# COASTAL NOTES | JOHN 21 | NOVEMBER 8, 2026

## WHAT IS THAT TO YOU?

**BIG IDEA: YOU CANNOT FOLLOW JESUS FULLY IF YOU ARE KEEPING SCORE.**

## INTRODUCTION

Jesus has just told a man how he is going to die. Not in general terms. He gives him the details. And the first thing that man does is turn around and ask about somebody else.

"Lord, what about this man?" You have asked that question. Maybe not out loud. What about her, she got the promotion. What about him, God answered his prayer. What about them, their marriage looks easy. Their kids look easy. Their faith looks easy.

And Jesus answers with a question of His own. It is only five words long, and it is hard to hear: "What is that to you?"

But listen to what He says right after it. Three more words, and they change everything.

### SCENE 1 — THE COST (John 21:18–19)

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.)**
**And after saying this he said to him,**
**"Follow me."**

**1.** but when you are _____, you will stretch out your hands

**2.** (This he said to show by what kind of _____ he was to glorify God.)

**3.** And after saying this he said to him, '_____ me.'

**NOTES:**

- **The Setting: Breakfast is over.** Jesus has just restored Peter three times, and now the two of them are on the move. "When they had finished breakfast" (v. 15). John does not

tell us where they walk, only that by verse 20 Peter has to turn around to see who is behind them.

- **"TRULY, TRULY."** That is Jesus' way of saying, "Pay attention, this one matters." It is the last time He says it in the entire Gospel of John. Now go back to the last time He said those words to Peter, in the upper room. Peter said, ***"I will lay down my life for you."*** (John 13:37) And Jesus answered, ***"Will you lay down your life for me? Truly, truly, I say to you, the rooster will not crow till you have denied me three times."*** (John 13:38)

- **Peter promised to die for Jesus, and Jesus told him he would fail first.** Now, on the beach, the same words come back: "Truly, truly." And this time Jesus says, in effect, "The day is coming when you WILL lay down your life for me. Not tonight. Not in your own strength. But you will." Peter gets what he boasted about: the chance to glorify God by dying for Jesus.

- **"YOU WILL FOLLOW AFTERWARD."** In that same upper room Peter asked where Jesus was going, and Jesus said, ***"Where I am going you cannot follow me now, but you will follow afterward."*** (John 13:36) That "afterward" has arrived. Verse 19 is where the promise starts to come true.

- **THE FIRST PART IS ABOUT FREEDOM.** "When you were young, you used to dress yourself and walk wherever you wanted." Remember verse 7? Peter hears, "It is the Lord," puts on his outer garment, and throws himself into the sea. A man in a hurry, going wherever he wants. That is Peter. Impulsive. Independent. In charge of his own life.

- **THEN JESUS TELLS HIM THE FUTURE.** "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." Someday, someone else will be in control.

- **MANY OF US HAVE WATCHED THIS HAPPEN.** "Another will carry you where you do not want to go." We have seniors in this church who can no longer do the things they once did, and many are living with health issues. On a surface level, they know this verse. They go places they would rather not go, hospitals and rehab centers. They take medications they would rather not take.

- **John does not leave us guessing what it means.** He adds a note in parentheses: "(This he said to show by what kind of death he was to glorify God.)" It is a death, and it is a death that glorifies God. The early church understood "stretch out your hands" as crucifixion. John himself only tells us it is a death that honors God.

- **The man who denied Him will end up glorifying Him.** In John's Gospel, the cross is where Jesus is glorified. Now Peter is told his own death will bring glory to God too. The failure of the courtyard is not the last word on Peter.

- **WHY DOES JESUS TELL HIM THIS NOW?** Three times He has just asked Peter, "Do you love me?" Now He shows Peter what that love will cost. Love is not a feeling that

stays on the beach. It follows Jesus all the way to the place where you do not get to choose. Jesus gives Peter a commission, and He does not hide the bill.

- **THEN, TWO WORDS: "FOLLOW ME."** Right after the hardest thing Jesus has ever said to him, Jesus says the simplest. And Peter has heard it before, on the shore of this very lake, with a net in his hands: ***"Follow me, and I will make you fishers of men."*** (Matthew 4:19) He heard it at the beginning. He hears it again at the end. Only now he knows what it costs.

