

That You May Know...(Luke)

He Invites you to Follow

Luke 5:1-11

- He calls on you to obey (5:4-7)
- He calls on you to respond (5:8)
- He calls on you to follow (5:10-11)

That you may know... (A Series in Luke) [He Invites you to Follow- Luke 5:1-11]

Introduction

Read [Luke 5:1-11]

Body

A Simple Glance from the Savior will change your life (5:2//5:8)

- ⇒ **Everything begins with the “glance of Jesus” (Bovon). This is the power of Jesus Christ.**
- Men you know how much a glance can change your day? There is a difference between that girl looked at me and that girl “looked at me”
 - I remember when Casey went from being a girl to being “my girl.” I knew that look.
 - Now I know her look that says “you better knock it off!”
 - How much greater is a look from our Savior??
- ⇒ **Simon’s life changed the day that Jesus looked his way. It just takes ONE glance.**
- Jesus saw two boats but only got in one. Which one? He found Simon Peter’s boat.
 - **Jesus sees your situation.**
 - **Luke 5:27** After these things He went out and **saw** a tax collector named Levi, sitting at the tax office. And He said to him, “Follow Me.”
 - **Luke 7:13** When the Lord **saw** her, He had compassion on her and said to her, “Do not weep.”
 - **Luke 19:41** Now as He drew near, He saw the city and wept over it, ⁴² saying, “If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes.
- ⇒ **Jesus’ summoning glance lies between the neediness of the crowd and the readiness of the fishermen.**
- Jesus has the divine wisdom to look past the pressing and business of the moment and look into the one heart that is ready.

Do you need a glimpse from the Savior Today?

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He calls on you to obey (5:4-7)

⇒ **So here is your context:**

- Jesus sees a boat that is not his and asks the owner to put it out from the land. This is no ordinary owner. This is a man who has been fishing all night long and caught ZERO. He is tired and trying to finish cleaning the nets that were useless the night before.
 - The nets being used as trammel nets—made of linen, visible to fish during the day and so used at night, requiring 2-4 men to deploy, and needing washing each morning (Green)
 - What a crazy request! But its not insane if its from the Lord.
 - **Often what seems cuckoo to us is really a test of our compliance and obedience.**

⇒ **God will test your obedience in small ways (5:3)**

- What started as a small request now turns into plural command for all the fisherman.
- Put out (singular in 5:3) is now a plural let down (5:4)
- If you do not obey in small/insignificant ways in your life you will never obey in the major areas.
 - A famous rock band use to require in their rider that their dressing room have m&m's. With one request: No Brown

⇒ **God will test your obedience in His time (5:5)**

- This was not a good time for Simon. Yet , Jesus asked him to obey.
 - The participle chosen to express their labor, refers to wearisome work. They had worked to the bone, but had caught nothing (Bock).
 - We all have those moments. Lord: I will obey you just not today...

⇒ **Obedience tests your faith and builds your trust (5:5)**

- As a fisherman (Peter) he really has nothing to learn from a man of his age who only knows his way around on dry ground (Bovon). He quickly expresses this: it is actually nonsense to go fishing in the heat of the day if one has caught nothing in the more favorable hours of the night; moreover, his crew is tired.

How is the Lord calling you to obey today? What parts of your life are off limits? Is today a good day or bad day for obedience?

He calls on you to respond (5:8)

⇒ After Jesus sees Simon, now Peter sees the power and the glory of the Lord and responds.

⇒ **When you see Jesus for who He is you have no choice but to respond.**

1. Simons reaction, simultaneously verbal and nonverbal. The verbal prostration is religious behavior before the divine: on one hand, an homage; and on the other, a question of survival (Bovon).

⇒ **Here is Peter's response:**

1. Awareness of God's presence
2. He realizes his sin
3. He recognized the authority of Christ in his life.

⇒ Note that Jesus did not chastise the humble sinner. He calms him with the call not to fear (Bock). Seeing God's power is not a cause to fall back and withdraw from God but is an opportunity to draw near to him (Bock).

⇒ **Remember delayed response and obedience = disobedience.**

1. But there is a significant spiritual point here. Jesus will take the faith and humble attitude exhibited in Peter and turn them into a call to serve (Bock).

