



journal of biblical  
perspectives  
in leadership

## THE CONSUMMATED HARVEST OF JESUS' FOLLOWER-CENTRIC APPROACH IN THE LAST CHAPTER OF THE GOSPEL ACCORDING TO JOHN

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Jesus' follower-centric approach confirmed that effective followership has substantial influence on successful leadership. Yet, he would not compel followers to comply with all his requests at once, but inspired them to do so when they devoted themselves heart and soul to his leading and teaching. This spontaneous confession of faith found an exemplar in the case of Simon Peter's three-time denial and three-time repentance between Jesus' crucifixion and resurrection. Jesus made it possible for Simon Peter to change characteristics and reinstate apostleship. This study is grounded in Robbins's<sup>1</sup> inner-texture analysis in order to unfold Jesus' attainment in the process of leader and followers' reciprocal influences. Jesus' follower-centric approach throughout his earthly mission, finally harvested tremendous success in the last chapter of the Gospel According to John.

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Jesus' follower-centric approach is based on the trilogy of Christian virtues—faith, hope, and love—rather than the four cardinal virtues—wisdom, justice, courage, and temperance.<sup>2</sup> Among the trilogy of Christian virtues, the greatest is love (1 Cor 13:13), but faith and love are based on hope, which leads to greater trust in God and deeper love for people. According to the epistles of the Apostles Simon Peter and Paul,

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<sup>1</sup> Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology* (London: Routledge, 1996).

<sup>2</sup> C. Stephen Evans, *Apologetics and Philosophy of Religion* (Downers Grove, IL: InterVarsity Press, 2002), 121.

faith looks upward to God, hope looks forward to Christ, and love looks outward to others. Faith abides in the past work of Christ; hope anticipates God's kingdom in the future; and love works in the present, ready for Christ's second advent (1 Pt 1:3, 5, 22; 1 Cor 13:13; 1 Thes 1:3). The interaction of faith, hope, and love as principal causes of the correlation between leader and followers evolved into the unique pattern of Jesus' follower-centric approach throughout his itinerant ministry. With this pattern, Jesus led and taught his inner circle disciples—the twelve (see table 1)—about the work of faith, labor of love, and endurance of hope in the kingdom of God.<sup>3</sup>

Table 1. The names, occupations, and characteristics of the twelve according to the New Testament

Name	Characteristic	Verses
Simon Peter (son of John), also known as Cephas the "Rock"	Fisherman Impetuous personality, but bold in preaching the gospel Became a leader of the twelve and the church Jesus foretold that he would be the martyr of Christianity	Mt 4:18-20; Mk 8:29-33; Lk 22:31-34; Jn 1:42, 21:15-19; Acts 2:14-41, 10:1-11:18
Andrew (Simon Peter's brother)	Fisherman First disciple of Jesus Eager to bring friends to Jesus	Mt 4:18-20; Jn 1:35-42, 6:8-9, 12:20-22
James (son of Zebedee), he and his brother John were called the "Sons of Thunder"	Fisherman Ambitious, violent, judgmental, severely committed to Jesus The first Christian martyr	Mk 3:17, 10:35-40; Lk 9:52-56; Acts 12:1-2
John (son of Zebedee), James's brother and "the disciple whom Jesus loved"	Fisherman Same as his brother James, but John later was very loving Left behind to witness Jesus' revelation until his old age	Mk 1:19, 10:35-40; Lk 9:52-56; Jn 19:26-27, 21:20-24
Philip	Fisherman Andrew's friend Curious and fervent	Mt 10:3; Jn 1:43-46, 6:2-7, 12:20-22, 14:8-11
Bartholomew (Nathanael)	Occupation unknown, later a prophet Honest and straightforward	Mk 3:18; Jn 1:45-51, 21:1-13

<sup>3</sup> See Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993).

Name	Characteristic	Verses
Matthew (Levi)	Tax collector Despised outcast because of his dishonest career	Mt 9:9-13; Mk 2:15-17; Lk 5:27-32
Thomas (the Twin)	Occupation unknown Courage and doubt	
James (son of Alphaeus)	Occupation unknown Courageous, but doubtful	Mt 10:3, 3:18; Lk 6:15
Thaddaeus (Judas son of James)	Occupation unknown Characteristics unknown	Mt 10:3; Mk 3:18; Jn 14:22
Simon the Zealot	Occupation unknown Fierce patriotic Crucified	Mt 10:4; Mk 3:18; Lk 6:15; Acts 1:13
Judas Iscariot (Matthias was later in the Pentecostal to replace Judas Iscariot among the Twelve [Acts 26])	Occupation unknown Later the accounting Rebellious and greedy Committed suicide after betrayed Jesus	Mt 26:20-25; Lk 22:47-48; Jn 12:4-8

This study concentrated on the resurrected Jesus' continual follower-centric approach to enhancing the twelve's faith, hope, and love, except the betrayer Judas Iscariot, who committed suicide, in order to recompense for their remorse and shame about losing confidence after Jesus' crucifixion. Then, the focus shifts to Simon Peter's reinstating of his commission, since he was the spokesperson of the twelve, whom Jesus designated as a rock of the church that none of the wicked could overcome, and gave him the keys of God's kingdom and authority to bind or release those that deserved (Mt 16:18-19). In order to sufficiently unfold Jesus' consummated harvest of his follower-centric approach immediately after his resurrection, this study is grounded in Robbins's<sup>4</sup> inner-texture theory to analyze the elements of Jesus' success and the process of reciprocal influences between leader and followers.

## I. BACKGROUND AND PROBLEMS

Although the twelve were Jesus' chosen inner-circle disciples, they were dissimilar in characteristics; degrees of faith, hope, and love; and engagements in Jesus' ministry. Among them, there were three groups of four classified by running different errands as Jesus always demanded. This unsophisticated grouping found

<sup>4</sup> Robbins, *The Tapestry*.

different configurations in the New Testament, but the leaders of the three groups were constantly shown in the first position of each group, and the list of the groups also remained in the same order. Table 2 is the example of the first group, which most frequently accompanied Jesus while other groups were absent.

Table 2. Order of the first group in the twelve according to the New Testament

Matthew 10:2-4	Mark 3:16-19	Luke 6:13-16	Acts 1:13
Simon Peter	Simon Peter	Simon Peter	Simon Peter
Andrew, brother of Simon Peter	James, son of Zebedee	Andrew, brother of Simon Peter	John, brother of James
James, son of Zebedee	John, brother of James	James, son of Zebedee	James, son of Zebedee
John, brother of James	Andrew	John, brother of James	Andrew

NOTE: Simon Peter, in the first position of each list, was the leader of this group.

In general, the twelve lived with Jesus for three years before his crucifixion and they still had difficulty acquiring full understanding of Christ or his kingdom. Simon Peter even denied Jesus thrice (Mt 26:34, 35, 75; Mk 14:30, 31, 72; Lk 22:34, 61) until he was forgiven, restored, and recommissioned after Jesus' resurrection (Jn 21:16-19). Still, there were unfaithful disciples like Cleopas and his friend, who on the way to Emmaus did not recognize Jesus, who had risen from death three days after crucifixion (Lk 24:13, 18). The rest of the twelve also temporarily abandoned their ministries and returned to their original livelihoods (Jn 21:2) until the risen Jesus showed up on the Galilee seashore (Jn 20:29-21:17). From that time forward, they resumed their ministries by compelling testimonies and epistles (Jn 21:24-25), regardless of the risk to their lives, as the first Christian martyr James did (Mk 3:17). In his last chapter of his gospel, John documented that Simon Peter and his crew utterly ignored that Jesus had sent word to them, via Mary and some other disciples who had seen the risen Jesus, that he would meet them at the Galilee seashore (Mt 28:7,10; Mk 16:7). This study is grounded in Robbins's<sup>5</sup> inner-texture theory to unfold and analyze how Jesus tolerated the twelve's unfaithfulness and ignorance, and enlightened them on their reformation through his follower-centric approach.

## II. PURPOSE AND RATIONALE FOR THE STUDY

While it is true that Jesus' leadership approaches (e.g., servant, shepherd, or transformational leadership) have been widely cited by scholars and applied to

<sup>5</sup> Ibid.

organizational management, there was no explicit record of his follower-centric approach in the New Testament. The exception is that the New Testament crystallized the definition of servant leader (Mt 20:25-28; Mk 10:35-45; Lk 22:24-27), the requirement of shepherd leader (1 Pt 5:1-4; Acts 20:28; Jn 10:2-16, 21:15-17), and characterization of transformational leader (Rom 1:11, 12:1-3; 6:1-2; 6-8; 12:1-2). Providentially, the implicit documentary passages in the last chapter of The Gospel According to John clarified and justified all that was perplexing to those who doubted the capabilities of the twelve. This was especially true of Simon Peter, whom Jesus had most anticipated to achieve his unfinished ministry. However, it obviously requires more effort to draw an inference from the implication of texts. Thus, Robbins's<sup>6</sup> inner-texture theory has been helpfully attributed to this end. The subsequent section is the theoretical implication and framework for this study to unfold Jesus' follower-centric approach to the final cultivation and harvest of his three-year earthly ministry.

### III. THEORETICAL IMPLICATIONS AND FRAMEWORK

Socio-rhetorical criticism challenges interpreters using rhetorical resources to analyze and interpret the inner texture, which concerns relationships among the word-phrase and narrational patterns. These intermingled patterns are the context for the network of signification in a text. This study discusses how multiple layers or textures might help interpret the last chapter of The Gospel According to John to demonstrate Jesus' follower-centric approach, by means of Robbins's<sup>7</sup> inner-texture theory. This theory included five kinds of analyses: repetitive–progressive, opening-middle-closing, narrational texture, argumentative texture, and sensory–aesthetic texture.

#### *Four Types of Narrative Found in the Texts*

This study comprises four types of narrative in various indicative moods and different themes of the last chapter of The Gospel According to John (see table 3).

1. An introduction to Jesus' appearance at the Sea of Galilee narrated factually in a straightforward way to recall Jesus' making disciples at the same place (vv. 1-11).
2. A terse and warm narration represents the tacit understanding of and sensibility to Jesus' cordial invitation that relieved the anxiety of his unfaithful disciples (vv. 12-14).
3. Tender persuasion and argument testified to Jesus' loving kindness and motivation, recalled Simon Peter's three-time denial, and assured his three-time acceptance to be recommissioned (vv. 15-17).
4. The sincere and outspoken prediction meant Simon Peter's death would glorify God, preparing Simon Peter for his future martyrdom (vv. 18-23).
5. A sudden turn of postscript announced the authorship and the conclusion of the gospel guaranteed an effective followership continuum (vv. 24-25).

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<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

Table 3. Four types of narrative and dialogue in the last chapter of The Gospel According to John<sup>8</sup>

Verse	Theme	Illustration
1 After these things, Jesus manifested himself again to the disciples at the Sea of Tiberias, and he manifested himself in this way.	Jesus appears at the sea of Galilee	An introduction to Jesus' appearance at the Sea of Galilee narrated factually in a straightforward way to recall Jesus' making disciples at the same place.
2 Simon Peter and Thomas, called Didymus, and Nathanael of Cana in Galilee, and 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 also come with you." They went out and got into the boat; and that night they caught nothing.		
4 But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus.		
5 So Jesus said to them, "Children, you do not have any fish, do you?" They answered him, "no."		
6 And he said to them, "Cast the net on the right-hand side of the boat and you will find a catch." So they cast, and then they were not able to haul it in because of the great number of fish.		
7 Therefore, that disciple whom Jesus loved said to Simon Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea.		

