

4/6/14

The Call Of Peter
Lk. 5:1-11

Jesus has been preaching about one year around the Galilee and the crowds are growing, as their needs are met, particularly for those being healed.

In the midst of all this we get the call of Peter which is characterized by three things:

- I. The setting for the call of Peter. vs. 1-3
- II. The single most important lesson for the call of Peter. vs 4-8
- III. The sound decision at the call of Peter. vs. 9-11

I. The setting for the call of Peter. vs. 1-3

A. Jesus was teaching the word in Galilee. vs. 1

1. The conditions upon Jesus are very descriptive, “So it was, as the multitude pressed about Him to hear the word of God.” vs. 1a
 - a. Literally, it says “while Jesus was speaking the crowds of people were so closely packed together that they were pressing on Jesus.
 - 1) The demand on Jesus was great.
 - 2) The condition was awkward and dangerous.

b. The people were eager to hear the word of God.

- 1) Remember Jesus had been preaching in the synagogues of Galilee. Lk. 4:44

going on about one year at this point.

2. The exact location is also given. “that He stood by the Lake of Gennesaret.” vs. 1b

- a. There are different names for the Lake, the name Lake Gennesaret was given to it due to the fact that the plain bearing that name bordered its northwest region.
 - 1) Galilee because the region Galilee laid along its western shore.
 - 2) Chinnereth in the Old Testament, meaning harp because it is shaped like a harp.
 - 3) Sea of Tiberias because the city of that name is on its southwestern shore.
 - 4) The body of water is a lake of fresh water, filled by the Jordan River, not a sea of salt water, 14 miles long and 9 miles wide, 686 feet below sea level and 80 to 100 feet deep.
- b. The Greek indicates that Jesus had been standing for a long time, as well as the multitudes.

- 1) The condition was not fit for Him to teach any longer.
- 2) The morning sun was probably hot.

B. Jesus was looking for a better platform from which He could continue to teach the multitudes. vs. 2-3

1. His eye caught a perfect spot. vs. 2
 - a. Some unoccupied boats, “and saw two boats standing by the lake.” vs. 2a
 - b. The men were ready to go home, “but the fishermen had gone from them and were washing *their* nets.” vs. 2
 - 1) The word for nets “diktuon” indicates any kind of net.
 - 2) They used dragnets, small nets they threw over the sides of the boats.
 - 3) They were washing their nets from all the grass and debrea of fishing all night.
2. He stepped into one of the boats. vs. 3
 - a. Jesus chose Peter’s boat, “Then He got into one of the boats, which was Simon’s.” vs. 3a-b
 - * This was no coincidence as we will see!
 - b. Jesus asked Peter to assist Him, “and asked him to put out a little from the land.” vs. 3c
 - 1) He would not be so enclosed as before by the crowds.
 - 2) The sound would travel better.

- c. Jesus continued His teaching, “And He sat down and taught the multitudes from the boat.” vs. 3c

* Peter is also sitting under the teaching of the word.

3. The parallel passages are found in Matthew and Mark, but Luke’s account is not the same one. Matt. 4:18-22; Mk. 1:16-20

- a. There are clear differences.
 - 1) In Matthew and Mark Jesus is walking alone by the Sea of Galilee, in Luke Jesus is standing pressed by the multitudes.
 - 2) In Matthew and Mark the men are in their boats casting nets into the Sea of Galilee, in Luke the two men are washing their nets.
 - 3) In Matthew and Mark there is no people, in Luke Jesus is teaching the crowds.
 - 4) In Matthew and Mark four disciples receive a call to be fishers of men, in Luke Peter is personally dealt with.
- b. This is the third encounter with Peter for his call to preach the gospel.
 - 1) John gives us the first encounter of Jesus at Jerusalem with John and Andrew, who were disciples of John the Baptist, the, Peter, Philip and Nathanael. Jn. 1:35-51

- 2) The second one is the parallel passages of Matthew and Mark. Matt. 4:18-22; Mk. 1:16-20
* Twice they have gone back to fishing!
- 3) Luke's account is the third time Jesus is going to call Peter to abandon all and be a fisher of men. Lk. 5:1-11

