

04.27.25

Luke

Chapter 5 - An Unconventional Intent  
A Different Kind of Fishing (1-11)

**Luke 5:1-11:** Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets. And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and began teaching the people from the boat. When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets." When they had done this, they enclosed a great quantity of fish, and their nets began to break; so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink. But

when Simon Peter saw that, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man!" For amazement had seized him and all his companions because of the catch of fish which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men." When they had brought their boats to land, they left everything and followed Him.

I like the heart in which you read that. This chapter starts off, "And it came about." Did it just happen? Are these things that come into our life just happenstance? Maybe, perhaps sometimes we perceive them as serendipitous or fortunate, but nothing happens that way. There is no such thing as luck or there is no such thing as chance. This is not a coincidence of events. This is the Divine sovereign

hand of God involving Himself in our lives. What a wonderful thought that is, that God would not only come to earth, but He would want to have a relationship with us. How do these relationships start? How do you begin to have a relationship with God? Is it your idea? No. It's His divine calling, and how miraculous it is that He works in ways in which we would never perceive. In fact, in many respects this is what the Book of Luke is about.

We've talked about the introduction as we looked at the beginning of the Gospel of Luke. What makes this gospel unique? Truly, it is the gospel for the unlikely. As you go through, you realize, "Wow, I wasn't expecting that. I didn't think He would do it that way." And all the way through the book, whether it's at the very beginning where you have Elizabeth with Zacharias, and here you have an old couple and He says, "You're going to have a baby." Well, that's unlikely. Then, Simon has been waiting to see the Messiah and he comes to the end of his life and well, it's unlikely, He's going to come at the end of his life. It's unlikely that God is going to reveal to Anna at a time where she has served all these years, but now, really?

“The latter part of my years is going to be greater than any of the beginning parts? Well, that's unlikely.” I mean, how unlikely it would be that of all the people of the world that it would be the shepherds that would actually bring the great announcement of the Messiah. That would be a strange thing wouldn't it? And it would be a very strange thing when you consider that the prodigal son would be embraced the tightest, and the Samaritan would be the good one. It would be extremely unlikely that the man on the cross would be saved. But all the way through the Gospel of Luke, you see these things that are just extremely not like you would imagine, and God is working.

We talked about the other gospels. Of course, Matthew is a gospel clearly to the oppressed when you consider that there is a rule in this world that is not really fair, not just, not right. Wouldn't it be wonderful to have a God that would bring in a kingdom that was fair and right and just and loving and caring? That's a new kingdom and that would be the Gospel of Matthew.

The Gospel of Mark tells us that though you may feel neglected, there is One that is coming that's going to be a servant, and He's going to minister to you. Do you want to know how desirous He is of serving you? He's going to do everything immediately. You begin to see at the beginning of the Gospel of Mark that Christ begins to minister in an immediate way with a longing to come and serve you.

You look at the Gospel of John and to the people that always feel unloved. What greater gospel, what greater message could you hear than that the Creator of the universe loves you?

So, we have these different and various gospels for reasons and as we have been looking at the Gospel of Luke, we realize that God is working in mysterious ways. There is an interesting point at the beginning of the Gospel of Luke that I just want to make mention of as we turn to this passage in Chapter 5. Luke in a way begins to convey by the power of the Spirit of God how the Spirit of God is directing him, and he states,

(Luke 1:1) “Inasmuch as many have undertaken to compile an account of the things accomplished among us,

(Luke 1:2) just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word,

(Luke 1:3) it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order...”

As we go through the Gospel of Luke, what we're going to see is a consecutive order to the things that he begins to reveal to us, and you begin to see in a way how God works in that consecutive order, which is extremely encouraging to me. What is God doing? How is He working? You're going to find yourself relating to particular instances that are mentioned in the Gospel of Luke, and you're going to go, “That's how He worked in my life; that's what He did in my life” and this just happens to be one of those. So, as we come to Luke 5, we begin to see God working.

