

# A MINISTRY FOR HUNGRY SAINTS

## THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

### WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

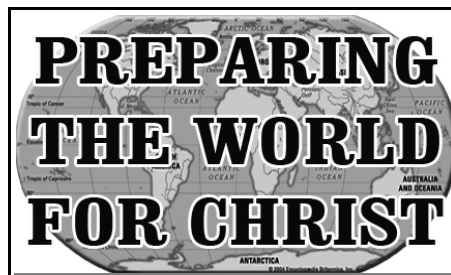
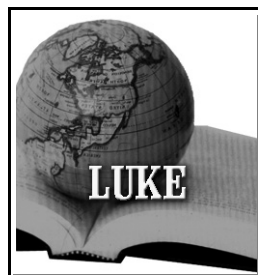
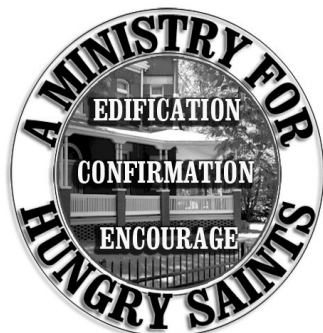
*An overview of the Gospel of Luke, by Given O. Blakely*

#### Lesson # 17

#### COMMENTARY ON: 5:1-11

##### "THE RESPONSE OF SIMON, ANDREW, JAMES, AND JOHN

Jesus continues teaching the people – even by the seaside. The people were so pressing, that he got into a boat belong to Sion, and asked him to thrust out as little from the land. He did so, and Jesus taught the multitude on the shore from that boat. As Jesus is ministering among the people, He is also gathering special disciples who would be among the nucleus through whom, He would work. He knew what was in their hearts (Lk 6:8; John 2:24-25). He did not regard all men alive, and would, in His ministry, demonstrate Divine preferences. The calling of Peter, Andrew, James and John, were, in a sense typical of the Lord's manner. He only called them once, and they followed Him immediately. Their action meant the abandonment of a joint-business. For James and John, it meant leaving their father. Now, as Jesus moves to a house, some men carried a palsied man to see Jesus. Not able to enter the house for the crowd, they broke up and roof, and lowered the man to the feet of Jesus. This occasioned a series of remarkable sayings and works.



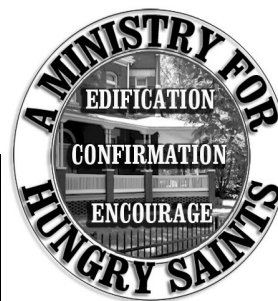
Since May, 1993, a ministry instituted for the encouragement of believers in Christ





## The Book of Luke, 5/29/2015

### Lesson Number 17



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

**TRANSLATION LEGEND:** ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

#### ----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

# "THE RESPONSE OF SIMON, ANDREW, JAMES, AND JOHN

LUKE 5:1 "And it came to pass, that, as the people pressed upon him to hear the word of God, He stood by the lake of Gennesaret, <sup>2</sup>And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. <sup>3</sup>And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. <sup>4</sup>Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. <sup>5</sup>And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. <sup>6</sup>And when they had this done, they enclosed a great multitude of fishes: and their net brake. <sup>7</sup>And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. <sup>8</sup>When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. <sup>9</sup>For he was astonished, and all that were with him, at the draught of the fishes which they had taken: <sup>10</sup>And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. <sup>11</sup>And when they had brought their ships to land, they forsook all, and followed Him." ..... Luke 5:1-11

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

Jesus continues teaching the people – even by the seaside. The crowds were so pressing, that He got into a boat belonging to Simon, and asked him to thrust out a little from the land. He did so, and Jesus taught the multitude standing on the shore from that boat.

As Jesus is ministering to the people, He is also gathering special disciples who would be among the nucleus through whom He would work. He knew what was in their hearts (Lk 6:8; John 2:24-25). He did not regard all men alike, and would, in His ministry, demonstrate Divine preferences. The calling of Peter,

Andrew, James and John, were, in a sense typical of the Lord's manner. When they had brought the miraculous catch of fish to shore, Peter fell down before Jesus saying, "Depart from me, for I am sinful man, O Lord." Jesus did not depart from him.

Jesus only called His disciples

*Peter, Andrew, James, and John hear the call of Jesus, leave all, and follow Him.*

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once, and they responded by following Him immediately. Their action meant the abandonment of a joint-business. For James and John, it meant leaving their father. However, they did so

without any hesitation.

Thus, we behold the drawing power of God, and people being willing in the day of His power.

## THERE WAS A PURPOSE IN THE MINISTRY OF JESUS

There was a heavenly-appointed purpose to the earthly ministry of Jesus – when He went about doing good, and healing all who were oppressed of the devil (Acts 10:38). While He was walking among men, they were being exposed to:

- ⇒ The **wisdom** of God (Lk 14:16; 20:40).
- ⇒ The **love** of God (Mt 10:20; John 11:36).
- ⇒ The **compassion** of God (Matt 9:36; 15:32; 20:34; Lk 7:13).
- ⇒ The **mercy** of God (Mk 10:48-49).
- ⇒ The **vast gulf** between men and God (John 8:48).
- ⇒ The **power** of God (Lk 4:32).
- ⇒ The **will** of God (Mk 3:35; John

4:34; 6:38,40).

- ⇒ True **priorities** (Matt 6:33; Lk 10:42; 14:26).
- ⇒ The **Father** Himself (John 14:9).
- ⇒ True **spirituality** (John 3:3-8; 7:38-39).
- ⇒ Divine **longsuffering** (Matt 17:17).
- ⇒ God's **intolerance** of hypocrisy (Matt 23:2-39).
- ⇒ **Forgiveness** (Lk 5:20; 7:47).

Jesus was "God manifest in the flesh" (1 Tim 3:16). His name was "Emmanuel, which being interpreted is, God with us" (Matt 1:23). Jesus said, "he that hath seen Me hath seen the Father" (John 14:9). Therefore, during Jesus "visitation" to the Jews in particular, they were being exposed to the God with which they had, by election, been aligned. They had been living under His Law, and grown accustomed to hearing the words of His prophets, as record in the Scriptures. **Now they were faced with correlating what they had heard with what they were seeing and hearing in Jesus.**

# THE PEOPLE PRESSED UPON HIM

LUKE 5:1 *"And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Genesaret,"*

## AND IT CAME TO PASS

*"And it came to pass . . ."*

Again, this is the language of the progress of the determined will of God. As Jesus was going about, doing His Father's will, this is the next thing that happened. Remember, He lived in the center of God's will at all times. As I understand it, He never had to adapt, so to speak to the will of God. That is the arena where He lived, and moved, and had His being. He was never outside of that will, having to recover

His position in it.