Illustration

Nehemiah was called while he was the Kings cup-bearer. Neh. 1

Application

1. How important it is that people sit under the teaching of the word of God. 2Tim. 3:13-14
* "But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them."
2. Today in many churches and Pators say teaching and studying the word of God is archaic and strange, contrary to the word. 2Tim. 2:15
* "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."
3. Much of the teaching that is going on is subjective in nature, foreign to the context, expereicne is being exalted over obejective truth of

the Bible and prophecy is being dispised and thought to be a waste of time. 2Tim. 4:1-4
* "I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; and they will turn *their* ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry."
4. Those who sit under the teaching of the word of God have the advantage of God being able to speak, convict, comfort, guide and direct them through life." 1Thess. 5:24
* "He who calls you *is faithful*, who also will do *it*."

The setting for the call of Peter was the teaching of the word of God!

II. The single most imporant lesson for the call of Peter. vs 4-8

- A. Jesus commanded Peter to go fishing. vs. 4-5
 1. Jesus gave two orders to Peter. vs. 4

- a. The point in time is stated, “When He had stopped speaking.” vs. 4a
 - b. The first order was to go out into the lake, “He said to Simon, “Launch out into the deep.” vs. 4b-d
 - 1) This is an imperative command, in the aorsit active.
 - 2) Jesus was not asking or suggesting.
 - c. The second order was to cast his nets, “and let down your nets for a catch.” vs. 4d
 - 1) The imperative command again is an imperative, the aorist active.
 - 2) The phrase “let down” is plural, indicating there were other included.
 - 3) The word nets “diktuon”, is also plural.
2. Peter gave two reason to Jesus for his reluctance of not wanting to do so. vs. 5a-c
- a. The address to Jesus by Peter is a contradiction,”But Simon answered and said to Him, “Master.” vs. 5a-b
 - 1) Master “epistates” means having authority over, a superintendant or overseer.
 - 2) Master used for Jesus appears only in Luke, not the other synoptic gospels.
 - b. The two reasons are based on Peter’s life expertees on fishing. vs. 5c

- 1) The first reason, “we have toiled all night.”
 - * Labored “kopiao”, to the point of weariness and exhusion.
 - 2) The second reason, “and caught nothing.”
 - * They had come back empty handed!
3. Peter reluctantly declared he would obey Jesus. vs. 5d
- a. He would do it against his better and professional judgment, “nevertheless.”
 - 1) The word nevertheless “de” can be translate “moreover” or “but”.
 - 2) You see as Jesus was telling Peter to lauch out into the deep and let down his nets, Peter knew the deep was not the place for nets and the nor the morning for fishing.
 - 3) Peter was a proffessional fisherman and probabaly one of the best around, thinking Jesus you are a preacher and teacher!
 - b. He submitted to the commands, “at Your word I will let down the net.”
 - 1) Peter was obeying without any expectation.
 - 2) Peter was acting apart from faith, yet Jesus was going to work a miracle.

- B.** Peter came to the clear understanding of his sinfulness and unworthiness in the presence of Jesus. vs. 6-8
1. The catch of fish was not natural. vs. 6
 - a. The simple obedience to the words of Jesus resulted in catching many fish, “And when they had done this, they caught a great number of fish.” vs. 6a-b
 - * These professional fishermen had never seen the like of it!
 - b. Their nets could not contain the fish, “and their net was breaking.” vs. 6c
 - * The force of the multitude of fish was too much for the nets!
 2. The corporate effort by the men to bring in the catch was also not natural. vs. 7
 - a. Peter gave the sign to the other fishermen, “So they signaled to *their* partners in the other boat to come and help them.” vs. 7a
 - 1) Probably with their hands.
 - 2) The word partners “metochos”, means hired men.
 - b. The hired servant came quickly, “And they came and filled both the boats.” vs. 7b
 - * These were large fishing boats, not small ones.
 - c. The fishermen witnessed something they had never seen, “so that they began to sink.” vs. 7b

