

# (John) 23 - Epilogue\_the Future

by Alan Redpath

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*Jesus reveals himself to the disciples again after his resurrection, demonstrating his love and power, and calling them to a new level of humility and loyalty.*

**Duration:** 53:27

**Scripture:** John 1:1

**Topics:** "John"

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## Description

In this sermon, the preacher focuses on the final chapter of the Gospel of John. He divides the chapter into three sections: the life attracting, the love appearing, and the light assuring. The preacher highlights the significance of Jesus appearing to his disciples multiple times after his resurrection. He emphasizes the importance of love and intimacy in the Christian faith, referencing a promise in John 14:21. The preacher encourages believers to maintain their livelihood while also seeking fellowship and communion with God.

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## Transcript

John chapter 21, what I have called in the outside the epilogue. After this, Jesus revealed himself again to the disciples by the Sea of Tiberias. And he revealed himself in this way.

Son Peter, Thomas, called the twin, Nathaniel of Canaan and Galilee, the sons of Zebedee and two other of his disciples were together. Simon Peter said to them, I'm going fishing. They said to him, we'll go with you.

They went out, got into a boat, but that night they caught nothing. Just as day was breaking, Jesus stood on the beach. Yet the disciples did not know that it was Jesus.

Jesus said to them, children, have you any fish? They answered him, no. He said to them, cast the net on the right side of the boat, and you will find some. So they cast it, and now they were not able to haul it in for the quantity of fish.

That disciple whom Jesus loved, said to Peter, it's the Lord. When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

When they got out on land, they saw a charcoal fire there, with fish lying on it and bread. Jesus said to them, bring some of the fish that you have just caught. So Simon Peter went aboard, and hauled the net ashore, full of large fish, a hundred and fifty-three of them.

And although there were so many, the net was not torn. Jesus said to them, come and have breakfast. Now none of the disciples did ask him, who are you? They knew it was the Lord.

Jesus came and took the bread and gave it to them, and so were the fish. This was now the third time that Jesus was revealed to the disciples, after he was raised from the dead. When they had finished breakfast, Jesus said to Simon Peter, Simon, son of John, do you love me more than these? He said to him, yes, Lord, you know that I love you.

He said to him, feed my lambs. The second time, he said to him, Simon, son of John, do you love me? He said to him, yes, Lord, you know that I love you. He said to him, tend my sheep.

He said to him the third time, Simon, son of John, do you love me? Peter was grieved, because he said to him the third time, do you love me? And he said to him, Lord, you know everything. You know that I love you. Jesus said to him, feed my sheep.

Truly, truly, I say to you, when you were young, you girded yourself, and walked where you would. But when you are old, you will stretch out your hands, and another will gird you, and carry you where you do not wish to go. This he said, to show by what death he was to glorify God.

And after this, he said to him, follow me. Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper, and had said, Lord, who is it that is going to betray you? When Peter saw him, he said to Jesus, Lord, what about this man? Jesus said to him, if it is my will that he remain until I come, what is that to you? Follow me. The saying spread abroad among the brethren that this disciple was not to die.

Yet Jesus did not say to him that he was not to die, but if it is my will that he remain until I come, what is that to you? This is the disciple who is bearing witness to these things, and who has written these things, and we know that his testimony is true. But, there are also many other things which Jesus did, were every one of them to be written. I suppose that the world itself could not contain the books that would be written.

This is the word of the Lord. Let's sing together, Thank you, God, for sending Jesus. Thank you, God, for sending Jesus.

Thank you, Jesus, that you came. Holy Spirit, won't you teach me more about his lovely name? Now, prayerfully, the heads bowed. Thank you, God, for sending Jesus.

Thank you, Jesus, that you came. Holy Spirit, won't you teach me more about his lovely name? Please answer that prayer, dear Lord, for your own sake and for ours, and for the sake of those who have never heard about you. In Jesus' name, Amen.