## THE PEOPLE PRESSED UPON HIM

*" . . . that, as the people pressed upon Him . . ."*

Other versions read, "pressed about Him," <sup>NKJV</sup> "pressing around Him," <sup>NASB</sup> "crowding around Him," <sup>NIV</sup> "pushing to be near Him," <sup>BBE</sup> "pushed to get all around Him," <sup>IE</sup> and "pushed to get all around him." <sup>WILLIAMS</sup>

The words "pressed upon" are translated from a single word (epikeimai). The lexical meaning of the word is, "TO PRESS UPON, TO BE URGENT," <sup>THAYER</sup> "OF A CROWD PRESSING AGAINST, THROG," <sup>FRIBERG</sup> AND "PRESS AROUND, PRESS UPON, BE URGENT." <sup>GINGRICH</sup>

It is important to note that, at this point, Jesus had become a noted speaker. His manner of speaking was no doubt riveting, but the things He spoke about were even more distinctive. He was not commenting on the rule of Herod, or the governorship of Pilate. His subjects were not the financial, domestic, or social conditions. He was preaching about "the Kingdom of God" (Matt 4:17; Lk 4:43; Lk 16:18). "The Kingdom of God" is mentioned fifty-four times in the Gospels, "the Kingdom of heaven" is mentioned thirty-two times, and "the Kingdom" fourteen times.

John the Baptist was the first person to preach about "the Kingdom of

God” to that generation, and the people flocked out to hear him also. Until Jesus, that kind of peaching had only been heard by one man, and it had only been for six months.

### TO HEAR THE WORD OF GOD

*“ . . . to hear the word of God . . . ”*

Other versions read *“listening to the word of God,”* <sup>NASB</sup> *“to have knowledge of the word of God,”* <sup>BBE</sup> *to hear the message of God.”* <sup>IE</sup>

**At this point, Jesus was primarily known as the Teacher.** It was what He said that people gathered around Him to hear. The Gospels contain sixty-one references to preaching and teaching. All but six of them refer to Jesus’ ministry. Later in His ministry *“And a great multitude followed Him, because they saw His miracles which He did on them that were diseased”* (John 6:2). Initially, however, God used the teaching of Jesus to draw people to Him.

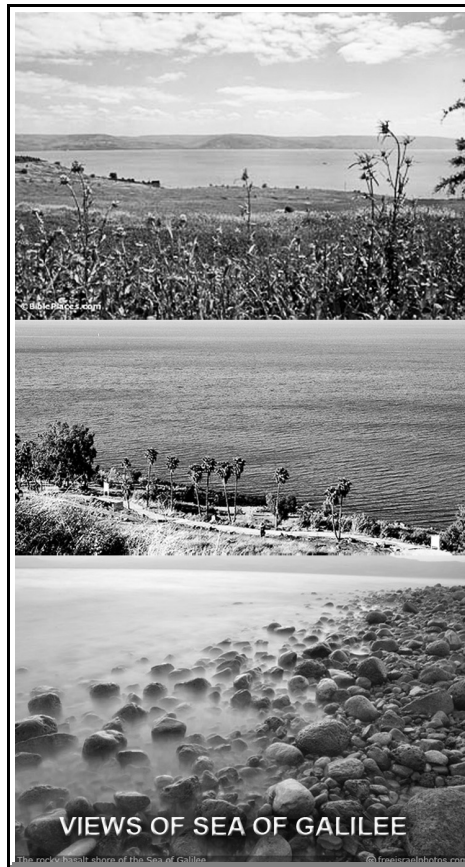
Toward the close of His ministry, after He had raised Lazarus from the dead, the Pharisees observed this concerning their vain attempts to stop Jesus: *“The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him”* (John 12:19).

### What Does It Mean to Preach the Kingdom, or the Word of God?

What does it mean to *“preach”* the Kingdom of God, the Kingdom of heaven, or the word of God? **Simply stated, it means to declare what God has purposed, and what God is doing.** This particularly has to do with what God is doing in and through Jesus Christ. It relates to such things as the salvation of God, the redemption for sin, and the reconciliation of sinners. The superiority of the Kingdom is also declared, for it shall, according to God’s own word, eventually crush and obliterate all other kingdoms.

In the history of the church, there has been several back-to-back centuries when this message almost disappeared. In our time, that circumstance has again

returned, so that the “Christian” community is much like the Jewish community was when Jesus went everywhere preaching the Kingdom of God. The people are largely sitting in darkness (Matt 4:16). If this is true, a retrogression of staggering proportions has taken place – yet there appears to be very few who can see it.



### NOVELTY AT THE FIRST

From man’s point of view, I do not doubt that the people crowded around Jesus largely because of the apparent novelty, or freshness of His teaching. He certainly did not speak as the scribes (Matt 7:29; Mark 1:22). Behind the scenes, however, God was drawing the people to His Son. However, before long, it will become evident that God is not only required to begin the work, but also to finish it (Rom 9:28; Phil 1:6).

If you have paid attention to the preaching of the day, you will note that the majority of the preachers speak quite similarly. I have lived long enough to have beheld several different

manners, ranging from fiery to conversational tones. The point is that Jesus’ speaking was different, having a note of authority. This fact was observed by the multitudes who heard Him. Yet, more is required to truly benefit from Christ than a mere curiosity or interest in novelty. The heart must become involved, at which point conviction and a compelling interest will occur.

The fact that **Jesus did not open up the truth to the multitudes, as He did to His disciples** (Lk 8:10), confirms that their interest was not at a satisfactory level. Had there been an apparent appetite for the truth, Jesus would have spent more time with the multitudes, and spoken more directly to them concerning things pertaining to the Kingdom of God.

### HE STOOD BY THE LAKE

*“ . . . ” . . . He stood by the lake of Gennesaret.”*

This body of water was *“the Sea of Galilee”* (Matt 4:18; Mk 1:16; 7:31), also referred to as *“the sea of Tiberias”* (John 6:1; 21:1). In fact John 6:1 reads, *“After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.”* In the writings of Moses it is known as *“sea of Chinnereth”* (Num 34:11; Josh 12:3; 13:27).

The following is the recording of this event in the Gospels:

⇨ *“And Jesus, walking by **the sea of Galilee**, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.”* (Matt 4:18)

⇨ *“And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by **the lake of Gennesaret**,”* (Luke 5:1)

Easton’s Bible Dictionary says this of this lake: **“This lake is 12 ½ miles long, and from 4 to 7 ½ broad. Its surface is 682 feet below the level of the Mediterranean. Its depth is from 80 to 160 feet. The Jordan enters it 10 ½ miles below the southern extremity of the Huleh Lake, or about 26 ½ miles from its source. In this**

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*Peter, Andrew, James, and John hear the call of Jesus, leave all, and follow Him.*

distance of 26 ½ miles there is a fall in the river of 1,682 feet, or of more than 60 feet to the mile. It is 27 miles east of the Mediterranean, and about 60 miles north-east of Jerusalem. It is of an oval shape, and abounds in fish." EASTON'S BIBLE DICTIONARY

As you can see, this was a significant body of water. The Gospels refer to it five times as *"the sea of Galilee"* (Matt 4:18; 15:29; Mk 1:16; 7:31; John 6:1), two times as *"the sea of Tiberias"* (John 6:1; 21:1), and once

as *"the lake of Gennesaret"* (Luke 5:1). In our text, this massive body of water was the gathering place where the people came *"to hear the Word of God."* We long for times and places where this will again occur.

HE ENTERED INTO ONE OF THE SHIPS

*"<sup>2</sup> And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. <sup>3a</sup> And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land . . ."*

HE SAW

*"And saw two ships standing by the lake . . ."*

Other versions read, *"two boats lying at the edge of the lake,"* <sup>NASB</sup> *"at he water's edge two boats,"* <sup>NIV</sup> and *"two boats there at the shore of the lake."* <sup>NRSV</sup>

With the crowd pressing in upon

things that are *"in the world"* (1 John 2:16), the person so described is not oblivious to what is going on about him. A posture can be maintained that does not make one vulnerable to the things of the world, yet allows the person to be fully cognizant of what is about him, and what can be used for the glory of the Lord, or for meeting *"necessary uses"* (Tit 3:14).

