



Lesson 6 January 9th, 2021

Called to Significance

MIDDLE/HIGH SCHOOL

Study Scripture – Luke 5:1-11

Background Scripture – Luke 5:1-11

Key Verse:

And Jesus said unto Simon, "Do not fear; from now on you will be catching men."

Luke 5:10

INTRODUCTION

We often think of ourselves as ordinary persons who devote our daily lives fulfilling the role and doing the job that we have to do.

Even if we are believers in the Lord Jesus Christ, we more often than not vastly underestimate our position in this world and our position in the Kingdom of God.

In this Study Scripture we are now looking at men that we would call uncultured country bumpkins who lived a life that require very hard and rough work and skills that were not particularly highly regarded by sophisticated people and certainly not by the religious or political leaders of Israel.

Now this Study shows Jesus does not extend a formal invitation to men who He will regard as disciples but simply says to these young men after they are shocked and bewildered by what He did, ***"Don't be afraid. From now on you will be catching people"***.

Interestingly this event occurs after Jesus had been rejected in the Nazareth synagogue, and it indicates the very interesting way that God chooses to work, calling human beings who are vessels of clay to bear the Treasure of the Gospel. Some will reject His call while others will be obedient to His call.

God brings "ordinary people" to discipleship and mission. There is really nothing special about Simon Peter and all the men around him for they are simply fishermen doing whatever they do every day, minding their own business and facing sometimes long and particularly discouraging periods at work.

So, we must at this stage ask ourselves the question as to whether or not we are resisting the claim that Jesus makes on our lives because what He seems to want us to do seems impractical or sometimes crazy, taking us out of the work to which we are accustomed and even leading us into times of great uncertainties and deep waters. As we look at this Study and contemplate on what it means one writer warns us:

"Jesus' mission does not wait until we think we are ready. The need for the gospel in this broken world is far too urgent. We are called right now-- even in spite of our frailty, failures, and doubts, even intricacies of our ordinary, busy, complicated lives.

Jesus' words to Simon Peter are also a word to us, Do not be afraid. This is Jesus' mission, and we trust that He will keep working with us and through us, "catching" others as He has caught

us-- in the deep, wide net of God's mercy and love. We trust, finally, that the catch is in God's hands, and that God's desire is for the nets to be bursting and the boats full”.

This Study shows what obedience and confession of sin mean. We will see that this involves a witness to who Jesus is. We remember therefore that we are called to be witnesses of Him. So, the Study asks you to evaluate your self-confidence, look at the issue of authority, and the issue of missions. Consider that Jesus evidently chooses people under prophetic inspiration and that now He sits at the right hand of God the Father working through those that He has called through the Holy Spirit.

Notice also the crucial response of these vessels of clay. It brings to our mind the call of Isaiah recorded in Isaiah 6:1 to 8 where when he sees something utterly extraordinary, he protests, ***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, Yahweh of Armies.***

Similarly, the same sentiments were expressed by The Apostle Paul after meeting Jesus and being called and commissioned. He records in 1 Corinthians 15:1-11 that he was the least of the Apostles and was not worthy to be called an Apostle. Our Study seems to focus around Jesus' meeting with fishermen, and on one particular fisherman named Simon Peter. We can even consider that Jesus was testing Simon on this occasion.

You should ask yourself the question as to when and how does He tests you.

Fishermen are notoriously patient but even they 'call it a day' after a night without a 'bite'.

Simon Peter grew up on the Lake of Gennesaret (Sea of Galilee) and knew the waters and fish habits well. While he might bend to advice on fishing from another experienced fisherman, it is hard to see him listening to a 'carpenter' on the matter of where and when to fish.

Jesus' reputation as a teacher and miracle worker however persuaded Peter, tired and sleepy as he was, to 'put down' the nets one more time, against his 'better' judgment. The result was a record catch of fish for this lake, even to 'this day'.

