

1. Jesus Seizes Our Entire Lives
 - a. People clamoring to hear Jesus
 - i. Proclaiming the Word of God
 - b. Jesus is standing to teach them
 - i. So to be heard?
 - c. Two empty boats nearby
 - i. pulled boats up to the shore
 - ii. They are cleaning their nets
 1. After fishing, nets were cleaned, mended, and stretched before being put away
 2. This indicates that the fisherman had just come back from fishing and were cleaning up after a hard day's work
 - d. Jesus seizes our livelihood and uses it for the gospel
 - i. Simon is already familiar with Jesus
 1. This explains why Jesus could just get into this boat: He was Simon's friend
 2. Maybe Simon owed Him for helping out his mother-in-law and scoring some points with the wife ☺
 3. Truthfully, Simon greatly respected Jesus
 - ii. Jesus didn't choose Simon's boat by chance
 1. Luke is very careful to tell us whose boat it is and this sets up the rest of the story, the pertinent part
 2. Jesus is setting up a fish catching story to announce a human catching imperative for Simon, James, and John
 - iii. Jesus sits down in Simon's place of employment
 1. Jesus has settled in to teach, not at the synagogue (normal place to sit & teach), but in Simon's boat
 2. This gives us the first glimpse that Jesus has an intention of taking over Peter's life in totality – not merely his “religious” life, or his “family” life, but his *entire* life, including his career
2. The Real Story – A Miraculous Fishing Analogy to Show the King's Authority Over Nature and Over Humanity
 - a. The command and the half-hearted obedience
 - i. Jesus commands Simon to return to the deep water for a catch
 - ii. Simon responds with half-hearted obedience
 1. Complains a bit – makes excuses
 - a. We've fished all night and caught nothing out there
 - b. I'm the fisherman, you're the preaching carpenter
 2. Ultimately obeys *because the Master commanded it*
 - a. “at your word”
 3. While Jesus emphasizes “the catch”, Simon emphasizes the “lowering the nets”
 - a. Peter is not hopeful for a catch
 - b. But Jesus has authority that Peter does not yet understand
 - b. The result of the King's command: Authority Over Nature to Fill the Nets and Sink the Boats
 - i. They catch a “great multitude” (*πολυς πληθος*) of fish
 1. So many that their nets begin to break
 2. So many that they being to sink two boats
 - ii. The King has authority over nature
 1. Even the fish obey Him
 2. He has dominion over the sea and the animals within it
 3. This is power that Peter cannot categorize
 - c. The response to the King's Authority: Holiness Confronts the Sinner – HOLY TERROR!
 - i. He Bows - Simon fell to his knees
 1. This is a fisherman, a proud man, a self-dependent man kneeling in a pile of flopping fish

2. He is humbled and deeply terrified by the display of power that Jesus has shown and the humiliation of second-guessing the King's wisdom and command with a half-hearted obedience
- ii. He Asks Jesus to Leave – He feels unworthy and impure before the Sovereign Christ
 1. It is his sin that makes him uncomfortable in the presence of Jesus
 - a. "I am a sinful man"
 - b. Sin in the presence of the Holy feels great dread and fear
 - c. Peter recognizes a great gap between he and Jesus – the Pure and the Impure
 2. The great authority of Jesus and His rightness make Simon feel the weight of his unbelief and his limitations
 - a. Jesus is so unlike him that he wants to get away from Him
 - b. This is the Spirit-filled response of the humble sinner to the Holy King and every conversion starts this way
 - i. We do not "try Jesus on" or "invite Him into our lives"
 - ii. He breaks into our lives and challenges our pride with His presence of holiness
 - iii. He makes us uncomfortable with Him first as the weight of His holiness presses in upon our sinful hearts
 3. Simon, James, and John were greatly afraid because of the authority of Jesus
 - a. "What kind of man is this?!"
 - i. They could not categorize this rabbi when He totally dominated their world (fishing) and shows supreme authority over it
 1. They may not have understood demonic possession or fevers, but they knew fishing
 - ii. Jesus is the King of Nature – He speaks and it obeys (see Mark 4:39-41)
 - b. Literally, "wonder seized them"
 - i. The fish were captured by the net, but they were captured by wonder
 - ii. This is a fearful wonder, thus Jesus tells them next not to be afraid
- iii. He Exalts Jesus – Peter calls Jesus "Lord"
 1. This type of response to Christ Jesus, "the Lord", is what is required as the prerequisite to the receiving of the call of v10
 - a. The humble recognition of our impurity and inability in the presence of the Pure and the Powerful and all-sovereign Lord
 - b. This humble self-deprecation and Christ-exaltation is what led these fishermen to leave everything behind and follow Him
 2. It would also be the foundation for the following teaching of Luke regarding the Lord who forgives sins of the "sinful man" (v20), calls the sinner to follow (v27,32), and generally shatters our preconceptions of what makes one OK with God
 - a. Not our righteousness, but His