- * These were seasoned fishermen, who were born, raised, lived and fished on the Sea of Galilee all their lives!
3. The conviction that came over Peter was like none he had ever experience, due to witnessing the miracle of the fish. vs. 8
 - a. Peter worshipped Jesus, “When Simon Peter saw *it*, he fell down at Jesus’ knees.” vs. 8a-c
 - 1) Peter fell to his knees, Jesus being seated, put him at the knees of Jesus, knowing he was before the God-Man.
 - 2) Peter was declaring his abasement before Jesus in deep genuine humiliation.
 - b. Peter saw his utter sinfulness before Jesus, “saying, “Depart from me, for I am a sinful man, O Lord!” vs. 8d-g
 - 1) Peter was not asking Jesus to leave the boat, but declaring he was not worthy to be in the same boat or in His presence.
 - 2) Now Peter had witness many miracles, even the healing of his mother-in-law’s high fever and many others diseases, including demon possession. Lk. 4:38-41
 - 3) Peter was declaring that Jesus should leave and depart from Peter when they came to shore.

- 4) Peter gave the reason, he saw himself for who he really was, a sinful man.
- 5) Peter called Jesus Lord “kurios”, one Who own and possessed him, not “Master”.

Illustration

“In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His *robe* filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: “Holy, holy, holy *is* the LORD of hosts; The whole earth *is* full of His glory!” And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: “Woe *is* me, for I am undone! Because I *am* a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts.” Is. 6:1-5

Application

1. How many in the church today glory and promote their methods and strategies for all to follow and make their churches grow.
 - a. Church growth principles more than the Word of God to save people. 2Tim. 3:6-17, 2Pet. 1:19-21
 - b. The Purpose Driven Church books of Rick Warren for church to grow, rather than God

through the preaching of the gospel, repentance from sin, instead of corporate and business principles. Acts 17:11

- c. The emphasis on technology mixed with experiential spirituality that is void of the word of God and often contrary to the word.
 - * “Beware lest anyone cheat you through **philosophy** and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.” Col. 2:8
2. Every Pastor is to seek and trust God to directly guide him in what He wants done and how, not to copy or follow other Pastors or churches.
 - a. Not depending on their life-experience alone.
 - b. Not depending on their education, over the word of God.
 - c. Not to use fleshly methods to attract people and leave them empty and in their sins.
 - * “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.” Jn. 15:4-5
3. There is the need to always understand and be totally convinced that we are altogether unworthy and unfit to be before God or serve Him.
 - a. “But we are all like an unclean *thing*, And all our righteousnesses *are* like filthy **rags**;

We all fade as a leaf, And our iniquities, like the wind, Have taken us away.” Is. 64:6

- b. “Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.” 1Pet. 5:6-7
- c. “For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus’ sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.” 2Cor. 4:5-7

The single most important lesson for the call of Peter was to know his sinful unworthiness before God!

III. The sound decision at the call of Peter. vs. 9-11

- A. The company of men present were captivated by the miracle of Jesus. vs. 9-10c
 - 1. Peter and the other fishermen, “For he and all who were with him were astonished at the catch of fish which they had taken.” vs. 9
 - a. The word astonished “periecho”, is to be surrounded or encompassed.

- 1) The idea being to take possession or seize the person.
- 2) To be dumbsounded or overwhelmed.
- b. The catch of fish was super-natural.
 - 1) The men had witnessed nature submit to the Creator.
 - 2) The men recognized to be in the presence of the Incarnate Christ.
- 2. The two brothers also, “and so also *were* James and John, the sons of Zebedee, who were partners with Simon.” vs. 10a-c
 - a. This is the first time the two are called the sons of Zebedee “Zebedaïos”, means “my gift” of Hebrew origin.
 - b. They will be name by Jesus sons of Boanerges, meaning son of thunder. Mk. 3:17
 - c. They both were partners “koinonos”, partakers or sharers with Peter, indicating business partners.
 - 1) The name Simon “Simon”, means a rock or stone.
 - 2) When Andrew told Peter his brother about Jesus being the Messiah and brought him to Jesus, Jesus said, “You are Simon the son of Johah. You shall be called Cephas”, which is translated, A Stone.” Jn. 1:42
 - * It is of Aaramaic origin.

