



Calling Others to the Mission

Summary and Goal

Most likely this was not Jesus' first encounter with Simon Peter, James, or John. In this passage we read about how Jesus called these men to Himself and to a mission. Their best day of catching fish could not be compared to the privilege of their new mission to catch people and offer them the good news of Jesus and the Kingdom.

Main Passages

Luke 5:1-11

Session Outline

1. Jesus Fulfilled His Purpose (Luke 4:43-5:3)
2. Jesus Showed His Power (Luke 5:4-7)
3. Jesus Called to Follow (Luke 5:8-11)

Theological Theme

Following Jesus involves both trusting in His person and work as well as obeying His Word.

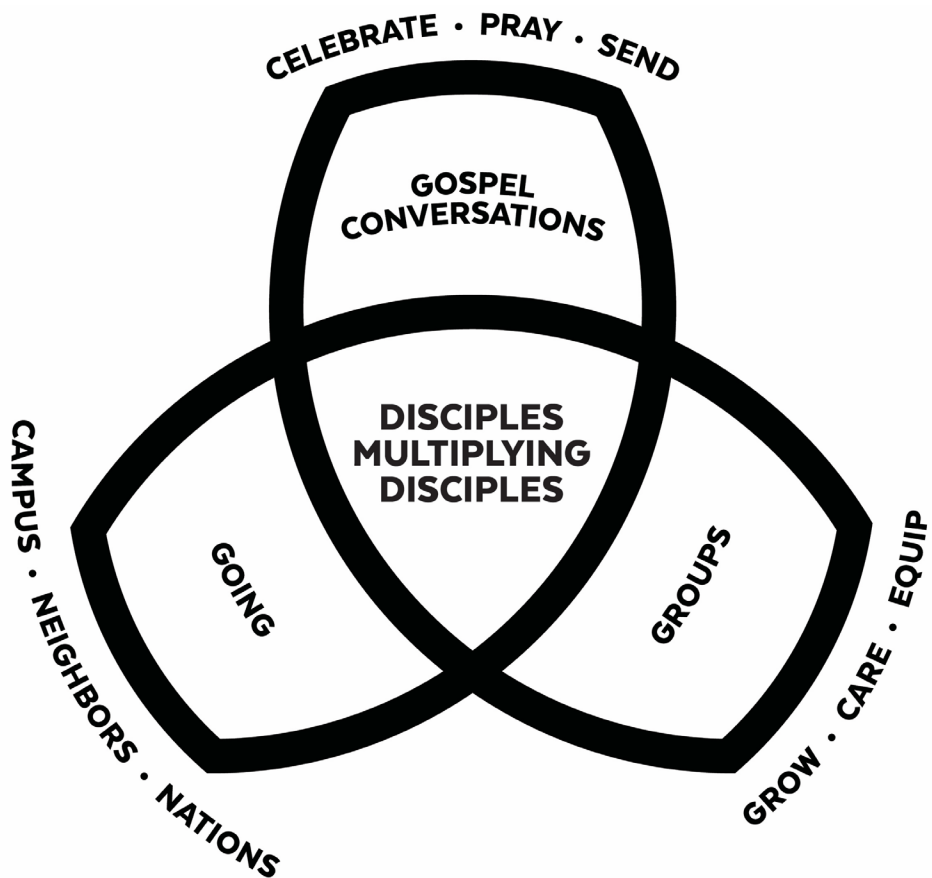
Christ Connection

As the eternal only begotten of the Father, Jesus has the authority to call disciples, to save them, and to send them out into the world to call more disciples in His name.

Missional Application

Those who come to Christ for mercy are also sent out as ambassadors of the Lord's mercy.

Disciples Multiplying Disciples



DxD This Week

For the Leader

Gospel Conversations, Groups and GO is our Disciples Multiplying Disciples strategy. Which one does your group need to work on the most?

