

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

Part II

([Joh 21:1-3](#))

January 31, 2013

Summary from our study last week:

Last week we spent the hour looking at the first verse of this chapter, picking the verse apart, looking at the definitions of all the words associated with this sea of Tiberias mentioned.

Here is that verse we spent so much time on last week:

[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*.**

We saw that when Jesus shows himself "**again**", it is for us to understand that only after our desert (or wilderness experiences) are we given good vision (both these words are connected to the place/word "**Tiberias**" - see below) to look behind us and see ([Rev 1:10](#)) the wonderful works Christ is working in our lives ([Psa 107:4-8](#), [Psa 107:33-43](#)).

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

[Rev 1:10](#) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

[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.

[Psa 107:6](#) Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

[Psa 107:7](#) And he led them forth by the right way, that they might go to a city of habitation.

[Psa 107:8](#) Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

[Psa 107:33](#) He turneth rivers into a wilderness, and the watersprings into dry ground;

[Psa 107:34](#) A fruitful land into barrenness, for the wickedness of them that dwell therein.

[Psa 107:35](#) He turneth the wilderness into a standing water, and dry ground into watersprings.

[Psa 107:36](#) And there he maketh the hungry to dwell, that they may prepare a city for habitation;

[Psa 107:37](#) And sow the fields, and plant vineyards, which may yield fruits of increase.

[Psa 107:38](#) He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

[Psa 107:39](#) Again, they are minished and brought low through oppression, affliction, and sorrow.

[Psa 107:40](#) He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.

[Psa 107:41](#) Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

[Psa 107:42](#) The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

[Psa 107:43](#) Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

When we consider that it was "**at the sea of Tiberias**" that Jesus showed himself again, we are reminded that Christ will tame the beast within the few called, chosen and faithful ([Mat 22:14](#), [Rev 17:14](#)). We become overcomers by Christ overcoming us ([Gen 32:25](#)). We make war with the lamb with our sea/flesh but the Lord overcomes that flesh and becomes the King of kings and the Lord of lords. The stormy sea becomes a sea of glass, which is that cleansed temple where Christ can take his rightful place (see [Rev 13:1](#), [Rev 17:15](#) and http://www.iswasandwillbe.com/Revelation_13_14_18_Image_mark_number_of_beast.php for more detail on the sea = humanity and http://www.iswasandwillbe.com/Revelation_16_4_9_third_and_fourth_vials.php for more information on what is the sea of glass)

Mat 22:14 For many are called, but few *are* chosen.

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.

Gen 32:25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev 17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

We also saw deep symbolism 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:

'**sea of Galilee**' was the starting point for so many events connected to Christ and His disciples, both before and after He was resurrected, including where He first called some of them and also where the beginning of his miracles and healings were made manifest.

'**Galilee**' (according to Hitchcock) is defined as 'wheel' and 'revolution', emphasizing the idea that we are taken out of the sea, to become Christ's christ; and it is by this sea of Galilee that He tells us that He will be betrayed, and so will we as His Christ ([1Jn 4:17](#), [Mat 10:22](#)).

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Mat 10:22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

'**Galilee**' (according to ISBE) literally means 'circuit' and we see that his ministry takes him in a circuit to judge Israel (this was the world of Christ's day and again ([1Co 6:2](#), [1Jn 4:17](#)) - first His elect today, then the rest in their time ([1Sa 7:16](#)).

1Co 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

1Sa 7:16 And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.

Add to what we reflected on above, that **Tiberias** is defined as 'good vision' and 'navel' (Hitchcock), and a 'desert place' (Barnes), to see more fully when and how Christ comes to us all:

This sea, also called the **sea of Gennesaret**, means "garden of prince" (according to Hitchcock), to remind us that he is the vine and we are the branches which He works with, from seed to fruit, pruning and dunging as we go.

Finally, according to Easton, this OT name of Kinneret (Chinnereth, Cinneroth) is 'probably ancient Canaanitish' and means 'lyre' (harp), reminding us again that we are first gentiles, called out of the sea of humanity, to gain victory over the beast as He judges us (through trials and storms in our lives), to become that sea of glass / lake of fire that will judge the rest who will follow after us (**1Co 15:23**, **Jas 1:18**, **Rev 14:4**)!

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

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.

It is with this backdrop that we continue our study this week, with the next two verses in Joh 21:

Joh 21:2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

No one particular disciple is being singled out in this verse -- both **Peter** and **Thomas** are counted here together -- to remind us that we live by every word of God: we all cut off Malchus' ear (**Joh 18:10**), betray Christ (**Mat 26:75**), claim false bravado (**Joh 11:16**), cannot believe without seeing (**Joh 20:29**), etc.