The phrase is, very beginning, as I made mention in Luke 5:1, “Now it happened,” is really a description of God's sovereignty, that God made it come about. We believe that God is causing things to work according to His will,

according to His purpose. We believe that and the sovereignty of God working in ways that we would never have imagined. I mean, you consider people like Abraham, and I don't think that he ever imagined at age 75 that he would be going into a land that he had never seen before and that he'd be called to actually begin a new nation. Who would have thought at age 75? "So, pack up your bags Ur of the Chaldeans. You're going to leave and you're going to start a new venture." There's no Scripture that really relates that he was sitting around going, "I have a plan, and I have a purpose, and I know exactly what it is." It was just all of a sudden, and God goes, "Ok, you're coming out" and there he goes. It's the same way when you look at characters such as Moses. I mean, he goes from basically second man of Pharaoh to watching sheep. How would he have thought that he would feel passionate when he sees maybe one of his brothers dying? I would have thought at this point that he would have related more to Egyptians than to his own people, but he finds himself killing somebody and finds himself a fugitive. That just doesn't seem to sound like a well thought out plan. And as he goes into the wilderness,

he's taking care of sheep and I would think, "Well, maybe in a year or two the Lord would call for me." No, no, 40 years. I wouldn't have thought of it that way, and I wouldn't necessarily have thought that that would have been the best training, but in retrospect, watching sheep would probably be the best training for leading people out, but I wouldn't have normally gone there in my own mind.

The same thing is true when you consider David. I don't think he was sitting around watching the sheep in the pasture as a youngster thinking, "Today, I'm going to be anointed king. There was no sense of that in his life. In fact, if you would have asked him, he would have said, "Well, I have older brothers, but they're already in the army. The only thing I'm doing is bringing food to them when they have need. I'm just the gopher." Yet, God says, "No, it's you and we're going to anoint you now." And all the way through Scripture, we see these individuals that are almost taken by surprise, that it was almost like something that they had not planned. But there it happened. I would never have thought that I'd be in



ministry. I would have never thought that I would have been a pastor. That would have been the last thing in my mind, that I would in any way be standing in front of people which I never liked doing, that I would be speaking, which I really didn't like doing. The Lord has an interesting sense of humor. God begins to work in ways that we would not suspect.

So, as we come to this Luke 5, “it happened” is really a sovereign statement. I just want to make mention of this too, that it's Christ that is making these things come about.

As you come to the end of Chapter 4, Jesus is very clear about His purpose.

He states this,

(Luke 4:43) “But He said to them, “I must preach the kingdom of God to the other cities also, for I was sent for this purpose.””

I mean, it's very clear about what He's doing, and we also know that He's being led specifically by the Spirit of God.

Another way of putting it is, everything He's doing, He's doing in the power of the love of God.

So, the point is,

(Luke 4:1) “Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit...”

Now, that just continues. I mean, we think of it as the time of His testing, but it continues all the way through. Everything He did was by the Spirit of God. Nothing was by chance or happenstance or by a turn of events; it was God directing through all of these things.

So, if you drop on down,

(Luke 4:14) “And Jesus returned to Galilee in the power of the Spirit...”

And in case you missed it, (verse 18) when He stands up in the synagogue, He's handed the word of God. How lucky is it that He actually has the right passage that identifies this?

(Luke 4:18) “THE SPIRIT OF THE LORD IS UPON ME...”

And then He goes on and He clarifies exactly why He's here, exactly what He's doing. I mean, there's no

confusion about what's going on in all of these things. So, we see the Spirit of God leading and directing. Of course, as He speaks, He speaks with the authority and the power of the Spirit of God, and the purpose is very clear there in verse 43.

As we come to Chapter 5, we now come into a realm in which we see this unconventional intent of God or I would say, unconventional purpose of God, His goal, being lived out in a way that you wouldn't normally think; thus, unconventional. If I were to establish a kingdom, if I were to proclaim the kingdom, I would do it a lot differently. But God's ways are a lot better than mine, and what we're going to see within the passage is not only the sovereignty of God and all these things, but the way God knows all of us and the way God calls us in those unique circumstances. And yet there's specific patterns that I have seen in the way that God calls and direct. We know that we all have to come and hear the word of God. Unless they hear, how would they know, right? Faith comes by hearing, adhering by the word of God. But how do you come into the hearing of the word of God? And

this what's so interesting about this? Let me just say this too, when I look at the individuals and I think there are certain things that we kind of take for granted about Peter and James and John. We're kind of taught in Sunday school certain things, but I think there are a lot of things we take for granted that we probably shouldn't and that is that we actually know everything that was going on in their lives. I think there was a lot more ambiguity in their lives than we would perceive. That is to say, a lot of unknowns, and though I believe that according to John 1, there were some disciples, some of the men, that were really searching and trying to figure out, "Who was this John the Baptist? And why was he baptizing?" We know that they were looking for a Messiah, but how is this going to pan out? Of course, ultimately, even at the time that Jesus comes across, the disciples are still scratching their head going, "I don't know how this is going to work because this isn't the way we thought it was going to be." But as John is baptizing, he says, "Behold, the Lamb of God." He sees Christ and he points to Him, and he goes, "There He is." But Andrew and John run to Him and then they say, "Well, where are you staying?" And Jesus goes,

“Well, come and see. Come and see.” And we watched them follow and Nathaniel coming into play.