Gospel Conversations: Video story and training here:

<https://leadership.brentwoodbaptist.com/adult-discipleship/leader-training/>

For the Group

Who is God calling to host a group of friends and neighbors? How can your group partner with them to start this gathering? Do you have a co-leader? That is a great starting place.

Go: mission projects can come from a concerned member of your Group or from the church initiated projects found here:

<https://brentwood.church/local-missions-opportunity-finder/>

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Session Plan

Calling Others to the Mission

Introduction

- When was a time you thought you knew someone pretty well only to realize later that you actually didn't know him or her at all? What caused you to develop the wrong idea about them?
- How was the truth revealed to you? How did it make you feel? How did it change the way you acted around them?

In this passage, we have a particular example of Jesus' preaching in one of the towns in Judea. He wasn't in a synagogue in this episode, but on the shore of the Sea of Galilee. Luke included this instance because it held special significance. It was this time of preaching that occasioned the calling of the three primary disciples: Peter, James, and John. These three men would come to comprise the inner circle of Jesus' relationships. Peter would become the leader of the early church.

1. Jesus Fulfilled His Purpose (Luke 4:43-5:3)

Isn't it wonderful to consider that God prepared for Peter's initial call to be while Jesus was preaching to the crowds; and then consider Peter's work starting in Acts 2. Jesus, the herald of the kingdom of God, called Peter to be a herald of the kingdom of God. This is what Jesus meant when He told Peter, James, and John that they would be "catching people." (v. 10)

- What caused Jesus and Peter to interact? How might Peter have misjudged Jesus in their initial interaction?
- How did Jesus' actions in this passage foreshadow the work He would call Peter to in the future?
- Application: Do you have a habit of bearing testimony of the person and work of Christ to others? When was the last time you shared the gospel with someone? How did they respond?

2. Jesus Showed His Power (Luke 5:4-7)

Peter said that they hadn't caught a thing after fishing all night. The nets were drawn in empty time after time. No doubt Peter and his companions were exhausted and ready to get home. Maybe Jesus had compassion on them and wanted to provide for them their daily bread. Or, maybe Jesus wanted to show Peter thanks for allowing him to use his boat to preach from. It is quite possible that Jesus felt both thanks and compassion toward this lowly fisherman.

- ❓ Why do you think that Jesus provided so many fish for Peter?
- ❓ How might these events have provided a foundation for Peter to follow and trust Jesus in the future?
- ❓ Application: If the accounts of Jesus' miraculous works are true what does that mean about who Christ is? How should that change the way you live?

3. Jesus Called to Follow (Luke 5:8-11)

The text says that Peter fell at Jesus' knees and said, "Go away from me, because I'm a sinful man, Lord!" (v. 8). Here we see key elements of Peter's response that ought to inform how Christians approach the Lord Jesus Christ. The text says he fell down at Jesus' knees. This is an indication of reverence, submission, and fear. These taken together make up an act of genuine worship.

- ❓ How did Peter respond when he realized that Jesus was much more than he had previously thought?
- ❓ How does recognition of God's holiness and our sinfulness lead us to proper worship?
- ❓ Application: How does your reverence for God lead you to carefully obey His Word? How does your desire to love and obey God lead you to spend more time in His Word?

Conclusion

- ❓ How seriously do you take talking with those around you concerning the gospel of Jesus Christ? When was the last time you shared the gospel? What happened?
- ❓ What is your typical posture and your attitude when you approach God in worship? What might this reveal about your heart toward Him?
- ❓ How do you endeavor to root out sin and grow in Christlikeness through obedience to God's Word? What needs to change?



Expanded Session Content

Calling Others to the Mission

Introduction

- ❓ When was a time you thought you knew someone pretty well only to realize later that you actually didn't know him or her at all? What caused you to develop the wrong idea about them?
- ❓ How was the truth revealed to you? How did it make you feel? How did it change the way you acted around them?

