

Lesson 19
Jesus' Ministry in Nature
Luke 5:1-11

We're studying Luke's gospel. Luke was a second-generation believer. He didn't see these things first hand, but he investigated them thoroughly, gathering eyewitness testimony and he wrote them down in an orderly account. Uniquely, Luke's a Gentile and he's writing to Gentiles. So, his emphasis is that while Jesus came to offer the kingdom to Israel, He also came to offer universal salvation. We have covered the early chapters of Luke 1:1-4:13, where the Son of Man is introduced. We are now in the second section of chapters of Luke 4:14-9:50 where the Son of Man Ministers in the Galilee. In this section the question is, "Who is Jesus?" And the answer is becoming clear. Jesus is the Messiah. He wants people to come to that conclusion on their own, by evaluating His words and His works.

Last time we studied Luke 4:38-44 Jesus' Ministry of Healing. He was healing all kinds of problems. In 4:38 Jesus had been teaching in the synagogue at Capernaum where he had cast a demon out of a man, and then He got up and left the synagogue and immediately entered Simon's home, which was only 30m from the synagogue. When he came in, Simon's mother-in-law was suffering dysentery and running a high-grade fever. Those who saw Him cast out the demon asked Him to help her. In verse 39, He stood over her and rebuked the fever, other Gospel writer's record that He took her hand to raise her up. At once the high-grade fever and dysentery left her and she waited on them. In verse 40, while the sun was setting, all those who had any who were sick with various diseases brought them to Him and He healed them all. He laid His hands on each one, showing compassion for their living under the effects of the Fall. In verse 41, demons were coming out of many, not all, and as they came out they were shouting His true identity, "You are the Son of God." But Jesus rebuked them and would not permit them to speak because they knew Him to be the Messiah. It's not that Jesus didn't want them to know He was the Messiah, but that He wanted them to come to that conclusion on their own, by evaluating His words and works. After these things, verse 42 reports that when day came, He left Capernaum and went to a secluded place. The parallel in Mark says He was praying. The crowds searched for Him and when they found Him they tried to keep Him from leaving. But in verse 43 He said to them, "I must preach the good news of the kingdom of God to other cities throughout the land of Israel, for I was sent for this purpose." Jesus had a mission to the whole nation of Israel and He was determined to fulfill that mission by proclaiming the kingdom's nearness and the need for the nation to repent. So, in verse 44, He kept on preaching that the kingdom was near in all the synagogues throughout the land of Israel.

Today we come to Luke 5:1-11. In this periscope, Jesus miraculously gives Peter, James and John a great catch of fish in the Lake of Gennesaret. He then calls them as His first disciples in order to train them to learn how to get a great catch of men. The emphasis is on discipleship and the fact that God can use disciples who are sinners to bring Christ to the whole world.

In 5:1 we read, **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.** This is part of the early response to Jesus' teaching. An entire **crowd** had

assembled and were **pressing around Him...listening to the word of God.** This is a very positive response early on. It fits with what we saw earlier in 4:31 where “they were amazed at His teaching, for His message was with authority.” Jesus’ teaching was unlike anything they had ever heard from the rabbis and they were **pressing around Him** to get as close as possible. The Greek word for **pressed around** is *επικεισθαι* and means “to make contact with a surface.” In other words, they were all crammed together and touching **Him** as they listened **to Him teach the word of God** (John 11:38). Note the emphasis on **the word of God.** The centerpiece of Jesus’ ministry was teaching **the word of God.** As Pentecost said, “The major emphasis in Christ’s public ministry was to proclaim the Word of God. The crowd was so great that there was not enough room for Christ to address the people.”ⁱ With so many people claiming to follow Christ, it is interesting that there is not much emphasis on what He emphasized, the teaching of the word of God. Today, most pastor’s sermons are 15-20 minutes max and the music program runs for an hour. During the week the church is devoted to providing programs for old people, young people, single people, special interest groups and preparing programs for big events. Not that there is anything intrinsically wrong with any of these things, but the teaching of the word of God is being neglected. Yet, there can be no activity that replaces the benefit of the sound teaching of Scriptures. And if pastors today claim to follow Jesus, my charge to them is to follow Jesus’ example and teach the word of God for several hours each week, making it the height of true worship. Then they will know what it is like to study and what it is to teach and what it is to nourish people with the word of God so they can grow. But sadly, most people in churches are malnourished, spiritual weaklings who are tossed to and fro by the world, the flesh and the devil. Would that there would be a return to the sound exposition of **the word of God.** Of course, most churches that do that have most people leave because that’s not what they want. They want programs and social groups. As Paul said, in the last days they will not endure sound doctrine. But I just want you to notice that Jesus focused on teaching the word of God, and at this time, the people wanted to hear the word of God. They had never heard anything like this before.