⇒ **Our response to the Lord is not a one-time event. We have must have a lifetime of response. How is God calling you to respond today?**

He calls on you to follow (5:10-11)

⇒ **You must leave your old life behind.**

- Forsook means to forgive, free, neglect, or abandon
- **Romand 6:4** Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.
- **2 Cor 5:17** Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.
- Is there anything that you are still holding on to?
 - Nothing can be off limits or you are not a complete follower

⇒ **You must Trust the one you follow**

- As the height of surely one of their greatest catches, certainly the most memorable one, they leave their professions behind.
- Danker notes that Peter is now the amateur fisherman! (Bock)
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⇒ **You must change your priorities**

The priority of their lives is no longer fishing, but following Jesus (14:27) and fishing for people.

- How is the call to believers like and unlike this call to Peter? Clearly in the NT not everyone is called to vocational ministry.
 - The important element is the call to walk with Jesus takes priority. *For some this means staying at home (Luke 8:38-39) for others it means traveling with Jesus.*

Are you truly a follower?

Conclusion

- A simple glance from the Savior will change your life.
 - Do you need Jesus to look your way today?
- He calls you to OBEY/Respond/Follow
- How do we respond?
 - God's Design
 - Brokenness
 - Good News
 - **Believe, Confess, Faith, Baptism**
- **You can put your faith in Jesus right were you sit**
- Opportunity to respond publically
 - Come forward
 - Connection card.. we will follow up and encourage you

Notes

In Luke 5:1-11, the focus is on Jesus' knowledge, the human condition, and the opportunity to share in God's task. Jesus can be trusted. In fact, he knows people better than they know themselves. (Bock)

⇒ the calling of disciples in this section highlights two of Luke's larger concerns—on the one hand with the sort of people with whom Jesus will associate, on the other with the importance of response (Green).

⇒ In many ways, the theme of this passage explicitly surfaces in Luke 5:32 (Green).

Luke 5:1 So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, ² and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets.

- ⇒ **Word of God:** the phrase is used frequently in acts for the apostolic message, thus bringing out the continuity between the teaching of Jesus and that of the church; here the phrase stresses the significance of the message to be heard by Simon (NIGTC)
 - What the people are awaiting, and what gives the word its prophetic power, is the word of God. This is emphasized in 5:1 concisely but clearly (Bovon)
 - Thus when the word resounds, it not only offers a verbal hope for life, but effects even now the new life in us, because each one experiences in it the grace of God's vindication, the weight of responsibility, the freedom from the deadly effect of guilt and limitation (Bovon)
- ⇒ Stood
 - The people stand on the beach in an auditorium (Bovon)
- ⇒ Lake Gennesaret
 - Also known as the Sea of Galilee (Matt 4:18 and Mark 1:16). It was named after a region South of Capernaum that was situated on a fertile and thickly populated plain. In the OT the site was called the Kinnereth or Chinnereth.
 - The lake is about 8x14 miles in size and was a popular locale for fishing. This is the only time in Luke that Jesus teaches by a lake
- ⇒ Saw
 - Everything begins with the "glance of Jesus" (Bovon). Jesus' summoning glance lies between the neediness of the crowd and the readiness of the fishermen.
- ⇒ Washing
 - The men have just completed a nocturnal task with a seine or drag net in deep water, in Mk they are casting a net, which was operating during the daytime from shore or a person standing in shallow water (NIGTC). After a fruitless nights work the men might try their luck with the casting net.
- ⇒ Nets
 - Bivin identifies the nets being used as trammel nets—made of linen, visible to fish during the day and so used at night, requiring 2-4 men to deploy, and needing washing each morning (Green)

3 Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

- ⇒ The boat is probably 20-30 feet long since later it will hold several men at once (Bock)
- ⇒ Christ uses Peter's boat as a pulpit, whence to throw the net of the Gospel over His hearers (Bock)
- ⇒ Put out= singular command let down= plural command

Luke 5:4 When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."

- ⇒ Let down
 - Plural command since the task would involve all aboard the boat (NIGTC)

Luke 5:5 But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net."

- ⇒ Master (ἐπιστάτα) a word used by disciples or near-disciples (NIGTC)
 - Even though Peter recognizes Jesus as a human teacher he is already transitioning to articulate his faith (Bovon)
- ⇒ Toiled
 - The participle chosen to express their labor, refers to wearisome work. They had worked to the bone, but had caught nothing (Bock).
- ⇒ As a fisherman (Peter) he really has nothing to learn from a man of his age who only knows his way around on dry ground (Bovon). He quickly expresses this: it is actually nonsense to go fishing in the heat of the day if one has caught nothing in the more favorable hours of the night; moreover, his crew is tired.
 - **But at the same time he stands firm: "yet at your word I will" One one hand a fisherman—on the other already a disciple (Bovon)**
 - **Despite the fisherman's professional view of the situation, at Jesus' word Peter gives the command to his companions to cast the nets (Bock).**
- ⇒ **In his willingness to cast out the nets, Peter responds solely on the basis of Jesus word (Bock)**