We've all heard the axiom, "Don't judge a book by its cover." We've also had the experience of doing exactly that, only to find out later that we had misjudged. It may have been a literal book or maybe you saw a movie trailer and thought you knew what the movie would be about only to be surprised when you actually watched it.

This can also happen with people. We may meet someone briefly and develop some ideas about them based on a bit of conversation, their clothes or vehicle, or something someone said about them. Sometimes we have already decided about a person's character before we've even personally spoken to them.

This happened to William Tyndale (1494-1536), the great reformer who labored tirelessly to have the Bible translated into the English language, which was against the law in the 1500s. The authorities desperately wanted to stop Tyndale, trap him, and kill him. But he was able to stay safe until he was betrayed by a friend—at least Tyndale thought Henry Phillips was a friend. It turns out he wasn't a friend at all, but a spy sent by the authorities to betray him and lead him into the hands of the English government. Tyndale was burned at the stake. His dying words were a prayer, "Lord, open the King of England's eyes!"

Misjudging someone doesn't always end so tragically, sometimes it goes in the opposite direction. This is what we see in our text today.

Perhaps Peter misjudged Jesus as he overheard some of His sermon that day on the shore of Galilee. He had no doubt heard stories about Jesus and had probably formulated some ideas about Him. But, Peter was in for a surprise that would change his life forever.

Session Summary

In the passage that comes just before this section, Luke described how Jesus refused to stay in Capernaum because He had been sent for the purpose of preaching the good news to all people, saying, “It is necessary for me to proclaim the good news about the kingdom of God to the other towns also, because I was sent for this purpose” (Luke 4:43).

So, in this passage, we have a particular example of Jesus’ preaching in one of the towns in Judea. He wasn’t in a synagogue in this episode, but on the shore of the Sea of Galilee. Luke included this instance because it held special significance. It was this time of preaching that occasioned the calling of the three primary disciples: Peter, James, and John. These three men would come to comprise the inner circle of Jesus’ relationships. Peter would become the leader of the early church.

Luke’s overarching purpose in writing his Gospel was to give an orderly account of Jesus’ life and ministry so that his readers would have certainty about Jesus, the Christ. The main emphasis of this section of Luke’s account was to give an account of how these three important disciples came to know and follow Christ.

1. Jesus Fulfilled His Purpose (Luke 4:43-5:3)

It’s impossible to get away from the New Testament motif of the importance of God’s Word. It permeates the Gospels, Acts, and Epistles. This is a distinguished theme because it is the framework of God’s activity and purposes among His people. From the beginning, God has chosen to reveal Himself to His people by using human grammar, syntax, and vocabulary. He has chosen to make known His will and character through Hebrew, Aramaic, and Greek. Furthermore, over the course of time, God has seen to it that His Word be preserved and propagated through the technology of writing.

Jesus said in Luke 4:43, “It is necessary for me to proclaim the good news about the kingdom of God to the other towns also, because I was sent for this purpose.” And, this is what we find Jesus preaching on the shore of the Sea.

Lake Gennesaret

Lake Gennesaret was an alternate name for the Sea of Galilee, which is also called the Sea of Tiberias (Jn 6:1; 21:1).

- ❓ What caused Jesus and Peter to interact? How might Peter have misjudged Jesus in their initial interaction?

Jesus' preaching was the occasion for their interaction. Particularly, it was the fact that Jesus needed a better way to address the people crowding around Him, and Peter happened to have a boat that could serve as a floating platform from which Jesus could teach the crowd.

This, of course, was no accident. Peter's presence and Jesus' need wasn't a happy coincidence that turned out to benefit both parties. Our God is too wonderful and powerful for us to think that He lucked out in this story. Applying Ephesians 1 to this situation shows a different way of understanding these kinds of "coincidences": "[God] chose [Peter] in him before the foundation of the world, that [he] should be holy and blameless before him. In love he predestined [Peter] for adoption to himself as [a son] through Jesus Christ, according to the purpose of his will."