Therefore, Jesus does not seek a reason to send all or some of the people away, but quickly sees two ships that are docked by the lake.

THE FISHERMEN WERE GONE

*"... but the fishermen were gone out of them, and were washing their nets. . ."*

they are nearly totally ignorant of what is going on around them. I will not pursue this any further because of its sensitive nature. I will say, that it is a source of irritation to me, for it accounts for the failure to see open doors, and opportunities to serve God that will cause people to say in the day of judgment, *"Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"* (Matt 25:44).

HE ENTERED INTO ONE OF THE SHIPS

*"And He entered into one of the ships, which was Simon's . . ."*

Jesus had already met Peter, shortly after He was baptized by John. Peter's brother Andrew had brought him to Jesus. That was the occasion when Jesus renamed him *"Cephas, which is by interpretation, A Stone"* (John 1:40-42). We do not know how much time had elapsed, but now Jesus will confront Peter again.

THRUST OUT A LITTLE FROM THE LAND

*"... and prayed him that he would thrust out a little from the land . . ."*

Other version read, *"asked him to put out a little from the land,"* <sup>NKJV</sup> *"push off a little from the shore,"* <sup>GWN</sup> *"push it out into the water"* <sup>NLT</sup> *"push away from the shore a little,"* <sup>IE</sup> and *"row it out a little way from the shore."* <sup>CEV</sup>

This has been viewed in differing ways. Some have seen the words as addressed to Peter alone. Others see them as being spoken to his partners who were also cleaning their nets. This was not a row-boat. If it was the kind of

With the crowd pressing in upon Him, and not desiring to send any of them away, Jesus quickly looked about, and assessed the situation. He looked about with the need of the moment in mind, and found a solution.

Him, and not desiring to send any of them away, Jesus quickly looked about, and assessed the situation. He looked about with the need of the moment in mind, and found a solution.

The alertness of Jesus to the circumstances about Him confirm the true nature of spiritual-mindedness. When a person's affections are set on things above (Col 3:1-2), fellowship with Christ is being realized (1 Cor 1:9), while a certain disdain exists for the

Jesus further sees that the ships were not being used currently, as the ones using them were not in them, but *"were washing their nets."* Thus His holy and disciplined mind not only saw what was available, but knew how to convert his sight into productive use.

In our time, there is a form of Christianity being cultured that does not allow for this kind of thing. People are in a way mesmerized by the entertainment-type of religion, so that

boat Jesus used when going across Galilee (Matt 8:23-24), it would seat thirteen people. However, whether Peter did so himself, or others assisted him, it does not appear to have been a menial

task. Apparently no one gave a thought to the Lord's request as being an interruption. The idea of serving the Lord conveniently, and without any kind of challenge or inconvenience is simply

not in the Word of God. In this text following Jesus will involve leaving an occupation and embarking on a completely new manner of life. **This was God giving men to Jesus** (John 6:37).

## HE TAUGHT THE PEOPLE OUT OF THE SHIP

<sup>3b</sup> ***"And He sat down, and taught the people out of the ship."***

Other versions read, *"taught the multitudes from the boat,"* <sup>NKJV</sup> *"taught the crowds from the boat,"* <sup>NRSV</sup> *"gave the people teaching from the boat,"* <sup>BBE</sup> *"teaching the crowds from the boat,"* <sup>CSB</sup> *"speak to the people,"* <sup>LIVING</sup> *"began to teach the crowds,"* <sup>ISV</sup> and *"continued to teach the crowds."* <sup>WILLIAMS</sup>

The word translated *"taught"* [didasko] lexically means, "To HOLD DISCOURSE WITH OTHERS IN ORDER TO INSTRUCT THEM, DELIVER DIDACTIC DISCOURSES" <sup>THAYER</sup>

Actually, in this case, the English definition of the word is more precise and thorough: "To CAUSE TO KNOW SOMETHING; TO CAUSE TO KNOW HOW; TO ACCUSTOM TO SOME ACTION OR ATTITUDE; TEACH STUDENTS TO THINK FOR THEMSELVES; TO CAUSE TO KNOW THE DISAGREEABLE CONSEQUENCES OF SOME ACTION; IMPART THE KNOWLEDGE OF." <sup>MERRIAM-WEBSTER</sup>

As used here, teaching had to do with the impartation of knowledge.

⇒ This is what Moses did: *"And Moses came and told the people all the words of the LORD, and all the judgments"* (Ex 24:3).

⇒ It is the kind of thing Samuel did when he showed the people *"the manner of the kingdom"* (1 Sam 8:9).

⇒ It is what the Levites did during the days of Nehemiah when *"they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading"* (Neh 8:8).

⇒ It is what Jesus did when He taught

the two on the road to Emmaus: *"And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself"* (Luke 24:27).

⇒ It is what Philip did when he was with the Ethiopian eunuch: *"opened his mouth, and began at the same scripture [Isa 53:7-8], and preached unto him Jesus"* (Acts 8:35).



Teaching is an attack upon ignorance. It makes for the enlargement of knowledge and the maturity of understanding. As used in Scripture, it is not at all related to entertainment, the promotion of sectarian views, or in any way catering to the desires of the natural man. It rather deals with familiarization with a higher knowledge – familiarity with God and the things of God.

Expressions that reflected this manner are as follows.

⇒ *"The Kingdom of heaven is like unto"* (Mat 13:33,44,45,47).

⇒ *"Whereunto shall we liken the kingdom of God?"* (Matt 11:16).

⇒ *"He taught them many things"* (Mk 4:2).

⇒ *"He expounded all things"* (Mk 4:34; Lk 24:27).

⇒ *"... preaching and showing the glad tidings of the kingdom of God"* (Luke 8:1).

⇒ *"He . . . spake unto them of the kingdom of God"* (Luke 9:11).

⇒ *"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"* (John 3:12).

### THE IMPACT OF SIN

One of the devastating effects of sin is that it throws the shroud of ignorance over the truth of God. It blinds men to God, His nature, and His truth. It renders them incapable of understanding the Scriptures, putting them in a state where the truth makes no sense to them. That is why they do not prefer it. It is said of all men that, by their nature, or humanness, *"There is none that understandeth."* (Rom 3:11). The Psalmist wrote that God *"looked down from heaven"* to see *"if there were any that did understand."* The verdict was that there was *"not one"* (Psa 14:2; 53:2).

The situation was so bad, that after choosing the people of Israel, concentrating exclusively on them, providing them a good and holy Law, and sending them prophets in a timely manner, He said of them: *"For My people is foolish, they have not known Me; they are sottish children, and they*

*Peter, Andrew, James, and John hear the call of Jesus, leave all, and follow Him.*

*have none understanding: they are wise to do evil, but to do good they have no knowledge" (Jer 4:22).*

Men did not need to be given additional information about morality, social manners, or doing what was right – the Law thoroughly tutored them in such things, for through it came *"the knowledge of sin"* (Rom 3:20). Sin brought a condition where the foundation of truth and the basis for righteousness could neither be seen nor comprehended. Because God was not understood, nothing else could be correctly discerned.