- B.** The calling to Peter was to be completely committed to Jesus. vs. 10d-11
1. The address was to Peter personally, “And Jesus said to Simon, “Do not be afraid.” vs. 10d-e
 - a. Jesus gave a command to Simon Peter. vs. 10d-e
 - 1) This is a present imperative meaning that an action already begun is to stop and not to continue. Lenski
 - 2) This due to seeing his inadequacy and sinfulness before Jesus. vs. 10f
 - b. Jesus gave Peter great hope for the future, “From now on you will catch men.” vs. 10f
 - 1) The prophetic future promise was not based on what he will will to do on his own, but rather telling what he will do.
 - 2) The idea is depending and trusting in Jesus to direct Peter in ministry, yet Peter needed to relearn this over and over.
 - * Like the command to kill and eat and stumbling Jews and Barnabas at Antioch. Acts 10:13-14; Gal. 2:11-14
 - 3) The word catch “zogreo”, means to catch alive, in contrast to dead fish.

- 4) The gospel never kills, but make alive, in order to truly live abundantly.
2. The call was answered by Peter and the others also. vs. 11
 - a. The three men Peter, James and John returned to shore, “So when they had brought their boats to land.” vs. 11a-b
 - * The word brought “katago”, is a nautical word, to bring from the high sea or deep water.
 - b. The three men Peter, James and John left all, “they forsook all and followed Him.” vs. 11c
 - 1) The word forsook “aphiemi”, means to send away, to let go or give up of their own free will, not forced, it is in the indicative aorist active, at that time.
 - 2) The boats, fish, work, their families and homes. Matt. 19:17
 - 3) They followed “akoloutheo”, to join oneself to Jesus, in this case as His disciple.
 - 4) Never to return to fishing, until after the resurrection, when Peter decided to and the others follow and recommissioned Peter. Jn. 21:3-17
 - * “But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it

was Jesus. Then Jesus said to them, “Children, have you any food?” They answered Him, “No.” And He said to them, “Cast the net on the right side of the boat, and you will find *some*.” So they cast, and now they were not able to draw it in because of the multitude of fish. Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!” Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish.” vs. 4-8

Illustration

“Then one of the seraphim flew to me, having in his hand a live coal *which* he had taken with the tongs from the altar. And he touched my mouth *with it*, and said: “Behold, this has touched your lips; Your iniquity is taken away, And your sin purged.” Also I heard the voice of the Lord, saying: “Whom shall I send, And who will go for Us?” Then I said, “Here *am I!* Send me.” Is. 6:6-8
* John tells us Isaiah saw Jesus, “These things Isaiah said when he saw His glory and spoke of Him.” Jn. 12:41

Application

1. The call of God to ministry should not be taken lightly.
 - a. It is enabled by God’s word. Eph. 4:9-16
 - b. It is accompanied with gifts. Rom. 12; 1Cor. 12-14; 1Pet. 4:10
 - c. It is made effective by the Holy Spirit. Acts 1:8; Eph. 5:18
 - d. It is directed by the Lord Jesus. Matt. 16:18
* I will build My church!
2. I have know men return to fishing, after being called to ministry.
 - a. If God calls you to ministry, you will know it, you can not miss it, but you can reject or pass it by.
 - b. Billy Graham once said he was number two man that a Canadian had not answered God’s call!
3. Jesus is the One who catches fish alive, not us.
 - a. The deception is to think we are successful by the confirmatin of the praises and complements of people.
 - b. The deception is to think we are sucessful due to the number of people saved or come to the church, thinking it is because of us.
* Permit me to give you this verse again, this is vital, “For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus’ sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the

knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.” 2Cor. 4:5-7

The sound decision at the call of Peter was to catch men by using only the word of God!

Conclusion

This is the call of Peter characterized by:

- I.** The setting for the call of Peter was the teaching of the word of God!
- II.** The single most important lesson for the call of Peter was to know his sinful unworthiness before God!
- III.** The sound decision at the call of Peter was to catch men by using the word of God!