And note the location of Jesus’ teaching. He wasn’t behind a pulpit. He wasn’t in a synagogue. He wasn’t in a church. **He was standing by the lake of Gennesaret.** Jesus would teach the word of God anywhere. There is no specific location one must be to teach the word of God. Now the **lake of Gennesaret** is another name for the Sea of Galilee. One writer listed a series of names this lake is known by, “Sea of Chinnereth (Num. 34:11, Josh. 13:27) or Chennoroth (Josh. 12:3), also Genneseret (1 Macc. 11:67; Jos. Ant. XIII.5, X.2.1; Vita 65; Targ. O., Num. 34:11), also Sea of Tiberius (John 21:1, Jos. BJ III.3.5): and often in rabbinic literature, (e.g., T.J. Sheq. 6.2, 50a [23]). The term “Sea of Galilee” is found only in the NT.”ⁱⁱ Today this lake is about 13 miles north to south and 8 miles east to west. It was probably about now as it was then. The lake receives its water from four sources that converge into the upper Jordan and flow into the northern end of the lake and then flow out the southern end of the lake into the lower Jordan which continues to the Dead Sea. The lake is interesting in that the surface is about 650 feet below sea level. And at the time of Christ it was the center of the Jewish fishing industry. Fruchtenbaum stated, “Josephus mentioned a certain Yeshua Ben Shafat who led the fishermen of Tiberius and was the chief magistrate of the city. If this is correct, the assumption can be made that there was a fishermen’s guild. According to Alon, tannaitic sources seem to confirm the existence of such a cooperative. Not far from Tiberias, also on the western side of the Sea of Galilee, was the port of Migdal Nunia, or Fish-Tower. In Greek, this town was called Tarichaea, which means “Salt-Town” or “the place where fish are salted.” The name indicates that the

fishermen here salted and dried the fish they caught for the foreign market.”ⁱⁱⁱ According to verse 10, Peter, James and John were partners in a fishing business. They owned several boats and nets and had employees that worked for them. And the impression we get is that they were quite successful.

In verse 2 Jesus needed some space, there were too many people crowding in upon Him. He couldn't teach like that. It says **He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets.** So the **two boats** were vacant. Here Jesus sought to find a place to teach from. Because the fishermen **had** already **gotten out of the boats and were washing their nets**, we know that it was early in the morning, probably around 7am because as we'll get to later, fishing was done at night. Why? For two basic reasons. First, the nets could not be seen by the fish at night. Fruchtenbaum said, “The Jews used several types of nets, one of which was the trammel net. A trammel net had three layers, each made of an increasingly smaller linen mesh. As the fish entered the net, they would be able to swim until they were too large to pass through the net before them, thereby becoming trapped between the layers of the net. In the daytime these nets were visible to the fish so they could not be caught. Therefore, the fishermen fished at night. When they came back to shore in the morning they would remove the fish from the net, carefully wash the nets and hang them to dry.” That is what the fishermen were doing in verse 2. Second, fish would come to the surface at night to feed. Pentecost said, “Fishing was normally done at night, for it was then that the fish rose from the depths to feed at the surface of the water. The fish remained at the surface as long as it was dark. When the night passed and the sun rose, the fish descended into the depths of the lake again.”^{iv} So, because the nets could not be seen by the fish at night and because the fish were at the surface at night to feed, they had been fishing all night and now it was early morning and they had docked their boats and were **washing their nets**. Biven said, “If the washing of the trammel nets took place shortly after dawn, then Jesus must have begun teaching very early in the morning.”^v This method of teaching at any hour of the day, even as early as 7am, was part of rabbinic faithfulness. Jesus would teach anyone, anywhere, even if there was only one person, such as the woman at the well, which was contrary to social custom. Yet on this occasion an entire crowd had assembled to hear Him teach. Their pressing against Him was a bit much, so in verse 3 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. This boat belonged to **Simon**. As we said last time, **Simon** is another name for Peter. In some places he is called **Simon Peter**. The name **Simon** comes from the Hebrew root *shm* which means “to hear and obey.” This will become significant in verse 5 because at that point Peter hears and obeys despite his natural objections. But at this point all that Jesus asked Peter to do was **put out a little way from the land** so that He could more comfortably teach the crowds. At the end of the verse, once they were out a bit, **He sat down and began teaching the people from the boat**. Following the rabbinic custom of the day, when a rabbi sat down it indicated he was ready to teach. The verb translated **began teaching** is in the imperfect and means continuous action in past time. It communicates that Jesus taught for awhile. The main point is that Jesus' focus was on teaching the word of God and at this time the people were receptive.