- ❓ How did Jesus' actions in this passage foreshadow the work He would call Peter to in the future?

Isn't it wonderful to consider that God prepared for Peter's initial call to be while Jesus was preaching to the crowds; and then consider Peter's work starting in Acts 2. Jesus, the herald of the kingdom of God, called Peter to be a herald of the kingdom of God. This is what Jesus meant when He told Peter, James, and John that they would be "catching people." (v. 10)

All people are called to preach, teach, tell, share, explain, or disclose the gospel to a lost and dying world. God has chosen to reveal Himself through human language, and He has given His children the gift of human language. This capacity is for God's glory and for the fulfilling of His purposes.

- ❓ Application: Do you have a habit of bearing testimony of the person and work of Christ to others? When was the last time you shared the gospel with someone? How did they respond?


2. Jesus Showed His Power (Luke 5:4-7)

- ❓ Why do you think that Jesus provided so many fish for Peter?
- ❓ How might these events have provided a foundation for Peter to follow and trust Jesus in the future?


Peter said that they hadn't caught a thing after fishing all night. The nets were drawn in empty time after time. No doubt Peter and his companions were exhausted and ready to get home. Maybe Jesus had compassion on them and wanted to provide for them their daily bread. Or, maybe Jesus wanted to show Peter thanks for allowing him to use his boat to preach from. It is quite possible that Jesus felt both thanks and compassion toward this lowly fisherman.

But there was a greater purpose in performing this miracle. Through it, Jesus revealed to Peter that He was no mere man. Peter was already interested. After all, he had let Jesus use his boat. Then, when Jesus told him to go into deeper water and cast out the net, he obeyed.

But it wasn't until he saw the nets filled with fish that he responded appropriately to the only begotten Son of God.


-  Application: If the accounts of Jesus' miraculous works are true what does that mean about who Christ is? How should that change the way you live?

3. Jesus Called to Follow (Luke 5:8-11)

-  How did Peter respond when he realized that Jesus was much more than he had previously thought?

The text says that Peter fell at Jesus' knees and said, "Go away from me, because I'm a sinful man, Lord!" (v. 8). Here we see key elements of Peter's response that ought to inform how Christians approach the Lord Jesus Christ. The text says he fell down at Jesus' knees. This is an indication of reverence, submission, and fear. These taken together make up an act of genuine worship. We should be careful not to make Peter's physical posture regulative for the church today, but his internal state certainly should be. The only proper way to approach God is with this same heart posture. However, reverence, submission, and fear cannot be fabricated.

How do Christians cultivate a heart of worship? They find their answer in Peter's statement, "Go away from me, because I'm a sinful man, Lord!" Here Peter expressed that he understood two fundamental truths about the situation: 1) Jesus is holy; 2) Man is sinful.

-  How does recognition of God's holiness and our sinfulness lead us to proper worship?

When Christians reflect upon the fact that God loved them and rescued them even when they were His enemies, they can't help but offer thanks and praise to the One who showed such mercy and kindness. When they know that they have been saved by grace through faith and that it has nothing to do with their own works, then they will leave all boasting and self-righteousness behind and approach His throne with hearts that are humble, reverent, and fearful. They will be thankful, joyful, and obedient in all things.

It is noteworthy that when Peter fell at the knees of Jesus to worship, Jesus accepted it. He didn't tell Peter to stop and worship God alone (Rev. 19:10). This is one more instance in the New Testament that proves that Jesus was God in flesh, not merely a teacher or a prophet.

Commands accompany calling. When a person's heart is opened to see their desperate spiritual state and that Christ is the cure for their sin-sick soul, they not only respond with faith and reverence, but also with obedience. In fact, those two things (heart and hands) are two sides of the same coin. They always go together in the Christian life. Jesus told them, "From now on you will be catching people" (v. 10). The text says, "Then they brought the boats to land, left everything, and followed him."

