

**Title: At Your Word, I Will**

Text: Luke 5:1-11

Date: August 17, 2025

Proverbs 2:17 tells us that heeding, the instructions of God's word causes us to be delivered from those *"who forsake their companions and forget the covenant of their God."* And so, if you have your copy of God's word with you this morning, and I hope you do, please turn to Luke 5. We're going to be looking at verses 1-11 this morning, which is a very exciting portion of scripture, one that brings to the forefront a central truth that has been threaded throughout the last few accounts we've been studying here in Luke. And that is the authority of Jesus as exercised through the power of his word.

One of the major emphasis that you see taught repeatedly in scripture is the amazing power of God's word. You turn to the opening pages of scripture in Genesis 1, and what do you read there? *"God said, 'Let there be light.'"* And what happened? *"There was light."* You turn to the central pages of scripture, and what do you read there? *"He upholds the universe,"* how? *"By the word of his power."* And then you finally turn to the last final pages of scripture, and what do you read there? You read how Jesus strikes down all of his enemies and causes the final resurrection of the dead and brings to the culmination all of the ages, how? By his word. Because it is the very extension of his sovereign will, God's word is powerful.

And we've seen that same power associated with Jesus's words over the last few weeks in the record of Luke. Jesus spoke and Satan fled in the wilderness. Jesus spoke and Nazareth raged against the message. Jesus spoke and Capernaum gasped at his teaching. Jesus spoke and the demons fled from before his holiness. Jesus spoke and the fever fled from Peter's mother-in-law. All of these omnipotent actions are accomplished by Jesus simply speaking.

Today, we're going to see the authority that Jesus's words have over all those who are his. The authority that Jesus's word has over every single one of us. And we're going to see this play out in a very simple message this morning from a very simple passage. We're going to see this play out in two points. First, the miraculous catch that happens here in verses 1-7, and then followed by the merciful commission in verses 8-11. As you see when Jesus's word extends to one of his people, at the moment of conversion comes a commission. And we see that with the apostle Peter.

So, with that in mind, if you're able, please stand with me out of attention and anticipation for the word of God as I read our passage before us this morning from Luke 5:1-11. Luke under the inspiration of the Holy Spirit writes these words for us today.

*"On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the sea of Gennesaret, and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from*

*the land. And he sat down and taught the people from the boat. And when he had finished speaking, he said to Simon, 'Put out into the deep and let down your nets for a catch.' And Simon answered, 'Master, we toiled all night and took nothing! But at your word I will let down the nets.' And when they had done this, they enclosed a large number of fish, and their nets were breaking. 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. But when Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord.' For he and all who were with him were astonished at the catch of fish that they had taken, and so also were James and John, the son of Zebedee, who were partners with Simon. And Jesus said to Simon, 'Do not be afraid; from now on you will be catching men.' And when they had brought their boats to land, they left everything and followed him."*

This is the word of God whose statutes we have learned through our afflictions to be our good.

Let's pray.

Heavenly Father, I thank you so much for this passage. I thank you for how it shows us the glory of Christ. I thank you for how it shows us the sinfulness of our hearts. And I thank you for how it shows us the mercy of our Savior. Father, I just pray that your spirit would lead us on level ground this morning through your word so that we might come to love Jesus more deeply and worship him more faithfully as we ought.

We ask this in Jesus' name, amen.

You may be seated.

So, after Jesus has demonstrated the power of his word over Satan, over unbelief, over doubt, over demons and over illness, he then takes his authoritative word in this passage and starts to direct it towards his people to show us how we ought to respond to it. And we see the setting for this lesson begin for us today in the miraculous catch that is described in verses 1-7. Luke begins this account by describing for us in verses 1-2. He says, *"On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Gennesaret, and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets."* Now, Jesus has just said to those back in Capernaum, if you remember back in verse 43 of the previous chapter, *"that he must go and preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose."* And here you see Jesus doing that very thing. And we also see that the crowd responded to Jesus' teaching here, much like those there that were trying to convince him not to move on, who didn't want to see Jesus go.

We're told here that *"the crowd was pressing in on him to hear the word of God."* And we've already heard back in chapter 4:18, what that word, that message from God through Jesus was. That message was that Jesus is the one sent from the Father, the one empowered by his divine spirit, who has come to save all those who are spiritually bankrupt before a holy God, spiritually in bondage to their sin, spiritually blind to eternal realities, and spiritually burdened by the curse in the fall of this world. Jesus is the embodiment

and the fulfillment of all of God's saving promises. That is the message that Jesus is preaching. This is wonderfully good news.

