

O.B. Hardin

#2  
① my how you  
have aged  
② Tour  
③ Ecclesiastes

P.933

SNAPSHOT NUMBER EIGHT  
The Restoration of Peter  
John 21:1-17

Key Verse 21:15, "Then when they had finished breakfast, Jesus is saying to Simon Peter, 'Simon, son of John, do you love me more than these?' He is saying to Him, 'Yes, Lord, you are knowing that I love you.' He is saying to him, 'Feed my lambs.'"

TEXT:

- v. 1 After these things Jesus again made himself visible to the disciples at the sea of Tiberias; and he manifested himself in this manner.
- v. 2 There were together Simon Peter, and Thomas, the one called the twin, and Nathanael, the one from Cana of Galilee and the sons of Zebedee, and two others of His disciples.
- v. 3 Simon Peter is saying to them, "I am going fishing." They are saying to him, "We are coming also with you." They went out and got into the boat; and during that night they caught nothing.
- v. 4 But when the day was now breaking, Jesus stood on the beach; however, the disciples did not know that it was Jesus.
- v. 5 Then, Jesus is saying to them, "Children, you have no fish, have you?" They answered him no.
- v. 6 And he said to them, "Throw the net on the right side of the boat and you will find." Therefore, they threw it, and no longer were they strong enough to haul it in because of the great number of fish.
- v. 7 Then that disciple whom Jesus loves is saying to Peter, "It is the Lord!" Then Simon Peter, having heard that it was the Lord, he put on his outer garment, for he was only partially clad and threw himself into the sea.
- v. 8 But the other disciples came in the little boat, for they were not far from the land, in fact about 100 yards, dragging the net full of fish.
- v. 9 Then when they got out upon the shore they are seeing a charcoal fire already laid and fish placed on it, and bread.
- v.10 Jesus is saying to them, "Bring some of the fish which you now caught."
- v.11 Simon Peter went up and drew the net to the shore full of large fish, a hundred and fifty three; and although there were so many, the net was not torn.
- v.12 Jesus is saying to them, "Come and have breakfast." None of the disciples was daring to question him, "Who are you?" knowing that it was the Lord.
- v.13 Jesus is coming and taking the bread and giving it to them and the fish in the same way.
- v.14 This already is the third time that Jesus made himself visible to the disciples, after He was raised from the dead.
- v.15 Then when they had finished breakfast, Jesus is saying to Simon Peter: "Simon, son of John, do you love me more than these?" He is saying to Him, "Yes, Lord you are knowing that I love you." He is saying to him, "Feed my lambs."
- v.16 He is saying to him again a second time, "Simon, son of John, do you love me?" He is saying to him, "Yes Lord, you are knowing that

Erma Bombeck has a great article called the:

**"Wal-Mart metamorphosis"**

Something really strange happens to me when I'm in a Wal-Mart store. It's as if a metamorphosis takes place. I change from a mild-mannered boutique looker into a power-driven shopping machine.

It begins in the parking lot. I tell myself if I can't find a spot near the front door, I'll go home. It's no big deal. I don't need anything. I'm just there to look.

The longer I have to circle, the more pumped up I become. If I don't get inside that store and get my hands around a bargain--and soon--I'm going to hyperventilate.

I even change physically. No longer am I a woman who shops to be seen. In a Wal-Mart, no one cares. An Elvis sighting rates only a bored glance. If George Bush asked directions to paint thinner, 10 people would yell, "If it had been a snake, it would have bitten him."

Mostly what scares me is what can only be described as the "I need this!" hormone. When it kicks in, I am like a woman who has just traveled by dogsled over 500 miles to get supplies for a mining camp for the year before I return. I need supplies of bulk proportions, like drums of paint, cartons of paper towels and crates of antifreeze. I also need a peach parakeet, a Christmas-tree skirt kit with sequins to attach, a case of bamboo shoots, and a pair of floral leggings that make me look like a Disney parking lot from the rear.

I need an ice chest shaped like Marge Simpson, a plastic topiary tree, a smoke alarm and a key ring with a scorpion laminated in it.

To look at my cart, one would never suspect there are only two in our family. There are enough staples to last until the thaw--if I didn't live in the desert.

Stores like Wal-Mart that have the ambience of a monster truck-pulling contest in progress have sprung up all over the country. They are enormously successful. They are like giant garage sales without the chips in the candy dishes and the lamps that need rewiring.

They can sell 100 pounds of cat food to a dog owner, knitting needles to someone who doesn't know which end to hold the needles, and a bicycle water bottle to someone who thinks it's a plant mister.

All I know is, with 36 rolls of toilet tissue in my bathroom, my longevity is assured. I'm too cheap to die.

(From Universal Press Syndicate, "At Wit's End"  
by Erma Bombeck)

① "you have left your first love" —

② Relics of the past — "Ichabod"

A. Kata Mount Ranch

B. Ponderosa

C. Thunderbird

D. Rainbow Valley

E. Rabbit Ears

F. Friendship Ranch

③ Tall Grass : "You know you are a Redneck when you are mowing the grass + find a car!"

④ Broken windows

⑤ Buildings Stacked full with Files, Tables, Chairs, Couches, Beds + Boxes,

⑥ Swimming pools that are empty, broken & locked.

⑦ Mice scurry to their homes.

⑧ Barns Full of memories of Yester-Year. Wagons, Sleighs, Tractors, balers, etc.

⑨ Dining Rooms + Kitchens — Dark + Dirty. Rusty equipment, Musty Walk-in Freezers.