God's commands are a joy to those who have been redeemed by the blood of Christ. For the person who has been justified and adopted into the family of God, the duties of the child of God become a life-giving, joyful pursuit. Milton Vincent put it this way: "[T]he gospel changes my view of God's commandments, in that it helps me to see the heart of the Person from whom those commandments come. When I begin my train of thought with the gospel, I realize that if God loved me enough to sacrifice his Son's life for me, then He must be guided by that same love when He speaks His commandments to me. Viewing God's commands and prohibitions in this light, I can see them for what they really are: friendly signposts from a heavenly Father who is seeking to love me through each directive, so that I might experience His very fullness forever."¹




The fact of the matter is that the way a person responds to the commands of Christ reveals their spiritual state. Those who willfully ignore, nullify, and disobey the commands of Christ show that they love their sin more than Christ and that they don't belong to him. They reveal a soul that is still dead in its sins and transgressions and in desperate need of resurrection.



Application: How does your reverence for God lead you to carefully obey His Word? How does your desire to love and obey God lead you to spend more time in His Word?

Conclusion

Jesus preached the good news of the coming kingdom to many people, but he only called a few. Peter, James, and John were common fishermen whom Jesus called to leave behind their old lives and follow after Him. Their calling was accompanied by the miracle of an inexplicable catch of fish. Peter believed in Christ, worshiped Him, and then left all to follow after Him. Those who are in Christ today have experienced the miracle of conversion in their hearts and are now compelled to worship Jesus Christ and follow after Him by obeying His Word.

-  How seriously do you take talking with those around you concerning the gospel of Jesus Christ? When was the last time you shared the gospel? What happened?
-  What is your typical posture and your attitude when you approach God in worship? What might this reveal about your heart toward Him?
-  How do you endeavor to root out sin and grow in Christlikeness through obedience to God's Word? What needs to change?

Prayer of Response

Begin your time of prayer by worshiping God as Peter did, with a humble, reverent, and fearful posture. Remember also that you are able to come to God and be accepted because of what Christ has done on your behalf. Ask God to give you opportunities to share the gospel with others today. Pray for boldness and discernment to do so. Also ask God to give you clarity about your spiritual state as you consider your attitude toward God's commands in Scripture.

Additional Resources

- *Follow Me* by David Platt
- *Among Wolves* by Dharti Lewis
- *Luke for Everyone* by N.T. Wright

For Next Week

Session Title

- The Mission For a Transformed Life

Main Passages

- Luke 7:36-50

Session Outline

1. Greatly Abased (Luke 7:36-39)
2. Discouraged Not (Luke 7:40-43)
3. Our Advocate with the Father (Luke 7:44-50)

Memorize

“Don’t be afraid,” Jesus told Simon. “From now on you will be catching people.”¹¹ Then they brought the boats to land, left everything, and followed him.

- Luke 5:10b-11

Daily Readings

- Monday - Luke 5:1-11
- Tuesday - Luke 5:12-16
- Wednesday - Luke 5:17-26
- Thursday - Luke 5:27-32
- Friday - Luke 5:33-39
- Saturday - Luke 6:1-5

Historical Context of Luke

Purpose

The Gospel of Luke is a carefully researched (1:3), selective presentation of the person and life of Jesus Christ, designed to strengthen the faith of believers (1:3–4) and to challenge the misconceptions of unbelievers, especially those from a Greek background. Its portrait of Jesus is well balanced, skillfully emphasizing his divinity and perfect humanity.