If, if you recall, you're humble enough to receive it and to see yourself in it. And so, the crowd is pressing in on Jesus to hear this good news as he's teaching it to them. They're pressing in on him. And if you've ever seen singing in the rain and what happens with Don Lockwood at the beginning of that film, then you already know that to be pressed in around on every side by adoring fans isn't always a good thing. It isn't always a great experience. And so, Jesus, as he's standing before the lake of Gennesaret, which is another name for the Sea of Galilee, by the way, and getting pressed in on every side, he looks down by the lake and he sees two boats pushed up on shore with a fishing crew nearby washing their nets.

Just so you know, fishermen back there, I just want you to have the right mind, their right image in your mind. They were built, okay? So fishing is not like the modern-day hobby that we enjoy today, where you're fishing with a slender pole and you're bringing in one fish at a time. That's not the description here at all. Fishing back then was done with drag nets and it was a backbreaking work. These nets would be about 100 to 200 feet in diameter. The boats would be, they would go out into the lake and as it circled around, fishermen would lay out their nets into the water. And after that, the fishermen would then, hand by hand, pull in these heavy waterlogged, hopefully fish-laden nets. It was hard work. Only a strong person can do this type of fishing. And so that gives you an idea of the type of people that these fishermen were like.

When I worked concreting for about three months after Chara and I became married, I kept noticing how the job is a way of shaping the man as much as the man has a way of shaping the job. You could tell who had been doing concreting for a while and who hadn't. The people that had been doing it for years, their hands were like sandpaper, their backs were broad and bent, their skin was dark, their limbs were thick, and then there was me. Soft, white, and skinny, right?

That's not the type of people that Jesus sees as he looks down by the lake that day. These fishermen were hulking men with weathered skin, bleached hair, calloused hands, rough speech. They were hard workers. They were go-getters. And the fact that they were washing the net means that this particular group of fishermen were done fishing for that day. They had sweated through the night, and they had, as we're going to find out from Peter soon, brought in nothing. And so, at dawn, after hours of work, they finally beached their boats and after doubtlessly taking a little bit of breakfast began the tedious process of washing the nets and mending any rips that were developing. After that, they would have let the nets dry and folded them up neatly back into the boats to be ready for the next night's work.

But on this day, the monotony that had been theirs for years is interrupted. As Jesus, who's teaching by the seashore, recognizes one of the men. Why it's Simon Peter, the man whose mother-in-law, he had just healed on the Sabbath. And so, Jesus pressed in on every side by that crowd decides to go fishing metaphorically. Look at verse 3. It says, *"Getting into one of the boats, which was Simon's, he asked him to put out a little from the land."* Evidently, Simon Peter obliges. They pushed the boat out several yards and there Jesus assumes his floating pulpit. *"And he sat down and taught the people from the boat."* And there

his voice goes easily out over the water, and he preaches to the great crowds without distraction as he does many times throughout this gospel.

Now, as to how much, as I was thinking about it, as to how much Peter's attention was given to Jesus's message that day, we don't really know. Having seen Jesus's power recently in the synagogue and within his own home, and sure Peter was interested in listening. And yet with the job of cleaning the net still in front of him and being tired from the full nights work behind him and feeling the gentle rocking of the boats beneath him, I'm sure Peter wasn't exactly probably the best listener at that moment.

I know how I am after a full long day of work, especially manual labor. Ask my wife, I'm not a good listener. And I'm sure the same was with Peter. Which is why we see Jesus when he finishes speaking to the crowds, suddenly he turns to Peter directly. And he gives him a personal message that would wake him up both physically and spiritually, grab his attention and change the direction of his life forever. Look at verse 4, *"And when he had finished speaking, he said to Simon, 'Put out into the deep and let down your nets for a catch.' And Simon answered, 'Master, we have toiled all night and took nothing! But at your word I will let down the nets.'"* Now we have to realize that this is an extremely demanding request that Jesus makes.