Just before we begin the lecture, to say, to ask rather that the 21 people who are coming to Willowbeck tonight would come as soon as possible after the next lecture. We'd be grateful. And then to say to you that the test on John is on Monday morning, to remind you that, Monday morning at 9.30. It is not a multiple choice test.

It is not an essay test. It's a cross between the two. And you'll have 12 questions, each one of which you are to make an attempt at, without the use of Bible or notebook or any other helps with you.

The questions will need thinking into, but they're perfectly clear if you've worked at it. But you won't accomplish much unless you really work for it. I trust you have.

So Monday morning at 9.30. I hope we're still friends after it. Now, chapter 21 of John's Gospel. I feel so sorry that we've come to the end of it in a sense, because we've missed out three very important chapters.

But Billy's been doing a tremendous job on teaching the Holy Spirit, and he has, I'm sure, covered them. But obviously this chapter is a sort of epilogue, or appendix. Because the proper record of John's Gospel finishes in chapter 20, with verse 30 and 31.

We saw that when we read those verses. These things are written that you might believe that Jesus is Christ, the Son of God, and believe he will have life in his name. And that's the end of the story, completes the book.

And in a sense you return to the prologue, the opening verses of the first chapter here. Because in the prologue, Christ was presented as the light, and the love, and the life. Those three words, which have majored in the whole Gospel.

Now here, as you've got the outliner for you, you'll notice I've divided up the chapter very simply. The love attracting, verses 1-14. I'm sorry, the life attracting, verses 1-14.

The love appealing, verses 15-17. And the light assuring, verses 18-25. But in any case, if you have your outline, you're okay.

The life attracting, verses 1-14. The love appealing, verses 15-17. And the light assuring, verses 18-25.

It's a wonderful, wonderful end to the whole Gospel. You notice, of course this story is quite familiar, I would imagine, to most of you. That the disciples became impatient, awaiting.

And led by Peter, they went back fishing. But the first night, nothing caught. Verses 1-3.

And in the morning, in the morning, the Lord stood on the shore. And in obedience to instructions which he gave, the disciples had a great haul. An immense haul.

Whereupon they made for the land. We have that in verses 4-8. On an arrival on the land, Jesus was there and had made breakfast for them.

And he presided over the breakfast. Verses 9-14. In all of this we see, then, first of all, the life attracting.

I don't think that the disciples were wrong to go fishing. They didn't make a mistake. They had to maintain themselves some way.

And Lord Jesus didn't rebuke them for doing it. They just went back fishing. But what a study these men are.

When they're, as verse 2 says, together. Together. There was Peter.

Thomas. He made it. The skeptic.

Peter and Thomas. And Nathaniel. And James.

And John. And two more. Probably Andrew and Philip.

But I don't know. But they weren't to be together for long. Soon they'd be scattered throughout the world.

The whole known world. Proclaiming the gospel and suffering for it. They weren't to be together for long.

They couldn't enjoy a little holy huddle. They were sent out to battle. Let's make the most of it when we're together.

Most of one another when we're together. While we're waiting for the Lord Jesus to send us out to the job. We won't be together for long.

So make the most of it. These men did the best of the job. But the Lord had something better for them than their best.

Something much better. That's always so. They caught nothing.

And he asked them about it. And positively knew. But he wanted them to admit their failure.

He knew. They hadn't caught anything. They'd have to own up to their failure.

To prepare them for success. Verse five. And so in verse six.

The carpenter tells the fisherman what to do. The carpenter tells the fisherman what to do. And now.

Love. John. Zeal.

Peter. Are in the race again. Verse seven.

It's the Lord. It is the Lord. Said John to Peter.

And that caused Peter to leap overboard. And so the disciples are his guests. Jesus' guests.

And he's the host. Serving breakfast. What an amazing scene.

I've given a lot to be there. And this was the third time. In verse fourteen.

That he appeared. That is the third time he appeared to the disciples. When else? On Easter day.

