



Summary of the Gospel of John

Introduction

Internal and external evidence support the accepted view that the author of the Gospel is John Zebedee, probably the youngest and one of the closest of Jesus' apostles. It is also believed that John wrote the Gospel sometime between AD70-100 probably from the city of Ephesus, where he spent the last years of his life as an elder to the local church groups.

The theme of John's Gospel is that Jesus is the promised Messiah and Son of God. By believing in Jesus, people can have eternal life.

The purpose statement in 20:30-31 makes it appear that John wrote with an evangelistic intent, reaching out to Jew and Gentile alike. However, his depth of teaching shows that he wanted readers not only to come to initial saving faith in Jesus but also to grow into a rich, well-informed faith. John's central contention is that Jesus is the long-awaited Messiah and Son of God, and that by believing in him people may have eternal life.

Chapter One

This story is simply about God, the glory of his character, the nature of his life and his desire to share that life with his creatures. It is about God come amongst his people and the mixed response he received to his free and gracious offer of divine life.

The Gospel commences with one of the most remarkable pieces of biblical writing, acknowledging the pre-existence of Jesus, his role in the creation of all things and incarnation as the solution for reconciliation and salvation.

John the Baptist gives testimony to representatives of the Jewish leadership that he is not the Messiah, Elijah or the Prophet who was to come, but the announced forerunner that would make the Messiah known to Israel.

John, speaking to two of his own disciples, then identifies Jesus as the one whom God had sent into the world as its Saviour, calling him the Lamb of God. John recognised him when the Spirit descended from heaven to stay on Jesus following his baptism in the River Jordan.

These two disciples, Andrew and John, then follow Jesus to find out more about him and subsequently become his disciples. Andrew then introduces his brother Simon to Jesus who immediately renames Simon to Cephas or Peter.

The chapter concludes with the account of Jesus calling two more of his inner core of disciples, Philip and Nathanael, and includes the dialogue that passes between them. Nathanael recognises Jesus as the Son of God.

Chapter Two

This chapter describes two main events: the first miracle Jesus performed and the clearing of the Temple Courts.

Whilst as a guest at a wedding in Cana, Jesus turned water into the finest wine, not for the benefit of those enjoying the celebrations but so that his disciples would have faith in him as the Messiah. Following this Jesus, his disciples and his family travelled to Capernaum.

The story is then based in Jerusalem, where Jesus is disturbed to find the outer courts of the Temple being used as a market place. Since the Temple was viewed as the house of God, Jesus was angered and single-handedly cleared the traders out. This led to a confrontation with the Jewish leaders that ended with Jesus making a clear reference to his death and resurrection.

The chapter concludes with an acknowledgement that Jesus performed other miraculous signs in Jerusalem without fully confiding in the people that he was the Messiah they longed for and needed.

Chapter Three

Jesus receives a visit from a highly regarded Jewish teacher, who clearly believes that Jesus was sent by God and that he might even be the long awaited Messiah; thus the purpose of the visit was to find out more about him.

Jesus teaches Nicodemus about the need for rebirth in the Spirit, which Nicodemus fails to grasp. Jesus therefore tells him that, unless he can understand what Jesus is speaking of in earthly terms, he will never understand things of heaven and the work of the Spirit. However, God's gift of his Son was intended to bring such understanding. God's purpose is clearly stated: not condemnation but salvation for all who believe in the Son.

Some of John the Baptist's disciples reports that Jesus' team are also baptising to which John responds that his own work will now pass away as the bridegroom, Jesus, is the one who will receive the bride. John, as the bridegroom's friend, is filled with joy at the prospect of the coming union.

The apostle John concludes the chapter with conformation that Jesus is the Son sent from heaven by the Father to speak the words of God and that those who accept him already have life eternal.

Chapter Four

Jesus was travelling from Judæa to Galilee by way of Samaria when he stopped to rest at Jacob's well. He was joined by a Samaritan woman and through a frank exchange the woman came to know that Jesus was the Messiah they had

been waiting for. She then went off to tell her neighbours, many of whom also came to believe in Jesus, a ripe harvest indeed.

Jesus completed his journey to Galilee and was welcomed by the population, who had also been at the Passover Festival in Jerusalem and had witnessed what Jesus had done while he was there.

Jesus was approached by a royal official whose son was dying. Without travelling with the man to Capernaum, where the boy was, Jesus informed the man that the boy would live. The man had faith in Jesus' words and on his homeward journey was met by some of his servants who revealed that the child had recovered at exactly the hour when Jesus had told him he would.