#### IN SCRIPTURE, TEACHING ADDRESSES THIS SITUATION

In Scripture, and particularly commencing with Jesus, the situation of ignorance – spiritual ignorance – was addressed. It was the understanding of God that was the issue, not the understanding of personal conduct, marriage, family-life, the culture of youth, and the likes. Those who major in such things are not addressing the renewal problem, and it is not possible that their approach will bring men to Christ, put the remission of sins within reach of the people, or fit men to have recourse to the Living God. Social, governmental, domestic, and personal reformation are secondary, not primary. The church has not been raised up to address such matters. When people are reconciled to God, and only when they are reconciled to God, will

such matters be properly approached.

When Jesus *"taught,"* people were made more aware of the Living God, of heavenly realities, of the day of judgment, the end of the world, and what God had done to enable men to prepare for death and final things.

When Jesus taught in parables, although the disinterested did not know it, He was not speaking about agricultural matters (Matt 13:24), the proper handling of wine (Matt 9:17), how to prepare a feast and invite people to it (Lk 14:12-14), about wayward sons (Lk 15:11-19), or how to construct a house (Matt 7:24-27).

propagating *"another Jesus," "another Spirit,"* and *"another Gospel"* (2 Cor 11:4; Gal 1:6). It is what led to a *"falling away"* (1 Thess 2:3), some departing from the faith (1 Tim 4:1), and the allowance of immorality in the church (1 Cor 5:1-5; 15:54). Even though Paul instructed, *"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also"* (2 Tim 2:2), the professed church has resorted to training institutions, which have introduced a series of new and rather complex problems. It is the real trait of institutions, particularly scholastic ones,

**When Jesus "taught," people were made more aware of the Living God, of heavenly realities, of the day of judgment, the end of the world, and what God had done to enable men to prepare for death and final things.**

#### DEFICIENCY IN TEACHING

Throughout the centuries the professed church has been deficient in its teaching. That deficiency is what led to false teachers creeping in unawares (Jude 1:4), existing elders heaping people to themselves (Acts 20:30), some

to major on careers and professionals. This requires them to develop a new kind of "church" staff, which is rarely noted for teaching.

Those who are juvenile in their understanding are the ones who are tossed to and fro by every wind of doctrine (Eph 4:14).

## LAUNCH OUT INTO THE DEEP

*"<sup>4</sup> Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught."*

#### WHEN HE HAD LEFT SPEAKING

*"Now when He had left speaking..."*

Other versions read, *"stopped speaking,"* <sup>NKJV</sup> *"finished speaking,"* <sup>NASB</sup> and *"ceased speaking."* <sup>RSV</sup>

What prompted Jesus to stop

speaking? Was it that the crowd lost interest like Felix (Acts 24:25), or the Athenian philosophers (Acts 17:35)? I think so, even though they pursued the Lord after this (Lk 5:15).

We know that Jesus only spoke what the Father gave Him to say. As He Himself said, *"As My Father hath taught Me, I speak these things"* (John 8:28). And again, *"For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment,*

*what I should say, and what I should speak"* (John 12:49).

We should learn from this to culture good hearing and keen sensitivity. The Lord does not give Himself to redundancy or endless chatter. What He says is important, and it is directed by the Father. Incidentally, He still is speaking *"from heaven"* (Heb 12:25), teaching (Eph 4:20-21), and giving an understanding (1 John 5:20). **Give heed to Him!** Jesus never says



**There is a clear spiritual parallel here. If you want to obtain some meaningful spiritual provisions, you are going to have to launch out into the deep. The “unsearchable riches of Christ” are not found on the surface of truth. Those who frolic about in spiritual shallowness are like infants splashing in water a few inches deep.**

less than is necessary, nor more than is required. We are also expected to think, ponder, and meditate upon what He says, letting His words “abide” in us (John 15:7).

#### LAUNCH OUT INTO THE DEEP

“ . . . He said unto Simon, Launch out into the deep . . . ”

Other versions read, “put out into deep water,” <sup>NASB</sup> “Row out farther, into the deep water,” <sup>CEB</sup> and “Now go out where it is deeper.” <sup>LIVING</sup>

The Natural History of the Bible says this of the fish in the depths of the Sea of Galilee: “THE THICKNESS OF THE SHOALS OF FISH IS ALMOST INCREDIBLE TO ANY ONE WHO HAS NOT WITNESSED THEM. THEY OFTEN COVER AN AREA OF MORE THAN AN ACRE, AND WHEN THE FISH MOVE SLOWLY FORWARD IN A MASS, AND ARE RISING OUT OF THE WATER, THEY ARE PACKED SO CLOSE TOGETHER THAT IT APPEARS AS IF A HEAVY RAIN WAS BEATING DOWN ON THE SURFACE OF THE WATER.”

Having a circumference of thirty-seven miles, the waters are as deep as one hundred and forty feet. It is fresh and sweet water with numerous shoals,

or sand beds, where countless fish congregate.

#### SOME FACTS

IN 1993 MENDEL NUN PUBLISHED AN ARTICLE IN BIBLICAL ARCHAEOLOGY REVIEW ENTITLED “CAST YOUR NET UPON THE WATERS: FISH AND FISHERMEN IN JESUS’ TIME.”

THERE ARE 18 SPECIES OF INDIGENOUS FISH IN THE SEA OF GALILEE, AND THAT 10 OF THOSE ARE IMPORTANT COMMERCIALY. THE EDIBLE FISH ARE CLASSIFIED AS FOLLOWS:

1. **MUSHT.** THIS GROUP INCLUDES THE POPULAR **TILAPIA GALILEA**, COMMONLY CALLED SAINT PETER’S FISH.
2. **BINY (BARBELS).** “THIS GROUP CONSISTS OF THREE SPECIES OF THE CARP FAMILY.” THE TWO MOST COMMON SPECIES ARE THE **BARBUS LONGICEPS** AND THE **BARBUS CANIS**. BOTH ARE USED BY JEWS FOR SABBATH MEALS AND FEASTS.
3. **KINNERET SARDINE.** “AT THE HEIGHT OF THE FISHING SEASON, TENS OF TONS OF SARDINES ARE CAUGHT EVERY NIGHT.” IN NEW TESTAMENT TIMES THESE FISH WERE PRESERVED BY PICKLING. MAGDALA WAS KNOWN AS THE CENTER OF THIS INDUSTRY.

#### LET DOWN YOUR NETS

“ . . . and let down your nets for a

draught.”

Other versions read, “for a catch,” <sup>NKJV</sup> “for as haul,” <sup>DARBY</sup> and “catch a lot of fish!” <sup>LIVING</sup> The word translated “draught” [arga] has the following lexical meaning: “ <sup>CATCHING.</sup> <sup>THAYER</sup> the word is to “fish” what “flock” is to “sheep,” or “herd” is to “cattle.” It speaks of a multiplicity of creatures that are together.

In the case of fish, you would have to drop your nets in very deep water, for a large number of fish cannot congregate on the surface within the circumference of a net. Only a large number of extremely small fish can congregate in shallow waters – like minnows do near the shoreline of any body of water.