On the following Sunday. And now here. On Easter morning.

And Easter evening. And the following Sunday. And then.

Here. And here is the life attracting. Jesus.

Attracting to himself. Now we move into the meat of it. In the next.

The love appealing. Verse fifteen through seventeen. Just want you to imagine if you can in your mind.

Sort of get a picture in your mind. Of Peter that day. Three things had taken place in his life.

I'll just give you them. To think into. You don't ask questions in the test paper on this.

But it's a test really. Of ourselves. Three things that happened to him.

One. Long word. Sorry about that.

Give it to you. Then spell it. Disillusionment.

Ooh. D-I-S-I-L-L-U-S-I-O-N-M-E-N-T. Disillusionment.

You're right. Not right. Let me go slower and give it to you again.

It just means. What does it mean? I don't know if I can tell you. Well, it just means you're disillusioned, you see.

That's all. That's enough. Look in the dictionary.

Once you thought something was right. Now you know it's all wrong. That's being disillusioned.

Disillusionment. D-I-S-I-L-L-U-S-I-O-N-M-E-N-T. Why? Disillusionment.

Because the cross had shattered all his dreams. Simon Peter. The cross had shattered all his dreams.

Sure, he thought he'd be the first prime minister in the kingdom which Jesus would establish. Coming Messiah. Didn't work that way.

The cross shattered all his dreams of earthly glory. Have you discovered yet how many Christians imagine that the Christian life is going to be comfortable, pleasant, until one day the Lord puts the cross in our path. And we discover then that it means reproach.

Apparent failure. And defeat. Disillusioned.

They never thought the Christian life could mean that. But it did. Peter was disillusioned.

But he wasn't only disillusioned, he'd been defeated. That's the second word, defeated. You look back beyond the cross a moment and Peter had no defeat.

How? Just a little girl laughed at him. That's all. Just laughed at by a girl.

That's all. When he followed far off. I've heard an awful lot of sermons preached on the subject of the disciple who followed far off.

I've never heard one preached about the others who didn't follow at all. Peter was following, best he's heart, but he was a long way off. But he followed.

And many of us don't know anything about the scars that he bore. Nothing at all. The first sign of battle, we run away.

And out of a very sort of comfortable Christian life, we prepare sermons on the subject of the disciple who denied his Lord. Don't look at it now, because I don't think you'll have time to find the place and to beg him. But do you notice what Jesus called him here in chapter 21? He said to him, verse 15, Simon, son of Jonah, or son of John.

He'd never called him that before, except the first day they met. You'll never find him saying that before. Simon, son of Jonah, son of John.

You are Simon, but you shall be Peter, a rock. And John 1.42, that is, just jot down the verse, he looked at him and said, Simon, I know your parents, I know your home background, I know the place you live. Simon, son of John, I know you.

You're shifty, unreliable, nobody can trust you, hot-headed. I know who you are, but you shall be rock. That was the first day.

Never said it again, until this last interview. And said again, Simon, son of John. But, in Luke 22.61, don't bother to look it up, but put it down.

Peter, in the wrong company, with the wrong people, outside, a certain girl laughs at him. Somebody accuses him of being a disciple of Jesus, and he swears and curses and says, I don't know anything about him. And immediately they're caught through.

And Jesus, from within, looked at him. Have you ever seen the American magazine, Ideals? Published in Milwaukee, Wisconsin? Tremendous it is. It's got some wonderful pictures in it.

And one Easter, there's a marvellous picture. I've kept it, but I've lost it now. But I've kept it, and if anybody can find one for me, I'd be grateful.

It's a picture of Jesus, inside the court, looking outside, looking out through the door. And there's a cock, just going away and crowing. And there's Simon Peter.

And their eyes meet. And Jesus looked at him. And I'm sure that artist has captured, in a way that nobody else could, the look on Jesus' face.

