

COME AND HAVE BREAKFAST

I. [John 21:1-25](#)

A. Back in the late 70s and early 80s I sometimes worked night shift for a company in Lexington, KY. Sleeping during the day was a challenge. I put blankets and towels over my bedroom windows to black out every ray of light. Another challenge was deciding whether to eat breakfast food or supper food at 7am.

B. Then in 1985-1987, Janet and I both worked in downtown Columbus. We only had one car and rode together every day. It was not unusual for Janet to eat breakfast during 30-40 minute drive. But what was unusual was her breakfast was sometimes a tunafish sandwich! That didn't seem right. When I'd comment about it, she'd quip, "*Well Jesus ate fish for breakfast!*" She of course was right...

C. Today we will see the prooftext for Jesus eating fish for breakfast. And when did this happen? Shortly after His resurrection but before His ascension. Let's put this all in perspective: The Spinner of stars, Creator of all things seen and unseen, became a Man. He lived a perfect life; healed and delivered multitudes of afflicted souls; took our sins to the cross; died and was buried; and then rose from the dead. And what did He do at one of those post-resurrection appearances? Made breakfast for His disciples!

D. [John 21:1-25](#) (ESV) Jesus makes breakfast on the beach for His disciples...

1) **V1-3:** *1 After this Jesus revealed Himself again to the disciples by the Sea of Tiberias (a.k.a. Sea of Galilee and Lake Gennesaret), and He revealed Himself in this way. 2 Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. 3 Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." (Peter and several other disciples had been fisherman. Was Peter thinking about returning to his old profession? Was he just needing a break? An escape? Was he wrestling with failure for letting Jesus down?) They went out and got into the boat, but that night they caught nothing. (Fisherman preferred fishing at night. Apparently Aristotle even wrote about it.)*

2) **V4-6:** *4 Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. 5 Jesus said to them, "Children, do you have any fish?" (He knew!) They answered Him, "No." (At least they were honest!) 6 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, because of the quantity of fish. (There was was a miraculous catch just before Jesus called these brothers. That one tore their nets and nearly sank their boat! Twice now the Carpenter has proven Himself to be the better fisherman. Keep in mind Jesus never called them to be better fisherman--He called them to be fishers of men.)*

3) **V7-9:** *7 That disciple whom Jesus loved (John) therefore said to Peter, "It is the Lord!" (The light bulb comes on!) When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. 8 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. 9 When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. (Who caught these fish? Who gathered the wood and built the fire? Who baked the bread? The Maker of fish and grain!)*

4) **V10-11:** *10 Jesus said to them, "Bring some of the fish that you have just caught." 11 So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. (Scholars debate the significance of 153 fish. Some have suggested there were 153 nations on the planet at the time. I just keep thinking it was a fisherman penning this account and that makes counting the catch totally understandable.)*

5) **V12:** *12 Jesus said to them, "Come and have breakfast." (God the Son, with no beginning or end, Maker of the universe, the King of kings and Lord of lords, makes breakfast for the likes of these! Even after rising from the dead, Jesus models servanthood. Are there any acts of service that you view as beneath you? Maybe quit that!) Now none of the disciples dared ask Him, "Who are you?" They knew it was the Lord.*

6) **V13-14:** *13 Jesus came and took the bread and gave it to them, and so with the fish. (I'll bet this felt amazingly familiar!) 14 This was now the third time that Jesus was revealed to the disciples after He was raised from the dead.*

7) **V15-19:** (Next Jesus turns His gaze to Peter. They had unfinished business. Remember Peter brashly said he'd defend Jesus to the end but Jesus told Peter he'd deny knowing Christ three times before the rooster crowed. He did. Now it's time for restoration.) *15 When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love (Agapao) Me more than these?" (Scholars differ: More than these fish? More than this*

fishing gig? More than these other disciples? More than anything else? I like the latter.) He said to Him, "Yes, Lord; you know that I love (**Phileo**) you." He said to him, "Feed My lambs." **16** He said to him a second time, "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." **17** He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved (**broken and contrite**) 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. **18** Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." **19** (This He said to show by what kind of death he was to glorify God.) (Tradition says that Peter was crucified upside down by the order of Nero.) And after saying this He said to him, "Follow Me." (Jesus said the same after the first miraculous catch.)