What's interesting is that in John 1:44, you see the mention of where some of them lived, and it was in the town of Bethsaida. “Bethsaida” just simply means “house,” “Beth,” “of fish,” and it was on the lake of Galilee. Interestingly, mentioned in this particular text, “Gennesaret” is another name for the lake because of its shape. “Gennesaret” actually means “harp”. So, it's kind of in the shape of a harp and it's 7 miles by 12 miles, and it has an interesting shape to it, and you're going to hear wonderful music as you begin to hear Christ proclaim the message in this particular surrounding. But you have these men that are actually from this town, the “house of fish,” and it actually says there in John 1 that Andrew and Peter and Philip, and we know later on that probably James and John were from Bethsaida, and somehow, they end up in Capernaum. We don't know exactly where some of these towns are, especially Bethsaida and Capernaum, probably. But we figure it was anywhere from 2 to 5 miles away. So, close together. They would

oftentimes go to Capernaum because they had to. They were fishermen, and in Capernaum was the place in which they had to pay custom tax, and this is where you're going to find Matthew or Levi in the custom tax office, collecting tolls from the people that were bringing in their wares, and they would have to do it in Capernaum. Jesus settles in Capernaum, probably for that reason, but also for another reason. We seem to have a picture of there's a synagogue in Capernaum and there doesn't seem to be any mention of a synagogue in Bethsaida which is interesting. Now, once again, I just want to remind you and I know I've been throwing out names, but I just want to remind you that Peter, Andrew, James, John, Philip, probably even more, were from Bethsaida. What makes it so interesting to me is that they were probably not privy to a synagogue. So, in this particular passage, what we're going to see is maybe a Peter that we really had not seen before, because in this particular passage, he's kind of at the beginning stages. Has he been curious? Well, in John 1, we know that Andrew tells his brother Simon, "We found the Messiah." But we see no response of Peter in that passage. None.

Now, he may have gone, clearly, to see Him, but we don't see an involvement of Peter at that stage. At this early stage, what's interesting is the way we see Peter reacting to Christ's being in the setting of where he works.

So, we'll pick up, if you look with me in Luke 5,

(Luke 5:1) “Now it happened that while the crowd...”

“*Ochlos*” - the common mob people.

“... was pressing around Him and listening to the word...”

The word is being proclaimed. “Logos” is the word that is used which gives emphasis not just to words that are spoken, but to the intent of what is being said.

“... listening to the word of God, He was standing by the lake of Gennesaret.”

He was standing by the lake. Now, what we know is that He had been preaching in the synagogues. He even states this at the end of verse 44 of the preceding chapter, that He kept on preaching in the synagogues of Judea. Once again, one of His reasons for this is that it was a gathering place. The word “synagogue” basically means “gathering place”. It was a gathering place of those that were seeking

God, but there was also the gathering place of those that were not, and very highly manipulative, and using the people that were searching for God and misusing their positions in that; which we began to find in almost every case that whether it's in His own town, Nazareth, which He's basically been chased out of. One of the reasons why in John 2 you see Jesus moving His family, his mother and brothers to Capernaum is because He's been chased out of Nazareth. So, He's chased out of His own hometown from the synagogue, and He goes into the synagogue of Capernaum, and of course, not a great welcome there as well. The point is that now He's going to the open places of anywhere that people would come and receive. It kind of reminds you of the Gospel of John, "But as many as received Him". He came into His own; His own received him not. "But as many as received Him, to them He gave the power to become children of God, even to those who would believe in His name." So, you have this interesting way of working this out, and now we find Him on the lake. This is not a mistake. This is purposeful. He's being led by the Spirit of God's love. That's what constrains Him. So, everything that He's doing is in accordance with this. He is



building the kingdom. He is having a mass of people come. They're curious about this kingdom of God, and they're curious about this power and this authority that seems not to be in any way afraid of or anxious about what anybody else thinks. It was the one thing that I believe drew Nicodemus to Christ in the Gospel of John. He goes, "Nobody does what You do. Nobody goes in at the temple and turns over tables like that. Nobody does that." And he goes, "You've got to be from God. I mean, that's the only explanation I can give You." And of course, Jesus begins to reveal Himself to him in a wonderful way.