What sort of look do you think it was? Do you think he said, I told you so? Do you think he said, I'm sad about disappointing you? Did he look angry? Nuh uh. What kind of look was it? I'll tell you. It was exactly the same word that he used the first time he met him.

Simon, you shall be rock. And he had heard the cock crow, and saw his disciple outside, and turned and looked at him exactly the same way, as if to say to him, Peter, Simon, Simon, in spite of that threefold denial, you will be rock. And that look broke Simon's heart.

He went out and wept like a child. I'm sure that's how he looked at him. Still believing he would make him a rock.

And he did. Took a while though. And that's Luke 22, 61.

Defeat and despair. Peter went out and wept bitterly that night. I think that should settle forever, the place of emotion in Christian living.

To be afraid of tears. Sometimes when God's word searches our hearts, we're very near to it. You'll be afraid of that.

Here then was the man who met Jesus at daybreak. What a verse this, verse 4 of John 21. Just as day was breaking, Jesus stood on the shore.

Poor old Peter, I think he never thought that that night would ever end. Never end, but it did. And he held something entirely new for him that he'd never known before.

Never known before. Just watch him in your mind. As he and Jesus rise up from the breakfast table and start walking together.

And that day held for Peter and for Simon a new humility. A new humility. Verse 15.

Simon, son of Jonah. The use of that title must have brought back memories. Simon, son of Jonah, do you love me more than these other six or seven? Listen to the answer of a man who proudly had said, For everybody forsakes you, I never will.

Listen to him now. Lord, you know that I care for you. Two different words in the Greek.

Notice that. Simon, do you love me more than these? Love, agape. God so loved the world.

The love of Christ constrains me. Agape love. Calvary love.

Do you love me more than these? And Peter, I can imagine him almost shrinking at the question, saying, Lord, I don't trust myself to say that. I've blown it so badly. But Lord, you know I do, well, I care for you.

I have an affection for you. That's the word. And I'll tell you why that was.

And it makes me want to go under the desk and disappear. Because, you see, Peter's defeat was in public. And everybody knew about it.

And his name and testimony were discredited. Pardon me, but your defeat and mine have been in private. Known perhaps only to God.

And to ourselves. If the record of our failure had received the same publicity as Peter's did, our reputation would have shared the same fate. Yet, isn't it amazing? We're so critical of the thoughts of other people.

And so sensitive to criticism of ourselves by anybody. Well, all the while we carry in our hearts such a record which, if it were made public, we'd be struck dumb with confusion. Now, I've thought that out very carefully before saying it.

If there's one thing I desire in ministry, in lectures or any preaching, it is to be honest with people. Therefore, I want us to repeat this, that you may get the thrust of it. Not to make us feel bad, but to recognize what a wonderful Lord we have.

I'm repeating now, Peter's defeat was in public. And his name and witness were discredited. Your defeat and mine have been in private.

Known perhaps only to God and ourselves. Had the record of our past failure received the same publicity as did Peter's, our reputation would have shared the same fate. Yet, in spite of that, we're so critical of other people's thoughts, and so sensitive to the criticism of ourselves by anybody else.

While all the time we carry in our hearts a record of failure and sin, which, if it were made public, would strike us dumb with confusion. I wonder what it is that is in my life and in yours that Jesus only knows, and Jesus only hears. And you, repeat it, that last sentence.

Sure, reverse again, go back, start again. I wonder what it is in your life and in mine, which only Jesus hears and knows. A new humility.

Because, because, humility is the silence of a soul, s-o-u-l, before God. Lord Jesus, no more arguments ever, with you. Humility is the silence of a soul before God.

No more arguments with him. And so, as an older man, I find Peter writing a couple of books in the Bible. In one of them, 1 Peter 5, verse 5, he says this.

This subject, one to another, clothe yourselves, all of you, with humility toward one another, for God opposes the proud, but gives grace to the humble. 1 Peter 5, verse 5, he'd learned it. He'd learned it by experience.