Author

The author of the Third Gospel is not named. Considerable evidence points to Luke as its author. Much of that proof is found in the book of Acts, which identifies itself as a sequel to Luke (Ac 1:1–3). A major line of evidence has to do with the so-called “we” sections of the book (Ac 16:10–17; 20:5–15; 21:1–18; 27:1–37; 28:1–16). Most of Acts is narrated in third-person plural (“they,” “them”), but some later sections having to do with the ministry of the apostle Paul unexpectedly shift to first-person plural (“we,” “us”). This indicates that the author had joined the apostle Paul for the events recorded in those passages. Since there are no “we” passages in the Gospel of Luke, that fits with the author stating that he used eyewitness testimony to the life of Jesus (1:2), indicating he was not such an eyewitness himself.

Since Luke wrote both the Third Gospel and the book of Acts (Ac 1:1–3), it is relevant to consider the dating of both books together. The events at the end of Acts occurred around AD 62–63. That is the earliest point at which Acts could have been written. If Acts was written in the early AD 60s from Rome, where Paul was imprisoned for two years (Ac 28:30), the Third Gospel could date from an earlier stage of that period of imprisonment. The other reasonable possibility is during Paul’s earlier two-year imprisonment in Caesarea (Ac 24:27). From that location, Luke would have been able to travel and interview the eyewitnesses to Jesus’s life and ministry who were still alive.

Setting

Traditionally, the Gospel of Luke is believed to have been written after both Matthew and Mark. Those who date Matthew and Mark in the AD 60s or 70s have tended to push the dating of Luke back to the AD 70s or 80s.

Special Features

The Gospel of Luke is the longest book in the New Testament. Focusing on the life and ministry of Jesus Christ, this Gospel is part one of a two-part history, the book of Acts being part two. Both were dedicated to “most honorable Theophilus” (Lk 1:3; Ac 1:1).

Extended Commentary

Luke 5:1-11

5:1-3. Having inserted his section on Jesus' ministry (ch. 4) in place of Mark's quick summary of Jesus' preaching (Mark 1:14–15), Luke picked up Mark's calling of the disciples (1:16–20) but did so with an extended miracle story (Luke 5:1–11) without parallel, except for the story John used to end his Gospel (John 21:1–11). Luke turned the miracle story into a call narrative, setting forth the mission of the disciples who joined in Jesus' ministry. The call to mission did not come in a quiet time of relaxation and rest with a few friends. It came in the midst of crowded, busy ministry as people listened to this uniquely authoritative preacher. The crowds pushed him to the brink of the sea. A fishing boat belonging to Simon Peter became Jesus' platform for teaching.

5:4-5. Teaching was over; it was time for fishing. No recreational fishing for these professionals. Back to daily work, but not ordinary daily work. That was completed for the night, because night was the best time to fish. Jesus called for overtime labor in the least productive time of day. Exercising his normal gift for immediate response, Simon Peter protested: "No more fruitless labor for us. We have already done a night's work without anything to show for our efforts."

Then Simon caught himself: "You are talking, Jesus. You are the Master. What you say, we will do." Note that Master (Gr. *epistata*) was Luke's word of address from the disciples to Jesus where other Gospels used "Rabbi." Luke thus shows his aim toward a Gentile rather than a Jewish audience. The Master's word takes precedence over human experience and human knowledge. Tough, experienced fishermen let Jesus show them when and where to fish. They had seen the power and authority of his ministry.

5:6-7. The Master proved that he was the master fisherman. Following his instructions brought a record catch. Not just a net full, but two boats full—so full the boats began to sink. What kind of revelation is this?

5:8-10a. Instantaneously, spontaneous Peter knew immediately. This revealed divine power placed him in the presence of God. Only God could bring such amazing fishing results. But this meant Peter stood facing God. His was the normal reaction to revelation: confession of sin. The holy purity of deity brings consciousness of the unholy sinfulness of humanity. Peter knew that the unholy cannot stand in the presence of the holy. What fate awaited him? He was not alone in his reaction. His partners shared his amazement at such revelation. Now we learn who the partners were: brothers James and John, the sons of Zebedee.