As we come to this passage, multitudes are pressing on Him, but it's not the multitudes in this particular passage that will take center stage. It's Peter. That's what makes it so interesting, because you have these masses of humanity, and they're coming just to hear what's going on. Probably a lot of it is curiosity or hope in some way that they can be healed from the diseases and their problems. What a wonderful picture when you see that when God does the work, it's like instantaneous. I know that sometimes we kind of go in prayer for somebody

and, “Well, God's kind of working on them.” You know, if God's going to do His work, it's going to be instantaneous. He's a powerful God.

The passage goes, and they're pressing on Him and there He is by the lake.

It says,

(Luke 5:2) “and He saw...”

It's kind of in the active, which seems to make reference to the fact that He's looking at these boats with a certain intent in mind. So, it has this perception of “I can use those” type thing.

So, the way it reads is,

(Luke 5:2) “and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets.”

Now, I would actually put in there, “You're talking about the disciples, right Jesus?” He says, “No. They were just fishermen.” And that's an interesting point that you ought to mark. We don't really see their involvement at this juncture; possibly curiosity, possibly even celebrating the

fact that this individual is doing what He's doing. Look, even John the Baptist was wondering, "Is this the person?" Remember, even John the Baptist. So, you have these men and they're blue-collar workers. That's what they do. They've been raised in a town that to the best of my knowledge has no synagogue. So, these are the guys. What do they do? They fish. They're fishermen. That's what they do and that's how they're actually described within the passage.

"... the fishermen had gotten out of them and were washing their nets."

"They were mending their nets," would probably be another way of putting it or "renewing their nets" would be another way of putting it.

(Luke 5:3) "And He got into one of the boats..."

Now immediately, I would think you would ask, "Which one? There are two boats. Which one did He get into?" Simon's. Wasn't that lucky that He just "chose" Simon's?

"And He got into one of the boats, which was Simon's, and asked him to put out a little way from the land..."

So, what an interesting picture, he was pushed away from the earth.

So, he pushes out,

“... And He sat down and began teaching the people from the boat.”

So, it's almost like, “Could I use your boat? Would you push Me out?” Then He goes back doing what He's doing. The multitudes are going, “Yeah. We want to hear more.” So, good acoustics there with the water and everything.

So, it says,

“... He sat down and began teaching the people from the boat.

(Luke 5:4) When He had finished speaking...”

Now, what was He talking about? It doesn't say. We know according to the prior chapter, He's proclaiming the kingdom of God, the way that God rules, the way that God thinks, the way of God, the love of God, clearly, and of course, you go through the beatitudes; it's very clear, “blessed are the poor in spirit.” Blessed are those. But it doesn't say, and the point is that's not center stage. The

word of God is center stage, but what specifically He's saying is not. What is center stage is how He's going to be calling this man called Peter.

So, the passage reads this way,

“Luke 5:4) “When He had finished speaking, He said to Simon...”

Once again, interesting, He's not referring to him as Peter; He's referring to him as Simon. Now, “Simon” just simply means that somebody heard something. So, here we have a man that God is calling to Him and he goes, “I hear You.” And that would be his name. So, he's matching up to it.

So, He turns to Simon, and He says,

“Put out into the deep water...”

Now, from what I understand, the water gets as deep as 159 feet, which is pretty deep. So, I don't know how long their nets were.

“When He had finished speaking, He said to Simon, “Put out into the deep water and let down your nets for a catch.””

The text is in the imperative, which means that He's saying it with some kind of force and some kind of authority. How is Simon responding?

Well, it says in verse 5,

(Luke 5:5) “Simon answered...”

In other words, in response to what He told him.

“...Master...”

