

“FISHERS OF MEN”

LUKE 5:1-11

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Introduction

In our passage today we have Jesus calling the apostles. They are busy about their vocation of being fisherman in their Capernaum community, when Jesus calls them to be “fishers of men”.

Jesus continues to show to the crowds through both Word and Deed that ***the Kingdom of God is present in himself***. He continues to teach the people (5:1, 4), and to perform great miracles that reveal his authority and power, ***but also his grace***.

Dr. Luke in today’s passage shows us Jesus’ great authority and power as the very Creator of heaven and earth, having authority and power over the realm of the sea in the great catch of fish. Jesus’ great majesty and grace are also revealed through this divine work, showing men that ***without God’s goodness and grace to us we are helpless and hopeless***.

Simon responds in the way all men should respond by bowing in humility before the Lord of Glory, having nothing to offer him but ***repentance and confession for sins***.

This passage ends with the disciples being struck with amazement and wonder, then their leaving their present vocation to follow Jesus as “fishers of men”. The fishermen respond to Jesus’ Kingdom ministry in the way that all men should respond: amazement and wonder- ***followed by belief and action in worship and service!***

Fishing in this passage becomes a visual picture of what God does in his saving work. Fishing in the ancient world used nets to bring in food and money for fisherman. The disciples already knew how to go about fishing for fish, but they were to learn how to fish for men through the gospel. Both fishing for fish, and fishing for men had something in common: ***the power and grace of God for success!***

I. JESUS' "FISHING" WITH FISHERMEN (5:1-3)

- a. Jesus teaches in the synagogues, but Dr. Luke shows that Jesus' reputation is spreading throughout the region, and so Jesus teaches and preaches also in public places such as the edge of the **Lake of Gennesaret**. The last section of Luke's gospel ended with "And he was preaching in the synagogues of Judea..."

Now Jesus is preaching and teaching to a larger crowd. Remember what Dr. Luke has written in chapter 4:

^{ESV} **Luke 4:14** And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.

^{ESV} **Luke 4:37** And reports about him went out into every place in the surrounding region.

- b. Crowd was "pressing in" to hear ***the Word of God*** (5:1a): the οκλοη was "pressing in". Contrasted to the rejection of Jesus in his hometown of Nazareth (4:14-30), and his primary preaching to "fine synagogue-going folks"- -Jesus' reach for the Kingdom is much larger and extensive now.

Jesus "saw two boats by the lake" (5:2a) which prepares us for the large catch of fish later, but the crowds that have come to hear the Word of God already foreshadow Jesus as the Great Fisher of Men who catch men through his powerful and authoritative Word, and his powerful and authoritative deeds- -miracles!

"Christ uses Peter's boat as a pulpit, whence to throw the net of the Gospel over His hearers." Plummer, Quoted in Bock, Luke, pg. 455.

"Teaching the Word of God embraces miraculous activity and may be understood as 'catching people'." Green, Luke, NICNT, pg. 232.

An average fishing boat of this time period was approximately twenty to thirty feet long (in the late 1980s a 2000 year old fishing boat hull was recovered from this area).

- i. **The Word of God**- Jesus' word is equated with God's very word (as we saw earlier in Jesus' confrontation with the devil and Jesus said "It is written" speaking of the Word of God written and "It is said..." (4:13) speaking of the Word of God he preached.

Although Jesus taught from the written Word of God on scrolls (4:17-21), he also could teach and preach the Word of God from his own revelation as the Divine Son of God.

- ii. **What is the content of this Word of God: the Kingdom of God in salvation found in the Person and Work of Jesus Christ** (“Christ-centered preaching!):

^{ESV} **Luke 4:43** but he said to them, "I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose."

And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. –Luke 24:27

- c. **Location:** Lake of Gennesaret- Dr. Luke calls this correctly the “Lake of Gennesaret” but it was also known as “The Sea of Galilee” or “The Sea of Tiberius”. The Region of Galilee was the heart of agricultural production in Palestine, while the Sea of Galilee served as the hub of an important fishing industry (Green, Luke, NICNT, pg. 200).

This body of water (freshwater lake) is approximately 7 miles wide and 12.5 miles long, over 600 feet below sea level, and was surrounded by villages and towns because fishing was a very important prosperous commercial fishing industry (Bethsaida was known as a fishing town; there was a “fish gate” in Jerusalem, Neh. 3:3, that shows the importance of this industry in the ancient economy.

- d. **Natural Amphitheater-** Good acoustics: Jesus “fishes” as he teaches for men by using the fisherman’s boats so that all can hear him well (5:2-3).
- e. Jesus “sat down” to teach as did all rabbis in this time period (cf. 4:17-22).