Chapter Five

In this transitional section that follows, grace is given to one who betrays Jesus (vv.1-15), bringing to a climax this opening series of stories and initiating the conflict that follows. As God's scandalous grace is offered not just to the kosher but to the un-kosher, the glory is revealed with increasing intensity until it provokes a reaction (vv.16-18).

At this point Jesus delivers his keynote address (vv.19-30), provides a list of witnesses to the truth of what he is saying (vv.31-40), and adds his own accusation against his opponents (vv.41-47). Thus Chapter 5 brings to a head the opening revelation of the glory and introduces the conflict that will then dominate the rest of the story.

Chapter Six

The chapter commences with the well known story where Jesus fed a crowd of thousands of people in a deserted place from just five loaves of bread and two small fish. John's account is unique in that it recounts the crowd trying to anoint him as king in order that he would lead them in revolt against the Romans. Jesus slips away from the crowd to a quiet place of prayer.

In the absence of Jesus, the disciples start to row back across the Sea of Galilee but are met with a fierce storm which they had to battle against most of the night. Just before dawn Jesus came to them walking on the water, a terrifying experience for them but a further sign of his deity as he overcomes the forces of nature. Immediately after Jesus joined them in the boat they arrived on at the destination on the western side of the Sea.

The following day, somewhere between Gennesaret or Capernaum on the western side of the lake, Jesus was again joined by the crowd who had witnessed the miraculous feeding. Clearly trying to comprehend who Jesus was, they questioned him about what had happened but Jesus challenged them to realise that it was not food for nourishment they should seek but the bread from heaven sent by God for their salvation.

At some point, Jesus arrived in Capernaum and continued his teaching in the synagogue. Jesus stated that those who would eat and drink from him would not die as did their ancestors who received the manna in the wilderness, in fact they would never hunger or thirst again. But they challenged his claims to be from heaven as they knew his mother and father to be human. Jesus' teaching

that they should eat his flesh and drink his blood, which they took as a literal call, caused controversy among them and they started to dispute his claims.

This teaching proved too hard for many of the disciples who turned away from Jesus. He then challenged the Twelve as to whether they too would leave but Peter, their spokesman, said they had nowhere else to go since Jesus was the one who was from God and offered eternal life. Jesus' response to this was to confirm that he had chosen them rather than the other way around although he knew that one of them, Judas Iscariot, would be his betrayer.

Chapter Seven

Despite initially telling his family that he would not be attending the autumn festival in Jerusalem but would be staying in Galilee, Jesus did in fact travel and mid way through the weeklong festival he stood up in the temple courts to teach the crowds despite the opposition he knew he would face from the religious leaders.

Jesus shows himself first to be a disciple of God and not a disciple of the chief priests, Pharisees and scribes. But his claims go further still by clearly indicating that he is the Christ, causing uncertainty in the crowd as they start to debate the issues, arguing between what they have heard and seen of Jesus, and what they believe they know about his earthly origin.

The authorities try to have Jesus arrested but he evades capture not by escaping but with a cryptic message that indicates he came from the father and would be returning there. The fact that he continued to teach in the temple complex despite claims that the Jews were trying to kill him added further to the debate about who Jesus really is.

Having announced himself as the bread of life in the previous chapter, Jesus now states that he is also the source of living water and that all should come to him to have their spiritual thirst satisfied.

The chapter concludes with the chief priests and Pharisees criticising the temple police for their failure to arrest Jesus, with further criticism coming upon Nicodemus when he stated that Jesus should be heard before being dismissed as either an imposter or a blasphemer.

Chapter Eight

John 7:53-8:11 is missing from many early manuscripts but is included here as it was accepted by the early church fathers to have been originated by John, perhaps as an oral message to his church. He tells the story of a woman caught in adultery and how the Jews wanted to use her crime to trap Jesus. Her sin would be deserving of death according to the law. If Jesus sided with the woman he could be accused of breaking the law; if he sided with the Jews then he would be accused of having a lack of compassion and countenancing her subsequent death. However, Jesus challenged them by saying the one without sin could be the first to cast a stone at her. Since all are sinners then none of them could throw a stone at her. The crowd left and the woman was forgiven by Jesus with a command to sin no more.