Now, I think in a way that's kind of a mistranslation and the reason why I would say that is, the actual word that is being used, “*epistatēs*” is a word that kind of describes somebody that leads people. So, his description is that “You're a guy that has a lot of people following You, and that's who You are.” He's identifying that; not necessarily as his Lord, because he's going to use that word later, but at this juncture, “You have a lot of people under You. These people are following You. You're kind of a superintendent,” would be another way of describing the word, or an overseer of a mass of people. So, he says, “Look, you, Mr. In Charge of Everybody.”

“... we worked hard all night...”

You can almost feel, “Let me explain a little something to You, that we worked to the point of exhaustion.” It's actually the word that's used within the text. And that's why the way it's worded, “we worked hard” would be to the point of toil and exhaustion, expressing this.

“... all night and caught nothing...”

“But You're the guy that's in charge of all these people.” I mean, could you imagine you have this mass of humanity kind of standing around going, “I wonder what He's going to do?” I mean, He stopped talking, but they're still wondering what He's going to do. He's telling Simon, “You've got to do this.” And Simon goes, “Ok, I'll do it. I'll do it. So, at Your bidding, because You asked because You said something, I will let down the nets.”

(Luke 5:6) “When they had done this, they enclosed...”

The net started closing, would be the picture.

“... a great quantity of fish, and their nets began to break.”

I kind of figured that the boat that they seem to make reference to itself is like 30 feet long, about 7 feet wide.

They figure that the nets maybe could possibly hold as much as 2 tons. So, everything starts dragging within the situation, even to the point of not only the nets began to break, but in verse 7,

(Luke 5:7) “so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink.

(Luke 5:8) But when Simon Peter saw that...”

This rock, who had been, I guess, maybe probably in some ways, maybe one of the hardest to win over.

“But when Simon Peter saw that, he fell down at Jesus’ feet, saying, “Go away from me Lord, for I am a sinful man!””

“I'm especially wicked. I'm in a fallen condition. I don't see things right. I didn't understand who You were.” And the reason why He's so intense about this is, I feel like he was really looking at everything that Jesus was telling him to do as a bother, something that was interrupting his life. He's virtually saying, “I had no idea, and it had to do with my condition; the way that I see things. I don't see things



right. Depart from me for I'm a sinful man, O Lord.” Now, you can put in the word “Master”.

(Luke 5:9) “For amazement had seized him and all his companions because of the catch of fish which they had taken;

(Luke 5:10) and so also were James and John, sons of Zebedee, who were partners with Simon...”

How does He get these disciples? Well, Luke is saying, “I wrote this in consecutive order, to let you see how things began to happen.”

“And Jesus said to Simon, “Do not fear...”

He uses the word where we get our word “phobic,” “*phobeō*”. “Don't run away.” He's probably thinking, “Ok, I really offended him by the way that I responded.” But He says, “Don't run away. I've got work for you to do.” Isn't that a great response? “Don't run away.”

“... from now on you will be catching men.”

It's an interesting description of somebody that is irresistibly drawn into a net, and he doesn't know how he got there. Once again, it's inexplicable and almost

impossible to describe. “How were you drawn to God?” “I don't know. I mean, it's like I got caught in the net and drawn in.” And in many respects that's the power of the gospel that draws us.

He goes on and says,

(Luke 5:11) “When they had brought their boats to land, they left everything and followed Him.”

What would cause somebody to go to such an extent in which they would leave everything, I mean literally a total change in life? There are consecutive things that I want you to note within the text.

Here they are: The first is there's this divine appointment in which somewhere in your life there is a time in which the word of God is being proclaimed. The bizarre thing is that as the word of God is being proclaimed, it might not have even been proclaimed specifically to you. It may have been to another group of people, but there you are. You find yourself in a place where they're proclaiming the word of God and what's even more bizarre is you find yourself in earshot of it. When you see Jesus, He's talking to the multitudes, proclaiming the word. They're all there

hungry for the word of God. Peter's going, "I've got to get this tangle out of this net" while Jesus is proclaiming the word. But he's there, and he can't help but hear it. God works in mysterious ways, doesn't He? I mean, you weren't even expecting this, were you? I mean, when I think of in my life and how God called me, I wasn't expecting my heart to be touched at that particular moment, but I was drawn in by a net and it was irresistible. I couldn't help it. But at first, I did resist it, and in many respects, what you're seeing in this progression is a resistance, because when you heard that word of God, it probably was at a time in which you were working through some frustrations. I mean, he worked hard all night. You caught nothing. It's probably been a bad month. You know things are not going well; a time of upset, a time of exasperation, a time of irritation, a time of disappointment in your life, and somebody proclaims the word of God. At first, you're not really listening because you're busy trying to fix your problems. "It's nice that these people have time to just sit around and listen to God talk, but I've got work to do." What's so bizarre about this particular passage is in this setting, he not only