A new humility. May I dare to suggest that perhaps there's some Peter here, for whom a new day is about to dawn, holding for you this wonderful grace of Christian character. Humility.

A new humility. Number two, a new loyalty. Watch them again.

Jesus and Peter, maybe they've passed the other men, and now they're down among the boats and the fishing. Tackle. Verse 16, Simon, do you love me more than these? You think you've given up? You're going back to that? Do you love me more than these? What a word for students here.

And to myself, bless you. The term will soon be over. You're back to your old life.

Old friendships, old associations, but you don't bother anymore. Can't live in a natural atmosphere like Caponry Hall for too long. Bad for you.

Get pressurized. Take all the pressures off. Come on, forget it all.

You think you're giving up? Do you love me more than these? I'm sure that at that moment, Peter's love for fishing died out. Because later on, he wrote, 1 Peter 3, verse 15, Sanctify Christ as Lord in your hearts. In your hearts, revised standard version, in your hearts, reverence Christ as Lord.

And you'll love it. Again, forgive me, won't you? The number of times I've stopped lecturing and started fiddling, you think probably is really beyond the point of endurance. Sorry about that.

But I've just been doing it to myself all the time. I wonder if there's something in my life, in your life, in that old life, which is something less than God's will for me. Something less than God.

And it's got a tremendous grip. I don't mean necessarily anything very bad. But it just means something.

Quite harmless, maybe. But not God's will for me. And it's got an awful hold.

Isn't it taking you to your amazement, right past it now, and saying, do you love me more than that? No wonder what you say to him. What do I? You need a new loyalty. A new obedience.

Not to be saved, but to prove you are saved. To prove you are saved. Drop down.

Don't bother to look up. Romans 5, 19. And Philippians 2, 8. A new loyalty.

Number three. A new intimacy. Simon, do you love me? Agape.

But the third time Jesus asked him, in verse 17, Simon, do you even care for me? He dropped the first word, agape. He went down to the word that Simon was using. And said, are you sure that you even care for me? That must have been a shattering blow.

I think that Peter must have thought his days of fellowship with Jesus were ended. How could the Lord ever overlook failure such as mine? How astounded he must have been to hear Christ lay down the basis of future relationship. Love.

Do you love me? Love appealing. I may have said this to you before, but it always strikes me again and again. It was a tremendous opportunity to give him some good, sound, evangelical theology.

Powerful teaching. He didn't. One of the most wonderful promises in this gospel is chapter 14, verse 21.

Chapter 14, verse 21. Jot it down. He who loves me will be loved by my Father, and I will love him and manifest myself to him.

And one of the greatest experiences in life is a fellowship and communion given and received in love. The hallmark of love is intimacy. It always gets me excited when I see people falling in love.

I can tell, should do by now, Willowbeck has an expansive view. Perhaps you didn't realize it. I won't go into it.

But when I see some people walking down the path, and then perhaps a few days later walking down the path again, but hand in hand this time, I get very excited. Intimacy is the hallmark of love. But just a word of caution, from an old man to a younger brother, you be sure that you find out how she treats her mother in her own home before it goes too far.

Because she'll be treating you just like that in five years time. So watch it. How many of us really know Jesus in that sense? Really know him? Perhaps you know a bit of doctrine, but I don't think that impresses the Lord too much.

I don't think it does really. I don't think he's a bit impressed. When a certain body says goodbye, go home, and they've got a bit of doctrine tucked in, but all through everything's been said, they've been more and more defiant in love.

Some of you, very few, but some of you, it's just wasted to tell. Right here. A constant, you've failed in this one vital thing, love.

Something much greater than knowing about doctrine, do you know Jesus? Are you on good terms with him, in a quiet place, alone with him? I've said before, public, the greatest transactions with the Lord never take place in a public service. Never take place at the penitent form. Never take place in response to an invitation from a preacher.