#### A SPIRITUAL PARALLEL

There is a clear spiritual parallel here. If you want to obtain some meaningful spiritual provisions, you are going to have to launch out into the deep. The “unsearchable riches of Christ” are not found on the surface of truth. Those who frolic about in spiritual shallowness are like infants splashing in water a few inches deep. Also, there is a similarity to earthly waters. The slime and filth that are washed up by the motion of the water end up near the shoreline. The shoreline of truth, where nothing deep or profound is found, is where you find the false teachers. Charlatans, opportunists, and others who seek to profit from religion. They and what they teach are like small minnows that cannot sustain life, and scum that defiles. Satisfaction is brief, and effects fading.

## NEVERTHELESS AT THY WORD

**“<sup>5</sup> And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.”**

#### WE HAVE TOILED ALL THE NIGHT

“And Simon answering said unto

him, Master, we have toiled all the night, and have taken nothing . . . ”

Other versions read, “worked hard all night,” <sup>NASB</sup> “worked all night long,” <sup>NRSV</sup> “labored all night,” <sup>TNT</sup> “through the entire night having tired,” <sup>ABP</sup> “fishing hard all night,” <sup>MESSAGE</sup> and

“toiled all night [exhaustingly].” <sup>AMPLIFIED</sup>

The word translated “toiled” [koriao] means “TO LABOR WITH WEARISOME EFFORT, TO TOIL,” <sup>THAYER</sup> “PHYSICALLY BECOME WEARY OR TIRED; OF STRONG EXERTIONS; WORK HARD, STRIVE, STRUGGLE; EMOTIONALLY BECOME DISCOURAGED, GIVE UP,” <sup>FRIBERG</sup> AND “ENGAGE IN

Peter, Andrew, James, and John hear the call of Jesus, leave all, and follow Him.

HARD WORK, IMPLYING DIFFICULTIES AND TROUBLE.” LOUW-NIDA

The picture is that of being worn out after an exhausting night of fruitless labor. These men fished with nets, which had to be thrown into the water, then drawn in – over, and over, and over.

Not only were they exhausted from their nighttime toil, their nets had become defiled in the activity. Remember, they were presently “washing their nets” (Lk 5:2). They had not caught any fish, but had doubtless brought in their nets with unsuitable fish, water creatures, and filth that may have been in the water.

#### ANOTHER PARALLEL

We see here another parallel to spiritual life. **There is a certain defilement that is associated with fruitlessness, and it appears that it cannot be avoided.** Religious activity, for example, if it does not bring forth fruit, will yield contamination. An example of this was the Day of Atonement. While numerous sacrifices were made for sin, the one offering them came away with a defiled conscience. As it is written, *“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year”* (Heb 10:1-33).

The spiritually sensitive person will recognize what this is saying.

#### NEVERTHELESS

“...nevertheless...”

Other versions read, “but,” <sup>NASB</sup> “yet.” <sup>NRSV</sup> The word translated “nevertheless” [de] is a disjunctive with the following meaning: “BY WAY OF OPPOSITION AND DISTINCTION; IT IS ADDED TO STATEMENTS OPPOSED TO A PRECEDING

STATEMENT.” <sup>THAYER</sup>

Peter affirmed they had toiled all night and caught nothing, which suggested that launching out into the deep would not yield a great catch of fish. But . . .

#### AT THY WORD I WILL

“... at thy word I will let down the net.”

4:18).

- ⇨ He is the “first” apostle in any listing of them (Matt 10:2; Lk 6:14; Acts 1:13).
- ⇨ He is always represented as a leader among the disciples (Matt 15:15, 17:14; 19:27; Lk 22:8; John 6:68; John 20:2; 21:3; Acts 1:15; 3:1-8; 4:8; 5:3,15.39; 8:20-24; 9:32-42).

**We see here another parallel to spiritual life. There is a certain defilement that is associated with fruitlessness, and it appears that it cannot be avoided. Religious activity, for example, if it does not bring forth fruit, will yield contamination.**

Even though it contradicted both experience and reason, Peter would act upon the word of the Lord. Remember, this is not a seasoned veteran of the faith, but is a relatively new disciple. Yet, he will do what every true disciple does – act upon the word of the Lord.

**This is the first recorded response of Peter to something Jesus told him to do.** There is no record of him ever refusing to do something Jesus told him to do.

**Every believer has to get to the point where they will act upon a word from Jesus – even if it contradicts every form of both experience and human reasoning.** The children of Abraham should do as their father did when he was required to offer up Isaac as a burnt offering to God – get up early, cut the wood, make the journey, build an altar, lay Isaac on it, and intently raise the sacrificial knife (Gen 22:1-13). **No one will ever know what God will do, until he does what God has commanded him to do.**

#### PONDER THE FOLLOWING OF PETER

⇨ He was among the first to whom Jesus said, “Follow Me” (Matt

- ⇨ He was a member of the inner circle. (which included Peter, James, and John (Matt 17:1; Mk 5:37; 14:33; Lk 8:45).
- ⇨ He was the leading member of the inner circle, always listed first (Matt 17:1; Mk 5:37; Mk 13:3; 14:33).
- ⇨ He is noted for asking questions of the Lord Jesus (Matt 15:15; 18:21; 19:27; Lk 12:41; 18:28; John 6:68; 37).
- ⇨ He was the first to confess Jesus was the Christ, the Son of the living God (Matt 16:16).
- ⇨ He was the only apostle who walked on a storm-tossed sea to go to Jesus (Matt 14:29).
- ⇨ He is the only disciple Satan is said to have requested to “sift” (Lk 22:31).
- ⇨ He was the first to preach the Gospel to the Jews (Acts 2:14-37).
- ⇨ He was also the first to preach the Gospel to the Gentiles (Acts 10; 5:7).

Yet, in spite of these revealed notable distinctions, men have

consistently represented him as a bungling disciple who always spoke out of turn. Who is the believer who has

not heard preachers and teachers demean Peter? In my opinion, they will have to give an answer for so speaking.

## THEY ENCLOSED A GREAT MULTITUDE OF FISHES

*"<sup>6</sup> And when they had this done, they enclosed a great multitude of fishes: and their net brake."*

### WHEN THEY HAD DONE THIS

*"And when they had this done..."*

Other versions read, "So they dropped the nets," <sup>CEB</sup> "This they did," <sup>WEYMOUTH</sup> and "After the men had done this." <sup>ISV</sup>

In order to do what Jesus said, Peter had to see that the following was done.

⇒ Take some of the nets they had been washing and put them in the boat.

⇒ Get the boat into the deep water.

⇒ Let down the net in the water

Also, keep in mind that he was probably wearied from a night of fruitless labor.

It is ever true that men must obediently respond to the words of Jesus if they expect to reap the promised benefit. It may seem simplistic, but it is not at all common for "church-folk" to do this.

### Including the Accompaniments

Just as a number of things had to accompany the letting down of the net, so there are numerous exhortations that can only be carried out when accompanying things are fulfilled. Here are a few of them.

⇒ "Be careful for nothing; but in every thing by prayer and supplication **with thanksgiving** let your requests be made known unto God" (Phil 4:6).

⇒ "I will therefore that men pray every

where, **lifting up holy hands, without wrath and doubting**" (1 Tim 2:8).

⇒ "Let us draw near **with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water**" (Heb 10:22).

⇒ "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice **with joy unspeakable and full of glory**" (1 Pet 1:8).