Jesus is asking a man who has not slept a wink that night, who has spent the whole night laying his nets out, straining to pull them in only to find empty mesh and seaweed and then lay them out again and then pull them in again and lay them out again over and over and over again. And as daylight breaks, he's finally just about given up having resigned himself to the worst fishing night of his life. And just as he's done cleaning and mending and folding the nets, just as he's ready to call it a day and go home and put his feet up at last, Jesus tells him to launch back out into the water and lay down the nets all over again. This is a demanding request. Not only that, but you have to realize that Peter has been fishing on that lake his whole life long, hasn't he. And so, you have this carpenter, this land lumber from Nazareth telling this professional fisherman to go back out into the lake at midday when everyone knows it's going to be too hot to catch fish, which makes me think, this, am I willing to listen to Christ even in areas that I think I know an awful lot about?

Some of you have been parenting or grandparenting for years. Are you still willing to go back to scripture and learn anew from the words of Christ, how to teach and discipline and parent those who have been entrusted to your care? Or do you think God's word has nothing more to teach you in that area, that you're an expert? Some of you have been married for decades, some close to a century. You think you know all that you can know about marriage. Are you still willing to go to scripture and hear from the words of Christ and how you need to change in order to have a biblical marriage? Some of you have been successfully working and administering in businesses for decades. You think you've got it down to a science. Are you still willing to go to scripture and listen to the words of Christ and what priorities a business ought to have and how an employer ought to behave to his employees? Because that's the type of situation that's happening here with Peter.

Fishing on this specific lake was Peter's life. He knew where all the fish liked to hide out. He knew when they liked to eat. He knew how fishing worked. He had done it all his life. There was no earthly reason for

him to listen to Jesus at all who was a son of a carpenter who knew how to split rocks and carve wood. Except this, Peter had seen the authority of Christ's word and that changed everything. He had seen what Jesus had done there in the Capernaum synagogue. He had seen what Jesus had done in the healing of his mother-in-law. He had seen what Jesus had done all night long and healing every towns person that came to him. Peter had seen how Jesus had demonstrated absolute authority through the power of his word and so Peter responds here, *"Master, we toiled all night and caught nothing! But at your word I will lay down the nets."* What an example for us.

The word of Christ comes. It's demanding. It's inconvenient. It demands sacrifice. It is uncomfortable. It is against our better judgment and our nature and yet there is no doubt that the Lord says it. And so, while there may be a shocked response on our part, *"Master, we toiled all night and caught nothing!"* There's still no doubt that we will and must obey it. *"At your word I will let down the nets."* When Jesus says go, we're to go? And when Jesus says come, we're to come? And we don't need to analyze it any further than that. When he tells us to do something, we are to do that thing boldly, decisively, and unreservedly. *"At your word I will."* Is that the relationship that you have to the word of God in your life? Is that the relationship you have with Christ? It needs to be. *"At your word I will."*

Now if Peter was still fighting off weariness as he dropped the nets into the sea at the end of verse 5, at the beginning of verse 6, I'd say he's wide awake because look at what verse 6 says. *"And when they had done this, they enclosed a large number of fish, and their nets were breaking. They signaled to their partners in the other boat to come and help them. And they came and filled the boats, so that they both began to sink."* Peter could hardly hold onto that net and incredibly large shoal of fish had swam into it. And so, Peter frantically waves to his partners on the shore, Mark suggests it was Andrew, James and John and they all come to help. And as they're pulling in the net full of fish, both of their boats, which were about 30 feet long and about 8 feet wide in the middle are filled to the point of sinking. We're talking about thousands of fish here. We're talking about literally tons of fish being caught. Think about that. This actually happened.

Remember Luke told us at the beginning of this gospel, this historical work that everything he wrote down, he first researched carefully and confirmed through multiple reliable firsthand eyewitnesses so that we might have certainty concerning the things that we've been taught. This actually happened that day. Imagine the commotion on the beach as those fishermen brought in those two sinking boats up on shore as people began to crowd around to see the boats filled with this shimmering mass of fish. No one has ever seen anything like this ever in their lives. Even by most conservative of estimates, the value of this haul of fish, according to the wage of a typical day laborer back then, would have been the equivalent of nearly three years of income and possibly up to ten. What a day at the lake.

I mean, this is just absolutely jaw dropping. And again, Jesus is showing us his clear authority and power. It was shown in Nazareth, it was shown in Capernaum, and it's shown again here on the shore of the sea with a raw outpouring of Jesus's powers he demonstrates authority over even the fish of the sea. Why no one's ever seen anything like this since the animals came two by two onto the ark or since Yahweh God

demonstrated power over animals in the 10 plagues in Egypt, over the flies and the frogs and the locusts. Here, Jesus is demonstrating the same divine power as Yahweh God himself.

