

Why Are So Many Christians Unhappy?

Series: How God Changes Our Attitudes

Why Are So Many Christians Unhappy?

What Does The Bible Say?

Where is the disconnect?

Jesus and Peter

Peter met Jesus a day or two after his baptism with John the Baptist. (John 1:42)

Peter started following Jesus (Luke 5:1–11)

8 When Simon Peter realized what had happened, he fell to his knees before Jesus and said, “Oh, Lord, please leave me—I’m such a sinful man.” (Luke 5:8 NLT)

33 Peter said, “Lord, I am ready to go to prison with you, and even to die with you.” (Luke 22:33 NLT)

We all strive to meet the same standards of the Lord Jesus.

54 So they arrested him and led him to the high priest's home.

And Peter followed at a distance.

60 But Peter said, "Man, I don't know what you are talking

about." And immediately, while he was still speaking, the

rooster crowed. 61 At that moment the Lord turned and looked

at Peter. Suddenly, the Lord's words flashed through Peter's

mind: "Before the rooster crows tomorrow morning, you will

deny three times that you even know me." 62 And Peter left the

courtyard, weeping bitterly. (Luke 22:54 & 60-62 NLT)

**We will always be miserable because we will continually fail
the Lord.**

How Can You Obey?

He appeared to Peter." (Luke 24:34 NLT NLT)

Joy comes from realizing that your salvation does not depend on you!

4 At dawn Jesus was standing on the beach, but the disciples couldn't see who he was. 5 He called out, "Fellows, have you caught any fish?" "No," they replied. 6 Then he said, "Throw out your net on the right-hand side of the boat, and you'll get some!" So they did, and they couldn't haul in the net because there were so many fish in it. 7 Then the disciple Jesus loved said to Peter, "It's the Lord!" When Simon Peter heard that it was the Lord, he put on his tunic (for he had stripped for work), jumped into the water, and headed to shore. 8 The others stayed with the boat and pulled the loaded net to the shore, for they were only about a hundred yards from shore. (Romans 3:23–24 NLT)

Do you have this kind of joy when you think of Jesus?

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Explore:

Today's Bible & Science comes from Geisler, N. L., & Turek, F. (2004). I don't have enough faith to be an atheist (p. 102).

Wheaton, IL: Crossway Books.

Explore:

Jesus was in Heaven. The disciples knew that because of what he had told Mary when she saw him at the tomb (“Do not hold on to me, for I have not yet returned to the Father”). Later, though, Jesus urged Thomas to touch him (John 20:27) because he had ascended. Jesus was not hiding behind a rock by the River Jordan. His abode was Heaven. He was ascending and

descending as it pleased him. The stage was set for the heavenly Lord to illustrate his earthly ministry to the church.

Hughes, R. K. (1999). John: that you may believe (p. 462).

Wheaton, IL: Crossway Books.

Explore:

What an odd place to meet God—on a fishing boat on a small sea in a remote country! But such is the practice of the God who comes into our world. Such is the encounter experienced by those who are willing to try again ... with him.

Lucado, M. (1999). He still moves stones. Nashville: Word Pub.

Explore:

The Lord had instructed His disciples to meet Him in Galilee, which helps to explain why they were at the Sea of Galilee, or Sea of Tiberias (Matt. 26:32; 28:7–10; Mark 16:7). But John did not explain why Peter decided to go fishing, and Bible students are not in agreement in their suggestions. Some claim that he was perfectly within his rights, that he needed to pay his bills and the best way to get money was to go fishing. Why sit around idle? Get busy!

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 396). Wheaton, IL: Victor Books.

Explore:

With characteristic impulsiveness, Peter quickly put on his outer garment (“naked” simply means “stripped for work”) and dove into the water! He wanted to get to Jesus! This is in contrast to

Luke 5:8 where Peter told the Lord to depart from him. The other six men followed in the boat, bringing the net full of fish. In the experience recorded in Luke 5, the nets began to break; but in this experience, the net held fast.