Application: We have a great privilege of hearing the Word of God preached and taught; we have the opportunity still in most communities of going each Lord’s Day to listen and hear Jesus’ teaching. ***This Means of Grace that God uses to regenerate and change sinners by His Spirit we want to attend to as often as we can so that we might grow in Christ!***

II. FISHING WITH JESUS (5:4-8)

- a. Jesus commands Simon to “put out [epanagage] into the deep” (5:4). We are already familiar with Simon from 4:38-39 when Jesus healed his mother-in-law.

From other gospel writers, it seems that the disciples as we know them (**Simon, James, John, & Co.**) were already following Jesus, and began following him during John the Baptist's ministry- -but they were not following him fully; ***they followed and fished if you will***. After this passage, the disciples will fully follow Jesus with a change of vocation.

John 1:35-39: The next day again John was standing with two of his disciples,³⁶ and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!"³⁷ The two disciples heard him say this, and they followed Jesus.³⁸ Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?"³⁹ He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour.

What were fisherman like Simon like? Because fishing took great strength and endurance in pulling in the dragnets, and the catch of the day, they could not be weak and indolent. They were usually crude in manner, rough in speech and in their treatment of others (James and John were called "***sons of thunder***").

Because they were exposed to all kinds of weather, they were hardy and fearless. They usually owned their own boats and worked together with other fisherman to form companies (ISBE, Vol. II, pgs. 308-310).

In fact, Dr. Luke tells us that Simon, James and John were partners in their fishing company (5:7- "partners"; 5:10- "partners with Simon"), so we might call their company ***Bar Jonah & Co.***

- b. Simon initially responds with reluctance by telling Jesus that their hard work has been unsuccessful (5:5):

There is an implication here that Jesus knows his work, and Simon knows his (In fact, the nets that the fishermen have been folding were "trammel nets" made of linen that could have only been used at night!- - This must have seemed to Simon as if ***Jesus was overstepping his boundaries of knowledge and skill***).

Fishing with my father when I was young was a memorable and restful activity. We fished for enjoyment and it was easy work. Sure, it took a little time to get the cane pole, or rod and reel fixed up to throw into the lake, perhaps a little patience as well. Many

people enjoy fishing as a pastime, hobby, or sport. You know the saying:

“A bad day of fishing is better than a good day at work.”

But it was not a pastime, hobby or sport for *Bar Jonah & Co* – but manual, strenuous hard work!

For Simon and these fishermen, fishing was a calling – ***it was their job***- and a matter of their livelihood and the future of their family. It was hard work, and a bad night of fishing could be economically threatening and frightful for these hard working men in this industry. In other words, for Simon and company:

“A bad day of fishing was a bad day at work!”

Simon and the other fisherman (*Bar Jonah & Co.*) had literally been working all night, and when Jesus had arrived, they had still been working hard preparing for another night of fishing.

As Jesus had been teaching (5:1-3), the fishermen had been washing and folding their nets (5:2), preparing for their next evening’s work, and it was time for their rest.

The worst time for trying to fish was during the day, especially at this time of day! Simon was tired, ready for rest, because he would need to go back out in a few hours after dark to try again.

Furthermore, professional fishermen like Simon, would have never gone out on the Sea of Galilee in the mid-morning to afternoon when the sun was highest and hottest in the sky!

What Do We Make of This?

What we must understand is that God did not cease to be sovereign over the fishermen the night before; he had just not allowed them to catch any fish. God was not sleeping, but wanted Simon and the other fishermen to get to the end of themselves, and their own self-reliance, and even their great experience as fishermen, so that he could display the power and authority of His Kingdom in the Person and Work of Jesus.

When Simon and the other fishermen are at their most defeated and weakest, Jesus commands Simon to obedience and trust in His power.

Application: “Jesus did not have the best timing here did he?” We might comment and ask! But we should remember daily that God is sovereign over our lives as well, and oftentimes he allows us particular circumstances that are unsuccessful, so that we will not rely on our own wisdom and strength, and that we will come to trust him in all things. We might think God’s timing is bad sometimes, but his timing truly is always perfect and meant for his glory and our good!

In our vocations, especially when God has gifted us with talents and much experience, it is easy to take our abilities for granted, becoming self-reliant, and not turn to the Lord in our full dependence; yet this is the great lesson we all must learn. As Dr. Luke taught us in the conception of Jesus Christ:

“What is impossible with men is possible with God.”

God will arrange circumstances in our lives as well, no matter how smart, experienced, and able we think we are, in order to make us weak but strong in him, to humble us so that we will not be proudly self-reliant.