5:10b-11. Salvation oracle language reappears (see 1:13). Sinful Peter did not have to fear when facing a holy God. God accepted him as he was and made him something new. Interestingly, the call to mission came in singular to Peter, not in plural to the partners. A person who recognizes his limits and stands awfully and fearfully before God finds God coming not with a hand

of judgment and discipline but with a call to join in dedicated labor, seeking others for the kingdom. The Savior's call for faith found fruitful ears. The partners joined Peter in steering the boat immediately to shore, leaving the job of cleaning and refitting it to someone else as they followed Jesus in faith. Divine power had unleashed faith to follow the Master.²

References

1. Vincent, Milton. *A Gospel Primer: For Christians*. Bemidji, MN: Focus Publishing, 2008.
2. Butler, Trent C., and Max Anders. *Luke*. Holman New Testament Commentary. Nashville, TN: Broadman & Holman Publishers, 2000.

Author Bio

Trent Butler (Luke)

Trent C. Butler is a freelance author and editor. He served ten years on the faculty of the International Baptist Theological Seminary in Ruschlikon, Switzerland, and for twenty-two years as editor and editorial director for Holman Bible Publishers and LifeWay. He wrote the Word Biblical Commentary volume on Joshua, the Layman's Bible Book Commentary on Isaiah, the Holman Old Testament Commentaries on Isaiah and Hosea through Micah, and the Holman New Testament Commentary on Luke. He served on the editorial Board of the Holman Christian Standard Bible, and edited the Holman Bible Dictionary. Dr. Butler has a Ph.D. in biblical studies and linguistics from Vanderbilt University, has done further study at Heidelberg and Zurich, and has participated in the excavation of Beersheba.

Max Anders (Luke)

Dr. Max Anders is the author of over 25 books, including the bestselling *30 Days to Understanding the Bible*, and is the creator and general editor of the 32-volume Holman Bible Commentary series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at www.maxanders.com to help people grow spiritually.

Milton Vincent (A Gospel Primer)

Milton Vincent has served as Pastor-Teacher of Cornerstone Fellowship Bible Church since 1992. He is the author of "A Gospel Primer for Christians: Learning to See the Glories of God's Love" published in 2008. Milton and his wife, Donna, were married in 1987 and have four children.

David Platt (Follow Me)

David Platt is the author of three New York Times bestsellers, including *Radical*. He is lead pastor at McLean Bible Church in metro Washington, D.C., the former president of the IMB (International Mission Board), and founder of Radical Inc., a global center for the unreached that serves churches in accomplishing the mission of Christ. Platt received his master of divinity (MDiv), master of theology (ThM), and doctor of philosophy (PhD) from New Orleans Baptist Theological Seminary. He lives in Virginia with his wife and their children.

Dhati Lewis (Among Wolves)

Dhati Lewis is the lead pastor of Blueprint Church in Atlanta, Georgia, and the vice president of the North American Mission Board's Send Network. He earned a Master of Arts in Cross Cultural Ministry from Dallas Theological Seminary and most recently received his Doctorate of Ministry in Great Commission Mobilization from Southeastern Baptist Theological Seminary. Dhati has seven beautiful children and is married to Angie, a discerning woman who empowers and encourages him to live fully in his identity in Christ. He is the author of both the Bible study and book *Among Wolves: Disciple-Making in the City*.

N.T. Wright (Luke for Everyone)

N. T. Wright, one of the world's leading Bible scholars, is the chair of New Testament and Early Christianity at the School of Divinity at the University of St. Andrews, an Anglican bishop, and bestselling author. Featured on ABC News, The Colbert Report, Dateline, and Fresh Air, Wright is the award-winning author of *Simply Good News*, *Simply Jesus*, *Simply Christian*, *Surprised by Hope*, *How God Became King*, *Scripture and the Authority of God*, *Surprised by Scripture*, and *The Case for the Psalms*, as well as the recent translation of the New Testament *The Kingdom New Testament* and the much heralded series *Christian Origins and the Question of God*.