- **I THINK OF DARRELL.** He is a pastor to our seniors, and he recently turned 90. His wife Shella passed away in August after a fall on her staircase. Darrell always tells me, "I wish you could have seen Shella when she was younger." She rode motorcycles. She climbed telephone poles. She was a tremendous hostess. She had a kidney transplant that lasted over twenty years. She became a little cranky, but she followed Jesus till the end.

- **AND DARRELL TODAY?** He is still loving on seniors. Still praying for this church. Still leading Bible studies. Sometimes he even goes out evangelizing. **He is still following Jesus.** "When you are old" is not the end of "Follow me."

- **SUFFERING FOR JESUS IS A BIBLICAL THEME.** Paul writes about affliction all the time. And listen to how he talks about it: ***"with full courage now as always Christ will be honored in my body, whether by life or by death."*** (Philippians 1:20) And to the church in Philippi: ***"For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake."*** (Philippians 1:29)

- **HONORING JESUS THROUGH IT IS WHAT MATTERS.** You are a witness in sickness and in health. Peter would glorify God in his death. Some of you will glorify Him in a hospital room, or a rehab center, or a long season of weakness. He is honored in all of it.

- **PONDER POINT: JESUS NEVER HIDES THE COST.** He does not lure Peter back with the promise of an easy road. He tells him the truth, and then He asks him to follow anyway. The cost looks different for each of us. For Peter it was a cross. For you it may be a hard marriage, an honest conversation, a job you will not take, a habit you have to give up. But there is a cost, and Jesus is honest enough to say so.

**SCENE 2 — THE LOOK (John 21:20–21)**

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?"**

1. Peter _____ and saw the disciple whom Jesus loved

2. saw the disciple whom Jesus loved _____ them

3. 'Lord, what _____ this man?'

**NOTES:**

- **PETER TURNED.** Think about what just happened. Jesus said, "Follow me." And what does Peter do? He turns around. He stops looking at Jesus and starts looking behind him.
- **AND WHO DOES HE SEE?** "The disciple whom Jesus loved," John, "following them." Read that again. John is not competing with anybody. He is not auditioning. He is just following.
- **THESE TWO HAVE HISTORY.** On resurrection morning they ran to the tomb together: ***"Both of them were running together, but the other disciple outran Peter and reached the tomb first."*** (John 20:4) But Peter, impulsive as ever, was the first one into the tomb (John 20:6). Then ***"the other disciple, who had reached the tomb first, also went in, and he saw and believed"*** (John 20:8). And just a few verses back on this beach, John was the first to recognize Jesus, and Peter was the first to jump in the water (v. 7). John saw first. Peter moved first. It would be easy for Peter to measure himself against John.
- **AND COMPARING WAS NOT NEW.** At the Last Supper, the same supper John is remembered for leaning on Jesus, ***"A dispute also arose among them, as to which of them was to be regarded as the greatest."*** (Luke 22:24) Twelve men, one table, and they were ranking each other. John himself, with his brother James, once asked Jesus for the seats of honor (Mark 10:35–37). Nobody in this story is above the glance.
- **"LORD, WHAT ABOUT THIS MAN?"** John does not tell us why Peter asks. Maybe he was concerned for his friend. Maybe he was curious. Maybe it was about fairness: "I get the cross. What does he get?" We do not know. But we know the question, because we have asked it.
    - Why does their marriage look easy when mine feels like work?
    - Why did God answer their prayer and not mine?
    - Why do the people who ignore God seem to have it easy?
    - Why does she get the credit while I do the work?

- **"WHAT ABOUT HIM?" IS RARELY ABOUT HIM.** I do not think Peter is worried about John's future. I think he is trying to figure out what his own means. Comparison looks like a question about somebody else, but it is almost always a question about us.
- **I KNOW THIS QUESTION PERSONALLY.** Some mornings I see other pastors growing their congregations, selling books, and having a major influence, and I think, "I wish I had that kind of influence."