Jesus speaks openly about being the light of the world, which again causes a dispute with the Pharisees, who claim his testimony is false. Jesus counters by

stating that, since he comes from God then God validates his testimony, making it true even according to the law.

When Jesus again speaks of going away to a place where they cannot come they believe he is talking about suicide. Jesus warns them that they cannot come unless they believe in him for they will die in their sins. He then speaks of being lifted up, which they cannot understand but is a clear reference to Jesus' death on the Cross.

Jesus states that true disciples believe in his word and are set free. They believe that, as descendants of Abraham, they are already free. Jesus then refers to them as slaves to sin because they do not accept the words of truth that come from God.

The dispute reaches fever pitch when Jesus tells them they are not true descendants of Abraham because they do not act as his true children should act. Jesus says that Abraham had foreseen the coming of the Messiah and was filled with joy because of it, to which the crowd claim that Jesus is demon possessed. Jesus counters by referring to them as the children of the devil, because they want to kill the Son of God rather than accept him. For this the crowd wanted to stone Jesus to death but they were unable to do so.

Chapter Nine

It appears that Jesus is back in Jerusalem since the man is sent to wash in the pool of Siloam, but Jesus is no longer in hiding (8:59). It is probable that some time has elapsed since his confrontation with the authorities in the temple, although as the story reads he could be coming straight from their debate. Certainly John intends a connection to be made between this healing with the previous chapter, as the references to Jesus as the light of the world indicate.

Jesus and his disciples encounter a man born blind, which the disciples immediately believe is a result of sin, but was it his or his parents they ask? Jesus response shows that the condition was not to do with cause but with purpose; it was that God's power might be revealed. Jesus makes some mud with his own spittle, rubs it on the man's eyes and sends him to wash his face in the pool of Siloam. Immediately, the man's sight is restored, revealing God's power as Jesus had said.

Once healed, the man is taken to the Pharisees and recounts what has happened to him but these leaders accuse Jesus of sinning because it had occurred on the Sabbath. The man's parents were called who verified that he had been blind and could now see but would not commit themselves as to how this could be for fear of upsetting the Pharisees.

The man appeared before them a second time and was again asked what had happened. He was clearly annoyed at their failure to recognise that something quite unique had occurred. An argument ensued that ended with the man being driven out of the synagogue.

Jesus has a further encounter with the healed man and reveals himself as the Son of Man, which results in the man coming to faith and worshipping Jesus. Some Pharisees nearby challenge Jesus over his claims but are told they remain in their sin because of their spiritual blindness.

Chapter Ten

This chapter is essentially in two parts. During the first encounter between Jesus and the Jews, he refers to himself as the Good Shepherd and the Gate for the Sheep. These terms are deeply symbolic in terms of OT prophecy about the leaders who had failed to care for the people and God coming to claim them back as his own; but Jesus extends these claims by alluding to his people as now including the Gentiles as well as the Jews.

The second half is at a later winter festival in Jerusalem, where the people press Jesus to tell them if he is really the Messiah. He states that he has already told them and they would not listen. Since they were not able to understand him then they were not his sheep and were lost to him. Claiming again to be the Son of God, the crowd again tried to stone Jesus for blasphemy. Using Scripture, Jesus points out their error but they are not convinced, so Jesus leaves the city and travels east of the Jordan River.

Chapter Eleven

When Jesus receives word that Lazarus has died, which he described to his disciples as him being asleep, he resolves to return to Judæa despite the fact that the Jews were seeking to kill him. His disciples object because they had taken Jesus' reference to sleep literally, but when he tells them that Lazarus has died and that this is for God's glory to be revealed, they decide to go with Jesus to Bethany.

As Jesus approached, some four days after Lazarus had been laid to rest in his tomb, Lazarus' sister Martha came to meet Jesus, stating that if Jesus had been there then Lazarus would not have died. Jesus announces himself as the resurrection and the life, and that all who believed in him would have eternal life. Martha took this as a reference to the final resurrection but Jesus would go on to show that Lazarus would indeed be raised during this age.

Mary, the second sister of Lazarus, also came to Jesus, accompanied by many friends and other mourners. When Jesus saw their sadness he had compassion on them and wept with them. They then led Jesus to the tomb.

Jesus instructed them to roll the stone away from the tomb, something Martha advised against because of the smell of decay that would be emitted, but they did as he said. After giving thanks to his Father, Jesus called for Lazarus to come out of the tomb, which he did, still wrapped in his grave cloths. Jesus instructed his sisters to unbind him.