8) V20-22: 20 Peter turned and saw the disciple whom Jesus loved following them, the one who also had leaned back against Him during the supper and had said, "Lord, who is it that is going to betray You?" **21** When Peter saw him, he said to Jesus, "Lord, what about this man?" **22** Jesus said to him, "If it is My will that he remain until I come, what is that to you? You follow Me!" (I shared with a friend recently that most comparisons people make are carnal in nature. If you enjoy discontentment, start comparing yourself to those who are seemingly better off. Take on a victim mentality--after all nothing shows your ingratitude and mistrust of God more! People like to compare and measure themselves with others. We may do so based on wealth & income, status & popularity, worldly successes, or by the volume of our troubles & trials. Pastors or churches may count noses or cars in the parking lot. But God measures according to how we respond to Him, to His Word, His will, and His ways. The truth is we don't measure up and yet in Christ we totally measure up. Lord have mercy on me a sinner!)

9) V23-25: 23 So the saying spread abroad among the brothers 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?" **24** This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true. **25** Now there are also many other things that 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.

E. So now let's have a wee bit of a theology lesson. When we consider God in all His glory and grandeur, Him who dwells in unapproachable light. When we consider His absolute holiness and sovereignty, His all-knowing, all-powerful, and all-present nature, we're touching what's called God's transcendence.

F. When we consider God becoming a Man, the Word made flesh, the God-Babe in a manger that causes shepherds to marvel and angels to sing; when we consider Him who rescues a wedding party from public humiliation by turning water into wine; or Him who takes little children in His arms and blesses them; or Him who washes His disciples feet or makes them breakfast on the beach, we are recognizing and touching God in His immanence. Forsaking either reality, one bereft of the other, sells us short and diminishes our understanding of God.

G. What makes God's infinite altogether otherness even more stunning to finite beings like us is that He stoops down, and reaches in, and touches us deep by manifesting His presence, His nearness. "His nearness is our good." says Psalm 73:28 and oh how true that is! When the everywhere-all-present LORD manifests His personal presence to me and you, we will not be left the same! If the bush is burning and God is talking through those flames, please remove your shoes! If Jesus offers you fish and bread and wine, just receive it!

H. Sinclair Ferguson said: "...transcendence and immanence are not attributes of God, again transcendence and immanence are not attributes of God, God just is. Transcendence and immanence are ways in which we describe our conscienceness of God and our awareness of God. He doesn't have a transcendent part and an immanent part. He isn't actually sometimes immanent and sometimes transcendent. His immanence is not a prisoner of His transcendence and His transcendence is not a prisoner of His immanence. God simply is..."

I. Three of those fisherman were present at Jesus' transfiguration. And the same three were present for breakfast on the beach. When you realize *Who* is serving up the fish and bread, it tastes so much better and nourishes to the core. You never want that meal to stop!

J. No one brought fish today but we are going to enjoy some donuts. Don't think it beyond our Lord to manifest His presence in the midst of your fellowship. Let's jettison the notion that He is not present and this doesn't matter.

* Close with Prayer...

Scriptures, Videos, & Bonus Stuff

John 21:1-25 (ESV)

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Quote by Sinclair Ferguson

"...transcendence and immanence are not attributes of God, again transcendence and immanence are not attributes of God, God just is. Transcendence and immanence are ways in which we describe our conscienceness of God and our awareness of God. He doesn't have a transcendent part and an immanent part. He isn't actually sometimes immanent and sometimes transcendent. His immanence is not a prisoner of His transcendence and His transcendence is not a prisoner of His immanence. God simply is..."

- Sinclair Ferguson, 2003 Ligonier Conference, Q & A session.

Film Clips & Other Links

Get Service (From Sermonspice)

<http://www.youtube.com/watch?v=LfeXxkbgCVE>

A Grid for Understanding Biblical and Unbiblical Transcendence and Immanence

By Justin Taylor - The Gospel Coalition

<https://www.thegospelcoalition.org/blogs/justin-taylor/a-grid-for-understanding-biblical-and-unbiblical-transcendence-and-immanence/>

Millersport Covenant Church Sermon Podcasts (MP3s on iTunes)

<http://millersportcc.com/feed/podcast>

Bonus Stuff

Luke 5:1-11 (ESV)

1 On one occasion, while the crowd was pressing in on Him to hear the word of God, He was standing by the lake of Gennesaret, **2** and He saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. **3** Getting into one of the boats, which was Simon's, He asked him to put out a little from the land. And He sat down and taught the people from the boat. **4** And when He had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." **5** And Simon answered, "Master, we toiled all night and took nothing! But at Your word I will let down the nets." **6** And when they had done this, they enclosed a large number of fish, and their nets were breaking. **7** They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. **8** But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." **9** For he and all who were with him were astonished at the catch of fish that they had taken, **10** and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you will be catching men." **11** And when they had brought their boats to land, they left everything and followed Him.