6 And when they had done this, they caught a great number of fish, and their net was breaking. **7** So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

- ⇒ Fishing
 - The nets not only catch the fish, but enclose/caught (συνέκλεισαν) them first: testifies to a particular kind of fishing, in which the fish are surrounded from various sides by the nets, which often fails when there is only one boat. The most difficult task is drawing the nets out so as to prevent loss of fish or damage to the nets (Bovon).
- ⇒ Breaking
 - The situation if allowed to continue, would have meant the loss of the catch (Bock)
- ⇒ Signaled

- A calling over would lessen the catch of fish or even cause it to fail, since the fish hear the danger. As soon as Peter and his crew realize that the catch of fish is so abundant that the nets threaten to tear apart, they leave the circle of the full nets in the water and wait for the second boat (Bovon).
- ⇒ Sink
- The teacher has guided the fishermen to the catch, so he will guide them in other matters of a more spiritual nature (Bock).

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

- ⇒ The glance of the Lord organizes the church; the glance of the believer launches a confession (Bovon)
- ⇒ Simon's reaction, like that of Jesus in 4:39 is simultaneously verbal and nonverbal. The verbal prostration is religious behavior before the divine: on one hand, an homage; and on the other, a question of survival (Bovon).
- ⇒ With the one correct answer, he has confessed his human limitation and has pled for compassion (Bovon)
- ⇒ Peter's confession falls into 3 parts (Bock)
 1. He asks Jesus to depart. The awareness of God's presence, produces such a response in people; it yields a sense of unworthiness at receiving God's bounty (Luke 1:13, 30; Isa 6:1-6; Ezek 1:1-2:3)
 2. He bows as he realizes that he is a sinful man. This is not a confession of individual transgressions; rather it is a recognition of his character before the divine and his representative.
 - Such confessions are the means to acceptance by God.
 3. Peter addresses Jesus as Lord. The title's use reveals a confession that recognizes Jesus authority along with God's working in Him.
- ⇒ We must be careful not to import a complete salvation experience and confession into Peter's response. But there is a significant spiritual point here. Jesus will take the faith and humble attitude exhibited in Peter and turn them into a call to serve (Bock).

Luke 5:9 For he and all who were with him were astonished at the catch of fish which they had taken;

- ⇒ This catch begins a series of events that starts the disciples to thinking (Bock).
- ⇒ It is the size of the catch that amazes the disciples. Here is a carpenter-teacher delivering the goods as a professional fisherman (Bock).

10 and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid. From now on you will catch men.”

- ⇒ Do not be afraid (*μὴ φοβοῦ*) that characterizes epiphany scenes and which here has the function of a declaration of forgiveness (NIGTC)
- ⇒ Note that Jesus did not chastise the humble sinner. He calms him with the call not to fear (Bock). Seeing God’s power is not a cause to fall back and withdraw from God but is an opportunity to draw near to him (Bock).
- ⇒ Jesus will not in fact depart from the sinner but calls him into the close association of discipleship as he prophesies that from this point onwards he will begin a new life.
- ⇒ Catch men (*ἀνθρώπους ἔσῃ ζωγρῶν*.) is “to take alive” used in 2 Tim 2:26 and was used in the LXX for saving persons alive from danger (see Num 31:15, Deut 20:16) (NIGTC)
- ⇒ The figure focuses on the catch. Some have been bothered by the figure that fish are caught to die. The point here is the idea of gathering and rescue. God is in the business of saving humanity, and some will help him in the catch. The promise is one of being engaged continually in evangelism. (Bock)

11 So when they had brought their boats to land, they forsook all and followed Him.

- ⇒ The priority of their lives is no longer fishing, but following Jesus (14:27) and fishing for people.
- ⇒ As the height of surely one of their greatest catches, certainly the most memorable one, they leave their professions behind.
- ⇒ Danker notes that Peter is now the amateur fisherman! (Bock)
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Illustrations

- Jesus “

Application

- One of the fundamental biblical assumptions is that human cultures distort reality (NIV)
- Our minds need reshaping and renewing, so that our feelings and reactions will be more like what God desires (NIV).
- It is not enough to be interested or impressed (4:22) we are called to believe, repent, and follow
- Nazareth//Custom (4:16)
 - Your upbringing shapes you.