In verse 4, when Jesus finished teaching He told Peter, **Put out into the deep water and let down your nets for a catch.** They were already a little bit out, but they needed to go deeper. But in verse 5 Peter answered, **Master, we worked hard all night and caught nothing** in other words, there is no way we are going to catch any fish. We fish at night when the fish can't see the nets and when they are at the surface feeding, and if we did that **all night** and didn't catch a single thing, there is no way we're going to catch anything in the day when the nets are visible and the fish are deep beyond the reach of our nets. You see, in Peter's mind, Jesus was a carpenter, so what did He know about fishing? And what we are seeing in Peter's reticence to fish is based on his years of experience on that lake. But nevertheless, significantly, Peter said, **I will do as You say and let down the nets.** And what Peter just did there was an act of obedience contrary to his experience. He was doing something an authority told him to do even though he knew it wouldn't accomplish a thing. Now, in order to do that Peter had to recognize and respect the authority of Jesus more than his own experience. And this is a mark of discipleship. A disciple may be reticent to follow a command because it seems contrary to his reason, experience or common sense, but he will obey anyway because of authority. Pentecost said, "Peter believed that it really was pointless for them to return and expect a catch from the waters they had already fished. But he obeyed Christ despite his objections and anticipation of a fruitless venture. He did so, not because he believed there would be a catch, but because Christ commanded him to obey."^{vi} The important thing to realize is that experience is not authoritative, but Christ's word is. And a true disciple understands this and obeys. Therefore, he put out to deeper water and let the nets down.

In verse 6, **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.** Although these were experienced fishermen, they had never seen a catch like this. As to the exact nature of the miracle, Biven said, "In the daytime, the fish could see the nets and avoid them. The miracle was that the fish swam blindly into the net. In addition, in trammel net fishing the fish had to be scared into the nets after the nets had been put in place. Although possible, it does not seem from Luke's account that the fishermen made a commotion to frighten the fish."^{vii} He mentioned the **trammel** nets, this is a trammel net. It had several larger mesh nets with smaller mesh nets inside. The fish would swim in till it got caught between the nets. And now their nets were so full of fish that verse 6 says, **they began to break.** The verb translated **began to break** is an imperfect tense. The translators correctly translated this as an ingressive aorist, emphasizing the beginning of the tearing. They started to tear. So, rather than continue to try to pull the net into the boat which would result in more tearing, **they signaled to their partners in the other boat for them to come and help.** Now how they fixed this I have no idea, but the help they called are referred to as **partners**, **μεταχοισ**, and is the word that indicates these men were business partners. And we don't know how many men were in this fishing business, but it was more than Peter, James and John. There may have been eight or ten **partners.** What we do know is that these **partners** were still on shore cleaning the other nets. And because it was of some distance, **they** had to signal **to** them in some way...**to come and help them.**

And the verse says, when **they came** they **filled both of the boats, so that they began to sink.** That is a lot of fish. For some perspective, there is a **boat** that was discovered by a local boy in 1986 near Kibbutz Ginnosaur, on the northwestern shore of the Sea of Galilee, the very area near

Capernaum where Peter, James and John often fished. This boat had been buried in the mud and remarkably preserved. The story of its discovery and excavation is an exciting one. Two young boys discovered it while playing by the lake. Today the boat is displayed in a museum nearby. The boat is 24 feet long by 7 feet wide. It was made of twelve different species of wood, evidencing that the boat had been damaged and repaired many times before it was finally abandoned on the shores of the Sea of Galilee. Several factors resulted in the boat being dated to the time of Christ, including construction technique and pottery. It is now known as 'the Jesus Boat,' for commercial reasons, but we know that the boat is very likely similar to the two boats that were filled with fish that day. And the two boats together **began to sink**.