The Trouble with some people is they don't admit their faults. I would if I had any.

God sends no one away empty except those who are full of themselves.

2.

Kate Halverson: "If you are all wrapped up in yourself, you are overdressed."

Larry Crabb writes, "All our relationship problems spring from one place--the foul well of selfishness. More than anything, what gets in the way of getting along is self-centeredness that seems reasonable [my right]. Poor communication, temper problems, unhealthy responses to dysfunctional family backgrounds, co-dependent relationships, and personal incompatibility--everything (unless medically caused) flows out of the cesspool of self-centeredness." We become particularly self-interested when we are in pain, whether because of a bad mood or problems. "We use our suffering to excuse our self-interest. When our Lord hurt, other-centeredness came naturally: 'Father, forgive them, for they do not know what they are doing.'" p. 109 (36-60)

Our culture says, "If you've got it, flaunt it; if you don't have it, fake it 'til you make it." p. 112 (36-60)

The Seeking Heart by Fenelon) Auburn, ME: Christian Books. Copyright - Christian Books, 1992. 182 pp.

The more you selfishly love yourself, the more critical you will be. Self-love cannot forgive the self-love it discovers in others. Nothing is so offensive to a haughty, conceited heart as the sight of another one. p. 53 (32-52)

Mary Michael O' Shaughnessy: "after break downs lead to breakthroughs."

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(Broken In The Right Place by Alan E. Nelson) Nashville, TN: Thomas Nelson. Copyright - Alan E. Nelson, 1994. 260 pp.

Brokenness

\* Tommy Barnet said, "You must be broken before your spirit can get out." "The rock must be smitten before the living waters can flow. The alabaster box must be broken before the odor of the ointment can fill the house. It would be dangerous for God to empower an unbroken man."  
p. 232  
(36-66)

Brokenness

\* Nouwen said, "The great illusion of leadership is to think that others can be led out of the desert by someone who has never been there." The breaking process produces a leader that can be trusted.  
p. 237  
(36-66)

(Final Call by Steven J. Lawson) Wheaton, IL: Crossway Books. Copyright - Steven J. Lawson, 1994. 221 pp.

\* \* Corrie ten Boom was once asked if it was difficult for her to remain humble. Her reply was simple. "When Jesus rode into Jerusalem on Palm Sunday on the back of a donkey, and everyone was waving palm branches and throwing garments on the road and singing praises, do you think that for one moment it ever entered the head of that donkey that any of that was for him?"

Then she added, "If I can be the donkey on which Jesus Christ rides in His glory, I will give him all the praise and all the honor."

p. 57  
(37-53)

\* Do you have a burden for the lost, or have you lost the burden?  
p. 349  
(33-45)

~~omit~~ \* Bob Buford Half Time  
Success to Significance  
\* Tom Cat Karch Luke 12:19, 20

### 10 Little Christians

10 little Christians came to church all the time;  
one fell out with the preacher, then there were  
nine.

- ~~omit~~
- 9 little Christians stayed up late;  
one overslept on Sunday, then there were eight.
  - 8 little Christians on their way to heaven;  
one took the low road, then there were seven.
  - 7 little Christians, chirping like chicks;  
one didn't like the singing, then there were six.
  - 6 little Christians seemed very much alive;  
one took a vacation, then there were five.
  - \* 5 little Christians pulling for heaven's shore;  
one stopped to rest awhile, then there were four.
  - 4 little Christians each as busy as a bee;  
one got his feelings hurt, then there were three.
  - 3 little Christians couldn't decide what to do;  
one couldn't have his way, then there were two.
  - 2 little Christians each won one more;  
now don't you see, two and two make four.
  - 4 little Christians worked early and late,  
each brought one, now there were eight.
  - 8 little Christians, if they double as before. . .  
in just seven Sundays we'd have one  
thousand twenty-four.

In this little jingle there is a lesson true--  
you belong either to the building or to the  
wrecking crew!

p. 196  
(34-2)

\* Psalm 51:9, 10 "Hide Thy Face From My Sins,  
And blot out All My iniquities. Create in me  
\* A Clean heart, O, God; And renew A RIGHT SPIRIT  
within me."

\* Psalm 51:17 "The Sacrifices of God are A BROKEN  
\* SPIRIT; A broken & contrite heart, O God,  
You will not despise."

TOPIC	REF #	TEXT
Brokenness	073-01	<p>✓ In choosing to be fashioned by God, we inevitably must choose to yield to brokenness and to allow God to remake us and renew us as he desires—even if that means suffering pain, hardship, and trials.</p> <p>p.14</p>
Brokenness	073-02	<p>✓ We each have these areas of our lives in which we want to maintain total control. And they are <i>precisely</i> the ones into which God moves. In fact, these areas that we hold to be off limits to God are the very ones he focuses upon in order that every aspect of our independence be stripped away from us. His desire and purpose for us is <i>total dependence upon him</i>. Nothing short of <i>complete dependence</i> will suffice.</p> <p>p. 46</p>
Brokenness	073-3	<p>✓ When God leads us into or allows us to experience breaking periods, he is after our self-will, self-reliance, self-dependence, self-sufficiency. He's after everything that smacks of self, and of willful independence, in us.</p> <p>p. 48</p>
Brokenness	073-4	<p>✓ Why are we afraid to let go? Because we don't want to lose control. That's pride in its rawest form.</p> <p>p. 50</p>
Brokenness	073-5	<p>Trust issues are inevitably love issues. Ask yourself today:</p> <ul style="list-style-type: none"><li>• Would God rob you of anything that was for your eternal good?</li><li>• Would God break you from anything that would cause you to become what he wants you to be?</li><li>• Would God take away from you anything that would bless you spiritually?</li><li>✓ • Would God deprive you of anything that would build you up, edify you, strengthen you, and build character into your life?</li><li>• Would God steal from you anything that would bring you contentment, peace, and joy?</li><li>• Would God take away those things that would help you become the maximum of your potential?</li></ul> <p>NO!</p> <p>p. 51-52</p>