<sup>8</sup> All scripture references in table 3 are from the NASV.

Verse	Theme	Illustration
8 But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away dragging the net full of fish.		
9 So when they got out on the land, they saw a charcoal fire already laid and fish placed on it, and bread.		
10 Jesus said to them, "Bring some of the fish which you have now caught."		
11 Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.		
12 Jesus said to them, "Come and have breakfast." None of the disciples ventured to question him, "Who are you?" knowing that it was the Lord.		
13 Jesus came and took the bread and gave it to them and the fish likewise.		
14 This is now the third time that Jesus was manifested to the disciples, after he was raised from the dead.		
15 So 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, "Tend My lambs."	Jesus' invitation	A terse and warm narration represents the tacit understanding and sensibility to Jesus' cordial invitation that relieved the anxiety of his unfaithful disciples
16 He said to him again 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, "Shepherd My sheep."		



Verse	Theme	Illustration
17 He said to him the third time, "Simon, son of John, do you love me?" Simon Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, You know all things; you know that I love you." Jesus said to him, "Tend my sheep."		
18 "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go."	The love motivation	Tender persuasion and argument testified to Jesus' loving kindness and motivation; recalled Simon Peter's three times denial and assured his three times acceptance to be recommissioned
19. Now this he said, signifying by what kind of death he would glorify God. And when he had spoken this, he said to him, "Follow Me!"		
20. Simon Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on his bosom at the supper and said, "Lord, who is the one who betrays you?"		
21. So Simon Peter seeing him said to Jesus, "Lord, and what about this man?"	Our times are in his hands	The flank and outspoken prediction meant Simon Peter's death would glorify God giving Simon Peter a preparation for his future martyrdom
22. Jesus said to him, "If I want him to remain until I come, what is that to you? You follow me!"		
23. Therefore, this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, "If I want him to remain until I come, what is that to you?"		



Verse	Theme	Illustration
24. This is the disciple, who is testifying to these things, and wrote these things, and we know that his testimony is true.	Our times are in his hands	A sudden turn of postscript announced the authorship and the conclusion of the Gospel guaranteed an effective followership continuum
25. And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.		

These narratives illustrated how Jesus concerned himself with his followers' discouragement and continued to emphasize the importance of relational qualities in the unity of leadership–followership.<sup>9</sup>

#### *Five Kinds of Inner Texture Analyses*

According to Robbins,<sup>10</sup> the five kinds of inner-texture analyses are repetitive–progressive, opening-middle-closing, narrational texture, argumentative texture, and sensory–aesthetic texture. These are defined as follows:

**Repetitive–progressive texture.** Rhetorical interpretations that displayed integrative patterns of repetition and progression in the texts throughout the last chapter of The Gospel According to John have different functions. The repetition of words or phrases is categorized as follows:

1. The personal nouns/pronouns, which were uttered by the narrator, frequently show the importance of a person in the applied settings.
2. The first and second-person pronouns, including reflexive pronouns uttered by the persons within the dialogue, frequently present a strong posture, initiative, affection, or overarching situation.
3. The verbs express a person's will, action, motivation, and command.
4. The symbols for things have meaningful implications, repeatedly mentioned by the person who wants to express them implicitly.

From these analyses, this study found that Jesus' leadership characteristics affirmed the leader–follower reciprocal respect and influence in his unceasing follower-centric approach, even after his resurrection.

**Opening-middle-closing.** Literary analysis concerns the beginning, middle, and ending of three major portions of texture in sequence. Early on, these three elements had been advocated by Aristotle in his *Poetics*. In the Old Testament, the books of Job,

<sup>9</sup> E. P. Hollander, "Organizational Leadership and Followership: The Role of Interpersonal Relations," in *Social Psychology at Work: Essays in Honour of Michael Argyle*, eds. Peter Collett and Adrian Furnham (London: Routledge, 1995), 69-87.

<sup>10</sup> Robbins, *The Tapestry*.

Ruth, Esther, and Joshua, as theatrical scripts, all comprised these three major portions of sequences and plots. Rhetorical analysis emphasizes the integral relation among opening, middle, and closure. These three portions often include large units with smaller subunits. This study deconstructed the composition of opening-middle-closing texture in the last chapter of The Gospel According to John to better understand the functions of each relative to one another and discern the persuasive effect of the parts. This showed how they interacted and collaborated to accomplish the persuasive nature of the entire texts that annotated Jesus' strategic management to confirm the values and beliefs that functioned between followers and leader. He empowered followers' self-concepts and motivational needs through the bond with their leader.<sup>11</sup>

**Narrational texture.** The narrative styles are the distinct feature of the scriptures. John himself, who was Jesus' most beloved disciple, was the narrator of The Gospel According to John. His witness for Jesus and other disciples would be naturally accountable, even though he never used his name or first person viewpoint to announce the events. This indicates that John intentionally made his empathy neutral. John's third person viewpoint increased the effectiveness of other dialogues and enabled him to depict the whole settings in which Jesus and other disciples were interrelated and interacted. John's narration also distinguished the importance and the priority of persons and things that pinpointed the exemplar of effective following—Simon Peter's repentance and commitment.

**Argumentative texture.** Jesus' main argument was found in the key verses of his dealing with Simon Peter's restoration of his apostleship. These are overlapping functions of repetitive–progressive texture, but the major point of his argument is persuasive, not the debate. Jesus used his inspiration, counseling, and encouragement instead of suppression and compulsion, and repetition of questions instead of eloquent challenge, which gave the opportunity to his followers for reminiscing over the past and eventually confess to being unfaithful to Jesus.

**Sensory–aesthetic texture.** Sensory–aesthetic texture calls for the reader's imagination and emotional resonance to assimilate the full meaning of the scriptures in order to enjoy the blessings of God. Jesus always used the concept of aesthetic literature to explore the parables in the New Testament, such as the parable of the sewer (Mt 13:18-23), the parable of the heavenly kingdom (Mt 13:24-50), and the parable of the shepherd (Jn 10:7-16). The sensory–aesthetic texture in the last chapter of The Gospel According to John found three functions: (a) describing the scenes in which Jesus and disciples are inactive, (b) portraying the characteristics and emotional state of the persons, (c) symbolizing the things that would not be explicitly explained, and (d) exploring the underlying assumption. With these functions, Jesus created a cordial atmosphere for his utmost efficiency in moving toward his last period of earthly ministry through follower-centric approach.

The foregoing analyses of inner texture analyses are detailed in the section on

<sup>11</sup> M. D. Mumford, F. Dansereau, and F. J. Yammarino, "Followers, Motivations, and Levels of Analysis: The Case of Individualized Leadership," *Leadership Quarterly* 11 (2000): 313-340; J. M. Howell and B. Shamir, "The Role of Followers in the Charismatic Leadership Process: Relationships and Their Consequences," *Academy of Management Review* 30, no. 1 (2005): 96-112.

method and concluded upon in the section on results. Before that, however, the following literature review also indentified the successful harvest of Jesus' final approach to his follower-centric perspective, which is documented in the last chapter of The Gospel According to John.

#### IV. LITERATURE REVIEW

This study is grounded in Robbins'<sup>12</sup> inner-texture theory, in order to analyze the elements of Jesus' success and the process of leader–follower reciprocal influences as aforementioned. Jesus' follower-centric approach to solving the disciples' problems, enhancing their faith, hope, and love, as well as promoting their future ministries is also identified by the following literature review and the Bible standpoint.

Greenleaf<sup>13</sup> described the “servant first” and the “leader first”: two kinds of leadership. The servant leader begins with the natural feeling that one wants to serve first. Then, a conscious choice brings one to aspire to one's leadership and makes it possible to serve other people's highest priority needs. This person is sharply different from one who is leader first because of the need to assuage an unusual power drive or to acquire material possessions. Amid these two most different kinds of leadership, there is limitless changing or overlapping of human tendencies in between. Because of these differences, the servant-first leaders demonstrate their caring for and serving to meet the top priority needs of other people.

According to Kouzes and Posner,<sup>14</sup> leaders must be honest, competent, forward-looking and inspiring. Servant leaders are not to govern in self-will and pride, but humbly as under-servants. Among Spears's ten characteristics,<sup>15</sup> the servant leadership lays stress on listening, awareness, empathy, and commitment, given that faith comes from hearing, and that in turn hearing comes from the Word of God, as well as love and humility. In addition to the servant leadership, some originated the shepherd leadership from a Psalm of David, “The LORD is my shepherd; I shall not want” (Ps 23), or overlapped both. As for transformational leadership, Burns<sup>16</sup> based his definition on a set of moral postulations about the relationship between leaders and followers to emphasize followers' needs and values. This type of leader may promote and help followers to engage and reassess their own values and needs when coping with conflicts. On the other hand, Bass<sup>17</sup> assigned more emotional element and the origins of charisma to this type; he wanted to raise followers' level of consciousness about the importance and value of specific and ideal goals, in order to transcend their self-interest to a higher level of needs.

All of these advocates generalized the characteristics of servant leadership, but

<sup>12</sup> Robbins, *The Tapestry*.

<sup>13</sup> Robert K. Greenleaf, *The Servant as Leader* (Westfield, IN: Robert K. Greenleaf Center, 1982).

<sup>14</sup> J. M. Kouzes and B. Z. Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 1987).

<sup>15</sup> Larry Spears, “Character and Servant-Leadership: Ten Characteristics of Effective, Caring Leaders,” *The Journal of Virtues & Leadership* 1, no 1. (2010): 25-30.

<sup>16</sup> James McGregor Burns, *Leadership* (New York: Harper & Row, 1978).

<sup>17</sup> Bernard M. Bass, *Leadership and Performance Beyond Expectation* (New York: Free Press, 1985).

Jesus had much greater demands in his follower-centric approach with regard to accomplishing his main objectives.

### *An Approach to Servant Leadership Demonstration*

From the foregoing analyses, the role of Jesus as a servant leader had six main attributes. He was willing to give life, condescending to serve and inspire, having God's wisdom to counteract worldly values, abandoning power and authority to serve God and others, leading with love and humanity, and in these ways, Jesus as a servant leader finally turning out to be an honorific title.

**Condescending to serve and inspire followers.** Jesus offered a model of the son of man who demonstrated the true greatness of redemptive service, which is the servant leadership. The disciples, however, misunderstood the nature of greatness in the kingdom that Jesus taught—all who exalted themselves will be humbled, and those who humbled themselves will be exalted (Lk 14:11). They even wanted the best positions in the kingdom (Mt 20:24) as sophisticated rulers to “lord it over the people they rule” (Mk 10:42).