The story of a great catch is more than just the account of a record haul of fish, for in the final analysis, it is not the fish that are "hooked" but the fishermen, Simon Peter and his brother Andrew, and their partners James and John. From this point on, Luke informs us, these men left their jobs as fishermen and followed Jesus wherever He went. This event is one of the turning points in the life of the disciples and in the gospel accounts of the life and ministry of our Lord. It should not be overlooked that Peter, James and John, the three named fishermen here, are the inner three of the circle of disciples, those three who were privileged to witness events which the other disciples did not see

(e.g., the transfiguration of our Lord, Luke 9:28).

It is not unusual for some people to wholly attach themselves to some 'leader' after training (brainwashing) and the dangling of some enticement; we see this behavior in cults all the time. However, two sets of brothers we meet in the study text demonstrate an unusual trust in Jesus to the extent they abandon 'all' to follow Him: with only the puzzling promise of 'catching men'. One must truly trust to follow, especially at this cost! 'All' here would among other things include a stable livelihood, family, way-of-life, independence This is the trust that Jesus engenders and requires in all would be disciple. This level of trust, commitment will not happen through some intellectual exercise, reason, gamble or other means but through the work of God's Holy Spirit. Jesus' invitation or command gives the occasion for us to recall our own 'call' and commitment.



Note that this meeting in the Study Scripture is not the first meeting these men and Jesus had. John 1:35-42 records the first meeting between Jesus and disciples-to-be Peter, Andrew, John and others. The incident in our Text takes place about one year later. James and John, and perhaps some others, such as Peter's brother, Andrew (although unnamed), were present, but the focus in our Text is on Jesus and Peter. These men had all met Jesus and had begun to follow Him, but they were not yet completely committed to His mission. This incident redirected their lives.

From the data of the other Gospels, it appears that the calling of the disciples in Luke was probably quite early during the Galilean ministry, but after the Lord's first meeting with Peter, John, Andrew and others (John 1:35-52). It was also after the first Galilean call of Peter and the others to be disciples of Jesus (Matt.4:18; Mark 1:16). From this it becomes clear that, although they had followed Jesus at the first call, they did not yet follow Him in a complete and unconditional manner. They were still, at least for part of the time, engaged in their trade as fishermen until the final choice was made to leave all and follow Jesus (v. 11) as noted prior. The disciples to be thought of the Messiah similarly to their contemporaries. They expected a political deliverer who was less than God. Jesus had to teach them that He was God as well as Messiah. This lesson and its implications had to be taught in such a way over a period of time to sink in. It took all the years of Jesus' earthly ministry to communicate this.

Some have sought to explain away the miraculous draught of fish naturally, but Peter's reaction confirmed he not only saw a miracle but realized he was in the presence of the Holy. His addressed Jesus first as 'Master' (superintendent or overseer) and after as 'Lord which is:

- a). a title of honour expressive of respect and reverence, with which servants greet their master
- b). this title is given to: God, the Messiah

This Chapter has a series of incidents that show Jesus' power over (1) nature; (2) disease; (3) sin. This would have confirmed His new teachings about Himself and the present Kingdom of God. He not only spoke with authority, He acted with authority (Luke 4:32,36).

The section of Text prior to our Study (4:31-44) contains representative incidents from Jesus' Galilean ministry, that illustrate what He did and the reactions of people to Him.

Note that Jesus' teaching ministry was primary, and His healings were secondary. His miracles served to authenticate His message. This was true of the Apostles' preaching and miracles in the Book of Acts.

The Text teaches among other things that God's word must rule over circumstances and conventional wisdom, if there is a conflict between the two. Jesus disciples must be prepared to abandon 'all' to follow Him.

THE TEXT

Verse 1. Jesus taught and preached in synagogues but now we see Him ministering out in the open for the first time in this Gospel. Verses 1 and 2 provide the setting for the event to follow. ... *the people pressed upon him* Jesus had just healed many people at Capernaum (Luke 4:31-41), located on the northwest shore of the lake. Jesus' preaching/teaching/healing ministry caused large crowds to follow Him; most of them tried to touch Him. Reports about Him and His amazing deeds



“... went out into every place in the surrounding region. (4:37). The result was that *the people pressed upon him to hear the word of God* (4:42). They were eager for the word; many were likely not welcomed in synagogues for a variety of reasons.