This miracle had a mixed reaction. Many believed in Jesus because of what they had witnessed while others went to the Pharisees in Jerusalem to report what had occurred. The High Priest Caiaphas announced that it was necessary for Jesus to die so that the Romans would not destroy their nation because of the perceived revolt Jesus was leading. He was actually prophesying that Jesus would indeed be the saviour of the nation through his impending death.

Jesus again left the area and went back into the wilderness with his disciples, while those in Jerusalem pondered as to whether Jesus would indeed show himself at the forthcoming Passover Festival.

Chapter Twelve

While making his way to Jerusalem for his final Passover, Jesus again stays in Bethany with Lazarus and his sisters. While sharing a meal, Mary anoints Jesus with a very expensive perfume, which annoys the disciples who believe the equivalent amount of money should have been spent of the poor. Jesus rebukes them for this saying she was anointing him for his death.

Because Jesus had raised Lazarus from the dead, he had become a symbol of Jesus' power and authority, helping to draw people to Jesus. Because of this the authorities started to plot to kill Lazarus too.

Jesus arrives in Jerusalem for the last time, fulfilling OT prophecy by riding in on a donkey's colt. Great crowds greet Jesus with adulation, hailing him as the King of Israel. This further aggravates the religious leaders.

During his time in the temple courts some Gentile believers indicate they wish to speak with Jesus. Although it is not revealed whether Jesus did speak with them, he does indicate that his death will draw such as these to him.

Jesus reveals both trepidation and determination over his impending death, resulting in God speaking from heaven. Although the crowd heard the sound they did not comprehend what was happening. Jesus spoke to them of his death but their confusion deepens as they thought that the Messiah would live forever and yet the one who claims to be he is speaking of his own death!

By quoting two well known passages from Isaiah, Jesus reveals how and why it is that so many are unable to respond to Jesus' teaching, understand who he is and thereby be reconciled back to God. The chapter concludes with a summary of Jesus' teaching again revealing his authority from and relationship with God.

Chapter Thirteen

The chapter commences with the account unique to John of Jesus washing his disciples' feet during the Passover meal. This was a remarkable act on many levels for the washing of feet was something that was normally undertaken by the non-Jewish servants although it could be undertaken within intimate groups such as a wife washing her husbands' feet or a disciple performing it on his teacher. For a teacher to wash the feet of his disciples was scandalous. Peter, in fact, protested that Jesus would never wash his feet to which Jesus replied that, unless Peter submitted to him in this, he could no longer be his disciple. Peter wanted Jesus to wash him completely but Jesus replied that it was only his feet that needed cleansing.

The purpose of this act was for Jesus to teach his disciples that following him was about being truly humble and willing to be submissive in service to others before God: *<<He sat down, called the twelve, and said to them, 'Whoever wants to be first must be last of all and servant of all'>>* (Mark 9:35).

When Jesus rejoined them at the table he was deeply troubled in his spirit and announced to the disciples that one of them was going to betray him. At Peter's prompting, John asked him who it would be. Jesus said the one to whom he would give some bread would be the one, which was of course Judas. Jesus then told Judas to go and do what he must, but the disciples thought he was simply going on an errand.

Jesus then commences his departure discourse by instructing the disciples to love one another so that they could be witnesses to Christ in doing so. When he tells them they cannot yet follow him where he is going, Peter says that he would follow Jesus even to death. Jesus then foretells Peter's imminent denial.

Chapter Fourteen

Jesus does not want his followers to be anxious and gives them assurance that he is going into heaven to prepare a place for them and that he will return for them. Thomas misunderstands Jesus' message and asks Jesus the way to where he is going, to which Jesus replies 'I am the way'.

Philip then joins in the conversation by asking Jesus to show them the Father. For his lack of understanding of who Jesus really is, Philip is admonished for he is clearly told again that all those who have seen Jesus have seen the Father since both are one. Once believers come to understand this then they can ask for anything in Jesus' name and it will be done.

Jesus then promises the gift of the Holy Spirit that he will ask the Father to send to those who believe in Jesus. The Spirit will then indwell believers reminding them of what Jesus has taught and helping to interpret what it means for their own lives.

Chapter Fifteen

Jesus announces himself as the vine and the Father as the vine-grower, with his disciples as the branches in the vine. Those who follow Jesus and do not yet fully believe in him will be cut out of the vine and discarded; those who are faithful will be pruned in order to bear much fruit and thereby to glorify God.