**Having God's wisdom to counteract worldly values.** The disciples should not be like the worldly wise, but modeled after Jesus Christ, who was motivated to teach submission and humility, as in the phrases “the lowly should be exalted” (Mt 23:12; Lk 1:52, 14:11, 18:14) and “the last become the first” (Mt 19:30, 20:16). In the Bible, the servant and steward loomed large, not only as a reflection of ancient social practices but also because the Bible elevates the image of servanthood to define the believer's relationship and duties toward God. The servant concept is turned on its head due to Jesus, who is Lord (Jn 13:13; Acts 10:36; 1 Cor 12:3). To be a servant of Christ is to confess him as Lord. Yet, he came not to be served but to serve (Mt 20:28). This service was not just symbolic: It involved low status tasks like washing disciples' feet (Jn 13:1-17). Jesus voluntarily put himself in subjection to his own followers to serve as their example.

**Abandoning power and authority to serve God and others.** In Matthew 20:25, Jesus specified that the world's way represented power and authority; the leader ruled over others and demanded others to serve him. Sophisticated rulers used coercive power to force compliance. They magnified themselves at the expense of others' rights and freedom. In Matthew 20:26-28, Jesus emphasized servanthood: The servant abandoned power and authority in order to serve God and others. To minister to his followers, Jesus went among them, not above them. Jesus, as a servant, would not coerce, but by the power of his example and love motivated followers to make their own personal commitments to God and the godly. In carrying out his ministry, Jesus did not amplify his own importance, but emphasized the importance of followers because he would not come to be served, but to serve, even giving his life as a ransom for the lives of many (Mt 20:28; Mk 10:45).

**Leading with love and humanity.** Humility is a fundamental grace in the Christian life, yet it is elusive. It begins with self-examination and continues with self-denial. True humanity helps to build up others, not to tear them down, and so the servant leadership makes the leader a stepping stone, not a stumbling block. It is simply

not thinking of oneself at all. Jesus encouraged his disciples to love God with their whole hearts, souls, and minds (Mt 22:37; Mk 12:30, 33; Lk 10:27), to love neighbors as though loving themselves (Mt 22:39; Mk 12:31, 33), and even to love their enemies and those who were against them (Mt 5:33; Lk 6:27, 35). In Jesus' connotation, love accompanied forgiveness (Lk 7:47), loyalty, respect (Lk 16:13), faith (Jn 3:16), knowledge (Jn 5:42), lawfulness (Mk 12:31; Jn 13:34, 14:15, 14:21, 14:23-24, 14:28, 15:10, 15:12, 15:17), submission (Jn 3:35, 5:20, 8:42, 13:1, 14:21, 14:24, 14:28, 14:31, 15:9-10, 16:27, 17:24), and sacrifice (Jn 3:16, 12:25, 15:13). Jesus reinstated Simon Peter's commission, also stressing love so that he continually asked Simon Peter three times, "Do you love me?" (Jn 21:15-17).

**Willing to give life to followers.** Jesus did not reproach the disciples for craving to become great. It is an acceptable aspiration if not just for fame and gain. There are great ones among Christians, but they do not lord it over one another, or play the tyrant. The term "Christian minister" relates to servanthood and applies to a variety of ways, including the technical sense of deacon (Phil 1:1); it also frequently applies to ministers of the Gospel (1 Cor 3:5). The way to be the first is to be the servant, especially a bondservant. This is a complete reversal of the popular opinion, then and now. The end of servant leadership, Jesus was to be a ransom for many; the son of man is self-abnegation, giving his own life as the price of freedom for the slaves of sin (Mk 10:45). Jesus rose to the full consciousness of the significance of his servanthood to die for the sake of sinners. A servant leader must have this decisive commitment to God and his followers.

**Turning out to be an honorific title.** Jesus' servant leadership trait and methods are most honorable and valuable, such that many present-day scholars testify to his leadership model. Servant leaders must be honest, competent, forward-looking, and inspiring. These characteristics are the foundation of all leadership. These factors are credibility of the servant leaders that the followers want them to be accountable and have a sense of direction. They must be able to stand before followers and confidently express an inspired vision of the future, communicating that they have the abilities to lead followers. A servant leader not only guides followers with what they want to do, but goes in front and escorts them to attain what they want to accomplish. The servant leaders establish this credibility through their actions, by challenging, inspiring, enabling, modeling, and encouraging. Jesus is the way, the truth, and the life (Jn 14:6). Servant leadership is to be carried out in conformity to God's plan, and the epithet "the servant of the Lord Jesus Christ" becomes an honorific title (Jas 1:1; Col 1:7 20:28).

### *An Approach to Shepherd Leadership Supervision*

According to the Bible, the roles of shepherd and servant are always overlapped. However, there are still some characteristic distinctions between the two roles in various situations, as described in the subsequent sections.

**Shepherd leaders are not to govern in self-will and pride, but humbly as under-shepherds.** From 1 Peter 1:2, we are taught that Christian leaders must love and "tend the flock of God." In other words, we are in charge, exercising the oversight, not under compulsion but willingly, as God would have us do it, not for sordid gain but

eagerly. We must not lord it over those in our charge, but rather be examples to the followers. Acts 20:28 implies that the Christian leaders are to keep watch over themselves and over all the followers, of which the Holy Spirit has made them overseers, to shepherd the church of God. He who is the true shepherd comes in through his narrow door, and the porter recognizes him (Jn 10:2-16).

**Shepherd leaders must be as wise as snakes and gentle as doves.** In 1 Peter 5:1-4, Simon Peter explained the way leaders were to shepherd their congregations. He exhorted the elders to shepherd (that is, feed and care for) the flock of God among them. The imagery of the servant leader as a shepherd to feed his flock was used by Jesus when instructing Simon Peter (Jn 21:15-17). Jesus' coping with the challenges of Pharisees always showed his exceptional competence, and so he demanded of his disciples the same abilities when they were sent out as sheep among wolves: to be as wise as snakes and gentle as doves (Mt 10:16). Jesus' teachings of the messianic kingdom implicitly denoted in his parables and explicitly revealed in his sermons are inspired visions that the servant leaders must eventually learn from to carry out his will.

### *An Approach to Transformational Leadership Realization*

In Romans 12:1-3, the Apostle Paul made a powerful transforming statement. In the same chapter (vv. 1-11), he conceptualized that sanctification is an essential component in a Christian's life. In verses 6-8, he introduced and explained the importance of living a holy life. Using statements such as, "What shall we say then?" "Shall we go on sinning so that grace may increase?" "By no means, we, who died to sin; how can we live in it any longer?" (Rom 6:1-2), the Apostle Paul obviously depicts a transforming God, not a transaction god. Christians must transform their thinking and feeling about sin's destructive power and God's redeeming and health-producing grace. When they are in the process of transforming, they redefine what they need and want, as well as what they expect from and aspire to change their lives. The Apostle Paul summarized his teachings about this new life that God offers by reasoning with his readers. Romans 6:6-8 are designed to change values and perceptions about what matters most in life. Furthermore, the Apostle Paul concluded in Romans 12:1-2 that we do not conform any longer to the pattern of this world, but should be transformed by the renewing of our minds. In this sense, when we are transformed into God's view of mercy, we would be willing to offer our bodies as living sacrifices, holy and pleasing to God.

## V. EMERGING HYPOTHESES

From the above literature review, this study hypothesized three scopes that Jesus alternatively managed for his follower-centric approach to achieve his earthly ministry through servant leadership, shepherd leadership, and transformational leadership. These three scopes were alternatively changeable, repeatable, and could be synchronized with others due to disciples' varied situations, from Jesus' making disciples on the Galilean shore to his three rounds of itinerant ministry back and forth

between Galilee and Jerusalem. These three scopes finally culminated in his resurrection three days after the crucifixion and reaped a consummated harvest in the last documentation of The Gospel According to John.

H<sub>1</sub>: Jesus applied servant leadership, by faith, in his follower-centric approach toward disciples' suspicions.

H<sub>2</sub>: Jesus applied shepherd leadership, by love, in his follower-centric approach toward disciples' conflicts.

H<sub>3</sub>: Jesus applied transformational leadership, by hope, in his follower-centric approach toward reinstating disciples' commissions.

## VI. METHOD

### *Data Collection Methods and Instrument*

Since this study is grounded in Robbins's<sup>18</sup> inner-texture analyses, data collection methods and analytic interpretation are thus worked out through the theoretical framework to analyze the last chapter of The Gospel According to John and then to unfold Jesus' follower-centric approach to the final cultivation and harvest of his three-year earthly ministry. Data pertaining to repetition and progression in the texts is collected and analyzed by Atlas.ti 2 software.

### *Consequences of Data Analyses and Inner Textual Analysis Frameworks*

**Repetitive–progressive texture.** Rhetorical interpretations that displayed integrated patterns of repetition and progression in the texts of the last chapter of The Gospel According to John have different functions, as aforementioned. The consequence of this analysis is as follows: Jesus' name and pronouns, including "the Lord," are used forty-four times in the last chapter of The Gospel According to John, which means that Jesus was the most important protagonist on the decisive restoration of disciples' faith and commitment by his follower-centric approach. He had a strong motivation to take the initiative in leadership to change his disciples' attitudes and reinstate their commissions. Simon Peter was the one Jesus most expected to re-establish his apostleship. As such, he commanded him to lead his churches during the first century. Simon Peter had an indispensable supportive role on the scene, so his name and pronoun appeared twenty-six times in this chapter, close to the total for Jesus' names and pronouns. Table 4 shows the number of first/second person pronouns found in the last chapter of The Gospel According to John.

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<sup>18</sup> Robbins, *The Tapestry*.



Table 4. The frequency of first/second person pronouns in thte last chapter of The Gospel According to John

Verse	Jesus (I, my, me, myself)	Simon Peter (I, my, me, myself)	John (I, my, me, myself)	Jesus (you—to Simon Peter)	Simon Peter (you—to Jesus)	Jesus (you—to others)
1						
2						
3		1				
4						
5						1
6						
7						
8						
9						
10						1
11						
12						
13						
14						
15	1	1		1	2	
16	2	1		1	2	
17	2	1		1	2	
18	1			11	1	
19	1				2	
20					1	
21					1	
22	3			2		
23	2			1		
24						
25			1			
Total	12	4	1	17	11	2

The increasing frequency of first and second-person pronouns within the dominant dialogue, from verse 15 to verse 23 of John 21, forming a “tug of war play” at the outset, ultimately represents the climax of an intrinsically wordy conflict between Simon Peter’s misunderstanding of Jesus’ disclosure and Jesus’ good intention to forgive and reinstate Simon Peter’s apostleship. Finally, the conflict became reconciled by Simon Peter’s acceptance of Jesus’ demands—three times bidding Simon Peter to feed/tend his sheep/lambs. Jesus’ voice expressed his vigorousness in spirit and dynamic personality to carry out his will, action, and motive, not out of compelling but inspiring his follower. In contrast to Jesus, Simon Peter was frustrated by Jesus’ asking his love three times; he reminisced over his three-time rebellion against faith when Jesus was taken to be crucified. While this had been settled and their love for each other reached a mutual affinity, Jesus frankly foretold and signified Simon Peter’s future death to glorify God. Reading of his pointing at Simon Peter and telling him eleven times, “you” and “yourself,” one can vividly imagine Jesus’ strong will, initiative, affection, anticipation, and urgent situation through the “soundless voice” behind the scenes to motivate and encourage Simon Peter’s reinstatement of apostleship and commission (Jn 21:18). The verbs “love,” “feed/tend,” “shepherd/care,” “cast,” “fish,” along with the material nouns “fish,” “net,” “boat,” “sheep/lamb” are also (to some degree) repeated in the chapter as shown in table 5. These words would remind the disciples’ of their past and future followership.