They take place alone with God. And here's the reason why my life, and your life maybe, is the poor patric thing it is, simply because it's a long, long time since anything took place right there. Alone, which, that's where it happens.

And so, no wonder that Peter wrote, when he was older, that we should grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ. A new intimacy. Oh, I do trust that six months at Capony has meant that to you.

A new responsibility. A new responsibility. Feed my sheep.

Listen, Jesus never lets love lie idle. Know that? Jesus never lets love lie idle. Lie, L-I-E, just lie flat on his back.

And do nothing. Lie, idle, I-D-O-E. That's doing nothing.

I don't know what failure has marked your life, I know what has mine. But if I confess it, you'll have deep down in your heart, I know that the Lord will have a task for love to do. The Lord will have a task for love to do.

Forgive me, but I don't think many pulpit committees would have been interested in Peter at this juncture. I really don't. I don't think he'd be featured in the press as a leading speaker at so-and-so convention.

I don't think people will go around the country and get excited about this prospect for a new pastor. And I don't think it would have had a chance. Not a chance.

But, when the moment came for the most important sermon in history to be preached, who did God choose to preach it to? Simon Peter. That's the kind of God we have. He lays hold of failures.

I'm sure, perhaps I ought to go special slow here, I'm sure there's a close connection between the question, do you love me, and the command, feed my sheep. A close connection between the two. Between, do you love me, and feed my sheep.

Fellas and girls, I believe, and I'm sure you'll be with me, that our sick society, especially in the western world, a society of which I'm thoroughly ashamed when I go to a third world, and many other countries, our sick society could be transformed, in a matter of weeks, to heaven and earth, if only love, the love that Jesus got through. Just suppose, just suppose, the government, headed by Mrs. Thatcher, and trade union, trade unions, congress, headed by Murray, supposing they loved each other. My! That's God's will for his people.

And he's made it possible to love, as he loved. That's our goal, all of you, our goal, to spread that love, in society today. Please, never judge God's forgiveness by men's forgiveness.

Never do. Never judge God's forgiveness by men's forgiveness. How unforgiving we are.

How can we afford to be? No wonder, that years later, Peter wrote, 1 Peter 5, verse 2, Feed the flock of God. Have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind. 1 Peter 3, 8. That's 1 Peter 5, 2, 1 Peter 3, 8. Yes, that day had a new responsibility.

And believe me, when the chips are down, whether you're a missionary or a mission field, depends upon your intimacy with Jesus Christ. Got that? Whether you're a missionary or a mission field, depends upon your intimacy with Jesus Christ. And your acceptance of responsibility.

Feed my sheep. And one more thing, I think the most thrilling of all. A new, see, what have we got so far? A new humility.

A new loyalty. A new intimacy. A new responsibility.

And, one more, a new serenity. Now, strange word, perhaps to sum here. S-E-R-E-N-I-T-Y.

Serenity. It means, It means, if you have serenity, you have absence of panic buttons, you have a sense of calm, and you're not pushing all the time. The serenity repels.

That's the word. You put that in your own language and then we have it right. Because, you see, in verses 18 through 19, Oh, my, what wonderful verses these are.

Jesus stands face to face with Simon Peter. And I can see a new light in Simon's eyes. For just as Jesus stood and talked with him before rejoining others, so he would talk to us before we rejoined those with whom we work.

Listen to what he says in verse 18. Truly, truly, I say to you, when you were young, Oh, get this, get hold of it. When you were young, you girded yourself and walked where you would.

But when you are old, you will stretch out your hands and another will gird you and carry you where you do not wish to go. When you were young, you. When you are older, another.

That's the contrast. And Peter found himself looking into Jesus' face and looking right down the path that Christ had planned for him. Telling him about a life and a death which he would not want to go through.

History tells us that Peter was crucified upside down. And in the brightness of that new day, he saw a cross right ahead of him. When you were young, you went your own way and you blew it, didn't you? When you were old, another.