  I see podcasts with thousands of views per episode, people making a great living off YouTube, people invited to speak at major gatherings, and I think, "I wish that was me. What am I doing wrong?" And then I hear Jesus say it to me: "What is that to you? You follow me." Jesus is not asking how big my platform is. He is asking whether I am following.
- **COMPARISON FEELS LIKE INFORMATION, BUT IT WORKS LIKE A DISTRACTION.** Look at what Peter loses in that moment. He is in the middle of the most important conversation of his life, and he stops listening. Try walking forward while looking over your shoulder. You will drift every time.
- **PONDER POINT: YOU CANNOT LOOK AT JESUS AND YOUR NEIGHBOR'S LIFE AT THE SAME TIME.** Every glance sideways is a moment you are not looking at Him.

**SCENE 3 — THE CALL (John 21:22–23)**

22 **Jesus said to him,**
**"If it is my will that he remain until I come,**
**what is that to you? You follow me!"**
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?"**

**1.** 'If it is my _____ that he remain until I come,'**2.** 'what is that to _____?'

**3.** 'You _____ me!'

**4.** So the saying _____ abroad among the brothers

**NOTES:**

- **JESUS DOES NOT ANSWER THE QUESTION.** Peter asks, "What about him?" and Jesus gives him nothing about John. No timeline. No details. He says, "IF it is my will

that he remain until I come." Notice the "if." It is not a promise. It is a statement of authority: even if I decided that, what is it to you?

- **"IT IS MY WILL."** Whose story is it? Jesus makes it plain. Peter's road is His to assign. John's road is His to assign. Yours too. He is the author of every road.
- **"UNTIL I COME."** Jesus seems to be pointing to His second coming. And look at how Peter may have heard it. He has just been told he will die, and John is not mentioned. Perhaps Peter wondered if John was the more favored one, the one who might still be alive when Jesus returns.
- **IN THE END, IT IS UP TO THE WILL OF JESUS.** We follow Him, no matter where that leads us.
- **"WHAT IS THAT TO YOU?"** In the Greek it is three words. Short and sharp. But it is not cruel. There is no "how dare you." Jesus does not shame Peter. He redirects him.
- **JESUS HAS TAUGHT THIS BEFORE.** In the parable of the workers in the vineyard, the men hired first grumble that the men hired last got the same pay. The owner answers, ***"Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?"*** (Matthew 20:15) Same lesson. Jesus is free to write each story, and comparison turns every gift He gives into a grievance.
- **NOTICE WHAT JESUS DOES NOT SAY.** He does not say, "Stop caring about John." We are told to love one another, and Peter will go on loving John. The problem is not caring about people. The problem is using someone else's life as a ruler for ours.
- **"YOU FOLLOW ME!"** In the Greek, the word "you" is emphatic. YOU, follow me. Jesus takes Peter's eyes off John and puts them back on Himself. And these are the last words Jesus speaks to Peter in the entire Gospel of John. After the denial, the beach, the three questions, and the cross that is coming, the last thing He says to him is: "Follow me."
- **THEN COMES THE RUMOR.** "So the saying spread abroad among the brothers that this disciple was not to die." Somebody heard a sentence Jesus said to Peter about John, took it out of context, and built a doctrine on it. John, writing decades later, goes out of his way to correct it: "Jesus did not say to him that he was not to die." Jesus said, "IF." The rumor heard, "WILL." It was a hypothetical, not a prophecy. John knows that, and he makes sure his Gospel puts the rumor to rest. And notice: John does not know his own fate. He only knows that no matter what happens, he is to follow Jesus.
- **THAT IS WHAT COMPARISON DOES, EVEN IN THE CHURCH.** When we start measuring our road against someone else's, we start telling stories about theirs. "He must be favored." "She must have done something." And the stories spread.
- **SO WHAT DO WE DO WITH THE GLANCE?** We are going to glance. Peter did. Here is what to do when it happens:

- **Name it.** Say it to the Lord: "I am comparing." You cannot hand Him what you will not admit.
- **Bless them.** Pray for the person you envy. It is hard to resent someone you are asking God to bless.
- **Go back to your last instruction.** What did Jesus last tell YOU to do? Do that.