In table 5, although the repeated words are few, it is obvious that Jesus was specifically choosing different words to speak with Simon Peter. When Jesus met other disciples in the Tiberias seashore the previous night, he told them how to cast the net from the boat to find a great number of fish. Simon Peter heard of it and jumped into the sea (Jn 21:5-11), but after Jesus invited all of them to have breakfast the next early morning, he focused on the conversation with Simon Peter and changed the subject from casting nets to shepherding. Then, Jesus asked Simon Peter to feed/tend his sheep/lambs (Jn 21:15-17). Jesus used different verbs to express his will, action, motivation, and command. This signified that Jesus had particularly expected Simon Peter to lead his churches after reinstating apostleship, while he merely anticipated other disciples to evangelize and convert people to Christianity. The meaning of casting a net to find fish implies “fisher-of-men” or “fish for people,” and “catching people instead of caching fish” (Mt 4:19; Mk 1:17; Lk 5:10). Although, Simon Peter himself was one of the fishermen, now Jesus wanted to change his vocation from that of a fisherman to that of a shepherd.

Table 5. The frequency of verbs and material nouns in the last chapter of The Gospel According to John

Verse	Verbs					Material nouns			
	Tend (feed)	Shepherd (care)	Cast	Fishing	Fish	Sheep	Lamb	Net	Boat
1									
2									
3									
4				1					1
5									
6									
7			2					1	1
8									
9								1	1
10									
11									
12								2	
13									
14					1				
15	1								
16		1					1		
17	1					1			
18						1			
19									
20									
21									
22									
23									
24									
25									
Total	2	1	2	1	1	2	1	4	3

The progressive texture in this chapter was not merely an extension of repeated words, phrases, or continual statements, but also increased the tension of conversation, changed the atmosphere and emotional state, and even reflected on a whole setting, in which they were interacting. These factors are illustrated in figure 1.

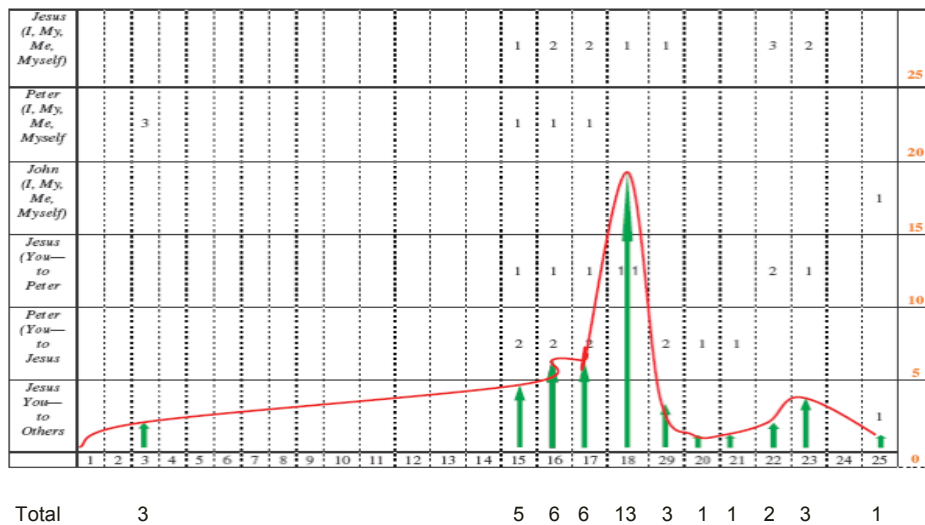


Figure 1. The frequency of first/second person pronouns increased the tension of conversation

Figure 1, based on table 4, notes the frequency of first and second-person pronouns in the twenty-first chapter and then works on a different type of analyses. The bottom numbers are the sum of repetitions in each verse. The red numbers on the right side are the levels of tension. The green arrows and the red curved line are the degree and motion of tension through the chapter. The tension gradually increases from verse 3 to verses 15-17, in which Jesus asked Simon Peter three times about his love for him, and commanded Simon Peter to tend/feed his sheep/lambs after he restored Simon Peter's apostleship. The tension reached the climax at verse 18 when Jesus foretold Simon Peter's future death. Since then, the tension swiftly decreased because Simon Peter tacitly received his own fate through Jesus' sincere motivation and became willing to glorify God through his future sacrifice. Figure 1 also illustrates the change in the whole atmosphere of their meeting. At first, there were six disciples who followed Simon Peter as he went fishing. Simon Peter could still be their leader, but he was very downhearted since his three-time denial of Jesus Christ. At night, they caught no fish, but Jesus came and everything turned out to be hopeful, fresh, and new, unlike what

had happened two years earlier when Jesus called Simon Peter into full-time discipleship (Lk 5:1-11). At that time, Simon Peter also fished all night long, but caught nothing because without Jesus, he could do nothing (Jn 15:5). This time, knowing that Jesus was such an agent of change and leadership, Simon Peter was so eager to see Jesus again and jumped out of the boat to the sea (Jn 21:7). There, he rushed to bring fish when Jesus asked for them (Jn 21:11). Simon Peter hurried back to Jesus to show his love and obedience, willing to follow Jesus again; then, the whole mood changed from gloomy to brilliant.

In the key verses 15-17, the repetitive–progressive texture was moved ahead through an undulated tensile line that affected Simon Peter's emotion to rise and fall, affected by stimulating dialogue such as, "Simon, son of John, do you love me?" "Yes, Lord," "You know that I love you." When they repeat these lines, there were some words changed, such as in Jesus' second and third questions: he does not repeat "more than these [love]," which was the comparison between love for Jesus and love for others. Simon Peter's third answer is omitted "Yes! [I love you]." This represents his confidence as he confirms his love for Jesus. Simon Peter's third answer added a sentence—"You know all things"—to show his genuine love which the omniscient Jesus must have already known. After each question and answer, Jesus recommissioned Simon Peter to tend/shepherd his lambs/sheep. The frequency of repetitive–progressive key words and phrases are shown in table 6, and an illustration of the tension in the conversation between Jesus and Simon Peter is revealed in figure 2.

Table 6. The frequency of repetitive-progressive key words and phrases in verses 15-17

Verse	Jesus calls Simon Peter	Jesus' questions	Simon Peter calls Jesus	Simon Peter's answers	Jesus' commands
21:15	Simon, son of John	Do you love me more than these?	Yes, Lord	you know that I love you	Tend my lambs
21:16	Simon, son of John	Do you love me?	Yes, Lord	you know that I love you	Shepherd my sheep
21:17	Simon, son of John	Do you love me?	Lord	you know all things you know that I love you	Tend my sheep
Repetition	3	3	3	3	
Progressive		Omitted: more than these	Omitted: Yes	Added: you know all things	Changed: lambs to sheep

Comparing the table 6 with figure 2 can clearly help reconstruct Simon Peter's pose and emotions as they were affected by Jesus' challenging, sensitive, and

inspirational remarks. The direction of arrows pointed to both Jesus and Simon Peter's emotional tension changes, which had designed precisely in Jesus' follower-centric approach.

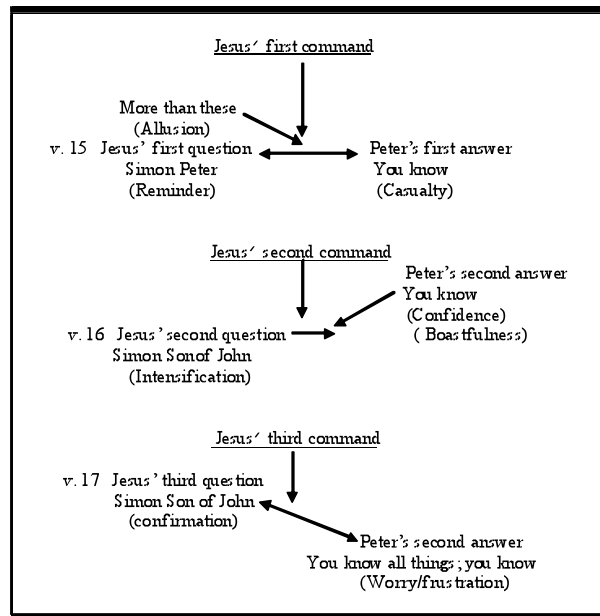


Figure 2. An illustration of the emotional tension in the conversation between Jesus and Simon Peter

**Opening-Middle-Closing.** Literary analysis concerns the beginning, middle, and ending three major portions of texture. Early on, these three elements had been advocated by Aristotle in his *Poetics*. In the Old Testament, the books of Job, Ruth, Esther, and Joshua are written as a theatrical script comprised of these three major portions of sequences and plots. Rhetorical analysis emphasizes the integral relation among opening, middle, and closure. These three portions often include large units with smaller subunits. This study deconstructed the opening-middle-closing texture composition of the last chapter of The Gospel According to John for better understanding their functions in relation to one another, and discerning the persuasive effect of the parts, such as how they worked together and related to the persuasive nature of the entire text.

In the last chapter of The Gospel According to John, as in the first twelve chapters of the Book of Acts, Simon Peter was the most prominent among Jesus'

disciples/apostles. This was due to Simon Peter's apostleship as a rock on which God prepared to build the first and forever church. Apostles were representatives of God's truth through Jesus' appointment to grant authorization (2 Cor 10:8, 13:10). They would exercise unique and functional authority in the early church. Further, Simon Peter, who was the leader and spokesperson of Jesus' inner-circle disciples—the twelve—was the key to Jesus' follower-centric approach. In Simon Peter's case, without the events leading up to Jesus' final approach, as the documentation in the last chapter of The Gospel According to John shows, he would not be recommissioned by Jesus. Without this chapter, Simon Peter would not be able to fulfill his role as a rock from which Christianity would stem and prosper throughout the world and conquer the gates of Hades (Mt 16:18).

Jesus' three-time appearances after his resurrection were the core principle of his follower-centric approach positioned in this chapter, which other New Testament synopses did not entirely record. Jesus met his disciples and gave them the miracle of catching 150 large fish without breaking the net. The documentation in this chapter was not only to stress the relationship between Jesus and his disciples, but also connected to the similar miracle at the same location where Simon Peter had experienced it. Now it aroused his memory for an authentic confession. Jesus invited the seven disciples to have breakfast with him in the Sea of Tiberias during the forty days between his resurrection and ascension. This was extremely important because Jesus wanted to prepare them for them to receive the Holy Spirit and promote them for future ministries as Luke recorded subsequently in Acts 1:1-9. Since then, the disciples kept on the alert until the third time of Jesus' public appearance to take his word and began to spread the gospel around the world. Table 7 illustrates Jesus follower-centric approach before the crucifixion and after the resurrection. The timing, location, and event were precisely arranged in the last chapter of The Gospel According to John.