is in earshot of what's going on, but then God comes in and He calls on him to participate, "I need your boat." I mean, really, if you think about it, there's nothing super hyper spiritual about that request. But what it's doing is it's getting him to participate. "I need you to come over here. Could I help you? Could you help Me?" Jesus will say to the woman at the well, "Could you give me some water?" And she's going, "I don't look like I have enough that I have to do?" But she's probably a little flabbergasted with the fact that this Rabbi is even asking her. Pressured? I don't know, but there he is. He's called to participate in some way, and this participation is extended to him. Originally, in some way, perhaps even seen as an annoyance.

I remember someone talking to me, and I could feel my resistance to what they were saying and they were talking about God and how I needed to really get in the word of God and I'm going, "Please. I don't want to hear it. It's a bad time. You caught me at a bad time." It's like those people on the phone; they call up to sell something. Do they ever call at a really good time? It's probably at a

really bad time. I think it's in ministry too. What's interesting, and we've oftentimes read the texts in Acts 16, where Paul is in the town of Philippi and this girl keeps crying out, cursing him and throwing out things against him and actually Scripture says, "And Paul was annoyed." And there's no doubt in this passage. I mean, you're not reading into it. Peter was annoyed, "I've worked hard all night. What, do you think I don't have anything to do? What, do you think I'm not a fisherman? I don't know about fishing?"

So, God begins to call us to join in on the participation of something that perhaps we're resisting. But to top it all off, Jesus does this audacious act, and that is, He calls upon him to do something that would require an unbelievable amount of faith, or at least a sense of "I would never do that, but I'll do it for You." I have actually sat down with individuals, and they say, "Well, how does this thing work?" I said, "Well, why don't you just pray with me, and we'll just let God do the work." And you start praying with them and you look up and you begin to see tears rolling down their eyes and a smile on their face.

It's like God has done a transforming work just because you started, and God begins to move in the life of this Simon, in such a miraculous way, and God says, "See? It works." And Peter goes, "I had no idea." God is working in all of our lives, and He does that in such a miraculous way. We have to be in earshot of the word of God. Sometimes we're sitting and we didn't even know. Sometimes, maybe someone across the table from us is talking, and we hear them say something. Maybe we're by the lake, maybe we're someplace, but God knows where you are. It's an appointment. Peter had no idea that this was an appointment, but it was. Jesus didn't happen to go by the lake. He went by the lake. Jesus didn't happen to choose that boat. He chose that boat. This all was about Peter and bringing him to Himself, and as Peter would be brought, those working with him would come, and you would see how God begins to work in such a wonderful way. I mean, probably had we talked to Peter before this particular event, he'd say, "I'm hopeful. But I just don't see how, as some have said, it pays my bills." And yet these guys are going to drop everything and follow Him. That's unimaginable, isn't it? I truly believe that when God

calls you, you will, like a Simon, hear His voice, and you'll know that it's the Spirit of God as John 10 will say, "the voice of the Shepherd," and you'll come. It'll be almost like you're caught in a net, and you didn't even know how you got there, but you'll come, and God is working miraculously. Who would have thought that God would have worked on this day in this very unlikely time in which everything was going wrong in Peter's life? But that's the way God works, isn't it? And maybe that's why you're here today. Maybe that's why you're hearing this message today. Maybe this was probably the worst day in your life to hear it or maybe one of the most frustrating times of your life. But God wanted you to hear, "But I planned it so that you might stop trusting in yourself, but that you might turn to Me to supply all of your needs, emotional, physical, according to My riches and glory."

## **Closing Prayer:**

Father, we come before You today and we put our trust in You. We didn't know we were going to have a meeting with You today, but here we are. We're working through the details of our concerns racing through our minds.

Peter would tell us, “Why don't you cast those cares upon Him? Because today you're going to find out He actually cares for you.” He cares that you have enough fish to supply your needs; He cares that you've gone through a rough week; He cares that your mother-in-law is sick. He cares for you.

Your heads bowed and your eyes closed. What we're asking you to do is listen to His voice, and don't be surprised if on this day, He tells you to do something that you would have never done on your own.