I love you." He is saying to him, "Be shepherding my sheep."  
 v.17 He is saying to him the third time, "Simon, son of John, do you love me?" And he said to Him, "Lord, you are knowing all things, you are knowing by experience that I love you." Jesus is saying to him, "Be feeding my sheep."

### EXPOSITION:

It has been our privilege during these weeks to look closely at several pictures or snapshots of the Saviour in the Gospel of John. In our first study we looked together at the wedding in Cana of Galilee. In this picture there were three things that stood out before us: First, they have no wine. Second, whatever he says to you do it. And third, you have kept the good wine until now.

Picture number two was a conversation with the very religious and moral upstanding and successful man by the name of Nicodemus, and in verse 7 of chapter 3 we notice the key statement, "Do not begin to wonder that I said to you, you must be born again."

In our third picture, we see the Lord Jesus in conversation with an outcast Samaritan woman to whom he reveals himself as the water of life to satisfy her every need.

In Snapshot Number Four we witnessed not only the testing of Philip, but the miraculous feeding of the five thousand with the little lad's lunch of five loaves and a couple of fish. We learned in this study that it is the Lord's desire to take us, to break us, to bless us, and to use us; and a little is a lot when the Lord is in it.

In Snapshot Number Five we discovered together the Lord's ability to forgive as he is presented with a woman who has been caught in the very act of adultery. She hears from the lips of the Lord Jesus the words, "Neither do I condemn you, go your way from now on no longer go on sinning." For this woman we noted together that in Jesus Christ, there was forgiveness, freedom, and a future.

In Snapshot Number Six we witnessed the Lord Jesus meeting the needs of each of the three persons involved. First for Martha it was the need to learn to trust the Lord in every circumstance to be able to not only order those circumstances but handle those events victoriously in our lives. In Mary we saw that her need was for care and comfort and the Lord identifies both internally and externally with her and her grief, and with Lazarus it was the need for life and liberty, which he received so graciously from the hand of the Lord.

In Snapshot Number Seven we noted together that the Lord Jesus describes his relationship with us as the relationship of a branch to a vine and it is through this relationship that fruit is born in and through our lives.

This brings us now to a consideration of Snapshot Number Eight, The Restoration of Peter, in John 21:1-17.

It would be well for us to recognize the fact that since our last study together in John 15 just before the cross, we now have had the events of the cross transpire and Jesus has been crucified as well as raised again from the dead.

feeding  
 Nicodemus  
 woman at well  
 1000  
 Adultery  
 M.M. & Laz.  
 John 15:  
 John 21:

\*\*\*

Gethsemane  
 Cross  
 Thomas

(Luke 22:31,32) "SIMON, SIMON, BEHOLD SATAN HAS DEMANDED PERMISSION TO SIFT YOU LIKE WHEAT; BUT I HAVE PRAYED FOR YOU, THAT YOUR FAITH FAIL NOT & WHEN YOU ARE CONVERTED 35 strengthen your brethren.

For Peter the time just following the discourse on the vine and the branches and the actual crucifixion of Christ was a very traumatic experience for him. Peter had made several self-sufficient claims about what he was going to do when someone threatened the life of Jesus Christ, and he endeavored in the power of Peter to prove his point. *without me you can do nothing went right over his head!!*

When they came to apprehend Jesus in the Garden of Gethsemane, he drew a sword and whacked a guy in the ear in the hopes that he could accomplish a single-handed deliverance. He received a stern rebuke from the Lord for this action and then began to follow at a distance. *worrying about what might happen to Peter.*

With John he went to the place of the trial and was sort of hanging around out doors to see what the outcome was going to be. It was on this occasion that Peter stooped to his three-fold denial of Jesus Christ.

Totally devastated by his failure and the ultimate crucifixion of Christ brought upon Peter's shoulders the guilt for the whole sorry fiasco.

It was fantastic news to Peter and the rest of the 12 to hear that Jesus Christ was risen from the dead.

The scriptures record in I Corinthians 15:5 that the Lord Jesus revealed himself unto Peter. We do not know what went on in that conversation, but we do know that Peter experienced the joy of forgiveness and freedom and a future in a similar way to the woman in chapter 8. *Resurrection Day -> week later to Thomas*

It is with this background in our minds that we now approach the passage of scripture that is before us in John 21.

Verse One: After these things Jesus again made himself visible to the disciples at the sea of Tiberias; and he manifested himself in this manner.

After these things refers us back to the experiences recorded in the 20th chapter of the Gospel of John. John records the facts about the resurrection of Christ and his appearances there as well as his revelation to Thomas with the outcome of his belief as well. *Run + Swim + Read this passage*

John says 'Jesus again made himself visible to the disciples,' and the location of this manifestation is at the sea of Tiberias; and how he did it is going to be recorded in the following verses.