- c. **But Simon realizes “at Jesus’ Word”, or in obedience to what he said, he will cast his net** (5:5b) - At Simon’s weakest, and without a great deal of enthusiasm to continue his unsuccessful fishing endeavor, he believes the Lord’s Word.
- d. Jesus as the Creator of heaven and earth shows himself to be powerfully authoritative over the seas and his creation the fish (5:6-7).
 - i. **The Parabolic Quality of Jesus’ Miracles:** According to New Testament scholar Craig Blomberg, all of Jesus’ miracles have a parabolic quality. That is, they are performed, in order to show a picture of God’s gospel message. The miracles of Jesus serve as audio-visuals of deeper realities. Blomberg says that the miracles point to Jesus’ spiritual work and call the reader to respond to Jesus and his mission (Quoted in Bock, Luke, pg. 456).
 - ii. **How does Jesus reveal himself in this miracle?** Jesus shows forth his Kingdom power and grace to his disciples so that they might trust him in all things pertaining to their lives. He is a reliable guide, the great provider of all things, and the One who is powerful, yet gracious.
 - iii. The catch of the fish was enough to make them quite wealthy, and to provide for them for a long time. Jesus was calling the disciples

to leave this vocation-calling, knowing that with him “all things are possible” (cf. Luke 1:37).

- e. Simon is humbled in realizing that he has nothing to offer the Lord Jesus but bowing in submission and confession (5:8).

ESV Luke 5:8 But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."

- i. Here is an example of how all men should respond in the presence of Jesus Christ. When Jesus' majesty and power are revealed, men are humbled and fearful in the presence of such a person.

ESV Revelation 1:17 When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last..."

- ii. **There is a great and infinite gap between a holy God and a sinner!** Only Jesus the God-Man can serve as Mediator between God and man (1 Tim. 2:5). As God is great, he is also close to the humble as Dr. Luke points out many times in his gospel:

ESV Isaiah 57:15 For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite.

R. C. Sproul wrote concerning this passage in *The Holiness of God*: “At that moment Peter realized that he was in the presence of the Holy Incarnate. He was desperately uncomfortable. His initial response was one of worship; he fell to his knees before Christ. Instead of saying something like, ‘Lord, I adore thee, I magnify thee,’ he said, ‘Please go away. Please leave. I can’t stand it....Sinful men are not comfortable in the presence of the holy. The cliché is that misery loves company. Another is that there is fellowship among thieves. But thieves do not seek the consoling presence of the fellowship of police officers. Sinful misery does not love the company of the purity.”- Sproul, pg. 78-79.

- iii. Contrast Simon's reaction to Jesus' majesty and grace with Job's acknowledgement of God's love and power:

ESV Job 42:4-6: 'Hear, and I will speak; I will question you, and you make it known to me.'⁵ I had heard of you by the hearing of

the ear, but now my eye sees you; ⁶ *therefore I despise myself, and repent in dust and ashes.*"

- iv. In Luke 5:1-11 there is a contrast with Isaiah's vision of God's majesty and holiness and his call to be sent as prophet.

Type Scene: A Commission- In fact, commentators point out that there are four phases of this kind of "commission type scene" (1) **Epiphany**; (2) **Reaction**; (3) **Reassurance**; (4) **Commission** (Green, Luke, NICNT, pg. 233; Talbert, 'Literary Patterns...', pgs. 60-61):

^{ESV} **Isaiah 6:1-10:** In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. ² Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³ And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!" ⁴ And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵ And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" ⁶ Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. ⁷ And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for. ⁸ And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me." ⁹ And he said, "Go, and say to this people: "' Keep on hearing, but do not understand; keep on seeing, but do not perceive.' ¹⁰ Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."

As Isaiah experiences epiphany, reaction, reassurance, and commission, so Simon also experiences these same things in his own commission as disciple.

Here is how all should respond to the majesty of God's power and being, and also his grace!

- f. **Simon is a recipient of God's unmerited favor or grace-** -and there is nothing he can offer but himself!

- i. Simon confesses his sins to Jesus.

- ii. Dr. Luke will show in this section (chapters 5-9) how Jesus came to save the sinners.
- iii. Simon acknowledges Jesus' Sovereign Lordship over his life: "...I am a sinful man, ***O Lord*** [kurioj]." This is a foreshadowing to Simon Peter's full confession later: "You are the Christ of God." (9:20)

Application: Not only being a hearer of God's Word, but a doer. Obedience is the right answer to God's Word. Obedience to God's Word helps us to realize and experience a greater depth of understanding of God's grace toward us.

Do you meditate on and attempt to recognize God's grace toward you each day? Are you able to see what God is capable of doing and what he has already done for you?