And so, what we see next is that a severe spiritual trauma falls upon Peter in this moment which moves us from the miraculous catch to the merciful commission in verses 8-11. Look at verse eight. It says, *"And when Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord.' For he and all who were with him were astonished at the catch of fish that they had taken, and so also were James and John, the son of Zebedee, who were partners with Simon."* What happened here is that Peter is brought into personal contact with Jesus's power. This wasn't the first time that Peter had been exposed to Jesus's power. Again, he had seen what had happened back in the synagogue and in his own family and his own hometown, but this time it's personal. This was his scene. These were his nets. This was his life. And it was seeing Jesus's power at work for him in his own life that smote his heart with understanding and brought him to his knees that day. Here is the Lord of fish and fishermen. Here's the God of nature, skies, and seas. Here is the master of men and of their daily work.

Some people have debated at this moment whether Peter knew if Jesus was God. While I will concede that his conviction of this truth will doubtlessly grow over the time to come, I can't think of any better way of describing a man who understands that Jesus is God than what Peter does right here. He falls to his knees, he confesses his sinfulness, and he calls Jesus what? Lord. Romans 10:9 tells us that one of the most essential aspects of being saved is that you come to the point where you can declare that Jesus Christ is Lord. With everything that he has seen over the last few days, I believe Peter knows that he is in the presence of the Lord, Yahweh God of the Old Testament. And he experiences the classic trauma of being in the presence of God. Having realized he's in the presence of a holy God, Peter suddenly becomes very aware of his own sinfulness. And he begins to writhe in his moral wretchedness.

He says at the end of verse 8, he says, *"Depart from me, for I am a,"* what? *"Sinful man, O Lord."* See, Peter realizes the purity and the power of Jesus. And just like the demons who were agitated at the holiness of Christ, here you see a sinful man agitated at the holiness of Jesus as well. He trembled at the very thought, at the very real fate that might befall him in the presence of such holiness. I want you to know that is the proper response. When Isaiah saw the Lord in Isaiah 6:1, lifted high up with his majesty filling the temple, Isaiah's first impulse as we read this morning was not adoration, it was abject terror. He cries out, *"Woe is me! I am ruined."* This was his response to the presence of God. Job said in Job 42:5-6, *"I had heard of you by the hearing of my ear, but now my eye sees you; therefore I despise myself, and I repent in dust and ashes."* And even the apostle John who walked with Jesus for three years when he saw the exalted Christ in heaven, he records in Revelation 1:17, *"When I saw him, I fell at his feet as though dead."* This response while unpleasant was actually a movement of grace, saving grace in the heart of Peter.

To experience moral agony over your position before God is the first step of grace. If you've never felt that response towards God, then why would you ever look for a savior? This is the first step of receiving the good news. In fact, Peter here is modeling the very characteristics that Jesus preached about back in chapter 4:18-19 from Isaiah 61, if you remember, the humble self-awareness that is required in order to receive salvation. If you think you're righteous before God, then get out of this church building. But if you



know you're a sinner, I've got good news for you. Jesus Christ saves sinners. He can't save those who still think they're self-righteous. He saves those who realize they're sinners. This is the first step of grace.

If you think you're going to make it into heaven based on your own works, you are gravely mistaken. Gravely mistaken. But Peter has it by the grace of God. He has been humbled before Christ. He knows he's spiritually bankrupt. He's not going to make it into heaven by the basis of his good works. He knows he's spiritually in bondage. He is a sinner. It's not just that he sins. It's that he sins because he's a sinner. It's who he is. He knows he's condemned before God on the basis of his nature. He knows he's in bondage. There is nothing he can do to break out of the condemnation that he is under before a holy God. And he knows that he is burdened. It bothers him, praise God, that he is a sinner at last. And he knows it, he knows he's in big trouble and he's in desperate need of God. And that is what makes all the difference.

God's grace makes the difference in Peter's heart, and it squeezes out this confession, *"Depart from me, O Lord, for I'm a sinful man."* And from this moment on as we go through the gospel of Luke, we're going to see in Peter the dramatic difference that salvation makes. And it all starts here. Here at the very beginning, Peter recognizes Jesus and in his state by God's grace, he cries out, *"Depart from me, O Lord."* And oh, the change that that grace works in him from here on out. The saving grace that God works in a sinful soul for starting in the very next moment and for the rest of his life.