Wiersbe, W. W. (1996). The Bible exposition commentary (Vol. 1, p. 397). Wheaton, IL: Victor Books.

Explore:

It is the time between the resurrection of Jesus and his ascension. The apostles have returned north, where Simon Peter decides to go fishing on the Sea of Tiberias, which is Galilee. Some of the others decide to go with him.

There are seven in the boat, including Thomas (introduced again as Didymus, the twin), and Nathanael whom we learn is from Cana where Jesus turned water to wine. The sons of Zebedee are also present, although John doesn't mention their names or that he is one of them.

Suddenly, it is like the bad old days. They fish all night and catch nothing. Luke tells of the same thing happening on the day that Jesus first called Simon to be his disciple (Luke 5:4–5).

Knowles, A. (2001). *The Bible guide* (1st Augsburg books ed., pp. 530–531). Minneapolis, MN: Augsburg.

Explore:

21:1–3. Seven of the disciples participated in this event: Peter, Thomas, Nathanael, James, John, and two unnamed disciples. If we consider geography and occupation, on the basis of chapter 1 we might plug Andrew and Philip into those vacant slots. This was no important event. They were just “hanging out,” and for them, that meant fishing. But it was not a good night for the nets: in fact, they caught nothing.

Only John used the name Sea of Tiberias for the Sea of Galilee, and he even corrected himself on the title in 6:1. As we have noted earlier, this body of water was also called the Lake of

Gennesaret (Luke 5:1). We should not hurry over the word appeared in verse 1. John used it and similar words to identify the self-revelation of Christ (John 1:31; 2:11; 9:3). He also used these words in his first epistle to describe the incarnate Christ (1 John 1:2; 3:5, 8; 4:9) and the Lord's return (1 John 2:28; 3:2). Already in the first three verses p 385 of this chapter, Peter has emerged as the dominant personality among the post-resurrection disciples.

Gangel, K. O. (2000). John (Vol. 4, pp. 384–385). Nashville, TN: Broadman & Holman Publishers.

Explore:

21:2. Of the seven disciples, Simon Peter (the double name is especially common in John) appears first, probably because he was the unofficial leader, as suggested even by his initiative in the next verse. Thomas is again identified by both his Aramaic and Greek names (cf. 11:16; 20:24). p 669 Nathanael has not

been mentioned since 1:45–51, and only here is he said to come from Cana, the site of Jesus' first two signs in this Gospel (2:1–11; 4:46–54). The sons of Zebedee have not been identified as such before in John. The silence is remarkable, since the Synoptics portray Peter and the two sons of Zebedee, James and John, as a kind of triumvirate within the Twelve. That silence has contributed to the view that the beloved disciple (cf. v. 20) is none other than John. (It could not have been James, since James was martyred so early he could not have been responsible for the composition of this Gospel.) The mention of two more disciples, unnamed, makes this identification less than certain, though Haenchen overstates the matter when he insists that the unnamed pair 'make it impossible for us to determine [the beloved disciple's] name' (2. 229). This assessment would be fair if it were the only access we have to the identification of the beloved disciple. In reality, there are both internal and external reasons

for making the identification (cf. Introduction, § IV), so such piecemeal assessment appears unjustified.

Carson, D. A. (1991). *The Gospel according to John* (pp. 668–669). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Explore:

What we have here (21:1–23) is a record of one of Christ’s post-resurrection “appearances.” It is number 7 in the list (see also on 21:14).

Appearances

1. To Mary Magdalene (Mark 16:9; John 20:11–18).
2. To the women (Matt. 28:9, 10).
3. To Cleopas and his companion (Luke 24:13–35).

4. To Simon (Luke 24:34; 1 Cor. 15:15).

5. To the disciples except Thomas (John 20:19–23).

6. To the disciples, Thomas being present (John 20:24–29).

All of these occurred in Jerusalem. After the disciples have gone to Galilee, in obedience to the instructions which they had received from the Lord, Jesus appears again:

7. To the seven at the Sea of Tiberias (21:1–14).

8. To the disciples on a “mountain” in Galilee, where Jesus made a great claim, gave the great commission, and proclaimed the great presence (Matt. 28:16–20). By many commentators this appearance is identified with Number 9.