... *the word of God* could mean either the word that comes *from* God or the word that tells of God. Either way, this marked Jesus’ ministry as prophetic for Jews steeped in the Old Testament,

(1 Kings 12:22; 1 Chronicles 17:3).

The lake of Gennesaret was named for the fertile region on the northwest side of the lake (Matthew 14:34; Mark 6:53). The word *Gennesaret* means “garden of riches.” The authors of the other Gospels refer to this freshwater body as “the sea of Galilee” (Matthew 4:18; Mark 1:16; John 6:1) and John calls it ‘the sea of Tiberias’ (John 6:1; 21:1). In the Old Testament it is known as ‘the sea of Chinneroth’ (Joshua 12:3). Geographically, this pear-shaped body of water is best described as a lake. At twenty-one kilometers long and eleven kilometers at its widest, this picturesque lake served as the backdrop for much of Jesus’ ministry.

Verse 2. ... *And saw two ships* ... this term can be used of any size boat. The fact that this boat was manned by several men in Luke 5:2, 4, 5 implies that at least one was a large fishing boat.

... *were washing their nets*... fishing normally was done on the Sea of Galilee at night.

Apparently, these men were fishing all night and were washing and repairing their nets (Mark 1:19) for the next night.

Fishermen of the era often used a large dragnet, which required two or more men to deploy, or else a smaller and circular casting net. Both methods were hard physical labor. After returning from fishing, they needed to wash and stretch *their nets* to prepare them for the next outing.

... *the fishermen were gone out*... a more suitable place nearby, maybe with rocks but it seems a little off from the crowd listening to Jesus.

Verse 3. ... *and prayed him* ... as mentioned Jesus had previous interactions with Simon. Jesus recently healed Simon’s mother-in-law from a “great fever” (4:38–39) and many others were brought there with illnesses and demon possession (4:40–41). (See also the description of a previous meeting with Simon in John 1:40–42). Jesus would have been comfortable making the request to Simon.

... *entered into one of the ships* ... the pressing crowd was literally forcing the Rabbi into the water. Boarding the ship solved the problem of the crowd’s pressing and allowed Jesus to still be seen and heard. The water would have amplified His voice to the large crowd.

... *he sat down* ... Jesus then *sat down*, the normal position for teaching (Luke 4:20–21). This would not be the only time that Jesus taught from a boat (Mark 3:9; 4:1). The whole setting suggests Jesus was merely doing what would make His speaking more effective and efficient, as well as providing a way of escape from the crowds when He was finished. Beyond this though, Jesus was seeking the disciples. It was time for them to become permanently attached to Him, accompanying Him wherever He went. It was time for a deeper level of commitment and involvement from them. His appearance at the Lake that day was for the purpose of bringing about a life-changing decision on the part of Peter and his companions. Jesus would momentarily use the boat as His pulpit, but He was intent on making fishermen, fishers of men.

Verse 4. ... *when he had left speaking*... at the end of the sermon with the crowd dispersed, Jesus had a personal word and experience for Peter and company.



... *he said unto Simon* ... Although Jesus addressed *Simon* here, the instructions Jesus gave included Simon's partners; the word translated *let down* is plural in the original language. Jesus' directions, command would have seemed absurd to a professional fisherman. Simon and his partners had *toiled all the night* without catching anything!

... *Launch out into the deep and let down your nets for a draught...* after a long night of 'fish-less' toil the men were likely tired, sleepy and irritable. Coming up empty all night does little for one's good mood. Fact is, it was the wrong time of day, (fish would not be biting at this hot time of day), the wrong place, and the wrong depth to catch fish, yet Peter obeyed (after arguing briefly, vs.5)!