You're going to find out it through the gospels that Peter and Jesus are inseparable. Here he's crying out, *"Depart from me, O Lord, I'm a sinful man."* After this, he's with Jesus every step of the way. Why? Jesus is walking on the water in the middle of the storm and Peter's like, hey, can I get out and walk with you for a while? I mean, Jesus asks his people after a mass defection, are you going to leave too? And Peter's response is, *"Where else would we go? You have the words of eternal life."* And Jesus shows up on the seashore after his resurrection and who's the first one that does a swan dive into the water to make it to the shore? It's Peter. And that's the point. This is the change God's grace works in a human heart.

You start off hating God and wanting to be away from him. God's grace comes to you in Christ and suddenly you love God for you see the mercy in his hands for sinners. Before salvation, Peter couldn't get too little of Jesus. After salvation, Peter couldn't get too much of him. *"Behold every man who is in Christ,"* he is a what? *"A new creation. Old things have passed away; behold all things have become new."* There is a change of affections that has just happened in Peter and it's going to change his will, his actions for the rest of his life. The difference from before and after is the saving grace of God already at work in Peter is he struck to the heart over his sin in the presence of Christ as he realizes that he is wretched, pitiful, poor, blind, and exposed as a vile sinner before the eyes of God. Have you come to that realization yet? God is holy. He is so holy he cannot look upon sin. If he was to act in his utter holiness towards you, you would be condemned right where you sit this morning. And yet here stands Jesus looking upon Peter. Why? Because God is all so merciful, and he has sent a savior to save sinners like us. All you must do is realize in humility your need for that salvation and he will save you. He has the power and authority to save a wretch like me and like you.

Peter knows at last who he is as he looks on Jesus, not just someone who sins, but someone who is a sinner by his very nature and his very heart. Peter's broken of any pride. And after seeing him in that state true to his word in Isaiah 61, Jesus comes to Peter in his moral agony and in mercy proclaims good news. End of verse 10, *"Jesus said to him, 'Do not be afraid; from now on you will be catching men.'"* How could Jesus look at Peter and say do not be afraid? Is Peter a sinner? Answer? Yes. Is God holy? Yes. Will God judge every sin? Then how could Jesus look at Peter a sinner and say don't be afraid? The answer is the gospel. Jesus will die for sinners just like Peter. *"And there is therefore now no condemnation to those who are in Christ Jesus.... For Christ became a curse for us.... in our place on the tree.... so that we might be made the righteousness of God in him."* Don't be afraid. Jesus knows where this is going. Jesus knows where this is going.

He knows he will pay the price for Peter's sin. And therefore, he says *"Don't be afraid; from now on you will be catching men."* Now the older versions say about this that you will become a fisher of men. And this is significant. That word catching here is not the normal word for catch that we would use in fishing where you catch something in order to kill it and eat it, right? The word is actually a strange word that's a composition of two where it actually means being caught for life. Being caught for life in order to catch for the purpose of life. In other words, Jesus is telling Peter from now on, you won't be catching fish so that they die. From now on, you're going to be catching men so that they live.

I mean, I want to be clear there are a lot of people that have taken this image of fishing for men and thought about our modern-day practice of fishing and come up with some really bad ideas about evangelism and I just want to blow that out of the water for you this morning. They'll look at this statement and say, well, hey, you know, the gospel is a hook, but we have got to get some attractive lures to get people to come closer, to get interested, to get engaged and to take a bite. And then when the moment is ripe and just perfect, and we got to wait for the perfect moment, can't share the gospel until the perfect moment, right? When the moment is right, then we pull quick and hard for a decision and then reel them in because of the irresistibility of our lure and the skillfulness of our gospel technique and that's how we save people. I literally read a book that said this in college about evangelism.

We like to read our culture into this verse, but that is not how fishing happened back then as I've already stated. Back then, this is what you did, you dropped a net, you pulled it in, and you see what you caught. That was fishing. Guess what? That's biblical evangelism. If you want to use this, which you shouldn't. If you want to use this picture as what evangelism should look like, that's biblical evangelism. There's no reliance and attractive lures or under head gimmicks or skillful techniques. Biblical evangelism just throws out the net of the gospel and pulls it in and sees what God has done. That's it, because it's not up to us to make sure that the fish swim into that net. You know who's responsible for that? God is. God is. And that's what Peter just learned. God makes the fish swim into the net. You just make sure you're putting that net out there. You bring the gospel; God brings the souls. And that's how Paul described his evangelism, by the way he said in 2 Corinthians 4:2, *"But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God."* And this is an encouraging truth.