9. To the five hundred (1 Cor. 15:6).

10. To James, the Lord’s brother (1 Cor. 15:7). Whether this took place in Galilee or in Judea is not stated.

The disciples having returned to Jerusalem:

11. To the eleven on Olivet, near Jerusalem (Acts 1:4–11; cf. Luke 24:50, 51).

The next appearance that is specifically recorded is by the Lord from heaven:

12. To Paul, when he was on his way to Damascus (Acts 9:3–7; 22:6–10; 26:12–18; 1 Cor. 9:1; 15:8).

There may have been several others. How many there were we do not know (cf. Acts 1:3).

With respect to these “manifestations” or “appearances” the following should be noted:

- a. We are not dealing here with the universe of unreality, with a phantom, apparition, hallucination, merely subjective dream or vision. On the contrary, in every instance it is the Lord himself in person who manifests himself.
- b. The expression manifested himself is used here in 21:1, 14 in order to stress the idea that Jesus is no longer dwelling with men

as he had done before. He suddenly appears upon the scene. Just as suddenly he disappears again. But while he is with them, they see him (though not always immediately) as their resurrected and glorious Lord.

The words, “Now he manifested himself as follows,” are probably added because the account of this particular “appearance” is rather lengthy and circumstantial.

Hendriksen, W., & Kistemaker, S. J. (1953–2001). *Exposition of the Gospel According to John* (Vol. 2, pp. 477–478). Grand Rapids: Baker Book House.

Explore:

21:10 He now instructed them to pull in the net with the fish—not to cook them, but to count them. In doing so, they would be reminded that “the secret of success is to work at His command and to act with implicit obedience to His Word.”

21:11 The Bible gives the exact number of fish in the net—one hundred and fifty-three. Many interesting explanations have been offered as to the meaning of this number: (1) The number of languages in the world at that time. (2) The number of races or tribes in the world, toward which the gospel net would be spread out. (3) The number of different kinds of fish in the sea of Galilee, or in the world. There is no doubt that it speaks of the variety of those who would be saved through the preaching of the gospel—some from every tribe and nation. The fishermen knew that it was remarkable that the net had not broken. This is further evidence that “God’s work carried on in God’s way will never lack God’s resources.” He will see that the net does not break.

MacDonald, W. (1995). *Believer’s Bible Commentary: Old and New Testaments*. (A. Farstad, Ed.) (p. 1570). Nashville: Thomas Nelson.

Explore:

21:9–11. The word fish in v 9 is singular and probably means that Jesus had but one fish on the grill.

In response to Jesus' request to "bring some of the fish which you have just caught" ... Peter went up and dragged the net full of large fish to land.

Why does John mention of the number, one hundred and fifty-three? Much has been written about some hidden meaning in the number, but there seems no justification for any of the theories. The fact that the net is full of so many fish and does not break—in contrast to an earlier incident recorded in Luke 5:1–11 where their net was breaking—is symbolically significant. The unbroken net probably symbolizes that there is room in the kingdom for all (1 Tim 2:4). None need perish, though most will (Matt 7:13–14).

Wilkin, R. N. (2010). The Gospel according to John. In R. N. Wilkin (Ed.), The Grace New Testament Commentary (p. 477). Denton, TX: Grace Evangelical Society.

Question 1 of 5

Why do you think the disciples went fishing in Galilee?

Question 2 of 5

Why do you think Jesus wanted to see Peter after He arose from the dead?

Question 3 of 5

Why do you think Peter denied the Lord after Jesus was arrested? Have you ever “denied” him in a similar way? If so, describe the situation.

Question 4 of 5

How do you think Peter felt at the moment he plunged into the lake to meet the Lord on the beach? What was going through his mind?

Question 5 of 5

What thoughts do you have when you understand that God loves you even when you let Him down?