Verse Two: There were together Simon Peter, and Thomas, the one called the twin, and Nathanael, the one from Cana of Galilee and the sons of Zebedee, and two others of His disciples.

Here John records that there were seven of the disciples together on this particular occasion. Five of the men are mentioned by name, 1 Simon Peter and 2 Thomas, the one who had just made his confession of belief in chapter 20, and 3 Nathanael, the Israelite in whom there was no guile, and 4 James and John. And then the record records that there were two other of his disciples. I personally believe that these two other disciples were the other fishermen, (Philip and Andrew,) the nutty buddies that we met back in chapter six.

The reason for my thinking that these two are the ones involved is because 1 Matthew and 2 James, 3 Simon the Zealot, and 4 Judas, Thaddeous, Lebious, probably were not that interested in fishing, and 5 Judas Iscariot had already committed suicide.

introduce Peter: enthusiastic convert

ups & downs

President X. Committee

conversion

talking on water

Confession

Foot Washing

amic or equality

whacked out

the Garden

word

Sons of Thunder

Philip + Andrew

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Needless to say, this is quite an astute group of ex-fishermen hitting the waters once again.

They are probably really enjoying themselves although the fruit of their labor amounted to nothing as we are going to see in the following verse.

Verse Three: Simon Peter is saying to them, "I am going fishing." They are saying to him, "We are coming also with you." They went out and got into the boat; and during that night they caught nothing.

President Peter has the desire to return to the old way of life and enjoy once again the salty sea air and the thrill of catching fish.

To Peter there would be a certain amount of ego satisfaction in being successful in his old pursuit, having failed so miserably in his present endeavors. "well, At least I still can Fish."

Prodigal son - Got A Job! Came to His Senses - -  
The rest of the fellows also desire to join him so it says that they went out and got into the boat and during that night they caught nothing.

This reminds us of the verse in John 15:5 that we had in our study last week, "I am the vine, you are the branches, the one who is abiding in me, and I in him this one is bearing much fruit because apart from me you are not able to do anything."

For Peter and his fishing party it was futile fishing without the direction of the Lord Jesus.

Verse Four: "But when the day was not breaking, Jesus stood on the beach; however, the disciples did not know that it was Jesus."

It was still too early to see who he was, but Jesus stood on the beach. They could see the form of a man along the shore and Jesus could see them fishing in the distance.

Verse Five: Then, Jesus is saying to them, "Children, you have no fish, have you?" They answered him no.

They have been trying on their own all night long struggling and relying upon all of their past experience, but they have been totally unsuccessful in their project to this point.

Verse Six: And he said to them, "Throw the net on the right side of the boat and you will find." Therefore, they threw it, and no longer were they strong enough to haul it in because of the great number of fish."

The voice on the shore having raised the question about their Success issues some instruction, and the instructions are to "throw the net on the right side of the boat with the promise you will find."

John records that they were instantaneously obedient, therefore, they threw it; and the results of their obedience no longer were they strong enough to haul it in because of the great number of fish. In answer to their obedience the Lord blessed them with a catch of fish that was so great they were not even strong enough, the seven of them, to haul it in.

taFF  
e-union

For Peter this was almost an instant replay of his first encounter with Jesus Christ, when after having preached a sermon from his boat, the Lord Jesus commanded Peter to launch out into the deep and to let down his net. And as a result of doing this, they caught a tremendous number of fish on that occasion, too. Peter's response to that miracle was to drop on his knees in the boat and to say, depart from me for I am a sinful man, O Lord."

Verse Seven: Then that disciple whom Jesus loves is saying to Peter, "It is the Lord!" Then Simon Peter, having heard that it was the Lord, he put on his outer garment, for he was only partially clad and threw himself into the sea.

John refers to himself as that disciple whom Jesus loved, and John says to Peter it is the Lord.

The voice which spoke with such loving compassion and the miracle which took place caused John to rule out any other possibility than the fact that this was the Lord who was standing on the shore.

When Peter heard this from John, he put on his outer garment for he had stripped down for the hard work that he was engaged in and secondly, he threw himself into the sea for a quick swim to the shore.

Verse Eight: But the other disciples came in the little boat, for they were not far from the land, in fact about 100 yards, dragging the net full of fish.

*Length of a Football Field Away!*

The other six guys in the fishing party stay with the boat and proceed to bring it to shore as well as the net full of fish dragging behind.

Verse Nine: Then when they got out upon the shore they are seeing a charcoal fire already laid and fish placed on it, and bread.

The Lord Jesus had already prepared a fire and it had fish and bread cooking on it for their meal.

Verse Ten: Jesus is saying to them, "Bring some of the fish which you now caught."

Jesus commands the disciples to bring some of the fish which were involved in the catch so there would be enough for the eight of them to have plenty to eat. *Peter - Thomas - Nathaniel - James - John - Philip - Andrew - Jesus!*

Verse Eleven: Simon Peter went up and drew the net to the shore full of large fish, a hundred and fifty three; and although there were so many, the net was not torn.

Simon Peter leaps into action as soon as the Lord speaks the command and threw the net the rest of the way to the shore and John records that it was full of large fish, 153 in total number. And although there were so many, the net was not torn.

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Verse Twelve: Jesus is saying to them, "Come and have breakfast." None of the disciples was daring to question him, "Who are you?" knowing that it was the Lord.

The invitation now that the fish and bread have been prepared from the Lord Jesus is to "come and have breakfast."

