 22:14](#)) will become that transparent sea of glass (lake of fire) that God will bring full circuit where God is all in all ([1Co 12:6](#)), bringing in the rest of humanity unto God ([Rev 15:2](#)).

- [Rev 15:2](#) includes "them that had gotten the victory over the beast" as standing on "the sea of glass, **having the harps of God**". According to Easton, this Old Testament name "Chinnereth" ([Num 34:11](#), [Deu 3:17](#), [Jos 13:27](#), [Jos 19:35](#)) or "Cinneroth" ([1Ki 15:20](#)) was "probably an ancient Canaanitish name" for the sea of Tiberias or the lake of Gennesaret, and it actually means "lyre" (harp). So even in this shadow, we see the promise for him that overcometh ([1Jn 5:4](#), [Rev 2:7](#), [Rev 2:11](#), [Rev 2:17](#), [Rev 2:26](#), [Rev 3:5](#), [Rev 3:12](#), [Rev 3:21](#), [Rev 21:7](#)): We are Gentiles first (ancient Canaanites), called out of the sea ([Rev 12:12](#)), before victory over the beast comes, redeemed to become the firstfruits:

[Jas 1:18](#) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

[Rev 14:4](#) These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.