Another. That's what Hudson Taylor would call the exchange life. When I was young, I. When I'm older, another.

It's quite exciting because it makes me... I can't leave it without having a look at Acts chapter 12. Do you remember? Almost the last little interview with Simon Peter. He was in prison now.

Acts 12. Do you remember the story? He got him. Put him in prison.

And James, the brother of John, had been killed. And he proceeded to arrest Peter also. And when he had seized him, had seized him, he put him in prison.

And Leconte put him in. Delivered him to four squads of soldiers, sixteen soldiers, to guard him. Intending, after the Passover, to bring him out to the people.

So Peter was kept in prison. But earnest prayer for him was made to God by the church. And the very night, the very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, centuries before the door, but guarding the prison.

And an angel of the Lord appeared. What was he doing? Well, just think of it. Sixteen soldiers, an outer door, an outer gate, and a door, and chained between two more soldiers.

They really had him. And Peter was, what, sleeping? Why? I have lots of questions in my little notebook, which I'm taking up to heaven with me. And the first one I want to ask is to meet Peter.

And say to him, Peter, Peter, was I right about how you slept, when you knew perfectly well that the next morning at six o'clock you were going to have your head cut off? That's not sermon. How do you manage that? Oh, can't you picture him? There were these fellows all around him and chained up to two of them.

Sound asleep? Would you sleep very much if your head was going to be chopped off tomorrow? Well, I wouldn't.

I wouldn't. My word, no. I sent lots of requests to repair somehow, and hope they'll escape.

But how do you go to sleep? Do you think I was right? I know. Because the one thing he'd be thinking about was the last time he talked to Jesus. And he would be saying to himself, how badly I blew it.

But you know, he forgave me, and he pointed me to preach that tremendous sermon on Pentecost, and three thousand people were converted. And then he said to me, he said to me, Simon, you know, when you are young, you urge yourself, but when you are old, another. Hold it.

When you are old, another. But he only said that six months ago. Well, Herod can't kill me in the morning.

If Jesus said I'm going to get old, it can't be, so I'm going to sleep. Resting on the promise of God. Now, if I'm wrong, I'll tell him I'm sorry.

But I think, I think that's right. Somehow it rings all the bells clanging loud in my heart. Any crisis, whatever, God knows about it.

He's on the throne in his will. It's perfect. And Peter knew he couldn't be killed.

Because he was going to live, he was an old man. Just note that. And let it get right down, eighteen inches below your head, into your heart.

The love of Jesus. And no wonder he spoke as an old man of suffering in his life, and said, 1 Peter 4, 2-14. 1 Peter 4, 2-14.

Don't be surprised at the fiery ordeal which comes upon you to prove you, as though something strange was happening to you, but rejoice insofar as you'll share Christ's sufferings, that you may also rejoice and be glad when glory is revealed. So on. A new serenity.

And one final word in one minute. The light. The love appealing and the light assuring.

Verses 18-25. Just as I've just been saying. The Lord takes the veil away from the future.

And when John wrote these words down in the gospel, don't forget, the crucifixion of Peter would be history. Well known to the churches. John himself died peacefully near the close of the first century.

Peter, crucified. And the Lord knows by what kind of death we can best glorify him. Happy is the person who dies as John died.

And honored, honored is the person who dies as Peter died, and as millions have died ever since. And more this generation than ever before in church history, have lost their lives for the sake of Christ. Perhaps we won't die at all.

Perhaps the Lord, instead of calling us to him, will come for us. So all I can say, as I conclude this lecture and these lectures, is the Lord Jesus, please, come very quick. That would be wonderful, wouldn't it? Amen.

Praise the Lord. Let's pray. Thank you, Lord Jesus, for your word.

Oh, may it bring comfort, challenge, and a blessing to all of our hearts. And Lord, help us just to rest on your promises, to have a serenity about us, an assurance and peace in our hearts, which brings glory to your name. We ask it for Jesus' sake.

Amen.

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