.... *let down your nets for a draught....* confident, strongly implying a draught waiting to be taken.

Jesus did not offer a suggestion. He gave a command.

Note, He did not order the disciples to let down their nets to try to catch fish, He ordered them to put out their nets for a catch of fish. In other words, Jesus was issuing both a command and a promise. The command was to put out the nets. The promise was that there would be a catch; and what a catch it would be!

Verse 5. ... *Master* ... (Gr. *epistata*) is Luke's equivalent for "teacher" or "rabbi." Luke never used the term "rabbi," probably because it would have had little significance for most Greek readers. "Master" is a term that disciples or near disciples used of Jesus (8:24, 45; 9:33, 49; 17:13), and it indicates submission to authority.

... *we have toiled all the night* ... Peter's words betray a reticence, perhaps even a bit of irritation.

If they had not caught anything all night, why in the world should they catch anything in the daytime, the worst possible time to fish. In other words, what is the point? It's obvious the fish are not biting. I have fished this Lake all my life! We have just about packed up and ready to leave!

... *nevertheless, at thy word* ... Simon had already witnessed the power of Jesus in miracles and teaching (Luke 4:38–41; 5:3). Those undoubtedly stood behind his addressing Jesus as *Master*, an acknowledgment of His authority to direct Simon (8:45; 9:33). So, the expert fisherman yielded to the *word* of the carpenter. This is foundational to Simon's future faithfulness in leadership,

(Acts 2:14–40; 10:23b–48; 15:7–11, where he is known as Peter).

Peter's compliance shows his great respect for Jesus that led to his obedience and ultimately to a large catch of fish. He acted against his experience and common sense; all circumstances said pack-up and return at dusk. Peter however chose to trust Jesus' words rather than the overwhelming weight of the circumstances. Sometimes human effort, energy, merit, and knowledge is to no avail These professional fishermen tried their best with no results, but Jesus' word was overwhelmingly productive.

Verse 6. ... *a great multitude of fishes* ... despite the apparent foolishness of casting nets after having "toiled all the night" and catching nothing (previous verse), *a great multitude of fishes* was caught! If Simon and his fellow fishermen had followed conventional wisdom instead of Jesus, they would not have experienced this miraculous catch.

... *their net brake*... Jesus did not tell the men to cast their net in order to catch a paltry or even ordinary haul of fish; the abundance was such that *their net broke*.



This is also the case in the lives of believers. Though the blessings we will experience because of our faithfulness are not always obvious or even what we desired at a given time, our God is a God who delights in giving generously to His people.

His giving is not only in terms of quantity but also of quality (Matthew 7:7–11; John 2:10; James 1:17–18). The haul of fish in our Text will not be the last one that obedience brings rewards for Jesus' followers (John 21:1–11).

Verse 7. ... *and filled both the ships* ... The result was incredible. Explain a fisherman's tale! These are the kinds of stories that fishermen swap about great catches. This beat all that Peter had ever heard, by far! The nets were absolutely full. They began to break. They signaled their partners for help and even with two ships, the harvest was so large that both boats began to sink.

The catch of a lifetime was made and now it was time to "hook" the fishermen.

Verse 8. ... *he fell down at Jesus' feet*... [literally "fell at the knees of Jesus"]. He fell down in the middle of the fish!

Peter knew fishing, he was experienced and very familiar with the Lake. He immediately recognized the miraculous nature of this event and the power and person of our Lord.

... *Depart from me; for I am a sinful man*... he immediately expressed recognition of his sin and the Lord's righteousness. The phrase reveals his awareness that a holy God cannot have intimate communion with sinful men. It expresses Peter's feeling of uncleanness in Jesus' presence.

While Peter had no desire to leave His Lord, he did not know how he could enter into an even more intimate relationship with the immensity of his sin.