In the opening of the chapter, Jesus met his disciples on the beach of Tiberias seashore where he prepared breakfast for disciples. This familiar scene on the same seashore reminded Simon Peter of his first fishing (Lk 5:1–11), and the miracle of Jesus' feeding a 5,000-person audience with five loaves of bread and two fishes (Jn 6:10). Simon Peter clearly confirmed his decision to follow Jesus when other disciples had turned their backs on him (Jn 6:66-71). The fire of coals Jesus made for the breakfast also reminded Simon Peter of the fire at which he denied Jesus three times (Jn 18:18). There were three invitations Jesus gave to his followers in The Gospel According to John: "Come and see" (Jn 1:39), "Come and drink" (Jn 7:37), and "Come and dine" (Jn 21:12). The last one was here with Simon Peter and other six disciples.



Table 7. Different structure of opening-middle-closing presented two periods of Jesus follower-centric approach

Chapter	Beginning	Middle	Ending
1:1-18	Prologue and theme		
1:19-4:53	Introduction of Jesus		
5:1-10:42		Jesus' ministry as God's Son	
11:1-12:50		Crisis in Jerusalem	
13:1-17:26		Jesus with his disciples	
18:1-19:42			Trial, death, and burial
20:1-21:25			Resurrection and conclusion
21:1-5	Jesus' appearance with disciples		
21:6-11	Miracle of catching fish		
21:12-14		Jesus had breakfast with disciples	
21:15-18		Jesus reinstated Simon Peter and foretold Simon Peter's death	
21:19-23		Jesus coached hot-brained Simon Peter	
21:24-25			John's conclusion

In the middle of the chapter, obviously, Simon Peter had already met with Jesus while Jesus took care of his iniquity (Lk 24:34; 1 Cor 15:5). However, Simon Peter's public denial of Jesus must be a public restoration. He had denied Jesus three times, so Jesus asked him three questions to confirm his genuine love. After that, Jesus restored Simon Peter's apostleship and gave him a threefold commission to serve his church. Jesus changed Simon Peter's status from the fisherman in the opening stage to the shepherd in the middle stage. Without Jesus at the outset, Simon Peter and other disciples could not serve God, but returned to their original status as fishermen. In the middle stage, Simon Peter could minister as the leader of the church. Jesus gave three points of advice/commands to Simon Peter: "Feed my lambs," "Shepherd my sheep," and "Feed my sheep." He was to minister to the young and old Jews, as well as to Gentiles and Christians. Although it was an honorable and glorious service, being a shepherd of God's flock must be entered into willingly, not in a greedy aspect, or lording it over others, in order to be the example of the flock (1 Pt 5:2). While enemies

conspired to destroy the flock, the shepherd must be alert and courageously defend (Acts 20:28–35). After Simon Peter was rejoicing that he had been restored to apostleship and recommissioned his ministry, Jesus foretold that Simon Peter's death would be a shock to him. The first time Jesus spoke about his own death, Simon Peter opposed it (Mt 16:21); he even wielded his sword in the garden in an attempt to protect Jesus, and boasted that he would die for the Lord Jesus. Unfortunately, he failed and denied Jesus three times miserably. According to tradition, Simon Peter was crucified by the Emperor Nero upside down because he felt he was not worthy to be crucified as Jesus was. His martyrdom was not a tragedy since he glorified God as Jesus had predicted. Jesus' follower-centric approach extraordinarily changed his disciples with love, toleration, forgiving, and his example.

In the closing of the chapter, Jesus once more affirmed his calling—"Follow me!"—while Simon Peter cast his eyes off Jesus and hesitantly looked at others. Jesus required disciples not to compare their destinies with those of others, but looking at him alone (Heb 12:1-2). He so encouraged faith and loyalty that the twelve finally completed his unfinished ministry at the cost of self-sacrifice.

**Narrational texture.** The narrative styles are the distinct feature of the scriptures. The narrator in The Gospel According to John is the Apostle John himself. John, who had always been close to Jesus, was his most beloved disciple. His witness for Jesus and other disciples would be naturally accountable, but through the entire narration in this gospel, he never used his first-person viewpoint to announce the events. He did not even provide the name of the author until the ending of the postscript. This indicated that John intentionally made his empathy neutral. On the other hand, the third-person viewpoint narration could increase the effectiveness of dialogue, and provide more freedom to depict the whole factual settings in which Jesus and other disciples were interrelated and interacted in his follower-centric approach. John's narration also distinguished the importance and the priority of persons and things to integrate into the last chapter, while other synopses had not. This has been especially helpful in this study of Jesus' follower-centric approach.

**Argumentative texture.** Jesus mainly argued for Simon Peter's reinstating commission and apostleship. Jesus' persuasive revelation and encouragement suggested deliberation prior to decision making and made it possible for Simon Peter to accept all that he was expected to do. After Jesus' three-time critical inquiry as to loving, feeding, or tending sheep, Simon Peter received his reinstatement of the commission and commendation for leading the church. Jesus had never suppressed and compelled Simon Peter or other disciples to obey him, but moved their emotions by spiritual formation to acquire their spontaneous submission (see table 8). The repetition of questions instead of eloquent debate gave Simon Peter the opportunity to reminisce over his past and confess himself to having been unfaithful to Jesus before. When he predicted Simon Peter's destiny, Jesus used the pronoun "you" frequently to convey his authorization and persuasive prediction of truth to signify Simon Peter's future martyrdom (see table 8). Although Jesus admonished Simon Peter's comparison with John's destiny, he was concerned with Simon Peter's credulousness in misunderstanding of resurrection. On the other hand, John's defense against his authorship in the postscript also testified to the true document concerning Jesus'

effective leadership—Jesus' follower-centric approach was not explicitly mentioned in other New Testament synopses. Table 8 and figure 3 are illustrations of argumentative texture with persuasive emphases and predictions that are demonstrated in Jesus and Simon Peter' dialogue.

Table 8. Argumentative texture with persuasive emphases in John 21:15-17

Verse	Encouragement (intimacy)	Inspiration (reminder)	Advice (mandate)
21:15	Simon, son of John	Do you love me more than these?	Tend my lambs
21:16	Simon, son of John	Do you love me?	Shepherd my sheep
21:17	Simon, son of John	Do you love me?	Tend my sheep
Persuasive emphasis		more than these? (reminisce over Simon Peter's past unfaithfulness)	

Julia Mattera 8/31/13 4:45 PM

**Comment:** Is there supposed to be a line space above "more than these?"

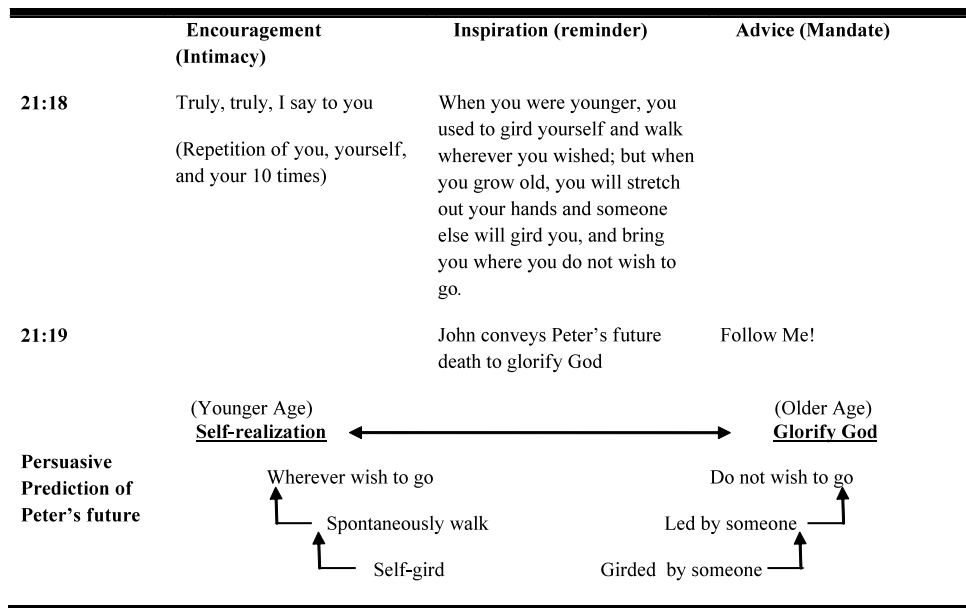


Figure 3. Argumentative texture with persuasive prediction in John 21:15-19

**Sensory-aesthetic texture.** Sensory-aesthetic texture calls for the reader's imagination and emotional resonance to assimilate the full meaning of the scriptures in order to enjoy the blessings of God. Jesus always used the concept of aesthetic literature to explore the parables in the New Testament. The sensory-aesthetic texture in the last chapter of The Gospel According to John can be found across four functions: (a) describing the scenes, in which Jesus and disciples are inactive; (b) portraying the characteristics and emotional state of persons; (c) symbolizing the things that would not be explicitly explained; and (d) exploring the underlying assumption.

In John 21:4-17, John depicted night settings. For example:

1. "It is dark," signifies that they are not "walking in the light," but were very "quiet at heart."
2. They had no "direct word from Jesus," but probably they were "mediating his word."
3. Their efforts met with "failure," but they did not "complain."
4. They "did not recognize" Christ when he "did appear." Their "spiritual vision was dim" because they knew that "without Jesus, they could do nothing" (Jn. 15:5).

This setting provides the succeeding opportunity for them to wait for Jesus' coming. For instance, in the previous verses, while Jesus appeared on the scene, the light began to shine. He instructed them at the seashore so that they should catch a great deal of big fish without breaking the net. When Jesus was in control, they accomplished more than a whole night through their own efforts. After the next dawn, Jesus cooked fish for their breakfast. The fire of coals and the cooked fish were the center of the setting. The entire scene was designed to arouse Simon Peter's memory and open his eyes. The catch of fish reminded Simon Peter of his past commitment to follow Jesus, and the fire of coals took him back to his denial of Jesus (Jn 18:18). The Sea of Tiberias reminded him of his experiences with Jesus' miracles. All that Jesus planned for his follower-centric approach to solve the problems of Simon Peter and other disciples, in this scene, were arranged harmoniously and smoothly through the sensory-aesthetic texture. Most valuable was Jesus' love, which echoed with Simon Peter and the other disciples.

In verses 18-25, Jesus repeated his call—"Follow me"—but the follower should be willing to accept the call at the cost of self-sacrifice. Likewise, Jesus was a scapegoat for all human beings (Jn 21:18). This was an awesome challenge to Simon Peter, who would be crucified himself to glorify God (2 Pt 1:12-14). Earlier, Simon Peter tried to keep Christ from the cross, now this charge took on a new meaning (Mt 16:21-28). The epilogue of this chapter was in symbolic ways, through which John pointed to the growth of the church as well as the diversity of gifts and callings within the church. Appropriately, it ended with the greatness of Jesus' final follower-centric approach.

In the beginning of this chapter, while the disciples had not recognized him, Jesus alluded, by a miracle, to who he was. He reminded them continuously to be "fishers of men." Before and after breakfast, Jesus used both servant and shepherd's accountabilities to instruct Simon Peter and other disciples. Although he admonished Simon Peter for comparing with others' destiny, his end was to transform Simon Peter's characteristics into an advanced model of a leader.