Joh 18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Mat 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Joh 11:16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

Joh 20:29 Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**

Nathanael is also there; who Christ calls **an Israelite indeed** (a shadow at this point of [Gal 6:16](#)), **in whom is no guile!** ([Joh 1:47](#)), given to proclaim the Son of God, the King of Israel ([Joh 1:49](#)) very early on, just as we do ([Mat 10:33](#) , [Mat 16:24](#) , [Mat 26:74](#) , [2Ti 2:13](#)). We are told here that Nathanael is from Cana, the place of Jesus' first public miracle or "beginning of miracles" ([Joh 2:11](#)). This beginning of miracles of water to wine is a shadow of His turning us (Nathanael) into new wine ([Joe 3:18](#) , [2Co 5:17](#))

[Gal 6:16](#) And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

[Joh 1:47](#) Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!**

[Joh 1:49](#) Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

[Mat 10:33](#) **But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.**

[Mat 16:24](#) Then said Jesus unto his disciples, **If any man will come after me, let him deny himself, and take up his cross, and follow me.**

[Mat 26:74](#) Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

[2Ti 2:13](#) If we believe not, *yet* he abideth faithful: he cannot deny himself.

[Joh 2:11](#) This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

[Joe 3:18](#) And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

[2Co 5:17](#) Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Another shadow of this new wine is the story of Caleb and Joshua spying out the gentile enemy land, another symbol of overcoming the first man Adam and bringing back huge clusters of grapes ([Num 13:23](#)) which are a symbol of the new wine such as has never been able to be obtained due to our lack of faith represented by the rest of Israel who have not been given victory over the giants of the land yet . Caleb's seed which shall possess the land is a shadow of those who are of the one seed of Christ ([Num 14:24](#) , [Gal 3:16](#)).

[Num 13:23](#) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

[Num 14:24](#) But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

[Gal 3:16](#) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as

of many; but as of one, And to thy seed, which is Christ.

The **sons of Zebedee** are also mentioned here, those He called to be "sons of thunder" ([Mar 3:17](#)), who are also told will henceforth catch men ([Luk 5:10](#)).

[Mar 3:17](#) And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

[Luk 5:10](#) And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, **Fear not; from henceforth thou shalt catch men.**

We, who are first redeemed, will judge the world ([1Co 6:2](#)) and redeem the world, when the fulness of the time is come: All of the world is under some form of law, the gentiles a law unto themselves ([Rom 2:14](#)) and Christians under the law for the lawless ([1Ti 1:9](#)), both operating with the law of sin and death in our members ([Rom 7:23](#), [Jas 4:12](#)).

[1Co 6:2](#) Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

[Rom 2:14](#) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

[1Ti 1:9](#) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

[Rom 7:23](#) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

[Jas 4:12](#) There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

This is the starting point for all mankind who will be redeemed in time. These verses below talk about the process to some degree and the order in which is a necessary part of that process.

[Gal 4:3](#) Even so we, when we were children, were in bondage under the elements of the world:

[Gal 4:4](#) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

[Gal 4:5](#) To redeem them that were under the law, that we might receive the adoption of sons.

[Gal 4:6](#) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[1Co 15:22](#) For as in Adam all die, even so in Christ shall all be made alive.

[1Co 15:23](#) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

[1Co 15:24](#) Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

[1Co 15:25](#) For he must reign, till he hath put all enemies under his feet.

[1Co 15:26](#) The last enemy *that* shall be destroyed *is* death.

[1Co 15:27](#) For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

[1Co 15:28](#) And when all things shall be subdued unto him, then shall the Son also himself be

subject unto him that put all things under him, that God may be all in all.

The last part of this verse ([Joh 21:2](#)) we are studying today is phrased "**and two other of his disciples**" to remind us that this is a witness for all disciples to come. We *do* live by every word of God, we *are* all of these weak characters named, and we all '*go a fishing*' at some point (see the next verse below) in the sense that we lose our first love ([Rev 2:4](#)).

[Rev 2:4](#) Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

But this is what we are also promised:

[Joh 16:33](#) These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

[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. (see title of study :)

And here is that promise of God's patient faithfulness that we've looked at in these first 2 verses, written another way with the same key words we've been studying: (read and compare Joh 21:1-2 with Rev 14:1-12 below):

[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*.

[Joh 21:2](#) There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

[Rev 14:1](#) And I looked, and, lo, a Lamb stood **on the mount Sion**, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

[Rev 14:2](#) And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

[Rev 14:3](#) And they sung as it were a new song before the throne, and before the four beasts, and the elders: and **no man could learn that song** but the hundred *and* forty *and* four thousand, which were **redeemed** from the earth.

[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 [*the circuit of Psa 19:6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*]. These were **redeemed from among men, being the firstfruits** unto God and to the Lamb.

[Rev 14:5](#) And in their mouth was found no guile: for they are without fault before the throne of God.

[Rev 14:6](#) And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

[Rev 14:7](#) Saying with a loud voice, Fear God, and give glory to him; for **the hour of his judgment is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

[Rev 14:8](#) And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

[Rev 14:9](#) And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

Rev 14:10 The same shall **drink of the wine** of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone **in the presence of the holy angels, and in the presence of the Lamb:**

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

[all men have this mark 6.6.6. which is overcome by having Christ increase within us as the beast decreases over time. No carnal man is ever able to enter into this temple but the new man comes boldly unto this throne of grace to obtain mercy, and find grace to help in time of need [Rev 15:8](#), [Heb 4:16](#)]

Rev 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Rev 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.