His response was similar to that of the prophet Isaiah when he saw a vision of the Lord '*high and lifted up*' in the temple; *Woe is me! for I am undone; because I am a man of unclean lips*, (Isa. 6:5). Or when Abraham he realized he was conversing with God. "*Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes*:"

Peter's confession of his sinfulness was essential, not only for his salvation, but also for his becoming a disciple and servant of Jesus (Isa. 6; Jer. 1:4-10; Acts 9:3-9; Rev. 1:13-20).

... *a sinful man* ... Luke does not use the term pejoratively but compassionately, as a common term applied to those who were isolated from Jewish religious circles because of their open sin, their unacceptable occupation or lifestyle, or their paganism. Luke shows that these sinners are the objects of God's grace through the ministry of Jesus.

We observe in Peter at this time that mixture of good and evil, of grace and nature, which so frequently reappears in his character in the subsequent history. What Peter does not realize is that admitting one's inability and sin is the best prerequisite for service, since then one can depend on God. Peter's confession becomes his résumé for service. Humility is the elevator to spiritual greatness.

The closer we get to God, the more we recognize our own sinfulness (Job 42:5-6; Isa. 6:5). There is also the reassurance that God works with sinful, fallen, marred people (e.g., Moses, David, Apostles). Fallen mankind's only hope is the gracious character of God and the self-giving work of Christ.

... *O Lord*... Peter now addressed Jesus as 'Lord' (Gr. *kyrios*) instead of 'Master.' 'Lord' expresses more respect than 'Master.' In view of later developments in Peter's life, it is difficult to say that Peter viewed Jesus as God when he called Him 'Lord' here. Simon Peter's recognition of Jesus



as a man of God is not necessarily bound up in his address of Jesus as *Lord* at this point. The word being translated that way is often just a polite term of respect, sometimes translated as “sir” (John 4:19; 20:15).

Some however consider this a moment of sudden insight (an epiphany, a revelation) for Peter who is faced for the second time with a miracle, but this time with a miracle of immense magnitude. He knows about the miracles that Jesus had performed and when he thought about it, he considered that he himself now was clearly in the presence of the divine or the holy and so is overwhelmed by his own unholiness.

Ultimately the Lord’s provision for Peter’s sin is even more abundant than His provision of fish. That provision will be made at the cross of Calvary, where He will die in the sinner’s place. Communion and intimacy with God are abundantly provided by the Lord’s sacrificial death. It is too early for Peter to know about this and so he is simply assured, without any specific details being given.

This scene reminds us of similar ones in the Old Testament. The call of the prophet Isaiah provides one example (Isaiah 6:5; compare Genesis 18:27; Exodus 3:4–6).

An interesting comparison (given Simon Peter’s limited awareness of Jesus’ full identity at the time) are the actions of Joseph’s brothers when they met him in Egypt. They bowed before Joseph, knowing that he had the power to approve or deny their aid request (Genesis 42:3, 6), but they did not know his true identity (42:7–8). Even so, that did not prevent them from recognizing his authority.

Verses 9–10. *For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10. 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.*

For he was astonished... and all that were with him... all the seasoned fishermen were astonished at the catch and knew they witnessed a miracle.

James and John, the sons of Zebedee, Simon’s business partners, are mentioned by name for the first time in Luke’s Gospel. Jesus would soon choose all three men to be counted among the ‘twelve apostles, (Luke 6:12–16; 9:28–36). Here the focus is on Simon Peter as these others are mentioned only in passing.

... *Fear not* ... Though Jesus addressed *Simon* directly, it seems safe to assume that James and John could hear the comforting *fear not*. This phrase previously was spoken in Luke’s Gospel in contexts of angelic visitations to Zacharias, Mary, and the shepherds (Luke 1:13, 30; 2:10, respectively). This suggests that Jesus’ presence was similarly disturbing, perhaps even terrifying.