III. BECOMING FISHERS OF MEN (5:9-11)

- a. Amazement and wonder seized them all... (5:9)
 - i. James and John (probably also Andrew although not named here) are also gripped by amazement and wonder as Simon. Or as one writer put it, they recoil in "the terror experienced in the presence of the revelation of the Holy One" (Grimm, pg. 129).
 - ii. ***Bar Jonah & Co.*** all experience the four phases of a commission: (1) Epiphany; (2) Reaction; (3) Reassurance; (4) Commission.
- b. **"Fishers of Men"**: Jesus calls *Bar Jonah & Co.* to a new vocation: "fishers of men" (or "catchers of men"). In the same way that they had to trust Jesus for the great harvest of fish, they will have to trust him for the great harvest of believing men.

As they were powerless to bring in any fish even after working and toiling all night, so they will be powerless in bringing in men, and must rely on God's power through His Word and Spirit.

The verb here in "catching" men in 5:10b in Jesus' call to the fishermen "Do not be afraid; from now on you will be catching men" is in Greek ζωπρέω catch, capture (as in "fishing-catching" men; Greek tense implies ongoing, continually "catching men"), but can be literally translated "to capture alive" or "to catch for life" (and this can be wonderfully imagined if you have seen a great catch of fish being caught alive in a net).

The point of Jesus' imagery is that the disciples will no longer catch fish alive that will be killed in order to be sold and eaten, but that they

will catch spiritually dead people giving them life and liberty through the gospel message.

c. **The fishermen leave everything to follow him** (5:11)

- i. **Jesus as Guide:** In this passage, Jesus not only shows his power and grace to the fishermen, but he is a reliable guide. The fishermen were experts at finding fish, but they could not find any. In their helpless estate, Jesus shows the way to the fish as their wise and faithful Guide. Jesus is also our only wise and reliable guide to heaven and to God the Father (John 14:6). When we put our trust in him and walk by faith, our knowledge of Jesus' wisdom and reliability in guiding our lives increases!

Because Jesus has been a reliable guide, the fishermen leave everything to follow him as their Great Guide to God!

- ii. **Jesus' power of releasing the prisoners continues-** -Through faith in Jesus there is a definitive and permanent break with the past for the fishermen:

^{ESV} **Luke 4:18-19:** "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord's favor."

In this passage, Dr. Luke shows to us Simon a "sinner" who is released from his sins through Jesus' power and grace, and who then is released to serve as a "fisher of men". All of the fishermen who believe, including James and John who will become more prominent in Luke's Gospel, are released as captives to sin to serve the living God.

iii. **"Leaving everything...": Wealth and Possessions:**

"Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. ²⁴ Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." ²⁵ When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?" ²⁶ But Jesus looked at them and said, "With man this is impossible, but with God all things are possible."- Matthew 19:23-26

1. Wealth or possessions is not evil in and of itself- In this catch, Jesus makes “Bar Jonah & Co.” wealthy (and the implication is that he could continue if it pleased him!).
2. Wealth or possessions in Jesus’ teaching keeps men self-reliant and away from the saving power and authority of God’s Kingdom- It is at the height of Simon & Co.’s fishermen success that Jesus calls them to leave and follow him – and they obediently follow.
3. **Our wealth and possessions ultimately belong to God, who has entrusted them to us:** Following Jesus by “leaving everything” just means that the disciples and we today follow Jesus fully trusting him with not only our spiritual needs, but our material needs and welfare as well.

"With man this is impossible, but with God all things are possible."

The disciples will learn that with God not only is the forgiveness of sin possible, but the powerful working of the Spirit through preaching and the proclamation of the good news of the Kingdom! (as we will see more fully in the Book of Acts).

Application: Leaving it all to become a disciple, and to follow Jesus wherever he leads you, knowing that with his power and grace, you can do all things through him who gives you strength.

Clarification of “Full-Time Christian Ministry”: Sometimes people will think that leaving college education or a certain “secular” vocation for “full time Christian ministry” is the correct way to interpret this passage.

Although you might be called from your present ministry to full time Christian service (after a time of seminary education and training), most people are called to a regular vocation, where they serve God and follow Jesus each day of their lives, doing their jobs as fisherman, lawyer, banker, carpenter, etc. as “unto the Lord” (1 Corinthians 10:31).

This passage does not mean that you must put in your notice at work tomorrow- -UNLESS, through the guidance of elders in the Church, the recognition and the using of your gifts, you believe God has called you to the ministry or the mission field. You too, may be called to leave your boats behind for an extraordinary call to follow Jesus in the ordained office.