- **DIFFERENT CALLINGS, SAME LORD.** Jesus did not give these two men the same road, because He did not make them the same men.
  - **Peter** acts first and thinks later. He cuts off an ear (John 18:10). He jumps in the water. He boasts about how far he will go for Jesus. He becomes the spokesman for the apostles, standing before the crowds and the religious leaders (Acts 2, 4, 5). A fisher of men, and that calling ends in martyrdom.
  - **John** is a thinker. He never uses his own name in his Gospel. He is a writer, and tradition says he lived to be older than Peter. His writing gives us this Gospel and, if the apostle wrote it, the Book of Revelation, which encourages suffering believers that faithfulness until death leads to victory. He writes "so that you may believe" (John 20:31).
- **TWO CALLINGS, ONE FRIENDSHIP.** Whatever Peter felt on that beach, it did not split them. Look at Acts: ***"Now Peter and John were going up to the temple at the hour of prayer, the ninth hour."*** (Acts 3:1) Two men, two roads, walking side by side.
- **PONDER POINT: WHO IS YOUR "WHAT ABOUT HIM?"**
  - Who is the person you keep glancing at?
  - What do you think is unfair about your road?
  - What has Jesus already told YOU to do?

# PERSONAL REFLECTION

## REFLECTION QUESTIONS

Peter turned and looked at John. Who are you most tempted to look at: a friend, a coworker, a family member, someone online? What do you find yourself measuring against them?

Jesus told Peter the cost of following Him out loud. What has following Jesus already cost you, or what might it cost? How could you honor Him through it?

Jesus said, "What is that to you? You follow me!" What is the last thing Jesus clearly told YOU to do? Have you done it?

Peter and John had different callings, and both mattered. What has God given you to do for others that nobody else can do quite the way you do?

# BIBLE NERDS ONLY



**Peter's Cross and Other Puzzles in John 21**

Jesus' last words to Peter raise questions that Bible nerds love to dig into. Here are four of them, with the evidence laid out so you can weigh it yourself. All Scripture is ESV.

## Was Peter Crucified Upside Down?

**Biblical Reference:** John 21:18–19

**Context:** Jesus tells Peter that when he is old he will "stretch out your hands, and another will dress you and carry you where you do not want to go." John adds a note: "(This he said to show by what kind of death he was to glorify God.)" The Bible never describes Peter's death. Later writers do, and the details grow as the centuries go by. The table lists the sources in order.

| SOURCE | DATE (APPROXIMATE) | WHAT IT SAYS |
|---|---|---|
| **John 21:18–19** | First century | Peter will die a death that glorifies God. No method is named. |
| **Tertullian** | About AD 200 | Says Peter suffered a death like his Lord's. Does not mention being upside down. |
| **Acts of Peter (apocryphal)** | Late 2nd century, about AD 190–200 | The first source for the head-down detail. Peter asks to be crucified upside down to show that the world's values are upside down. A legendary work, not Scripture. |
| **Origen, quoted by Eusebius** | Origen about AD 230; Eusebius about AD 324 | Peter was crucified head downward, at his own request (Eusebius, Church History 3.1). |
| **Jerome** | About AD 393 | Peter was nailed head downward because he felt unworthy to die as his Lord did. |

**What the table shows:** No source from the first century mentions the head-down detail, and Tertullian, our earliest source that states Peter was crucified, is silent about it. It first appears in the Acts of Peter, written most likely in Asia Minor roughly a century and a half after Peter died. Origen's note about thirty years later is the next witness. Some scholars think Origen preserved an independent memory, and others think he repeats the Acts. Either way, the detail is old, but old is not the same as reliable.

**A Roman Catholic invention?** Not as far as the evidence goes. The story appears in a second-century work from Asia Minor, long before the office of pope took its later shape. It was repeated by Origen, Eusebius and Jerome, who came from different parts of the church. It is honored in later Catholic art, and it is repeated by writers from many traditions. Its age does not depend on any one church.

**And "stretch out your hands"?** John does not say it means crucifixion. Two readings are common. One is crucifixion, with the arms stretched across the crossbeam. The other is the helplessness of old age, being dressed and led by others. Early Christians heard it as crucifixion, but John himself only tells us it is a death that glorifies God. That is the part we can build on.

**Sources:** Wilson, R. F., "The Legend of Peter's Upside-Down Crucifixion," Appendix 6, Apostle Peter (jesuswalk.com); "Was Peter Crucified Head-Downward?" (historicalchristian.faith); "Acts of Peter" (Wikipedia); Eusebius, Church History 3.1; Tertullian, Scorpiace 15; Jerome, On Illustrious Men 1.