In verse 8 gives Peter's response. **But when Simon Peter saw, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man!"** Interestingly, a fishing trip convicted Peter of sin. But this was not just any old fishing trip. The catch was so remarkable that it caused **Peter** to recognize that Jesus was the **Lord**. The word **Lord** is **κυριος** and is sometimes simply used out of respect, but in other cases is a Messianic title. In this context, Peter is using it as a Messianic title. Peter realized Jesus was the Messiah, for only the Messiah could say, "cast down your nets for a catch of fish" and the fish swim into the nets. And Luke is inviting us to enter into the human drama of this situation, to put ourselves in the shoes of Peter and the other fishermen and ask the same thing Peter asked, "Who is Jesus?" And give the same answer as Peter, "He is Lord of all. He is Messiah."

And because Peter knew that he was in the presence of the Lord Messiah, and he knew that He was holy, he was convicted of his sin. He wanted the Lord to **go away** from him because all sin is an offense to the holiness of God. Again, we are being invited to put ourselves in the shoes of Peter and ask ourselves, "How would we respond if we realized we were standing in the presence of the Lord?" Fruchtenbaum said, "When we compare ourselves with Him, our conclusion must be the same as Peter's: We are sinful indeed!"^{viii}

Verse 9 is the explanation. **For amazement had seized him and all his companions because of the catch of fish which they had taken.** The verb **had seized** is from **περιεχω** and means "to completely surround or encircle," so as "to take hold of completely." Peter **and all his companions** were completely surrounded by the event such that it completely took hold of them. They were in the presence of the Holy One. They all realized this and they were in a state of amazement. They understood that Jesus was holy and that He was very God of very God. God in the flesh, and they didn't have a problem with this concept, other than the fact they were not holy and He was.

In verse 10 Luke introduces two of Peter's companions who were also amazed. **And so also were James and John, sons of Zebedee, who were partners with Simon.** These two men, **James** and **John** were brothers. Their father was **Zebedee**. The name **James** is actually **ιακωβος** or Jacob, as there is no Hebrew name James, and the other is **John**. These two will both eventually become apostles along with Peter.

In verse 10b Jesus responds, not by going away, but by comforting **Simon**, saying, "**Do not fear.**" Simon was a sinner and Jesus was holy, so he naturally feared. The word **fear** is from **φοβω**, from which we get our word "phobia." It means "to be apprehensive". Peter was

apprehensive about being in the presence of the Messiah. But Jesus sought to comfort Him because Peter already believed that Jesus was the Messiah. Peter was accepted by faith. Pentecost said, "Faith in His person qualified Peter to be in relationship with the Messiah." It's important to understand that if you are a believer in Messiah then you have nothing to fear from Him. You may not feel worthy to be in His presence, but you are fully accepted. The reason you are fully accepted is because when you believe you are justified. The doctrine of justification teaches that when you believe in Jesus Christ God imputes to you the perfect righteousness of Jesus Christ. This means that while you still sin God looks upon you and treats you as if you are perfectly righteous. The Reformers stated it this way, "simul iustus, et peccator," at the same time just and a sinner. Paul said it this way, "There is now no condemnation for those who are in Christ Jesus." So, Peter was still a sinner, but he was not standing condemned before Jesus, but justified. And this is a status we all share as believers in the Messiahship in Jesus. Next Jesus calls Peter to discipleship. The words, "**from now on you will be catching men,**" is a call to discipleship. The word disciple is the ancient word for "a student, a pupil, a learner." If you have been a student in a school you have been a disciple. If you are here tonight you are a disciple. The disciple is to sit under a master teacher and learn. It is important to recognize that the NT uses the term disciple of three different kinds of people. **First**, there are curious disciples. Curious disciples are just that, curious about the life and teachings of the Messiah. They have not yet believed, but they are investigating. **Second**, a convinced disciple. The convinced disciple is convinced that Jesus is the Messiah. This is the sense in which all believers are disciples. They are convinced that He is the Messiah. **Third**, a committed disciple. The committed disciple is committed to following the life and teachings of the Messiah. Jesus was calling Peter to committed discipleship. In the ancient world, education was minimal for everyone. If one was to go further they had to be selected by the teacher. The education would be very costly. Therefore, only the wealthy and privileged were able to afford a higher education if called by a professor to be a disciple. That is what is happening here. Jesus is the professor and Peter is being called to be a disciple. His training was very costly, not in money, but in loyalty.