- **Extraordinary Office**: Apostle, Prophet, Pastors, Teachers, Elders (receive an inward call, and this is affirmed by an outward call through the Church).
- **Ordinary Office**: All Christians called to serve (Ephesians 4:11-16; 1 Corinthians 12:12-28).

Whether called to the extraordinary office of ordained office, or the ordinary office of serving as Christians, we seek to be calling men to Christ.

We seek as the Church to be “fishers of men” through the gospel. Public declaration of the gospel from the pulpit each Lord’s Day, leads us to exemplify by God’s grace what it means to leave everything to follow Jesus; to encourage others to recognize and thank him for his grace; to witness to his saving power and authority and call unbelievers to repentance.

CRB

^{ESV} **Luke 5:1-11:** On one occasion, while the crowd was pressing in on him to hear the word of God [the people are longing to hear him, so that they push in the crowd to get closer], he was standing by the lake of Gennesaret [aka Sea of Galilee or Sea of Tiberius],² and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets [The fisherman are cleaning up after working hard in their vocation, and little do they know they are about to be called to a new vocation through Jesus' choice for their service].³ Getting into one of the boats, which was Simon's [Jesus had healed Simon's mother-in-law, see Luke 4:38-44], he asked him to put out a little from the land. And he sat down and taught the people from the boat [Teachers sat at this time to teach, and boats at the shore helped with excellent acoustics so that many could hear the teaching].

⁴ And when he had finished speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." [Jesus has been teaching, and the people have been "amazed" as we have learned earlier at how Jesus teaches with authority and not like the other rabbis; now Jesus is going to show his grace, favor, provision, and power personally to Simon in his vocation of fishing.]

⁵ And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." [Simon is not sure what to make of this command of Jesus. He tells Jesus that we have labored all night and the fish just were not biting. But then Simon says "at your word" I will do what you say.]

⁶ And when they had done this, they enclosed a large number of fish, and their nets were breaking.⁷ They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. [Jesus causes the fisherman to catch so many fish that the nets are breaking and the catch so heavy that the boats begin to sink under the weight. This is a lot of food and money.]

⁸ But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." [Simon's response is one of humility at God's grace to him. Simon realizes because of God's goodness to him, he has nothing to give back, he has nothing to claim as his own, he is totally a recipient of God's grace, with Jesus expecting nothing in return. IN response, all Simon can do is bow and serve and confess his sins before Jesus.]

⁹ For he and all who were with him were astonished at the catch of fish that they had taken [Literally in Greek "Amazement or wonder seized Simon and all who were with him ("Amazement" is first in the Greek sentence for emphasis); they were "wowed" seized with amazement and wonder at God's work in their lives, cf. Luke 4:36;],¹⁰ and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you will be catching men." [Jesus calls them to a new vocation: "fishers of men"; In the same way that they had to trust Jesus for the great harvest of fish, they will have to trust him for the great harvest of believing men. As they were powerless to bring in any fish even after working and toiling all

night, so they will be powerless in bringing in men, and must rely on God's power through His Word and Spirit.]

¹¹ And when they had brought their boats to land, they left everything and followed him. [Left everything...and followed him...]

Scripture Lesson

Mark 10:28-31: And Jesus looked around and said to his disciples, "How difficult it will be for those who have wealth to enter the kingdom of God!" ²⁴ And the disciples were amazed at his words. But Jesus said to them again, "Children, how difficult it is to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." ²⁶ And they were exceedingly astonished, and said to him, "Then who can be saved?" ²⁷ Jesus looked at them and said, "With man it is impossible, but not with God. For all things are possible with God." ²⁸ Peter began to say to him, "See, we have left everything and followed you." ²⁹ Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, ³⁰ who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. ³¹ But many who are first will be last, and the last first."

^{ESV} **Matthew 4:17-23:** From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand." ¹⁸ While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹ And he said to them, "Follow me, and I will make you fishers of men." ²⁰ Immediately they left their nets and followed him. ²¹ And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. ²² Immediately they left the boat and their father and followed him. ²³ And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.

^{ESV} **Matthew 13:47-50:** "Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. ⁴⁸ When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. ⁴⁹ So it will be at the close of the age. The angels will come out and separate the evil from the righteous ⁵⁰ and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Matthew 19:23-30: ²³ And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. ²⁴ Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." ²⁵ When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?" ²⁶ But Jesus looked at them and said, "With man this is impossible, but with God all things are possible." ²⁷ Then Peter said in reply, "See, we have left everything and followed you. What then will we have?" ²⁸ Jesus said to them, "Truly, I

say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.²⁹ And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life.³⁰ But many who are first will be last, and the last first.