The response of the disciples was that none of them were daring to question him, "Who are you?" because they were all unanimous knowing that it was the Lord who was standing there before them. *Thomas Sure Knew...*

This is such an astounding experience for the men. It is difficult for them to grasp the fact that the Lord Jesus could actually be there before them seeing that he, just some days earlier, had been crucified upon a Roman cross. *Thomas - Peter - Andrew - James - John - Nathaniel - Philip*

Verse Thirteen: Jesus is coming and taking the bread and giving it to them and the fish in the same way.

This reminds us of the fourth snapshot when the Lord Jesus takes the bread and the fish of the little lads lunch and feeds everyone so satisfactorily with such a small amount of bread and fish.

Verse Fourteen: This already is the third time that Jesus made himself visible to the disciples, after He was raised from the dead.

The other two times were first when Thomas was not with them and then the second time when Thomas was with them and made his confession of belief recorded in John 20.

Verse Fifteen: Then when they had finished breakfast, Jesus is saying to Simon Peter: "Simon, son of John, do you love me more than these?" He is saying to him, "Yes, Lord, you are knowing that I love you." He is saying to him, "Feed my lambs."

Now that breakfast is over, Jesus turns his attention to Simon Peter, and the conversation which follows is directed just to Simon Peter although the other six men are probably listening in.

Jesus raises the question, "Simon, son of John, do you love me more than these?"

The Lord Jesus uses the term Agape when he refers to the word Love, which involved self-sacrifice in the interest of the one loved.

The Lord Jesus is probably pointing to the fish that have been caught when he makes reference to the fact, "Do you love me more than these?" Peter had once left the fishing life to follow the Lord Jesus initially and now the question comes before Peter again, "Do you love me more than these?"

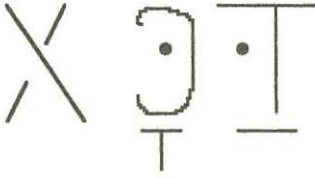
Am I Really First? *To be their leader you need to be out in front!!*  
The Lord is Never disappointed with us because He always Sees us as we are going to be when He is throw with us.

*astounding:  
never witnessed  
Resurrection  
like this  
before!!*

*He Took  
He Blessed  
He Broke  
He Used*

*Free words  
PPOS  
Dideo  
Xjdm*

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"Very much crushed," "broken very small," "that which is very small," "dust"

\* Psalm 90:3

You turn men back to dust, saying, "Return to dust, O sons of men."

"Broken in spirit," "cast down"

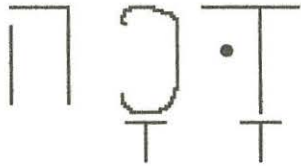
Isaiah 57:15

For this is what the high and lofty One says—he who lives forever, whose name is holy: "I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.

Psalm 34:19

A righteous man may have many troubles, but the Lord delivers him from them all;

Crushed — powder.



"To be broken to pieces"

"To be crushed"

Psalm 10:10

His victims are crushed, they collapse; they fall under his strength.

Psalm 44:20

If we had forgotten the name of our God or spread out our hands to a foreign god,

\* Psalm 51:10

Create in me a pure heart, O God, and renew a steadfast spirit within me.

Psalm 38:9

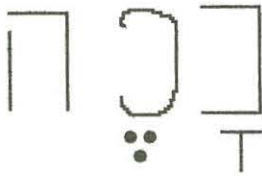
All my longings lie open before you, O Lord; my sighing is not hidden from you.

"Used of the heart"

Psalm 51:19

Then there will be righteous sacrifices, whole burnt offerings to delight you; then bulls will be offered on your altar.

To collapse mentally — physically.



*"Smitten" in the feet, lame*

**2 Samuel 4:4**

(Jonathan son of Saul had a son who was lame in both feet. He was five years old when the news about Saul and Jonathan came from Jezreel. His nurse picked him up and fled, but as she hurried to leave, he fell and became crippled. His name was Mephibosheth.)

**2 Samuel 9:3**

The king asked, "Is there no one still left of the house of Saul to whom I can show God's kindness?" Ziba answered the king, "There is still a son of Jonathan; he is crippled in both feet."

*"In spirit"*

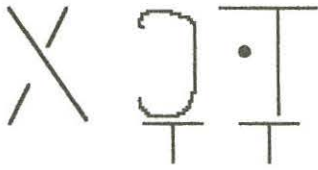
**Isaiah 66:2**

Has not my hand made all these things, and so they came into being?" declares the Lord. "This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word.

*Smitten, maimed.*

## Nehemiah 9:33-35

In all that has happened to us, you have been just; you have acted faithfully, while we did wrong. Our kings, our leaders, our priests and our fathers did not follow your law; they did not pay attention to your commands or the warnings you gave them. Even while they were in their kingdom, enjoying your great goodness to them in the spacious and fertile land you gave them, they did not serve you or turn from their evil ways.



*"To be broken in Pieces," crushed.*

\* **Psalm 72:4**

He will defend the afflicted among the people and save the children of the needy; he will crush the oppressor.

**Psalm 89:11**

The heavens are yours, and yours also the earth; you founded the world and all that is in it.

\* **Psalm 143:3**

The enemy pursues me, he crushes me to the ground; he makes me dwell in darkness like those long dead.

\* **Job 6:9**

that God would be willing to crush me, to let loose his hand and cut me off!

**Job 19:2**

"How long will you torment me and crush me with words?"

*"Oppressed, broken in Spirit"*

**Isaiah 57:15**

For this is what the high and lofty One says—he who lives forever, whose name is holy: "I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.