If believers keep Jesus' commandments they will remain in his love which will bring them much joy. They are also commanded again to love one another in the way that Jesus had loved them. Jesus also states that he regards his disciples not as his servants but as his friends.

Jesus then goes on to explain that because the world has persecuted and hated Jesus it will respond in the same way to his disciples. However, there are those who did respond to Jesus call on their lives and, likewise, the disciples will find that there will also be people who will believe the Gospel when they hear it from the disciples. This is because Jesus will send the Holy Spirit who will testify on behalf of Jesus.

Chapter Sixteen

Jesus concludes his teaching on the persecution the disciples will face from the world that formed the second half of Chapter 15. He is talking primarily of Jewish opposition for they will put the Jewish disciples out of the synagogues and will even believe they are doing God's work in eliminating these heretics!

Jesus then returns to the coming of the Holy Spirit when he departs. Their sadness at the loss of Jesus will soon turn to joy when they receive the Spirit who will lead them in all truth and remind them of what Jesus has taught them. He will also teach them many things that Jesus was not able to bring to them for they would not have understood until after his death and resurrection.

Jesus concludes the chapter by reassuring the disciples that they will know his peace despite what he must go through and their own suffering also. They believe that they now understand Jesus' cryptic teaching, to which he responds by informing them that they will soon desert him in his hour of need but that he will not be alone for the Father will remain with him.

Chapter Seventeen

This chapter contains the most extensive and profound prayer of Jesus that exists in written form or oral tradition. When Jesus prayed at Lazarus' tomb he made it clear that he had no need of expressing prayer because he is one with God in his whole life, the union true prayer expresses. Nevertheless, he prayed for the benefit of those present (11:41-42), and the same is true here as well.

Jesus' whole life has been a revelation of the Father, based on Jesus' union with him, so it is appropriate that his teaching concludes in the form of prayer, the genre most closely associated with union with God. Other farewell discourses also conclude with prayers, but in Jesus' case prayer is itself related to the essence of his message.

As Jesus starts to speak with his Father it is as if he has already departed the world and is speaking from the perspective of eternity, yet he also makes it clear that he is still with his disciples so the prayer transcends both time and space. Jesus' intercession for his disciples from within God's presence anticipates his role after his ascension.

Because this intercession corresponds to the role of the high priest elsewhere in the NT and because Jesus uses sacrificial language when he refers to sanctifying himself, this prayer has been known as the High Priestly Prayer. Indeed, there are many who may refer to this as the Lord's Prayer rather than the one traditionally given this title when Jesus taught his disciples to pray (Matthew 6:9-13).

This chapter completes the chiasm of the farewell discourse spelled out in 13:31-35, with a return to the glory mentioned. This passage concentrates on the relation of the Father and the Son and the glory they share. The Father is seen as the one who gives, Used thirteen times in this prayer, highlighting his grace and his role as source of all. Jesus focuses specifically on the Father's gift to the Son of disciples. The Son continues to show himself to be the revealer sent from the Father, but he is seen also as a giver: he gives his disciples the Father's word, glory and eternal life.

This prayer gathers many of the key themes found throughout the Gospel. The Son's work in the disciples is developed through the themes of faith, knowledge, love, indwelling, oneness and God's name. There is also an emphasis on the world, including its separation from God, God's love for it and the disciples' mission to it.

Chapter Eighteen

Jesus and his disciples leave Jerusalem and cross the Kidron Valley into a garden on the Mount of Olives. Judas leads a group of Roman soldiers and Jewish police in order to arrest Jesus and take him to the authorities.

Throughout John's story, the world has been judged by the presence of Jesus, and the world has in turn judged him. The whole Gospel is thus a description of a, a theme that reaches a climax as Jesus is brought before the authorities. As he is put on trial both his own identity as King and his confident trust in his Father are revealed.

The force that came out to arrest Jesus was composed of both Jews and Romans, and Jesus will now be arraigned before both Jewish and Roman officials. In the Synoptics Jesus is brought first before Caiaphas and the Sanhedrin and then before Pilate. Luke adds a further appearance before Herod Antipas (23:6-12). John begins with Jesus' earlier appearance before Annas, an interrogation not mentioned in the Synoptics. John will then move on to the interrogation by Pilate, leaving out a description of the appearances before Caiaphas and the Sanhedrin and before King Herod. It is clear that he knows of the trial before Caiaphas (v.24), but has chosen not to include it in his account.