**Result:** John promises Peter a death that honors God, and the early church believed it was a cross. The upside-down detail is a later legend, and the text of John does not need it.

### Who Was "the Disciple Whom Jesus Loved"?

**Biblical Reference:** John 13:23; 19:26; 20:2–8; 21:2, 7, 20, 24

**Context:** John never uses his own name in his Gospel. He appears as "the disciple whom Jesus loved." John 21:2 lists the seven men in the boat: "Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples." The clues about the beloved disciple add up like this.

| CLUE | WHERE | WHAT WE LEARN |
|---|---|---|
| **At the Last Supper** | 13:23; 21:20 | He reclined next to Jesus. John 21:20 reminds us he "leaned back against him during the supper." |
| **At the cross** | 19:26–27 | Jesus entrusts His mother to this disciple. |
| **At the empty tomb** | 20:2–8 | He runs with Peter and gets there first. When he goes in, "he saw and believed." |
| **In the boat** | 21:7 | He is the first to recognize Jesus on the shore: "It is the Lord!" |
| **Behind Peter and Jesus** | 21:20 | He is "following them" when Peter turns around. |
| **The writer** | 21:24 | "This is the disciple who is bearing witness about these things, and who has written these things." |

**Who is he?** The early church answered John, the son of Zebedee. Irenaeus (about AD 180) says John, the disciple who leaned on the Lord's chest, published the Gospel at Ephesus (Against Heresies 3.1.1). That fits the clues. John belonged to the inner circle, he is never named in his own Gospel, and "the sons of Zebedee" are in the boat. It is a strong inference, not a statement in the text. A few modern scholars have proposed other names, such as Lazarus, but the traditional answer is still the most widely held.

**Why "the disciple whom Jesus loved"?** Readers have heard it two ways. It may be humility: he does not put his name forward. It may be a quiet claim to closeness with Jesus, that his story is first-hand. Both can be true at once. Either way, he is the man Peter turned to look at, and the one who wrote the book that tells the story.

**Sources:** Irenaeus, Against Heresies 3.1.1; the ESV text of John 13, 19, 20 and 21.

**Result:** The text does not name him, but every clue points to a close follower of Jesus who was in the boat, the supper room and the empty tomb, and who wrote it all down.

### Who Wrote the Notes in Parentheses?

**Biblical Reference:** John 21:19, 23–25; 2:21; 7:39; 12:33; 18:32

**Context:** John 21:19 contains a note in parentheses: "(This he said to show by what kind of death he was to glorify God.)" It is not the only one. All through his Gospel, the writer steps in to explain what Jesus meant. The table shows how often he does it.

| PASSAGE | WHAT THE WRITER EXPLAINS |
|---|---|
| **John 2:21** | Jesus spoke of "this temple," but He meant the temple of His body. |
| **John 7:39** | Jesus spoke of "rivers of living water," and the writer says He meant the Spirit. |
| **John 12:33** | Jesus' words about being "lifted up" showed by what kind of death He was going to die. |
| **John 18:32** | The words Jesus spoke about how He would die were coming true. |
| **John 21:19** | Jesus' words to Peter showed by what kind of death Peter would glorify God. |
| **John 21:23** | The rumor that John would not die: Jesus did not say that. |

**What the table shows:** John 21:19 and John 12:33 use almost the same wording in Greek: "signifying by what kind of death." It is the same voice, using the same habit. A later scribe would have had to copy John's style very closely. The simpler explanation is that the writer of the Gospel wrote these notes himself.

**Was chapter 21 added later?** Some scholars see chapter 21 as an epilogue, because John 20:30–31 reads like a natural ending to the Gospel. If so, it was added by John himself or by people close to him. Verse 24 may point that way: "we know that his testimony is true." Scholars also point out that there is no manuscript evidence of a version of John that lacks chapter 21. Whoever added it, it has been part of the Gospel from the earliest copies we have.

**Sources:** The ESV text of John; Carson, D. A., The Gospel According to John (Pillar New Testament Commentary, 1991), which discusses chapter 21 as an epilogue.