... *from henceforth thou shalt catch men* ... Jesus’ words *from henceforth* reveal that this moment was a turning point (Luke 1:48; Acts 18:6). A dramatic break with the past is at hand and Jesus’ announcement of Simon’s career shift was a masterful play on words and concepts. Unlike fish, which are killed when caught, the individuals Simon Peter would *catch* would be brought from death to life (Ephesians 2:1–6). Jesus turned a normally deadly activity into an analogy of something precious and life-giving. He was doing nothing less than calling Simon to participate in His mission of gathering people into the Kingdom of God. Rather than using tools like boats and nets, the fishermen would be empowered by the Spirit (Acts 1:8; 2:1–4).

... *catch*... to take alive; to capture.



Jesus does not distance Himself from nor reject sinners who feel conviction because of their sin. He draws them to Himself and sends them out to serve Him. Jesus used the fish to represent people that Peter would draw into the kingdom of God (Acts 2; 10:9-48). This seems to be a reference to "catching" in the sense of saving, rather than judging and destroying.

Verse 11. A comparison of Simon's call in the four Gospels reveals various details that make it a challenge to piece together exactly when and how Jesus called him. Matthew 4:18–22 and Mark 1:16–20 record Simon's calling; these accounts are briefer and include the call of Andrew, who was Simon Peter's brother. John 1:40–42 records Simon's calling *as a result of* Andrew's meeting Jesus. So, the call and response may have involved multiple steps, with Luke recording the culminating event: Simon and others leaving their fishing vocation to follow Jesus permanently.

... *they*... indicates that James and John took Jesus' words of calling Simon to include them as well. So, the three men left *their ships*, the nets, and equipment, as well as the greatest catch of fish they had seen in all their lives to follow Jesus. In addition to the obvious economic ramifications, forsaking everything brought fundamental social consequences to the men. Their daily routine and their sense of identity would be forever changed. The three had entered into relationship with Jesus, thereby becoming key figures in the community beginning to form around Him.

It is interesting to fast-forward the story by about three years, to the days following Jesus' resurrection. Having three times denied knowing Jesus during Jesus' trial (Luke 22:54–62), Simon Peter's calling as a servant-leader needed to be restored. Once again Simon and his companions fished all night without catching a single fish (John 21:3). Once again Jesus gave instructions to cast their net (21:6). And once again they immediately caught an incredible number of fish (21:6, 11). Then three times Jesus told Simon Peter to feed Jesus' sheep, culminating with the simple command, "*Follow me*" (21:15–19).

CONCLUSION

Everyone who responds to Jesus' call to follow Him shares a common job title and description (Matthew 28:19–20). The way in which we live out that calling varies greatly. The key component is that we further God's plan of extending His kingdom, which is based and built on the good news of His Son, Jesus. Jesus used the disciples' occupation as fishermen as an analogy of what He was calling them to do in ministry for Him. How could you do likewise regarding your job? For example, if you are a farmer, what would it look like for you to be a "farmer of people"? Whether your calling is to full-time vocational ministry or to Christian witness in the secular workplace or to serve your family as a homemaker, how can you state your calling as a purpose statement for your life in Christ's kingdom?

An essential purpose of today's Lesson Text is to convey to Luke's audience the proper response to Jesus and His calls to ministry. Simon Peter's confession of his sinfulness (Luke 5:8), followed by the three fishermen's forsaking all to follow Jesus, stand as a model response to Jesus' call.

The Study Text strongly implies that in order to follow Jesus, we must forsake certain things. In order for Peter, James and John to follow Jesus, they had to leave their ships and their nets. In the final analysis, they had to leave those things in which they had faith, in which they found their safety, their security, and their significance. Following Christ, finding Him to be our all-



sufficient Savior, requires that we forsake anything besides Him in which we trust, in which we feel secure, in which we feel significant, in which we feel safe.

Our Lord knows our weaknesses and our unbelief and gives us ample evidence, ample basis for the trust we need to follow Him. Some think that **Peter's** response to Jesus' suggestion from the Lord that he let down his nets reflected a little bit of impatience. Sometimes in our impatience when we hear the call to becoming significant men and women if we listen carefully, we can hear the boastful pride of life, and the self-confidence in our response. But our Lord's call is invoking self-doubt in us.