## VII. RESULT

In the Bible, there is no literal statement regarding Jesus' follower-centric approach, since most books in the Bible, including the synopses of four gospels, were written in a narrative style. The authors mainly documented people, events, and things, as well as causes and effects in particular concerning God's agenda to convey a message through historical settings, situational characteristics, literature designs, and theological themes.<sup>19</sup> However, the factual movements of Jesus' earthly ministry implied the exact progress of his follower-centric approach to the end of God's plan, which was consummated in the climax of the last chapter of The Gospel According to John. This study began grounded in Robbins's<sup>20</sup> inner-texture theory, later analyzing the change in Peter's characteristics during the third time Jesus manifested himself to the disciples after his resurrection. On the seashore of the Tiberias, Jesus made a miracle of fishing (Jn 21:1-14) and prepared the breakfast for the disciples. Then, he asked Peter almost the same questions three times. Later, he foretold and signified that Peter's death would glorify God (Jn 12:33, 18:32; 2 Pt 1:14). The entire movement made use of an extraordinarily heuristic method of follower-centric leadership that made Peter change his characteristics and receive his reinstatement of apostleship and commission. In the postscript, John declared his authorship and concluded his book of the gospel, which also indirectly testified to the fact of Jesus' leadership always functions on the follower side.

This study used inner-texture analyses, canonical study, and literature review to unfold and interpret the implicit narrative scripture regarding Jesus' follower-centric approach. Therefore, the hypotheses that Jesus applied his servant leadership, shepherd leadership, and transformational leadership by faith, hope, and love, to solve his followers' suspicion, conflict, and commission reinstatement are identified.

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### About the Author

Peter K. Y. Chang is the former vice president of the Kuangchi Audio-Visual Educational Program Service, vice president of the Dausheng Publishing House & Christian Tribune Weekly, and vice president of Chinese Public Television Service. In his vocation, he produced some significant telecasting programs, such as the Billy Graham Crusade in Taiwan, the NHK Symphony Presentation Live Show in Taipei, and the Requiem Service for Chiang Kai-shek, the late President of ROC. He is a Chinese-English bilingual writer and has published four books of the short-story collection, an essay collection, three novelettes, a novel, and three books of non-fiction translation. Among these works, he was awarded as the winner of Taiwan National Short Story Competition and the grand prize in the First Annual Chunghsing Literary Award on Essay held by Taiwan Writer's Association. He also received the third honorable mention of the

<sup>19</sup> Roy B. Zuck and Darrell L. Bock, *A Biblical Theology of the New Testament* (Chicago: Moody Press, 1996).

<sup>20</sup> Robbins, *The Tapestry*.

Edward A. Fallot Poetry Competition, Poet of Merit of American Poetry Association, annual best poem, and editor's choice award at the International Library of Poetry many times. His brief biography, literary works, and samples of handwriting manuscript written in Chinese have preserved and exhibited in the Literary Historical Forum of ROC National Library in Taipei. He has a master's degree in leadership from Denver Seminary and is preparing for his dissertation in the Ph.D. program in Global Leadership at Regent University after six years of teaching at Taiwan Alliance Theological College as a vesting faculty.

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Table 4. The frequency of first/second person pronouns in thte last chapter of The Gospel According to John

Verse	Jesus (I, my, me, myself)	Simon Peter (I, my, me, myself)	John (I, my, me, myself)	Jesus (you—to Simon Peter)	Simon Peter (you—to Jesus)	Jesus (you—to others)
1						
2						
3		1				
4						
5						1
6						
7						
8						
9						
10						1
11						
12						
13						
14						
15	1	1		1	2	
16	2	1		1	2	
17	2	1		1	2	
18	1			11	1	
19	1				2	
20					1	
21					1	
22	3			2		
23	2			1		
24						
25			1			
Total	12	4	1	17	11	2



The increasing frequency of first and second-person pronouns within the dominant dialogue, from verse 15 to verse 23 of John 21, forming a “tug of war play” at the outset, ultimately represents the climax of an intrinsically wordy conflict between Simon Peter’s misunderstanding of Jesus’ disclosure and Jesus’ good intention to forgive and reinstate Simon Peter’s apostleship. Finally, the conflict became reconciled by Simon Peter’s acceptance of Jesus’ demands—three times bidding Simon Peter to feed/tend his sheep/lambs. Jesus’ voice expressed his vigorousness in spirit and dynamic personality to carry out his will, action, and motive, not out of compelling but inspiring his follower. In contrast to Jesus, Simon Peter was frustrated by Jesus’ asking his love three times; he reminisced over his three-time rebellion against faith when Jesus was taken to be crucified. While this had been settled and their love for each other reached a mutual affinity, Jesus frankly foretold and signified Simon Peter’s future death to glorify God. Reading of his pointing at Simon Peter and telling him eleven times, “you” and “yourself,” one can vividly imagine Jesus’ strong will, initiative, affection, anticipation, and urgent situation through the “soundless voice” behind the scenes to motivate and encourage Simon Peter’s reinstatement of apostleship and commission (Jn 21:18). The verbs “love,” “feed/tend,” “shepherd/care,” “cast,” “fish,” along with the material nouns “fish,” “net,” “boat,” “sheep/lamb” are also (to some degree) repeated in the chapter as shown in table 5. These words would remind the disciples’ of their past and future followership.

In table 5, although the repeated words are few, it is obvious that Jesus was specifically choosing different words to speak with Simon Peter. When Jesus met other disciples in the Tiberias seashore the previous night, he told them how to cast the net from the boat to find a great number of fish. Simon Peter heard of it and jumped into the sea (Jn 21:5-11), but after Jesus invited all of them to have breakfast the next early morning, he focused on the conversation with Simon Peter and changed the subject from casting nets to shepherding. Then, Jesus asked Simon Peter to feed/tend his sheep/lambs (Jn 21:15-17). Jesus used different verbs to express his will, action, motivation, and command. This signified that Jesus had particularly expected Simon Peter to lead his churches after reinstating apostleship, while he merely anticipated other disciples to evangelize and convert people to Christianity. The meaning of casting a net to find fish implies “fisher-of-men” or “fish for people,” and “catching people instead of caching fish” (Mt 4:19; Mk 1:17; Lk 5:10). Although, Simon Peter himself was one of the fishermen, now Jesus wanted to change his vocation from that of a fisherman to that of a shepherd.

Table 5. The frequency of verbs and material nouns in the last chapter of The Gospel According to John

Verse	Verbs					Material nouns			
	Tend (feed)	Shepherd (care)	Cast	Fishing	Fish	Sheep	Lamb	Net	Boat
1									
2									
3									
4				1					1
5									
6									
7			2					1	1
8									
9								1	1
10									
11									
12								2	
13									
14					1				
15	1								
16		1					1		
17	1					1			
18						1			
19									
20									
21									
22									
23									
24									
25									
Total	2	1	2	1	1	2	1	4	3

The progressive texture in this chapter was not merely an extension of repeated words, phrases, or continual statements, but also increased the tension of conversation, changed the atmosphere and emotional state, and even reflected on a whole setting, in which they were interacting. These factors are illustrated in figure 1.

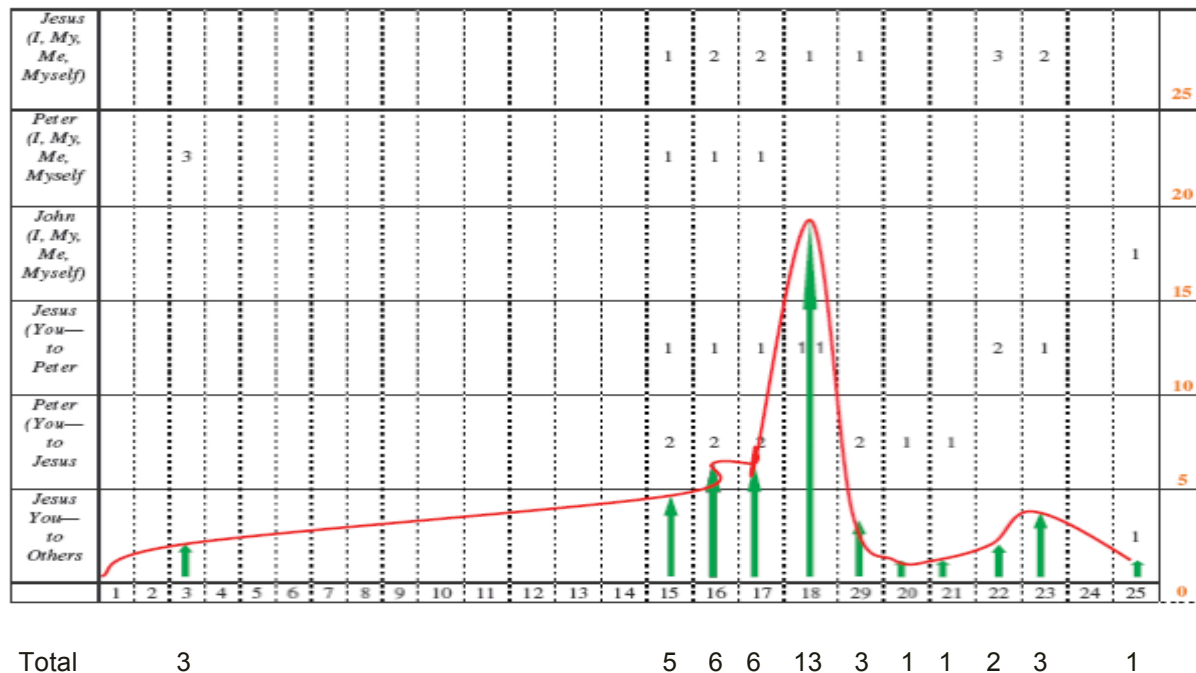


Figure 1. The frequency of first/second person pronouns increased the tension of conversation

Figure 1, based on table 4, notes the frequency of first and second-person pronouns in the twenty-first chapter and then works on a different type of analyses. The bottom numbers are the sum of repetitions in each verse. The red numbers on the right side are the levels of tension. The green arrows and the red curved line are the degree and motion of tension through the chapter. The tension gradually increases from verse 3 to verses 15-17, in which Jesus asked Simon Peter three times about his love for him, and commanded Simon Peter to tend/feed his sheep/lambs after he restored Simon Peter's apostleship. The tension reached the climax at verse 18 when Jesus foretold Simon Peter's future death. Since then, the tension swiftly decreased because Simon Peter tacitly received his own fate through Jesus' sincere motivation and became willing to glorify God through his future sacrifice. Figure 1 also illustrates the change in the whole atmosphere of their meeting. At first, there were six disciples who followed Simon Peter as he went fishing. Simon Peter could still be their leader, but he was very downhearted since his three-time denial of Jesus Christ. At night, they caught no fish, but Jesus came and everything turned out to be hopeful, fresh, and new, unlike what

had happened two years earlier when Jesus called Simon Peter into full-time discipleship (Lk 5:1-11). At that time, Simon Peter also fished all night long, but caught nothing because without Jesus, he could do nothing (Jn 15:5). This time, knowing that Jesus was such an agent of change and leadership, Simon Peter was so eager to see Jesus again and jumped out of the boat to the sea (Jn 21:7). There, he rushed to bring fish when Jesus asked for them (Jn 21:11). Simon Peter hurried back to Jesus to show his love and obedience, willing to follow Jesus again; then, the whole mood changed from gloomy to brilliant.