Mark 1:16-20 (ESV)

16 Passing alongside the Sea of Galilee, He saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. **17** And Jesus said to them, "Follow Me, and I will make you become fishers of men." **18** And immediately they left their nets and followed Him. **19** And going on a little farther, He saw James the son of Zebedee and John his brother, who were in their boat mending the nets. **20** And immediately He called them, and they left their father Zebedee in the boat with the hired servants and followed Him.

Matthew 4:18-22 (ESV)

18 While walking by the Sea of Galilee, He saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. **19** And He said to them, "Follow Me, and I will make you fishers of men." **20** Immediately they left their nets and followed Him. **21** And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. **22** Immediately they left the boat and their father and followed Him.

1 Timothy 6:13-16 (AMP)

13 I solemnly charge you in the presence of God, who gives life to all things, and [in the presence] of Christ Jesus, who made the good confession [in His testimony] before Pontius Pilate, **14** to keep all His precepts without stain or reproach until the appearing of our Lord Jesus Christ, **15** which He will bring about in His own time—He who is the blessed and only Sovereign [the absolute Ruler], the King of those who reign as kings and Lord of those who rule as lords, **16** He alone possesses immortality [absolute exemption from death] and lives in unapproachable light, whom no man has ever seen or can see. To Him be honor and eternal power and dominion! Amen.

Psalms 73:28 (NASB)

28 But as for me, the nearness of God is my good; I have made the Lord God my refuge, that I may tell of all Your works.

Quote by Cornelius Van Til

"The incommunicable attributes of God stress his transcendence and the communicable attributes stress his immanence. The two imply one another. A Christian notion of transcendence and a Christian notion of immanence go together."

- Cornelius Van Til, *The Defense of the Faith*, p. 32.

Quote by John Frame

"Transcendence and immanence, however are not biblical terms, and so we must exercise some care in relating them to the teachings of Scripture. Further, there are some ambiguities in these terms as they have been used by theologians. So we should not simply take them for granted or assume that their meaning is obvious."

- John Frame, *The Doctrine of God*, P & R Publishing, 2002, p.p. 103-104.

Quote by Dr. Barry D. Jones

"The table is the place where broken sinners find connection and belonging. Despite our best intentions, we all, like Peter, stumble after Jesus. We desperately need people who will journey with us in our stumbling. We need to recover

table fellowship as a spiritual discipline in order to strengthen the bonds of spiritual friendship among believers who are walking together on the road of discipleship."

- Barry D. Jones, quote from article titled, "*The Dinner Table as a Place of Connection, Brokenness, and Blessing.*" Dr. Barry Jones is an associate professor of Pastoral Ministries at Dallas Theological Seminary and one of the preaching pastors at Irving Bible Church in Irving, Texas. To read the full article, go to: <https://voice.dts.edu/article/a-place-at-the-table-jones-barry/>

Matthew 20:25-28 (NIV)

25 Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. **26** Not so with you. Instead, whoever wants to become great among you must be your servant, **27** and whoever wants to be first must be your slave— **28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Quote by Paul D. Moody

"The measure of a man is not the number of his servants, but the number of people whom he serves."

Quote by Carolyn Schultz (Mennonite wheat weaver)

"In the kingdom of God there are no score sheets. Menial tasks rank as high as glamorous ones. Things are measured by the spiritual way in which they are done."

A Man With A Servant's Heart

A large group of European pastors came to one of D. L. Moody's Northfield Bible Conferences in Massachusetts in the late 1800s. Following the European custom of the time, each guest put his shoes outside his room to be cleaned by the hall servants overnight. But of course this was America and there were no hall servants.

Walking the dormitory halls that night, Moody saw the shoes and determined not to embarrass his brothers. He mentioned the need to some ministerial students who were there, but met with only silence or pious excuses. Moody returned to the dorm, gathered up the shoes, and, alone in his room, the world's only famous evangelist began to clean and polish the shoes. Only the unexpected arrival of a friend in the midst of the work revealed the secret.

When the foreign visitors opened their doors the next morning, their shoes were shined. They never knew by whom. Moody told no one, but his friend told a few people, and during the rest of the conference, different men volunteered to shine the shoes in secret. Perhaps the episode is a vital insight into why God used D. L. Moody as He did. He was a man with a servant's heart and that was the basis of his true greatness.

- Gary Inrig, *A Call to Excellence*, (Victor Books, a division of SP Publ., Wheaton, Ill; 1985), p. 98.