⇒ "Not forsaking the assembling of ourselves together, as the manner of some is; but **exhorting one another: and so much the more, as ye see the day approaching**" (Heb 10:25).

⇒ "That ye may **with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ**" (Rom 15:6).

⇒ "Which things also we speak, **not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual**" (1 Cor 2:13).

⇒ "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but **with the unleavened bread of sincerity and truth**" (1 Cor 5:8).

⇒ "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will **in all wisdom and spiritual understanding**" (Col 1:9).

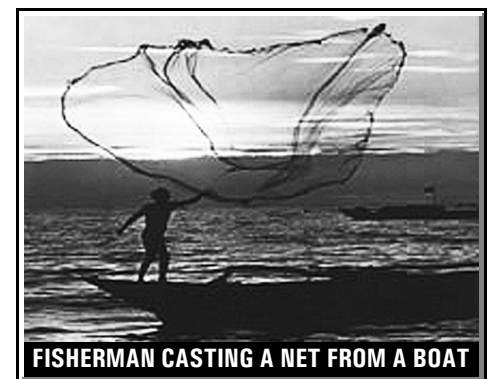
These accompaniments confirm the broadness of spiritual life. They represent what is involved in realizing the benefits promised, and experiencing

satisfying results.

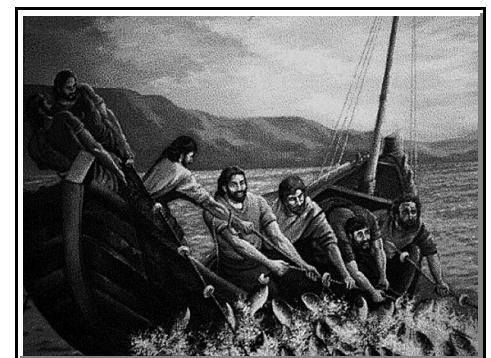
### THEY ENCLOSED A GREAT MULTITUDE OF FISHES

*" . . . they enclosed a great multitude of fishes . . . "*

The directive was "let down your nets," not cast out your nets. On another occasion, after His resurrection, Jesus told the disciples, "**Cast the net on the right side of the ship, and ye shall find**" (John 21:6).



I gather that by letting down their net, the fish were waiting, so to speak, to go into the net. It is as though they had been summoned by their Creator to be gathered to that place.



### THEIR NET BRAKE

*" . . . and their net brake."*

*Peter, Andrew, James, and John hear the call of Jesus, leave all, and follow Him.*

Other versions read, “were breaking,” <sup>NKJV</sup> “began to break,” <sup>NASB</sup> “were beginning to break,” <sup>NRSV</sup> “their nets were splitting,” <sup>CEB</sup> “started to tear,” <sup>NET</sup> and “their nets were [at the point of] breaking.” <sup>AMPLIFIED</sup>

The idea is that their nets were beginning to break. It is not that they fully broke and the fish were being lost. We know this is the case because of the record of what followed.

The situation complicated the whole matter. First, they had been “toiling” all night. Then they had to wash their nets. Now, fatigued in the flesh, they have caught more fish than they expected, and their nets were coming apart.

The thought apparently did not occur to them to let the net go and lose

spending a minute or two in the field, or if a person went hunting for a few seconds, and expected to come home with a large supply of meat.

Yet, there are no small number of people who are spending less and less time hearing and ingesting the Word of God, yet expect all of the benefits that come from a healthy spiritual appetite. If the truth was known, there are millions of professing believers that are spiritually emaciated simply because they always are served, and eat, meager spiritual meals. They never really get enough to sustain them, or share with other people.

This, of course, is in stark contrast to heavenly directives. “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Pet 2:2). That is like saying, “Launch out

### THE HYMN: “LAUNCH OUT”

The following hymn was written by A.B. Simpson in 1891. I have often sung it with great benefit.

**1.** The mercy of God is an ocean divine,  
A boundless and fathomless flood;  
Launch out in the deep, cut away the shoreline,  
And be lost in the fullness of God.

#### Chorus:

Launch out (Oh, launch out) into the deep (in the deep),  
Oh, let the shoreline go;  
Launch out, launch out in the ocean divine,  
Out where the full tides flow.

**2.** But many, alas! only stand on the shore  
And gaze on the ocean so wide;  
They never have ventured its depths to explore,  
Or to launch on the fathomless tide.

**3.** And others just venture away from the land,  
And linger so near to the shore,  
That the surf and the slime that beat o’er the strand,  
Dash o’er them in floods evermore.

**4.** Oh, let us launch out on this ocean so broad,  
Where the floods of salvation e’er flow;  
Oh, let us be lost in the mercy of God,  
Till the depths of His fullness we know.

**The thought apparently did not occur to them to let the net go and lose the fish. Perhaps they reasoned that if they had caught a miraculous catch of fish, they would be given the strength to bring them in.**

the fish. Perhaps they reasoned that if they had caught a miraculous catch of fish, they would be given the strength to bring them in. That would have been good thinking, and I do not doubt that in the presence of Jesus one would be prone to think in that manner.

#### A LESSON TO BE LEARNED

One of the things we learn about brevity is that it does not provide enough time to gather very much. We would think a person to be deficient in mental aptitude if he determined to gather sufficient grain for a week by

into the deep, and let down your nets for a draught” (Luke 5:4).

The Pulpit Commentary notes, “AUGUSTINE BEAUTIFULLY COMPARES THE BROKEN AND TORN NET TO THE CHURCH THAT NOW IS, FULL OF DIVISIONS AND RENTS; THE NET UNRENT AND UNTORN WILL BE THE CHURCH OF THE FUTURE, WHICH WILL KNOW NO SCHISMS.” <sup>COMMENTARY ON LUKE</sup>

Augustine lived from 354-432 A.D. One can only imagine what he would say of the church in our time.

Some beginners have been subjected to preaching and teaching that exceeded that to which they had become accustomed. Like the nets that began to break, their minds seemed unable to process what was being heard. The temptation might be to shut the mind down, saying the things were just too deep. It would be better to determine not to lose anything, but make every efforts to bring what was heard into the memory, where it could be retained and considered with profit. That must really be the manner of hearing and considering – that is, if a person is to grow up into Christ in all things (Eph 4:15).

## THEY BECKONED TO THEIR PARTNERS

“<sup>7</sup> And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.”

Peter, Andrew, James, and John hear the call of Jesus, leave all, and follow Him.

Peter, Andrew, James, and John respond -- 10 of 14

## THEY BECKONED TO THEIR PARTNERS

*"And they beckoned unto their partners, which were in the other ship..."*

Other versions read, *"signaled their partners in the other boat,"* <sup>NKJV</sup> *"made signs to their friends in the other boat"* <sup>BBE</sup> *"motioned to their partners,"* <sup>NET</sup> *"A shout for help brought their partners,"* <sup>NLT</sup> *"called to some friends in another boat,"* <sup>IE</sup> *"nodded to their partners,"* <sup>ABP</sup> *"signaled to their comrades,"* <sup>GOODSPEED</sup> and *"waved to their partners."* <sup>MESSAGE</sup>

Some versions read that they signaled *"their friends,"* <sup>BBE</sup> *some friends,"* <sup>IE</sup> and *"comrades."* <sup>GOODSPEED</sup> These are not good translations of the thought. The Greek word translated *"partners"* [kataneuo] means, *"SHARING IN, PARTAKING OF; A PARTNER (IN A WORK, OFFICE, DIGNITY),"* <sup>THAYER</sup> *"PARTNER, PARTAKER, COMPANION,"* <sup>FRIBERG</sup> *"SHARES WITH SOMEONE ELSE AS AN ASSOCIATE IN AN ENTERPRISE OR UNDERTAKING,"* <sup>LOUW-NIDA</sup> AND *"A PARTNER, ACCOMPLICE IN,"* <sup>LIDDELL-SCOTT</sup>

I gather that this represented a single business in which they all participated. This is also suggested by the use of the expression, *"in the other ship."*

## COME AND HELP THEM

*" . . . , that they should come and help them. . . "*

It appears that the other ship, and those who attended it, remained on the shore. Jesus had told Simon *"Launch out into the deep"* (Luke 5:4), so it appears that only the boat he managed launched forth into the deep, with the other remaining on the shore.