His training is encompassed by the words, **from now on you will be catching men.** In the parallels of Matt 4:19 and Mark 1:19, Jesus said, "Follow Me, and I will make you fishers of men." What Jesus would train him to do was to fish for men and to catch men. This is not something that is easy to do just as it is not easy to catch fish. You must know what you are doing and you must be trained to know how to fish. Fishing is far more than taking a rod, a hook and some bait and putting it in the water or throwing a net out in the water. You must know the fish themselves, their habits, their diet, their movements, what attracts them, what repels them, etc...etc...etc... It takes time to study fish and to implement a strategy that leads to a successful catch. These fishermen knew this. They had a business to run. They had families to support. They were very good at what they did. They had spent their lives on that lake. They now had a very lucrative fishing business. So when Jesus said "**from now on you will be catching men**" they knew they would have to be trained how to do it. The art of catching men is the art of attracting them and persuading them of the gospel. Paul said later, "I persuade men." You have to learn who men are, what their needs are, what their plight is and what attracts them. Then you have to learn to present the gospel in such a way that it persuades them. Remember when Paul presented the gospel to King Agrippa in Acts 26? What did King Agrippa say to Paul as Paul waxed eloquent? "In a short time you will persuade me to become a Christian." The word has the meaning of "being convinced." This is the way we catch men. It is not simply standing there and

telling people the gospel. It is knowing your audience and being able to custom tailor the gospel message for the audience. Think of it; you would not tailor your gospel presentation to a child the same way that you would an adult. You would custom tailor it. This is what being a fisher of men is all about. It's about presenting the gospel in such a way that it reveals the needs of the audience and presents an attractive solution and is done persuasively. When you give the gospel you are trying to win someone to it. You are trying to convince them to believe it. I've re-thought this, and I think this is the single element that is most commonly lacking in gospel presentations. We don't present the gospel as appealing. This is what Peter had to learn from Jesus and it is what Peter employed on the Day of Pentecost in Acts 2 when over 3,000 believed. Read that sermon and tell me it is not convincing. Men of Israel said Peter, why are you doing these things? It is a captivating message, it is a relevant message, it is a Christ centered message, it is a biblical message. Peter didn't just whip out that message. He was taught by the Messiah how to preach it. And we have to be taught how to preach it too. That is what I am doing now. I am trying to teach you how to identify with your audience, to have compassion for them and their plight and to powerfully connect them to the gospel message so that they are persuaded. That is how you catch men. Christ is the one who started this instruction.

In verse 11 Luke says, **When they had brought their boats to land, they left everything and followed Him.** They were captivated by Christ's message. There was no delaying. They had already believed in Him, now they **left everything and followed Him.** When it says **they left everything**, it means they left their fishing business. They left their nets, their boats, their businesses and they **followed Him.** They wanted to be committed disciples. They wanted to learn from the One who gave them such a great catch of fish how they might catch men. So they **followed Him.** The word **followed** is from **ακολουθεω**. The common meaning of this word is "to move behind someone in the same direction." They would go wherever He went so that they could learn not only what He taught, but how He lived. To be a disciple was to follow the Master's teaching and His lifestyle. That is what I am calling you to do too; to follow me, to learn what I am teaching you and to live it. Peter had already shown that he was willing to do this when Jesus said, "Put out into the deep water and let down your nets for a catch." And Simon answered, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the nets." That is the obedience of a disciple. It may go contrary to experience. The question is, do you have the obedience of a disciple? Do you understand what the Master demands of you and do you obey it? Whatever He says to do, we should do it to prove that we are committed disciples. It's not curious or convinced discipleship that is costly, it is committed discipleship that is costly. Committed discipleship puts Him first.

In conclusion, what is this pericope teaching? The miracle of the great catch of fish is teaching that God calls sinners to be committed disciples, that we might do the work of going into all the world and catching men.