*Bruised, smitten — "this is my body . . ."*

\* **Isaiah 53:3**

He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.

*"Crushed, humbled, broken in spirit"*

**Isaiah 19:10**

The workers in cloth will be dejected, and all the wage earners will be sick at heart.

**Jeremiah 44:10**

To this day they have not humbled themselves or shown reverence, nor have they followed my law and the decrees I set before you and your fathers.

*To bruise, to beat to pieces, crush, humble, smite.*

How's it  
going? Great!!

Peter gives the response by using a different word for love which means human affection. "Yes Lord, you are knowing that I love you."

Prod. 3:5,6  
H Adm. ts  
H is inadeg.  
Pe. Feet  
Sub all is  
AT Rest !!

We discern from Simon Peter's answer that for the first time in his life, he recognizes his own human limitations. Before this time, Peter has always been self-sufficient and claiming total adequacy for any demand that might be placed upon him, and now recognizing the fact of his own inability to love like the Lord has asked him to love, he changes the word to reveal his own limitations.

Only when we recognize inadequacy will the word trust us w/ a Ministry

The Lord in response to these words is saying to him, "Feed my lambs." Here the Lord Jesus makes reference to the follow-up ministry that ought to be a part of lives and work. Feeding the lambs involves a faithful presentation of the milk of the word.

I Peter 2:2,3 "As newborn babes desire the sincere milk of the word that you may grow thereby, if so be ye have tasted that the Lord is gracious."

Verse Sixteen: He is saying to him again a second time, "Simon, son of John, do you love me?" He is saying to him, "Yes Lord, you are knowing that I love you." He is saying to him, "Be shepherding my sheep."

The Lord Jesus raises the second question and continues to use the word referring to Agape love, and Peter in his response uses his term for human affection recognizing his own limitations. "Yes Lord, you are knowing that I love you." That is with human affection. And then the Lord Jesus is saying to Peter in return, "Be shepherding my sheep." This aspect of the ministry involves protection, leadership, discipleship, it is the maturing ministry of the saints. It is the protecting from the onslaught of error so that they no longer be tossed to and fro by every wind of doctrine.

Verse Seventeen: He is saying to him the third time, "Simon, son of John, do you love me?" Peter was grieved that he said to him the third time, "Do you love me?" and he said to Him, "Lord, you are knowing all things, you are knowing by experience that I love you." Jesus is saying to him, "Be feeding my sheep."

In the third question that the Lord asks he uses the word that Simon has been using in the previous two answers. "Simon, son of John, do you love me with human affection?"

John records that Peter was grieved that he said to him the third time, Do you love me that is with human affection.

The thing that grieved the heart of Peter was the fact that the Lord changed the word to be the word that Peter used.

I am sure that Peter's answer to this third question is given with tears in his eyes, "Lord you are knowing all things, you are knowing by experience that I love you," that is I love you with human affection. Jesus is saying to him, "Be feeding my sheep."

You know me + my heart better than anyone else. Man looks on the outward appearance but God looks on the heart.

Psalm 26:2,3  
139:23,24

27.06.17  
2/20/17  
2/20/17  
2/20/17  
2/20/17

## JOHN 21

### Lessons:

- ① activity without the Lord's direction produces nothing.
- ② Success is not permanent ; Failure is not fatal ; It's repentance that counts.
- ③ Restored, Renewed the Lord is ready with a ministry.
- ④ Obedience produces results.

⑤ The Fruit of Failure sets the stage for A Fabulous Future !! P. 287

50 short days after denial he  
is pounding a pulpit at Pentecost !!  
I were seated

Here we are involved in the faithful feeding of the mature flock. This is the meat ministry. The presentation and exposition of the meat of the Word to those who have walked with the Lord for a good period of time, and as a result, have grown in him.

- Whereas the command in the first question was to feed my lambs involved
1. the milk ministry, and the second command, be shepherding my sheep involved
  2. the maturing ministry, this third commanding Be feeding my sheep involves
  3. the meat ministry, that is providing the meat of the Word for these who have grown in their relationship to the Lord.

It is interesting to note in I John 2 that John likens the maturing process to little children, young men, and fathers. There is certainly a parallel to this in the ministry which we have here. ① The feeding of the lambs involves the little children, and ② the shepherding of the sheep involves the young men, and their conflict with the evil one, and ③ the feeding of my sheep involves the fathers.

It is when Peter finally comes to the realization through this experience that he is totally incapable of doing anything to produce this type of love described by the Lord Jesus that he becomes a real candidate for it.

Because his self-sufficiency has been dealt with so successfully by the Saviour, Peter, filled with the Spirit, is able to be used mightily by God as it is recorded in the book of Acts. Once a man learns the great lessons that our sufficiency is not in ourselves, but our sufficiency is in the indwelling Christ, then do we see a different story again to be told.

I am sure the reason for the three questions is because of the three-fold denial that was involved in Peter's situation. Peter now restored and renewed is ready to reap a harvest through the power of the indwelling and totally adequate Christ who makes his presence known in our lives. when we are ready and willing to really depend upon him.

- ① Death to Self + Alive to Christ.
- ② John 3:30
- ③ John 12:24, 25
- ④ I came not to be ministered unto . . . but to minister
- ⑤ Misunderstanding about the Holy Spirit

Sign: No Help Needed!!

New Year! Ph. 1.3:12-14

Today IF You hear His Voice, Harden Not Your Heart.