**Result:** The notes in parentheses sound like the same writer all the way through. Chapter 21 may have been added after the first ending, but it is part of the Gospel from the start of its copying history.

### John at Ephesus and Patmos: Text and Tradition

**Biblical Reference:** Revelation 1:9; John 21:22–23

**Context:** Jesus says of John, "If it is my will that he remain until I come." The church later remembered John as the apostle who lived the longest. The table separates what the Bible says from what tradition adds.

| WHAT | TEXT OR TRADITION? | THE DETAIL |
|---|---|---|
| **John on Patmos** | Text (Revelation 1:9) | The writer, "John," says he was on the island of Patmos because of the word of God and the testimony of Jesus. |
| **Sent there by Domitian** | Tradition | Later writers place this under the emperor Domitian (reigned AD 81–96). The text does not name the emperor or say he was banished. |
| **Life in Ephesus** | Tradition | Irenaeus (about AD 180) says John lived at Ephesus until the reign of Trajan (AD 98–117). |
| **Boiling oil in Rome** | Tradition | Tertullian reports that John was plunged into boiling oil in Rome and survived. |
| **Died of old age** | Tradition | John died a natural death at Ephesus, the only apostle not martyred. |

**What the table shows:** Only the first row comes from the Bible. Everything else comes from writers who lived decades or centuries later. That does not make it false, but it does mean we should hold it loosely. A minority tradition, attributed to Papias, says John was killed, and most scholars doubt it.

**Did the same John write Revelation?** Church tradition says yes. Some early readers, and some scholars today, think another John wrote it, such as John the Elder, a view Eusebius mentions. It is still an open question, so "if the apostle wrote it" is the safe way to say it.

**Sources:** "John the Apostle" (Wikipedia), summarizing Irenaeus, Tertullian, Jerome and Eusebius; Revelation 1:9 (ESV).

**Result:** Whatever the details, John's story ends differently from Peter's. Peter's road ended with a cross. John's was long. In both cases, Jesus' word to each of them was the same: "You follow me."

# ANSWER KEY

## SCENE 1 — THE COST

1. **OLD**

2. **DEATH**

3. **FOLLOW**

## SCENE 2 — THE LOOK

1. **TURNED**

2. **FOLLOWING**

3. **ABOUT**

## SCENE 3 — THE CALL

1. **WILL**

2. **YOU**

3. **FOLLOW**

4. **SPREAD**

FAMILY TABLE TALK: TOUGH QUESTIONS JESUS ASKED

# WHAT IS THAT TO YOU?

Week 5 • John 21 • Nov 8

**BIG IDEA:** You cannot follow Jesus fully if you are keeping score.

## THE STORY IN 4 STEPS

**1**
**THE WALK**
Jesus tells Peter that following Him will cost a lot. Then He says, "Follow me."

**2**
**THE LOOK**
Peter turns around and sees John. He asks, "Lord, what about this man?"

**3**
**THE ANSWER**
Jesus says, "What is that to you? You follow me!"

**4**
**THE BIG PICTURE**
Peter and John had different jobs. Both jobs mattered.

### YOUR TURN: What is YOUR job from Jesus?

*Write or draw one way you can follow Jesus this week.*

## PICK A CARD (talk about one or two at the table)

**WOULD YOU RATHER**
Has anyone ever gotten something you wanted? How did that feel?

**HOT SEAT**
Why is it hard to follow Jesus when we are watching what everyone else has?

**REAL TALK**
Parents, go first: when do you catch yourself comparing? What helps you stop?

**BRAVE QUESTION**
What is one thing you can do this week to follow Jesus, even if your friends do not?

## PARENT CHEAT SHEET

**"What did Jesus mean by 'What is that to you?'"** He was saying, "Do not worry about someone else's road. Your job is to follow Me."

**"Why did Jesus tell Peter how he would die?"** Jesus was honest that following Him can cost a lot, and He promised that Peter's life would honor God.

**Not sure? Say: "Great question, let's find out together."**

**THIS WEEK'S MISSION**
When you catch yourself comparing this week, stop and say, "Jesus, I will follow You." Tell your family how it went.

**PRAY TOGETHER**
Thank Jesus for making each of us different. Ask Him to help us follow Him and cheer for each other.