He wants us to step forward into something that would make us experience our full potential in our life for remember our life is not our own since we have been bought with a price.

The advice from many spiritual experienced believers is that we must evaluate our self-confident lifestyle. We might think that we are secure, confident and knowledgeable but remember that though Peter thought that way, yet he had not caught any fish and his nets were empty. So, are your nets empty because of who you think you are?

In addition, look at what your self-confidence really is. It is really living in the flesh, and of course we know that in the sight of God that is a sin.

I wonder how many of us struggle with what the Holy Spirit is saying to us? Maybe Jesus wants to use you to become fishers of men wherever you are and on any and every day of your life.

Jesus might be calling you to make your life a walk of faith, trusting in His power, His ability to provide, and His all-knowing and omniscient abilities. After all, remember that He created you and He created the world, and He has the ability to take you to your full potential.

We must pay special attention to the fact that here Jesus begun to establish Apostolic authority. This is the mission that the Apostles and the church are to do. The reward for missions under the guidance of the Holy Spirit is made clear. These four people are the model for all of the disciples that come after them, and the church are to model themselves after them in doing what they did even if the circumstances do not seem to be promising.

We are therefore encouraged to drop our nets into the chaos of the world today. There is chaos in our national politics, our family relationships, and in the relationships between races and ethnic communities. There is chaos in international relations, but Luke advises us that we must follow the apostolic tradition to fish and in doing so for people, communities, and nations the values and practices of the kingdom of God will be presented as an alternative way of life.

So, reflect on how God calls ordinary people to discipleship and mission. Jesus is calling you to significance. There was nothing extraordinary or unique about Peter and his fellow fishermen for they were simply doing whatever they did every day, minding their own business, fishing and then cleaning their nets which was a particularly nasty job.

So, you like us are not worthy but you're being called for God intends to make you worthy and take you into His kingdom. There are miracles embedded in the presentation of the Gospel of the Lord Jesus Christ. The miracles will exceed your expectations. What God is doing is quite remarkable. One writer notes:

“God often becomes manifest in the ordinary, even seemingly unnecessary events of a person's life-- events which nevertheless are in accord with some purpose that is or is not known. Throughout history the church has continued to exist and carry on his ministry inspired of the tenuous responses of its members. The ancient image of the church as a



fisherman's boat tossed about on the sea, but sustained by the presence of the living Lord, is appropriate in every age”.

Your mission is to follow the instruction of the Apostles and engage in the miraculous catch of fish.

We have benefited from the work of others that have presented the Gospel to us and we ought to learn how to present the Gospel clearly for men are simply lost, sinners before God. They might be in the church; they might have been baptized but they can VERY well be lost before God if they do not know and commit themselves to the implications of the fact that Christ has died for their sins.

So be grateful for what others have done for you. Show your gratitude by presenting the Gospel to others.

One thing you must note. You cannot finish without equipment.

Next, you cannot fish for men successfully if you're not willing to try.

So, if you think you know the Gospel clearly, which many do, take advantage of the opportunities that God gives you to witness for Him.

If you are a baby in Christ, a newcomer, a new convert, you should know that you might not be a good fisherman, for you can go through the motions of fishing but you might not do anything until you learn where fish go to feed, when they go to sleep, and you know about their lives, their characters, their activities, and their actions. So, recognize where you are and recognize that you need a tutor. You have a tutor. God will give you a tutor if you ask Him. But remember He has given you the best example possible. Your example is the Lord Jesus Christ. He said plainly:

“Come after me, and I will make you fishers of men”.

So, we like those four fishermen in our Study Scripture have all the help we need. Let us not be self-righteous, or impatient, but be quick to recognize that we are sinful men and women. Once we recognize that and say that to our Lord Jesus Christ, He will not depart from us but will take us into His arms, into His body, and change us, making us disciples and finally rewarding us with eternal life.