John weaves together the confrontation between Jesus and Annas and the confrontation going on at the same time between Peter and the people in the courtyard. This textured scene, which shifts between what is going on inside with Jesus and what is going on outside with Peter, is paralleled in the scene that follows by Pilate's encounter with Jesus inside the governor's palace and his dealings with the Jewish opponents outside. Such juxtaposition enables John to make comparisons between Jesus and the other characters in the story. The inner and outer scenes in the story also reflect John's purpose to show here, as throughout his Gospel, the inner and outer dimensions of the events themselves – the eternal reality being manifested in the midst of the world as the Word comes to his own and the eternal significance of the events that unfold.

Chapter Nineteen

This chapter continues the trial of Jesus before Pilate, although there is a marked change as Pilate has Jesus punished in order to try to placate the Jews even though he knew Jesus to be innocent. The dialogue with the crowd and then alone with Jesus continues, with Pilate wanting to secure Jesus' release but eventually bowing to the pressure from the Jews when he formally sentences Jesus to death.

John provides few details of the actual crucifixion, for its horrors were well known at the time he wrote the account. Jesus was taken out of the city to be crucified along with two criminals. The scene was witnessed by John and several women who had followed Jesus, including his mother. Jesus handed responsibility for the care of his mother over to John as he was dying on the Cross then finally surrendered his spirit to his Father.

In order to accelerate their deaths, as the Sabbath was approaching and the bodies were to be removed from the crosses, the guards broke the legs of the two criminals but they found Jesus to be already dead and did not break his legs. Instead, a soldier plunged his spear into Jesus' side. These actions, along with the sharing of Jesus' clothing, were all fulfilments of Scriptures concerning the death of the Messiah.

Two leading Jews, Joseph of Arimathæa and Nicodemus, openly announced their discipleship of Jesus by collecting his body, preparing it for burial and laying it in Joseph's new tomb. This, too, fulfilled the Scriptures.

Chapter Twenty

The tomb is discovered empty by Mary Magdalene and other women not recorded by John and then verified by two of Jesus' closest disciples. In his resurrection appearances Jesus continues to reveal the glory of God by manifesting the grace and love that characterise God. This love is seen in the gentleness, care and humility with which he deals with his disciples.

This chapter contains a series of encounters with Christ that show him overcoming a variety of barriers to faith, including ignorance, grief, fear and doubt. Five occasions of faith are mentioned, forming a chiasm. In the first and last, Jesus himself is not seen. In the first, the disciple John's faith is based on the evidence of the grave clothes; in the last, Jesus says future believers will have the witness of those who did see him.

The other three occasions are actual sightings of the resurrected Jesus. Mary sees both angels and Jesus but only believes when she hears him call her name. Thomas also requires something more than sight to believe; he had to touch Jesus' wounds. Between these two individuals, at the centre of the chiasm, is Jesus' appearance to the disciples as a group, who recognise him by seeing his wounds and in whose presence Jesus imparts the Holy Spirit.

John ends the chapter with a statement summarising the purpose of this Gospel account. While many of Jesus' signs were done in the presence of others, most of which John does not record, the presence of his disciples is the crucial fact, for it is they who have believed and been enabled to, by the Spirit, understand their significance and bear witness to Jesus and Jesus' witness to the Father.

Chapter Twenty One

As recorded in the Synoptics, Jesus had instructed his disciples to meet him in Galilee and this chapter shows that seven of them decided to spend the night fishing but without success. At dawn, Jesus appears on the beach, although they did not immediately recognise him. He instructs them to drop their nets again and this time they have a very large catch. John realises it is Jesus and tells Peter, who swims ashore to be with his Lord.

The group then share a breakfast on the beach together, but the focus of the account is a remarkable portrayal of Jesus' love, grace and forgiveness as he indicates that Peter has been reconciled despite his earlier denial of Christ and is commissioned as a leader of the church. However, Jesus also indicates that Peter will eventually be martyred for his service to Jesus.

The chapter, and indeed this Gospel account, concludes with Peter and Jesus walking along the beach and John trailing behind. When Peter asks about John, Jesus says, 'If it is my will that he remain until I come, what is that to you? Follow me!' This led to rumours that John would not die but John explains this is not what Jesus meant. John then reiterates that his testimony is true.