**(A Heart Like His: The Shaping of Character in the Choices of Life by Rebecca Manley Pippert)**

We want him to be able to say, as Estella says in Charles Dicken's *Great Expectations*, "I have been bent and broken, but I hope into a better shape."  
p. 143

**(Broken in the Right Place by Alan E. Nelson)**

**ATTITUDE CHECKS FOR BROKENNESS**

1. Am I willing to let go of my dreams and ambitions if such is God's will?
2. Am I defensive when accused, or criticized, or misunderstood?
3. Am I coveting what others have instead of waiting for heaven's rewards?
4. Am I forgiving when offended, with or without an apology?
5. Am I complaining or arguing out of unsundered rights?
6. Am I thinking of others first out of love?
7. Am I proudly appearing that I am always right or know all the answers?
8. Am I practicing the spiritual disciplines (prayer, fasting, solitude, simplicity, etc.)?
9. Am I being silent regarding self-promotion and letting God do my public relations?
10. Am I daily saying, "God whatever it takes, I'm willing to submit to your leadership?"
11. Am I expressing joy in the difficulties which serve to refine me?
12. Am I taking risks out of obedience to Christ instead of giving in to fear, pride, or denial?

p. 123

**D. L. Moody experienced a breaking when he met George Mueller.** Mueller listened to all the great things Moody said he had done for God. Mueller then said, "I have heard about the great things you have done for God. But what about all the great things God has done for you?" Watchman Nee wrote, "To have God do his own work through us, even once, is better than a lifetime of human striving."  
pp. 240-41

TOPIC	REF #	TEXT
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Brokenness	073-8	The following poem speaks to the breaking process that Peter experienced and that we all experience:
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*When God wants to drill a man,  
And thrill a man,  
And skill a man,  
To play the noblest part;  
When He yearns with all His heart  
To create so great and bold a man  
That all the world shall be amazed,  
Watch His methods, watch His ways!  
How He ruthlessly perfects  
Whom He royally elects!  
How He hammers him and hurts him,  
And with mighty blows converts him  
Into trial shapes of clay which  
Only God understands;  
While his tortured heart is crying  
And he lifts beseeching hands!  
How he bends but never breaks  
When his good He undertakes;  
How He uses whom He chooses,  
And with every purpose fuses him;  
By every act induces him  
To try his splendor out—  
God knows what He's about.*

—UNKNOWN

p. 103-104

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**(God's Little Devotional Book for Couples by Honor Books)**

Nothing is so  
strong as gentleness.  
Nothing is so gentle  
as real strength.



*Thou hast also given me the shield of Thy  
salvation, And Thy right hand upholds me;  
And Thy gentleness makes me great.*

Psalm 18:35 NAS

In *God Works the Night Shift*, Ron Mehl writes of Joe Knapp, who was as "fearless and aggressive as a bulldozer." He drove a beer truck down the Oregon highways and had a streak of mean in him that went clear to the bone. But Joe found the extended hand of God on a cold, snowy night in Portland, Oregon. Trying to navigate the snowy streets, his beer truck stalled (of all places) in front of the church. Hearing singing from within the building, he went in and was converted that night to Christ. Joe eventually went to the mission field and became the pastor of a large Protestant church in Colombia. Joe fearlessly preached Christ. He was bombastic and tough, though his wife, Virginia, was a quiet, gracious woman.

What lingered in Mehl's mind about Joe the most, however, was not his toughness, it was "his extraordinary tenderness and care shown his wife as she lay in a rest home. Joe knew she was afraid to be alone, so every day this dear man who, years earlier could have single-handedly tossed everyone out of a bar, would visit with his little wife long into the night. Every day as Joe sat at her side, he would tell her how much he loved her. . . . But most of all, he would hold her hand." Joe was strong enough to be tender.

pp. 106-7

**(To Follow Him: The Seven Marks of a Disciple by Mark Bailey)**

Let me tell you a story that illustrates what can happen when you accept Jesus' invitation to be linked to Him. In Europe, there was a beautiful stone cathedral that had one of the most magnificent pipe organs on the Continent. It was a Saturday afternoon, and the sexton was making one final check of the choir loft high in the balcony at the back of the church. He thought all the doors were locked and no one was around, so he was startled to hear footsteps echoing up the narrow stone stairway leading to the balcony. Suddenly a man in slightly tattered clothes appeared in the doorway.

"Excuse me, sir," the stranger said, "I've come from quite a distance to see this organ and this cathedral. Would you mind opening the console so that I might get a closer look at it?"

At first the custodian refused, but the stranger seemed so eager and insistent that he finally gave in. The man looked longingly at the ranks of keyboards, at the stops and pedals, and then, he hesitantly asked, "May I sit on the bench?"

"Absolutely not!" the sexton replied. "What if the organists came in and found you sitting there? I'd probably lose my job!"

But the stranger was so gently persistent that the sexton finally gave in. "All right," he said. "You can sit there, but only for a moment."

The custodian noticed that the stranger seemed to be very much at home as he slid on to the organ bench, so he was not totally taken by surprise when the next question came. In fact, he interrupted the stranger in the middle of his request.

"No! Definitely not! You may not play the organ. I don't even want you to touch those keys. No one is allowed to play it except the cathedral organist."

The man's face fell, and his deep disappointment was obvious. He reminded the custodian how far he had come, and he assured him that no damage would be done. Finally, the sexton relented and told the stranger he could play the instrument and then he would have to leave.