3. The Merciful King Calls Us to Fearless Gospel Work With His Power

- a. Do not be afraid
 - i. Comfort in the midst of the terror of the holy
 - ii. God does not leave us in that immediate discomfort and fear in His presence, but moves towards us in compassion
 1. Isaiah 6 and
- b. HERE IS THE POINT: "You will cast nets for men, and I will bring them in"
 - i. Jesus is using His miraculous authority over nature to show Simon and the others that He has the authority not merely over fish, but over men
 - ii. He calls Simon to "let down his nets" for men
 1. See the analogy
 2. Simon's responsibility is to "let down the nets"
 - a. To let them down where Jesus says to let them down
 - i. Fishing with nets is not like fishing with bait

- ii. Thus, we are not to evangelize with “bait”, trying to get people to take a hook that they do not see
 - iii. Rather, we simply throw nets into water, proclaiming the gospel of the Kingdom
 - b. God’s divine power brings people in, but human gospel proclamation is the means by which He works
 - i. Romans 10:13-17
 - 3. Jesus’ authority is to bring in the people
 - a. Just as Jesus hailed the fish, so Jesus will bring in the people (John 6:44)
 - b. It is Jesus’ authority and His Word that knows where the believing people are
 - c. He will bring them to the nets, the gospel proclamation, so that they are captured by His grace and drawn to salvation by faith in Him
 - 4. Jesus is telling Simon that He has the authority to draw men to Himself and is calling on Simon to proclaim the word of God (cast the nets) and bring people to salvation
 - a. In the ANE water was symbolic of chaos, death
 - b. To be pulled out of the water was to be rescued from death, chaos
 - i. Thus baptism’s emphasis in 1 Peter 3:20 “brought safely through the water”
 - ii. The Exodus and the Red Sea symbolizes being carried through death by the grace of God through a mediator toward the Promised Land of exclusive worship as God’s people
 - c. Men, or humans, are rescued from death, chaos, and destruction by faith in Jesus as He pulls us out of death
- iii. He will fill the nets and sink the boats!!
 - 1. Jesus will bring “great multitudes” to salvation through His death and resurrected life as He poured out His Holy Spirit upon them
 - 2. His teaching drew “great multitudes” (6:17)
 - 3. At His crucifixion (Luke 23:27) – a “great multitude” followed Him lamenting
 - 4. “great multitude” of both Jews and Greeks believe in Iconium (Acts 14:1)
 - 5. “the Lord added to their number daily those who were being saved” (Acts 2:47)

4. The Majesty and Beauty of the King is Worth Leaving Everything Behind

- a. It was not merely the command that gave them the *impetus* to follow, but rather the Person of such high value and beauty that everything else was simply unworthy in comparison to His great worth

“By the sight of the transcendent glory of Christ, true Christians see him worthy to be followed; and so are powerfully drawn to him; they see him worthy that they should forsake all for him: by the sight of that superlative amiableness, they are thoroughly disposed to be subject to him, and engaged to labor with earnestness and activity in his service, and made willing to go through all difficulties for his sake.” – Jonathan Edwards

- b. His authority and power together with His mercy toward the sinful man gave His call the force to transform Simon’s life for complete and total submission and kingdom work

“I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ” (Phil 3:8)

Conclusion:

Here Luke, the master historian and narrator, gives us a glimpse of the calling of the Authoritative Divine King. Jesus of Nazareth, born of David, born to redeem and enlighten, proclaims the Word of God to us. He chooses our boat, gets in and sits down to teach us, receives our half-hearted obedience without reprimand and terrifies us with His holiness. The Divine King...Divine...King...has authority over nature itself. He upholds the stars by His word, spins dust clouds into planets and speaks matter into existence. His very voice created the ether upon which

the waves of sound traveled to carry that very voice. He creates and commands, up heaves and upholds, masters and maintains all of Creation by the authority given to Him by the Father. He is great and mighty.

Yet, He is also merciful and lowly. He sits down in our boats, instructs us in gentleness, clothed in power He speaks of fearlessness before Him, and He calls us to walk with Him in and for His kingdom. He gives us tasks of great honor, casting the net of His gospel over humanity that He would capture many to Himself and make His name great through the salvation of those who were enslaved to and surrounded by death. He receives our half-hearted obedience, our failing faith, and reveals His greatness to us to restore it and confirm it again and again. He is that good. He is that merciful to sinful man, who respond to Him with humility and weakness.

This is the Divine King that Luke wants you to see, O God-lovers: the King who has supreme authority and is the sole way to God with exclusive claims to the throne and full of divine power. The King who commands Nature and she obeys calls you to humble yourself, feel the weight of the holy, bow your knees before the King and hear His mercy, "do not be afraid." We come to this mighty King who calls you "Beloved", who carries your cross and dies your death and bears your shame. The King who befriends the rebels against His Father, redeems them by His own blood, regenerates them with His Spirit, transforms them with His presence and power to fling the nets of the glorious gospel of God's grace. What manner of man is this?! He is Jesus, and He alone is worthy of all our heart's desire, our mind's reflection, our bodies' obedience. Let our hearts leave all else in this world on the shore, get in His boat, cast the net of the gospel, and watch the Master Fisherman in awe and wonder stretch the nets and sink the boats for the glory of His Father and the greatness of His name.