Now, however, the catch was too large for Peter and those with him to handle. Thus, the call is for those in the other ship to come and assist them in gathering into the ships their massive catch.

## THEY CAME AND FILLED BOTH SHIPS

*" . . . And they came, and filled both the ships, so that they began to sink."*



The men worked quickly and with fishermen-expertise, not allowing the nets to fully break. Thus all of the fish were gathered in, filling both boats. The catch was so immense that both boats began to sink – but did not do so, for God in His mercy, kept them afloat. That catch would surely compensate for the brief use of Peter's vessel by the Lord Jesus Christ.

## AN APPLICATION

What do you suppose would happen if the churches joined together in one heart and soul, and out of devotion to Jesus, to *"catch men."* One can scarcely imagine the outcome because of the current circumstances. However, there is coming a time when the Sovereign God will do what He has promised: *"And I will give them one*

*heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them:"* (Jer 32:39). And again, *"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh"* (Ezek 11:19). And yet again, *"For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve Him with one consent"* (Zeph 3:9). And again, *"And many nations shall be joined to the LORD in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee"* (Zech 2:11). And yet again, *"And the LORD shall be king over all the earth: in that day shall there be one LORD, and His name one"* (Zech 14:9).

It is no wonder that God has promised, *"They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea"* (Isa 11:9). And, *"For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea"* (Hab 2:14). This is the God who alone can say such things as, **"The LORD is able to give thee much more than this"** (2 Chr 25:9). And again, *"The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!"* (Deut 1:11). And again, *"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"* (Eph 3:20). Let us think comely thoughts concerning our God, His ability, His power, and His desire to be known (Jer 9:23-24)! Let our assessments be with God in mind.

## DEPART FROM ME

<sup>8</sup> *"When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."*

WHEN SIMON PETER SAW IT  
*"When Simon Peter saw it, he fell down at Jesus' knees . . ."*

Other versions read, *"saw the*

*catch"* <sup>CEB</sup> *"realized what had happened,"* <sup>NLT</sup> *"beholding."* <sup>ABP</sup>

Peter looked beyond the catch of fish and perceived this was a miracle.

*Peter, Andrew, James, and John hear the call of Jesus, leave all, and follow Him.*

As a seasoned fisherman, he knew that what he had just witnessed was not a natural phenomenon. Further, he knew that Jesus had caused this to happen. In the moral and spiritual light that emitted from Jesus, his own natural condition became apparent. It was similar, though superior, to a hypothetical situation Paul described in his letter to the Corinthians. It was in a section where he was dealing with the inferiority of hearing something spoken in a language that was not understood, versus understanding what was said.

#### AN EXAMPLE OF THE AFFECTATION OF MORAL AND SPIRITUAL LIGHT

*"If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (1 Cor 14:23-25).*

What took place in the above posed situation is that God spoke through the various members of the body concerning the personal life of the visitor, doing so in a clear and understandable manner. The result was that the man was convicted, and knew that God was among the people.

**That is precisely what happened here. The work of Jesus actually shed light on Peter, and his moral and spiritual inferiority to Jesus.**

Of course, a person must have a certain tenderness of heart for this to happen. When, the Lord denounced the scribes and Pharisees publically, it did not move them to repentance. Rather,

**Of course, a person must have a certain tenderness of heart for this to happen. When, the Lord denounced the scribes and Pharisees publically, it did not move them to repentance.**

it moved them to seek take the life of Jesus (Lk 22:2; John 11:46-53).

There are, then, two types of sinners: (1) Those who insist on maintaining a sinful life, and (2) Those who can be convicted of their situation, and experience shame and remorse.

#### DEPART FROM ME

*" . . . saying, Depart from me; for I am a sinful man, O Lord."*

Other versions read, *"Go away from me, Lord; I am a sinful man!"* <sup>NIV</sup> *"Leave me, Lord, for I'm a sinner!"* <sup>CEB</sup> *"I beseech thee, my Lord, that thou leave me, for I am a sinful man,"* <sup>MED</sup> and *"Oh, sir, please leave us – I'm too much of a sinner for you to have around."* <sup>LIVING</sup>

Notice, Peter does not say he was a "bad" man, or a "weak" man. He said he was a **"sinful man."** That is a term that describes a person who has broken the Law of God. Even the English definition of the word *"sin"* underscores this: **"AN OFFENSE AGAINST RELIGIOUS OR MORAL LAW; B: AN ACTION THAT IS OR IS FELT TO BE HIGHLY REPREHENSIBLE <IT'S A SIN TO WASTE FOOD>; C: AN OFTEN SERIOUS SHORTCOMING : FAULT; 2A: TRANSGRESSION OF THE LAW OF GOD; B: A VITIATED STATE OF HUMAN NATURE IN WHICH THE SELF IS ESTRANGED FROM GOD."** <sup>MERRIAM-WEBSTER</sup>

Peter was contrasting himself with Jesus, and consequently, also with the Law of God. He was not comparing

himself with other men – as the Pharisee of whom Jesus spoke, when He spoke of him praying **with himself**, *"God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess"* (Luke 18:11-12).

**It is never wise nor right to compare ourselves with our peers.** As it is written, *"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise"* (2 Cor 10:12). **This is why seeking moral reform, while such reform is necessary, is vastly inferior to conversion, or being born again. It is not deep enough.**

You will note that Jesus did not depart! Also, Peter made significant advance as he was with Jesus for three years. Following Christ's resurrection, he appeared to Peter and those who had gone fishing with him. There was also a miraculous catch of fish on that occasion. However, rather than asking Jesus to *"Depart,"* Peter *"cast himself into the sea,"* and swam to Jesus, while the other disciples came to shore in *"a little ship . . . dragging the net with the fishes"* (John 21:7-8). What a work had been done in him! Now he was drawn to Jesus!