Overjoyed, the stranger pulled out some of the stops, pushed in others, and lovingly poised his fingers over the keys. Suddenly the cathedral was filled with the most beautiful music the custodian had ever heard in all of his years in that place. The music seemed to transport him heavenward. It rang from the rafters, shook the windows, and touched the sexton's heart in a way no music, indeed, no message, had ever done. The sexton was so taken with the breathtaking beauty of the melody he was hearing that he half-expected a choir of angels suddenly to materialize and join in.

Then, as suddenly as he had begun, the dowdy stranger stopped playing, slid off the organ bench, and started down the stairway.

"Wait!" cried the custodian. "That was the most beautiful music I have ever heard. Who are you?"

But the stranger had already disappeared down the narrow, dark stairway. The sexton hurried after him, pushing through the door and into the

sunlight, where a crowd of people had gathered, drawn by the dramatic music that had soared from the cathedral.

“Why didn’t you tell us?” one man cried to the sexton as he appeared in the doorway.

“Tell you what?” the man asked, confused.

“That Mendelssohn was here!” the agitated man replied. “I heard the music and couldn’t believe my ears. I got here just in time to see him leave. He vanished into the crowd. But it was him, all right. Felix Mendelssohn was here!”

Felix Mendelssohn, one of the greatest organists and composers of the nineteenth century, was the dowdy stranger who had begged the sexton to let him play!

The crowd disbursed, and the awestruck sexton was left alone in the great stone edifice, the beautiful organ music still ringing in his ears. *Just think!* he said softly to himself, *I almost kept the master from playing his music in my cathedral.*<sup>3</sup>

Jesus is the Master. He’s the one who wrote the music. All He asks is that you let Him play His music in the cathedral of your life.

“Come,” He says. “I’ll teach you how fast we’ll go. I’ll teach you what direction we’ll go. There’s no greater rest you could ever find for your soul than the rest you’ll find in Me. If you’re tired and weary, weak and heavy-laden, I understand. I know how it feels to be alone. I will carry your burden if you will let Me love you. I’ll wrap My arms around you, and I’ll give your heart a home.”

When we accept His invitation, we are linked to Him. We are His disciples.

3. James S. Hewett, ed., “Let Him Play,” in *Illustrations Unlimited* (Wheaton, Ill.: Tyndall House Publishers, 1988), 71-72  
pp. 26-28

(Chicken Soup for the Soul: 101 Stories to Open the Heart and Rekindle the Spirit by Jack Canfield & Mark Victor Hansen) Deerfield Beach, FL: Health Communications, Inc. Copyright - Jack Canfield & Mark Victor Hansen, 1993. 308 pp.)

### Perseverance

"Passionate people embrace what they love and never give up."

Danielle Kennedy

p. 240  
(43-59)

### First Love

Soon after her brother was born, little Sachi began to ask her parents to leave her alone with the new baby. They worried that like most four-year-olds, she might feel jealous and want to hit or shake him, so they said no. But she showed no signs of jealousy. She treated the baby with kindness and her pleas to be left alone with him became most urgent. They decided to allow it. *more*

Elated, she went into the baby's room and shut the door, but it opened a crack--enough for her curious parents to peek in and listen. They saw little Sachi walk quietly up to her baby brother, put her face close to his and say quietly, "Baby, tell me what God feels like. I'm starting to forget."

Dan Millman

p. 290  
(43-59)

### Potential

#### The Touch Of The Master's Hand

'Twas battered and scarred, and the auctioneer  
Thought it scarcely worth his while  
To waste much time on the old violin,  
But held it up with a smile.

"What am I bidden, good folks," he cried,  
"Who'll start the bidding for me?"

"A dollar, a dollar," then, two! Only two?

"Two dollars, and who'll make it three?"

"Three dollars, once; three dollars, twice;

Going for three . . ." But no,

From the room, far back, a grey-haired man

Came forward and picked up the bow;

Then, wiping the dust from the old violin,

And tightening the loose strings,

He played a melody pure and sweet

As a caroling angel sings.

The music ceased, and the auctioneer,  
With a voice that was quiet and low,  
Said: "What am I bid for the old violin?"  
And he held it up with the bow.

"A thousand dollars, and who'll make it two?"

Two thousand! And who'll make it three?"

Three thousand, once; three thousand, twice;

And going and gone," said he.

The people cheered, but some of them cried,  
"We do not quite understand  
what changed its worth?" Swift came the reply:

C-11  
/11

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(Chicken Soup for the Soul: 101 Stories to Open the Heart and Rekindle the Spirit by Jack Canfield & Mark Victor Hansen) Deerfield Beach, FL: Health Communications, Inc. Copyright - Jack Canfield & Mark Victor Hansen, 1993. 308 pp.)

"The touch of a master's hand."

And many a man with life out of tune,  
And battered and scarred with sin,  
Is auctioned cheap to the thoughtless crowd,  
Much like the old violin.  
A "mess of potage," a glass of wine;  
A game--and he travels on.  
He is "going" once, and "going" twice,  
He's "going" and almost "gone."  
But the Master comes and the foolish crowd  
Never can quite understand  
The worth of a soul and the change that's wrought  
By the touch of the Master's hand.

Myra B. Welch

pp. 293-4  
(43-59)

"The High + Lofty one lives forever,  
And His name is Holy. This is  
what He says: "I Live in a High  
and Holy place. But I am with  
those who are crushed and  
humble. I will renew the spirit  
of those who are humble and the  
Courage of those who are Crushed."

Isaiah 57:15