In the key verses 15-17, the repetitive–progressive texture was moved ahead through an undulated tensile line that affected Simon Peter’s emotion to rise and fall, affected by stimulating dialogue such as, “Simon, son of John, do you love me?” “Yes, Lord,” “You know that I love you.” When they repeat these lines, there were some words changed, such as in Jesus’ second and third questions: he does not repeat “more than these [love],” which was the comparison between love for Jesus and love for others. Simon Peter’s third answer is omitted “Yes! [I love you].” This represents his confidence as he confirms his love for Jesus. Simon Peter’s third answer added a sentence—“You know all things”—to show his genuine love which the omniscient Jesus must have already known. After each question and answer, Jesus recommissioned Simon Peter to tend/shepherd his lambs/sheep. The frequency of repetitive–progressive key words and phrases are shown in table 6, and an illustration of the tension in the conversation between Jesus and Simon Peter is revealed in figure 2.

Table 6. The frequency of repetitive-progressive key words and phrases in verses 15-17

Verse	Jesus calls Simon Peter	Jesus’ questions	Simon Peter calls Jesus	Simon Peter’s answers	Jesus’ commands
21:15	Simon, son of John	Do you love me more than these?	Yes, Lord	you know that I love you	Tend my lambs
21:16	Simon, son of John	Do you love me?	Yes, Lord	you know that I love you	Shepherd my sheep
21:17	Simon, son of John	Do you love me?	Lord	you know all things you know that I love you	Tend my sheep
Repetition	3	3	3	3	
Progressive		Omitted: more than these	Omitted: Yes	Added: you know all things	Changed: lambs to sheep

Comparing the table 6 with figure 2 can clearly help reconstruct Simon Peter’s pose and emotions as they were affected by Jesus’ challenging, sensitive, and

inspirational remarks. The direction of arrows pointed to both Jesus and Simon Peter's emotional tension changes, which had designed precisely in Jesus' follower-centric approach.

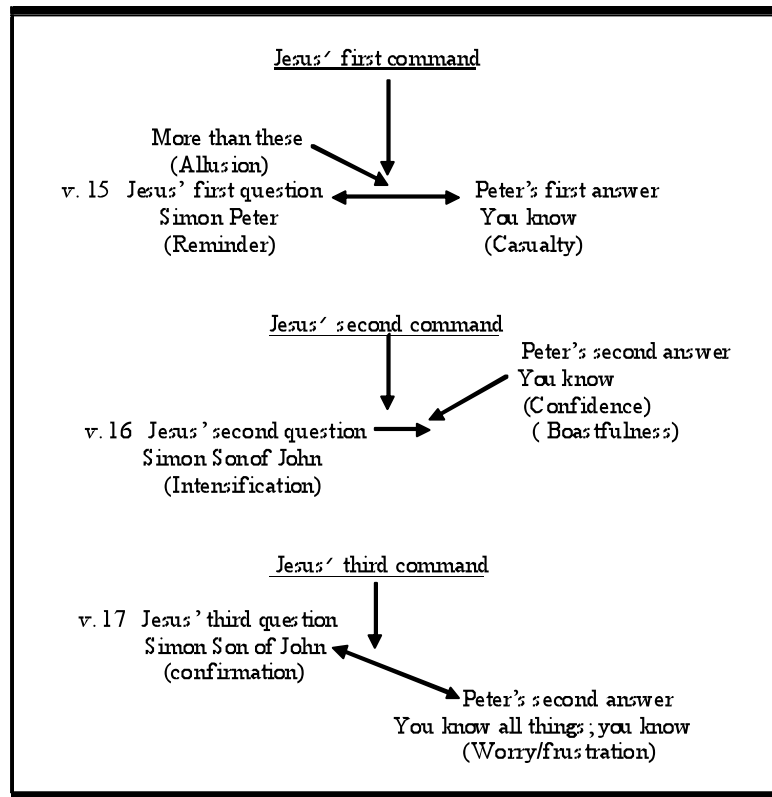


Figure 2. An illustration of the emotional tension in the conversation between Jesus and Simon Peter

**Opening-Middle-Closing.** Literary analysis concerns the beginning, middle, and ending three major portions of texture. Early on, these three elements had been advocated by Aristotle in his *Poetics*. In the Old Testament, the books of Job, Ruth, Esther, and Joshua are written as a theatrical script comprised of these three major portions of sequences and plots. Rhetorical analysis emphasizes the integral relation among opening, middle, and closure. These three portions often include large units with smaller subunits. This study deconstructed the opening-middle-closing texture composition of the last chapter of The Gospel According to John for better understanding their functions in relation to one another, and discerning the persuasive effect of the parts, such as how they worked together and related to the persuasive nature of the entire text.

In the last chapter of The Gospel According to John, as in the first twelve chapters of the Book of Acts, Simon Peter was the most prominent among Jesus'

disciples/apostles. This was due to Simon Peter's apostleship as a rock on which God prepared to build the first and forever church. Apostles were representatives of God's truth through Jesus' appointment to grant authorization (2 Cor 10:8, 13:10). They would exercise unique and functional authority in the early church. Further, Simon Peter, who was the leader and spokesperson of Jesus' inner-circle disciples—the twelve—was the key to Jesus' follower-centric approach. In Simon Peter's case, without the events leading up to Jesus' final approach, as the documentation in the last chapter of The Gospel According to John shows, he would not be recommissioned by Jesus. Without this chapter, Simon Peter would not be able to fulfill his role as a rock from which Christianity would stem and prosper throughout the world and conquer the gates of Hades (Mt 16:18).

Jesus' three-time appearances after his resurrection were the core principle of his follower-centric approach positioned in this chapter, which other New Testament synopses did not entirely record. Jesus met his disciples and gave them the miracle of catching 150 large fish without breaking the net. The documentation in this chapter was not only to stress the relationship between Jesus and his disciples, but also connected to the similar miracle at the same location where Simon Peter had experienced it. Now it aroused his memory for an authentic confession. Jesus invited the seven disciples to have breakfast with him in the Sea of Tiberias during the forty days between his resurrection and ascension. This was extremely important because Jesus wanted to prepare them for them to receive the Holy Spirit and promote them for future ministries as Luke recorded subsequently in Acts 1:1-9. Since then, the disciples kept on the alert until the third time of Jesus' public appearance to take his word and began to spread the gospel around the world. Table 7 illustrates Jesus follower-centric approach before the crucifixion and after the resurrection. The timing, location, and event were precisely arranged in the last chapter of The Gospel According to John.

In the opening of the chapter, Jesus met his disciples on the beach of Tiberias seashore where he prepared breakfast for disciples. This familiar scene on the same seashore reminded Simon Peter of his first fishing (Lk 5:1–11), and the miracle of Jesus' feeding a 5,000-person audience with five loaves of bread and two fishes (Jn 6:10). Simon Peter clearly confirmed his decision to follow Jesus when other disciples had turned their backs on him (Jn 6:66-71). The fire of coals Jesus made for the breakfast also reminded Simon Peter of the fire at which he denied Jesus three times (Jn 18:18). There were three invitations Jesus gave to his followers in The Gospel According to John: "Come and see" (Jn 1:39), "Come and drink" (Jn 7:37), and "Come and dine" (Jn 21:12). The last one was here with Simon Peter and other six disciples.

Table 7. Different structure of opening-middle-closing presented two periods of Jesus follower-centric approach

Chapter	Beginning	Middle	Ending
1:1-18	Prologue and theme		
1:19-4:53	Introduction of Jesus		
5:1-10:42		Jesus' ministry as God's Son	
11:1-12:50		Crisis in Jerusalem	
13:1-17:26		Jesus with his disciples	
18:1-19:42			Trial, death, and burial
20:1-21:25			Resurrection and conclusion
21:1-5	Jesus' appearance with disciples		
21:6-11	Miracle of catching fish		
21:12-14		Jesus had breakfast with disciples	
21:15-18		Jesus reinstated Simon Peter and foretold Simon Peter's death	
21:19-23		Jesus coached hot-brained Simon Peter	
21:24-25			John's conclusion

In the middle of the chapter, obviously, Simon Peter had already met with Jesus while Jesus took care of his iniquity (Lk 24:34; 1 Cor 15:5). However, Simon Peter's public denial of Jesus must be a public restoration. He had denied Jesus three times, so Jesus asked him three questions to confirm his genuine love. After that, Jesus restored Simon Peter's apostleship and gave him a threefold commission to serve his church. Jesus changed Simon Peter's status from the fisherman in the opening stage to the shepherd in the middle stage. Without Jesus at the outset, Simon Peter and other disciples could not serve God, but returned to their original status as fishermen. In the middle stage, Simon Peter could minister as the leader of the church. Jesus gave three points of advice/commands to Simon Peter: "Feed my lambs," "Shepherd my sheep," and "Feed my sheep." He was to minister to the young and old Jews, as well as to Gentiles and Christians. Although it was an honorable and glorious service, being a shepherd of God's flock must be entered into willingly, not in a greedy aspect, or lording it over others, in order to be the example of the flock (1 Pt 5:2). While enemies



conspired to destroy the flock, the shepherd must be alert and courageously defend (Acts 20:28–35). After Simon Peter was rejoicing that he had been restored to apostleship and recommissioned his ministry, Jesus foretold that Simon Peter's death would be a shock to him. The first time Jesus spoke about his own death, Simon Peter opposed it (Mt 16:21); he even wielded his sword in the garden in an attempt to protect Jesus, and boasted that he would die for the Lord Jesus. Unfortunately, he failed and denied Jesus three times miserably. According to tradition, Simon Peter was crucified by the Emperor Nero upside down because he felt he was not worthy to be crucified as Jesus was. His martyrdom was not a tragedy since he glorified God as Jesus had predicted. Jesus' follower-centric approach extraordinarily changed his disciples with love, toleration, forgiving, and his example.

In the closing of the chapter, Jesus once more affirmed his calling—"Follow me!"—while Simon Peter cast his eyes off Jesus and hesitantly looked at others. Jesus required disciples not to compare their destinies with those of others, but looking at him alone (Heb 12:1-2). He so encouraged faith and loyalty that the twelve finally completed his unfinished ministry at the cost of self-sacrifice.

**Narrational texture.** The narrative styles are the distinct feature of the scriptures. The narrator in The Gospel According to John is the Apostle John himself. John, who had always been close to Jesus, was his most beloved disciple. His witness for Jesus and other disciples would be naturally accountable, but through the entire narration in this gospel, he never used his first-person viewpoint to announce the events. He did not even provide the name of the author until the ending of the postscript. This indicated that John intentionally made his empathy neutral. On the other hand, the third-person viewpoint narration could increase the effectiveness of dialogue, and provide more freedom to depict the whole factual settings in which Jesus and other disciples were interrelated and interacted in his follower-centric approach. John's narration also distinguished the importance and the priority of persons and things to integrate into the last chapter, while other synopses had not. This has been especially helpful in this study of Jesus' follower-centric approach.