### FOR THEY WERE ASTONISHED

*"<sup>9</sup> For he was astonished, and all that were with him, at the draught of*

*the fishes which they had taken: <sup>10a</sup> And so was also James, and John, the sons*

*of Zebedee, which were partners with Simon."*

*Peter, Andrew, James, and John hear the call of Jesus, leave all, and follow Him.*

Peter, Andrew, James, and John respond -- 12 of 14

HE WAS ASTONISHED AND ALL THAT WERE WITH HIM

*"For he was astonished, and all that were with him, at the draught of the fishes which they had taken . . ."*

Other versions read, *"for amazement,"* NASB *"full of wonder,"* BBE *"overcome with amazement"* CEB *"astonishment had seized him,"* CJB *"astonishment had laid hold on him"* DARBY *"wholly astonished,"* DOUAY *"completely awestruck,"* NJB *"were shocked,"* IE *"bewildering amazement had seized him,"* WILLIAMS and *"gripped with bewildering amazement [allied to terror]."* AMPLIFIED

The word *"astonished"* indicated

they were seized with amazement, for so the meaning of the word is, "TO SURROUND, ENCOMPASS 1A) TO CONTAIN: OF THE SUBJECT-MATTER, CONTENTS, OF A WRITING 1B) TO TAKE POSSESSION OF, TO SEIZE." THAYER

**This is not an expression of faith, but is the reaction of the flesh to the incontestible working of the Lord.** It carries the idea of being gripped by fear, which is the reason Jesus responded by saying *"Fear not"* (verse 10).

After the day of Pentecost, no apostle is ever said to have been astonished, or in a state of amazement at the working of the Lord.

AND SO ALSO JAMES AND JOHN

*" . . . And so was also James, and John, the sons of Zebedee, which were partners with Simon."*

James and John were also gripped with amazement at the miraculous catch of fish – a response that frequently occurred during Jesus' ministry with them (Matt 8:27; 19:25; 21:20; Mk 6:51; Mk 10:24,26,32; John 4:27). **However, following Pentecost, and after Jesus had been enthroned in heaven, the disciples did not marvel at the working of the Lord.** They had come to know Him, and were not surprised by sudden displays of His power. In fact, Peter rebuked people for thinking wrongly of a miracle (Acts 3:12).

## FROM HENCEFORTH THOU SHALT CATCH MEN

<sup>10b</sup> *And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men."*

FEAR NOT

*"And Jesus said unto Simon, Fear not . . ."*

Other versions read, *"do not be afraid,"* NKJV *"do not fear,"* NASB *"have no fear,"* BBE *"Don't be frightened,"* CJB *"Stop being afraid,"* ISV and *"There is nothing to fear."* MESSAGE

withdrawing fear, not one that provokes one to press in to see more. This is one of the reasons for the necessity of knowing God and Christ, which is *"eternal life"* (John 17:3). **If They are not known, men will shrink back from them in fear when their presence is in any way detected.**

The words *"fear not"* occur sixty-three times in Scripture. **Forty-eight** of them are from Genesis through Malachi. **Twelve** of them are in the Gospels. **One** is in Acts. **Two** are in Romans thru

revelation and participation are found, the less men are moved to debilitating fear and amazement.

THOU SHALT CATCH MEN

*" . . . from henceforth thou shalt catch men."*

Other versions read, *"you will be catching men,"* NASB *"from now on you will be catching men,"* NIV *"you will be catching people,"* NRSV *"you will be a fisher of men,"* BBE *"you will be fishing for people,"* CEB *"you will be catching men - alive!"* CJB *"you'll be fishing for the souls of men!,"* LIVING and *"from this time you shall be a catcher of men."* WEYMOUTH

Some of the versions misrepresent this text by reading (instead of *"catch"*) *"fisher,"* BBE or *"fishing,"* CEB/LIVING

The word translated *"catch"* [zogreo] means, *"TO TAKE ALIVE; TO TAKE, CATCH, CAPTURE,"* THAYER *"TO BRING UNDER CONTROL."* LOUW-NIDA

As confirmed by this incident, it is possible to toil in *"fishing"* all night, yet catch nothing (Lk 5:5). This is **not** the kind of activity Jesus foretold –even though there has been a lot of fruitless fishing for men.

**I gather Jesus was saying they would "catch men" just like they caught fish –by Divine direction. Jesus would point out where to expend their labors, and they would "catch men" as a result.**

The astonishment of Peter and his partners, then, was an expression of fear. It was induced by beholding something that transcended natural causes. **The natural man fears what he cannot explain or understand.** That is a

Revelation.

Those statistics provide us with some insight into the nature of salvation, and the impact of the presence of Jesus and regeneration upon the hearts of men. **The more**

*Peter, Andrew, James, and John hear the call of Jesus, leave all, and follow Him.*

Peter, Andrew, James, and John respond -- 13 of 14

I gather Jesus was saying they would “catch men” just like they caught fish –by Divine direction. Jesus would point out where to expend their labors, and they would “catch men” as a result (Acts 8:29; 13:1-3; 16:6-10; 18:10; 23:11).

When the church became institutionalized, this kind of direction appears to have ceased. Men decided where they would fish for men, and their decisions have not yielded God-glorifying results. When it comes to

“evangelism” and “missions,” most all efforts appear to be of men, through men, and for men.” There has been a lot of fishing, but not a corresponding lot of catching.

## THEY FORSOOK ALL AND FOLLOWED HIM

*“<sup>11</sup> And when they had brought their ships to land, they forsook all, and followed him.”*

### WHEN THEY BROUGHT THEIR SHIPS TO LAND

*“And when they had brought their ships to land . . .”*

They brought both of the ships to land, filled with fish. Luke is the only Gospel writer that provides the details of this account. Both Matthew and Mark give a kind of summary of what took place. Neither of them mention Jesus teaching the people, or using Peter’s boat, then providing a miraculous catch of fish. The accounts of Matthew and Mark follow.

### MATTHEW’S ACCOUNT

*“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John*

*his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him” (Matt 4:18-22).*

### MARK’S ACCOUNT

*“Now as He walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him. And when He had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after him” (Mark 1:16-20).*

### THEY FORSOOK ALL AND FOLLOWED HIM

*“. . . they forsook all, and followed him.”*

Matthew reads, *“And they immediately left the ship and their*

*father, and followed Him” (Matt 4:22). Mark reads, “And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after him” (Mk 1:20).*

These disciples concluded that if Jesus was going to make them to “catch men,” they would have to be with Him. Matthew points out that Jesus said to them, “Follow Me” (Matt 4:19), and Mark reports that He said “Come ye after Me” (Mk 1:17).

Matthew said they followed Jesus “immediately,” adding that James and John left the ship and their father. (Matt 4:22). Mark says they did so “straightway” (Mk 1:18), adding that James and John left their father in the boat with the hired servants. Luke says *“And when they had brought their ships to land, they forsook all, and followed him.”*

There is no contradiction in the accounts. They looked at the events from different perspectives, with the call of Jesus, the work to which they were called, and the response of those called being accented.

Our next Hungry Saints Meeting will be held on Friday, 6/12/15. We will continue our series of lessons in the Gospel of Luke. The eighteenth lesson will cover verses 12 thru 28 of chapter 5: “JESUS CONTINUES TO WORK, AND HIS FAME CONTINUES TO SPREAD.” In a certain city, Jesus confronts a man who was “full of leprosy.” He confessed that if Jesus wanted to, He would make him whole. Jesus graciously responded saying that He did want to, touched him and said, “Be thou clean.” Immediately the leprosy departed from him. He told the man not to tell anyone, but to show himself to the priest, according to the law. So much the more, Jesus’ fame spread, and multitudes came to Him to hear Him and be healed of their infirmities. Jesus retired to the wilderness for a season and prayed, then resumed His work. When in a certain house, some men brought a palsied man, and, because they were was no way to get to Jesus, let him down through the roof, positioning him at Jesus’ feet. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.