Summary, in 5:1 Luke reports that it happened while Jesus was teaching on the shores of the Lake of Gennesaret, that a crowd was pressing against Him and listening to Him teaching the OT word of God. This was early in the morning, around 7am. In verse 2 He saw two boats at the edge of the lake, but the fishermen were done fishing for the night and were washing their trammel nets. In verse 3 Jesus got into one of the boats in order to separate Himself from the crowd so He could teach the word of God. This boat was Simon's, and he asked Simon to put out

a little way from the land. After doing so He sat, a tradition of the rabbis, and began to teach the people from the boat. There was an initial interest in Jesus' unique teaching of the word of God. In verse 4, when He had finished teaching, He said to Simon, "Put out into the deep water and let down your nets for a catch." This was in broad daylight and Peter knew the fish had already gone to deeper water and could not be caught. So, in verse 5 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." Peter was already responding to Jesus' authority. In verse 6, when they had done this, they enclosed a great quantity of fish, and their nets started to tear. In order to salvage the nets and the catch, in verse 7 they signaled to their business partners in the other boat for them to come and help. And when they came they filled both boats, 24x7' and both boats began to sink, they were barely above the surface of the water. And in verse 8, when Simon Peter saw that, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man!" Peter realized who Jesus was and he also knew who he himself was. He was not worthy to be in His holy presence. In verse 9 we have the reason, "For amazement had completely surrounded them so as to take hold of them because of the catch of fish which they had taken. And in verse 10 also James and John, the sons of Zebedee, were completely surrounded by the event, amazed, and Jesus said to Simon, "Do not fear." There was no reason to fear because Peter had faith in Him and any believer is received by Him. There is nothing to fear. Then Jesus calls Him to discipleship, telling Him what He is going to make him into, "from now on you will be catching men." He had been catching fish all his life. Now Jesus was going to teach Him how to catch men for the rest of his life. This is an art that must be learned. It employs the principles of attraction and persuasion in the presentation of the gospel. In verse 11 we see their response to this call. And when they had brought their boats to land, they left everything and followed Him. They accepted the call to discipleship. They left their former way of life and followed Him. This is committed discipleship, which is the commitment to follow the Master and to learn from Him and live His lifestyle.

What can we learn? Several things. **First**, Jesus' ministry was a teaching ministry. He taught the word of God. He did not teach canned sermons. He did not lead big long praise and worship sessions. He did not even lead prayer meetings. He taught the word of God. This is a powerful lesson for how important the teaching of the word of God is. It should be the central thing that takes place in the church. Nothing can take the place of teaching the word of God. Nothing should take its place and if there is nothing else taking place, the one thing that must take place is the teaching of the word of God. And if that is not the central thing taking place at your church you need to leave that church immediately and find a church that makes it central. **Second**, obedience to Christ's authority is the mark of a committed disciple. Jesus commanded Peter to drop those nets when Peter knew there would be no catch. But he obeyed anyway. There is no substitute for obedience. Peter yielded and the result was a great catch of fish. **Third**, believers are sinful but we are accepted. Peter felt he could not be in the presence of the holy Messiah. But the holy Messiah told Peter not to fear. Peter was justified by grace through faith. He was therefore counted righteous. And all who are justified by grace through faith are acceptable to Him. **Fourth**, there is an art to catching men. Jesus said, "from now on you will be catching men." They were taught by Him how to do it. Their sermons in the Book of Acts illustrate it. They use the method of attraction and persuasion. They tailor their messages for their crowds, some were Jews who respected the OT, others Gentiles who knew virtually nothing of the OT, others intellectuals engaged in philosophical study, others kings, peasants, etc... And each time they custom tailor the gospel message just as a master fishermen would custom set his hooks,

bait, movements, location, etc....That is how to catch men. Fifth, and finally, the whole section shows that Jesus had a universal catch in mind, a great catch of men from both Jew and Gentile that would be caught through sinful disciples like you and me. That desire to universally reach men through sinful disciples is a major theme of the Gospel of Luke.

ⁱ Pentecost, *The Words and Works of Jesus Christ*, 142.

ⁱⁱ Lachs, *A Rabbinic Commentary on the New Testament*, 58.

ⁱⁱⁱ Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Vol II*, 163.

^{iv} Pentecost, *The Words and Works of Jesus Christ*, 143.

^v Biven quoted by Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Vol II*, 164.

^{vi} Pentecost, *The Words and Works of Jesus Christ*, 143.

^{vii} Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Vol II*, 165.

^{viii} Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective, Vol II*, 165.