I hope each and every one of you are burdened for some soul that you know that has not trusted in Christ as their Savior. And you might have many fears that are keeping you from sharing the gospel with them. Maybe I haven't taken the right class, read the right book, have the right technique. Oh man, do you know Jesus? Then share the good news about Jesus with them. Do you know John 3:16? Lay it out there and see what happens. That's biblical evangelism. You bring the gospel; God brings the souls. It doesn't require a professional knowledge of a certain technique if it was, I would have given up on ministry a long time ago. But when I realized God is the one that does it, then I said, well, I think I'm a simple-minded person, I think I can let God do this. It's the only reason why I'm up here. It simply requires the knowledge of the gospel which you have if you've trusted in Christ. And so, when you have the chance to give the good news, don't worry about techniques, just bring the gospel as clearly and plainly as possible and God will bring the souls.

Jesus tells Peter here, from now on, this is going to be your habitual practice. *"From now on you will be catching men"* for life. And by the way, this is not a, this is a great prophecy of Peter's life. Because 50 days after the resurrection of the day of Pentecost, after the Spirit has come, what do we find Peter doing? Laying out the net of the gospel, preaching it. He's preaching it. He just drops out the gospel net if you read it and just lays it out there and scripture tells us that those who accepted his message were baptized and about 3,000 souls were added to their number that day. And then you go on to the next chapter and 5,000 was the total. Throughout his life it just grew and grew. You don't need any special skill with lures. You just need to throw out the net of the gospel, the truth of Christ and see what God does by the power of his word. Yes, you, even you can talk to others about Jesus. Because the word of power by which Christ drew Peter to himself is the same word of power that draws others to Christ as well in our day. Just keep on simply, plainly, and sincerely sharing the gospel. And God by his grace can and will use you to catch men and women and children for life.

Finally, I want you to notice, I think this is building up to the main point of this passage. This is not a request on the part of Jesus, is it? I mean, he doesn't say here, would you please consider becoming a fisher of men, right? Thank you for coming to me and accepting eternal life. If you wouldn't mind, I'd really like you to be committed to something at this point. He doesn't say that. He also doesn't make a call here. Jesus doesn't say in this account, follow me. We read that in other places, but not here, because Luke is making a point. Jesus, this is a commanding, overpowering word of authority and declaration on the part of Christ. Jesus looks at that man, extends to him grace, and speaks over him from this moment on, you will be a fisher of men. And what happens? Verse 11, *"And when they brought their boats to land, they left everything and followed him."* Just like that, from Peter to they. By Christ's mere pronouncement of something, it comes to be. Jesus doesn't ask. He simply says here from now on, you will catch men, and immediately they bring their boats to land, leave everything and follow him. Jesus speaks this reality into existence. It is amazing.

The power of Jesus's word is so infinite that back in chapter 4:35, that demons instantly obeyed. The power of Jesus's word is so infinite that back in chapter 4:39, the fever immediately leaves. And here, the power of Jesus's word is so infinite that Jesus commands men to do the impossible, to leave the biggest catch of their life, to step out of sudden retirement, to walk away from a life of comfort, familiarity, and

leisure, to abandon absolutely everything they've ever known in their entire life in a moment, and immediately follow him for the rest of their lives. And what's astonishing is they do exactly that. They leave the greatest catch they've ever had in the entirety of their life; they leave everything, and they follow him. And this is what it looks like to become a disciple of Jesus. It looks like coming under his saving and sovereign word. It doesn't look just like mercy. It looks like a merciful commission.

There are going to be times in your life where things don't make sense for a variety of reasons. Sometimes life doesn't make sense because it seems like everything is going badly. I fished all night, I caught nothing. And now Jesus wants me to go out fishing again. Well, am I going to trust Christ's word and follow him or am I not? And sometimes Christ's word won't make sense because everything is going so swimmingly. I just got three years of income through this one catch. Now you're asking me to leave everything and follow you, but this is the perfect situation, the perfect circumstances. There's no way you'd ask me to do this. Well, how do you view Christ's word and authority? Jesus calls Peter twice. And you know what? For those who belong to Christ in whom his saving grace is at work, they hear the word of Christ. They love him and they obey.