**Argumentative texture.** Jesus mainly argued for Simon Peter's reinstating commission and apostleship. Jesus' persuasive revelation and encouragement suggested deliberation prior to decision making and made it possible for Simon Peter to accept all that he was expected to do. After Jesus' three-time critical inquiry as to loving, feeding, or tending sheep, Simon Peter received his reinstatement of the commission and commendation for leading the church. Jesus had never suppressed and compelled Simon Peter or other disciples to obey him, but moved their emotions by spiritual formation to acquire their spontaneous submission (see table 8). The repetition of questions instead of eloquent debate gave Simon Peter the opportunity to reminisce over his past and confess himself to having been unfaithful to Jesus before. When he predicted Simon Peter's destiny, Jesus used the pronoun "you" frequently to convey his authorization and persuasive prediction of truth to signify Simon Peter's future martyrdom (see table 8). Although Jesus admonished Simon Peter's comparison with John's destiny, he was concerned with Simon Peter's credulousness in misunderstanding of resurrection. On the other hand, John's defense against his authorship in the postscript also testified to the true document concerning Jesus'

effective leadership—Jesus' follower-centric approach was not explicitly mentioned in other New Testament synopses. Table 8 and figure 3 are illustrations of argumentative texture with persuasive emphases and predictions that are demonstrated in Jesus and Simon Peter' dialogue.

Table 8. Argumentative texture with persuasive emphases in John 21:15-17

Verse	Encouragement (intimacy)	Inspiration (reminder)	Advice (mandate)
21:15	Simon, son of John	Do you love me more than these?	Tend my lambs
21:16	Simon, son of John	Do you love me?	Shepherd my sheep
21:17	Simon, son of John	Do you love me?	Tend my sheep
Persuasive emphasis		more than these? (reminisce over Simon Peter's past unfaithfulness)	

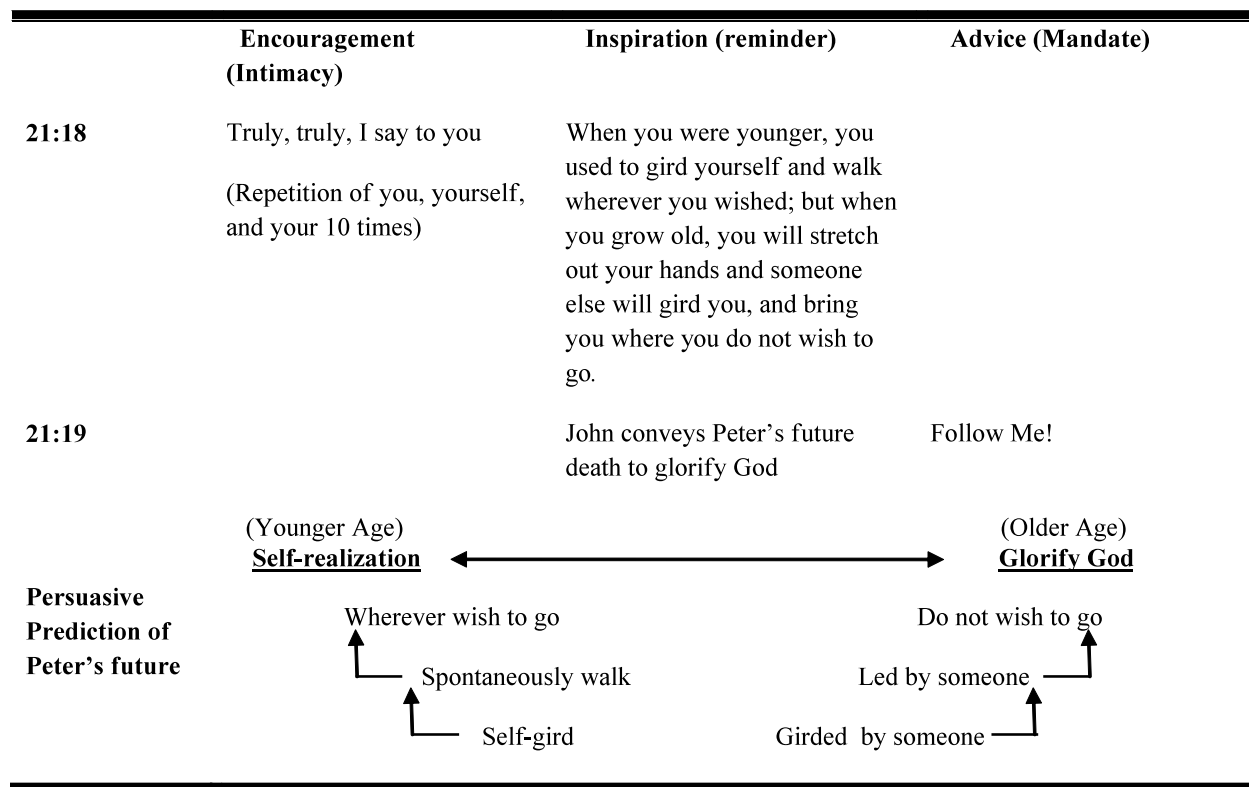


Figure 3. Argumentative texture with persuasive prediction in John 21:15-19

**Sensory–aesthetic texture.** Sensory–aesthetic texture calls for the reader’s imagination and emotional resonance to assimilate the full meaning of the scriptures in order to enjoy the blessings of God. Jesus always used the concept of aesthetic literature to explore the parables in the New Testament. The sensory–aesthetic texture in the last chapter of The Gospel According to John can be found across four functions: (a) describing the scenes, in which Jesus and disciples are inactive; (b) portraying the characteristics and emotional state of persons; (c) symbolizing the things that would not be explicitly explained; and (d) exploring the underlying assumption.

In John 21:4-17, John depicted night settings. For example:

1. “It is dark,” signifies that they are not “walking in the light,” but were very “quiet at heart.”
2. They had no “direct word from Jesus,” but probably they were “mediating his word.”
3. Their efforts met with “failure,” but they did not “complain.”
4. They “did not recognize” Christ when he “did appear.” Their “spiritual vision was dim” because they knew that “without Jesus, they could do nothing” (Jn. 15:5).

This setting provides the succeeding opportunity for them to wait for Jesus’ coming. For instance, in the previous verses, while Jesus appeared on the scene, the light began to shine. He instructed them at the seashore so that they should catch a great deal of big fish without breaking the net. When Jesus was in control, they accomplished more than a whole night through their own efforts. After the next dawn, Jesus cooked fish for their breakfast: The fire of coals and the cooked fish were the center of the setting. The entire scene was designed to arouse Simon Peter’s memory and open his eyes. The catch of fish reminded Simon Peter of his past commitment to follow Jesus, and the fire of coals took him back to his denial of Jesus (Jn 18:18). The Sea of Tiberias reminded him of his experiences with Jesus’ miracles. All that Jesus planned for his follower-centric approach to solve the problems of Simon Peter and other disciples, in this scene, were arranged harmoniously and smoothly through the sensory–aesthetic texture. Most valuable was Jesus’ love, which echoed with Simon Peter and the other disciples.

In verses 18-25, Jesus repeated his call—“Follow me”—but the follower should be willing to accept the call at the cost of self-sacrifice. Likewise, Jesus was a scapegoat for all human beings (Jn 21:18). This was an awesome challenge to Simon Peter, who would be crucified himself to glorify God (2 Pt 1:12-14). Earlier, Simon Peter tried to keep Christ from the cross, now this charge took on a new meaning (Mt 16:21-28). The epilogue of this chapter was in symbolic ways, through which John pointed to the growth of the church as well as the diversity of gifts and callings within the church. Appropriately, it ended with the greatness of Jesus’ final follower-centric approach.

In the beginning of this chapter, while the disciples had not recognized him, Jesus alluded, by a miracle, to who he was. He reminded them continuously to be “fishers of men.” Before and after breakfast, Jesus used both servant and shepherd’s accountabilities to instruct Simon Peter and other disciples. Although he admonished Simon Peter for comparing with others’ destiny, his end was to transform Simon Peter’s characteristics into an advanced model of a leader.

## VII. RESULT

In the Bible, there is no literal statement regarding Jesus' follower-centric approach, since most books in the Bible, including the synopses of four gospels, were written in a narrative style. The authors mainly documented people, events, and things, as well as causes and effects in particular concerning God's agenda to convey a message through historical settings, situational characteristics, literature designs, and theological themes.<sup>19</sup> However, the factual movements of Jesus' earthly ministry implied the exact progress of his follower-centric approach to the end of God's plan, which was consummated in the climax of the last chapter of The Gospel According to John. This study began grounded in Robbins's<sup>20</sup> inner-texture theory, later analyzing the change in Peter's characteristics during the third time Jesus manifested himself to the disciples after his resurrection. On the seashore of the Tiberias, Jesus made a miracle of fishing (Jn 21:1-14) and prepared the breakfast for the disciples. Then, he asked Peter almost the same questions three times. Later, he foretold and signified that Peter's death would glorify God (Jn 12:33, 18:32; 2 Pt 1:14). The entire movement made use of an extraordinarily heuristic method of follower-centric leadership that made Peter change his characteristics and receive his reinstatement of apostleship and commission. In the postscript, John declared his authorship and concluded his book of the gospel, which also indirectly testified to the fact of Jesus' leadership always functions on the follower side.

This study used inner-texture analyses, canonical study, and literature review to unfold and interpret the implicit narrative scripture regarding Jesus' follower-centric approach. Therefore, the hypotheses that Jesus applied his servant leadership, shepherd leadership, and transformational leadership by faith, hope, and love, to solve his followers' suspicion, conflict, and commission reinstatement are identified.

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### About the Author

Peter K. Y. Chang is the former vice president of the Kuangchi Audio-Visual Educational Program Service, vice president of the Dausheng Publishing House & Christian Tribune Weekly, and vice president of Chinese Public Television Service. In his vocation, he produced some significant telecasting programs, such as the Billy Graham Crusade in Taiwan, the NHK Symphony Presentation Live Show in Taipei, and the Requiem Service for Chiang Kai-shek, the late President of ROC. He is a Chinese-English bilingual writer and has published four books of the short-story collection, an essay collection, three novelettes, a novel, and three books of non-fiction translation. Among these works, he was awarded as the winner of Taiwan National Short Story Competition and the grand prize in the First Annual Chunghsing Literary Award on Essay held by Taiwan Writer's Association. He also received the third honorable mention of the

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<sup>19</sup> Roy B. Zuck and Darrell L. Bock, *A Biblical Theology of the New Testament* (Chicago: Moody Press, 1996).

<sup>20</sup> Robbins, *The Tapestry*.

Edward A. Falloot Poetry Competition, Poet of Merit of American Poetry Association, annual best poem, and editor's choice award at the International Library of Poetry many times. His brief biography, literary works, and samples of handwriting manuscript written in Chinese have preserved and exhibited in the Literary Historical Forum of ROC National Library in Taipei. He has a master's degree in leadership from Denver Seminary and is preparing for his dissertation in the Ph.D. program in Global Leadership at Regent University after six years of teaching at Taiwan Alliance Theological College as a vesting faculty.

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