You cannot explain this passage in the other way outside the sheer power and authority of Jesus by the mere pronouncement of his word things come to be. He commands demons and they obey. He commands illnesses and obey. He commands his people and they what? Obey. This is what it looks like to be under a saving sovereignty. This is what it means to have Jesus as your Lord. This is what it means to be a citizen of his kingdom. It means you obey; it can't be any other way. Those who have surrendered to Jesus' saving sovereignty know his grace and know his authority and are therefore characterized, not perfectly, but characterized by heeding and obeying his word. As John 10:27 says, *"My sheep hear my voice and they,"* do what? *"Follow me."* And if you're not willing to do that, Jesus says later in the Gospels, *"Why do you call me Lord, Lord, and not do what I tell you?"* It can't be any other way. It's all by the authority of Christ's omnipotent word, by his grace in our lives. At your word, I will obey.

So, with that in mind, I want you all to consider three things in light of Christ's omnipotent word. First, are you running to Christ this morning or are you running away from him? The sovereignty of Jesus is not something I want you to know to run from. It is something to run to for it is by his sovereignty that he saves sinners as we see here with Peter. He is our only hope. He is the only one in the universe who is pure and has offered up his pure life on the cross to be exchanged for your sins. He is the only one who died in the place of sinners to save them from their sin and doom. Jesus' words and actions in this passage communicate one simple message. See my power and trust in me to be able to save you from your sin as I have promised. Where did Peter and all this spiritual bankruptcy, bondage, blindness, and burdens need to go? Where do you need to go? He needed to go to Christ. Where do you need to go this morning? You need to go to Christ as well. You need to fall on your knees before his saving sovereignty, confess your sins to him as Peter does and be saved at the mercy of the hand of the Lord. I pray this morning you will hear the word of Christ and say with Peter, Jesus, at your word, I will. I will come.

Second, in light of Christ's omnipotent word, are you casting the net of the gospel, the net of God's good news and the net of his word? To be a useful evangelist in the hands of the Lord, you don't have to

memorize a technique or a road or even a sports score from the football game last night. You just need to know the gospel, throw out the net and see what souls God brings in. What's the one task that after his conversion, Christ put before Peter? It was to unleash the good news of Jesus, wasn't it? And to catch souls for life. What is the one task that Christ has put before you as you have trusted in Jesus Christ? It is to cast the net of the gospel out and catch souls for life as well. Are you hearing the word of Christ? I pray that this morning you will hear the word of Christ and say with Peter, Jesus, at your word, I will. I will lay down the nets.

And then finally, in light of Jesus' omnipotent word, are you leading all and following him? This is going to be a repeated theme we're going to see in coming months. Am I holding back my obedience in any way from Jesus? In any way. Are there areas of my life that I say, I'm an expert in that, Jesus, don't you dare talk to me. Or that is a little too precious and dear to me. Don't talk to me in that area. Or am I following Jesus as I ought beneath his authority, characterized by obedience as a true disciple of Christ? I'm to hear his voice and follow him even in the areas where I think I know best, especially in the areas where I think I know best. This is what it means to be a child of the king and to confess that Jesus is Lord. So, I pray this morning, for the rest of this week and for the rest of our lives, we will hear the word of Christ and say, Jesus, at your word, I will, I will obey. And when you obey, when you hear the word of Christ and leave everything to follow him, you will find out that in fact, in that moment, you've actually gained everything. That pearl of great price and that life that is more abundant and free. In losing your life, you will find it when you hear Christ's authoritative word and say, Jesus, at your word, I will.

This is the word of God from Luke 5:1-11, which I've considered a great privilege to be able to share with you today. Which I now commit to your further study and your faithful obedience until Jesus, who is the saving sovereign of our soul's returns.

To that end, let us pray.

Father, I thank you for this passage this morning. I thank you for its simplicity, but also for its power as it reflects itself to be the very word of Christ. Father, I pray that if there is someone here this morning that has not trusted in Christ, they would do so today, that they would come. Father, I pray that if there is some child of yours that has been withholding their gospel witness out of fear or concern or a feeling of not being sufficient to share that word. Father, I pray that this morning they would hear the word and that they would share it. Father, I pray that if there is someone here today that has been withholding their obedience in some way to you, that this morning they would bow the knee, they would confess their sins, and they would commit to following Jesus as the saving sovereign of all. Help us, Father, this week by the grace that is ours in Christ Jesus to come to share and to obey.

We ask all of these things in Jesus' name, amen.