


Master and Lord

2026-01-17 – Luke 5:1-11

	<p>On the shore of the sea of Galilee in around 27AD, two boats full of fish in nets were left behind by their owners in the middle of the day. The haul of fish would have meant comfort for a long season, and the boats and nets would have meant a consistent livelihood long into the future. Yet the fishermen left the boats, nets, and fish behind for something far greater. This Sunday, we are going to look at the one who is worth leaving everything behind to follow.</p>
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Good morning everyone. If you've got your Bibles, I want to invite you to open up to Luke chapter 5. We're going to be in verses 1 through 11 this morning as we continue in our series looking at *the certainty of the good news* of the gospel of Jesus Christ. This morning, we are looking at the first people who followed Jesus, those who followed the Master, and we're gonna ask, what does it mean to follow him?

What does it look like to follow the Master?

What does it look like to follow the Master? And today, through the testimony of Simon, later known as Peter, and Andrew and James and John, we will see what it costs and why it is worth that cost.

Now you might have seen this week in the news a story, and depending on what type of news you listen to, you might think this is the beginning of a sermon illustration or the end of a sermon illustration. Early this week Scott Adams, the guy famous for being the cartoonist of "Dilbert"—passed away. Younger people, "Dilbert" was a comic in newspapers, which were things before phones. And these comics were how people entertained themselves.

Well, he was known as an agnostic and pretty skeptical about organized religion. He passed away this week, and I started to see all over the place after his death things like the headline behind me: "Scott Adams' final letter about God will move you to tears." Scott Adams became a believer in the last moments of his life. There was a quote from him on Twitter that was all over the place in Christian circles: "I accept Jesus Christ as my Lord and Savior, and I look forward to spending an eternity with him." Well, wait for a moment. And it's sad that we have to wait for a moment, but I was rejoicing and I was thinking, what an awesome thing to be able to talk about on Sunday as we talk about following Jesus—that even in the last moments of your life, if you realize that he is Lord, and if you believe in him, you will go to heaven, because that is the promise of the gospel. We see it with the sinner on the cross, the criminal on the cross, who says, "Lord, remember me in your kingdom."

I was ready to use this at the end of our sermon, but then I said, you know what? I read all those headlines that said his whole letter would move Christians to tears. And I want to tell you it did, because here's a portion of it where this comes from: "Many of my Christian friends have asked me to find Jesus before I

go. I'm not a believer. But I have to admit the risk-reward calculation for doing so looks attractive, so here I go. I accept Jesus Christ as my Lord and Savior, and I look forward to spending an eternity with Him. The part about me not being a believer should be quickly resolved if I wake up in heaven. I won't need any more convincing than that, and I hope I am still qualified for entry."

If we are saved by faith, we are not saved by announcing we don't believe. And as we talk about **what it looks like to follow the Master**, I need you to know that it's not a risk-reward calculation. It is a wholehearted transformation.

What's especially upsetting, and the reason I wanted to bring this up at the start of the sermon, as we talk about what it looks like to follow, is the number of Christians putting this out there on social media all over the place, and then the way atheist groups are mocking Christians, and they should be, because the author of the "Dilbert" comics is, of course, a very sarcastic man. This was a calculated thing. And I will tell you, my goal right now is not to bash this man. My prayer is after he posted this, I pray those Christian friends came and talked to him and said, man, you've missed the whole gospel. I pray—I pray for his sake, for his family's sake—that the Lord opened his eyes. But I also pray for believers that if you relate to him saying I'm doing this for the "risk-reward", I want to know I go to heaven, you've missed the gospel. And so today we are going to look at what it truly **looks like to follow the Master** looking at Simon and Andrew and Peter or Simon and Andrew and John and James. And I hope your faith has more depth than Scott Adams.

To that end, let's pray.

Father in heaven, Father, we thank you for the work of your Son, that he came, he lived a perfect life, he died on the cross for our sins, he rose from the grave, he ascended into heaven. We thank you for the work of your Spirit, that it opens the eyes of the blind and that through the blood of Christ and the work of your Spirit we are transformed and become your children. And we thank you that Jesus is returning and that one day every knee will bow and every tongue confess that Jesus Christ is Lord. Father, I pray for our time right now that the Spirit is working in our midst, giving us eyes to see and ears to hear what your word has to say. I pray, Lord, that if anyone relates to what we just read, I pray, Lord, that you would open their eyes now to the truth of the gospel. And I pray, Father, that you would speak to me and speak through me, that these would be your words and not mine. And we pray all of this in the holy and precious name of Jesus Christ by believing in him, we can be saved, and it is in his name we pray. Amen.

What does it look like to follow the Master?

You must recognize the authority of His Word

So we're looking today at **what does it look like to follow the Master**? And the first thing we're going to see in Luke chapter 5 is that you must recognize the authority of His Word. Luke chapter 5 comes right after Jesus has done his first set of healings and his first set of teachings. We looked last week at Jesus announcing in Nazareth that he was bringing the year of the Lord's favor, the year of Jubilee, the year of the coming of the Lord that would be a time of healing and abundance and captives freed and sinners reconciled and the oppressed released. We looked at that last week and how did the people in his hometown respond? They sought to throw him off a cliff and stone him. After that, he went out and he began to teach elsewhere. And as he taught and as he healed, he started to build up a following. People were excited. He cast out demons. At Simon's house, Simon Peter, at Simon's house, he rebuked a fever in Peter's mother-in-law. And then she was able to get up and follow through on hospitality. Everything that he was doing was incredible. And the people were excited and were saying, we want you to stay with us.

And at the end of chapter four, he says, no, the mission my father has for me is gonna move me around. I'm not going to stay in one place.

As the crowd was pressing in on Jesus to hear God's word, he was standing by **Lake Gennesaret**. He saw two boats at the edge of the lake; the fishermen had left them and were washing their nets. He got into one of the boats, which belonged to Simon, and asked him to put out a little from the land. Then he sat down and was teaching the crowds from the boat.

Luke 5:1-3 CSB

And so in Luke 5, *the crowd is pressing in on Jesus to hear God's word*, because they're hearing his teaching and they want more. *And he was standing by **Lake Gennesaret***. And we're gonna take just a little nerdy moment when we read **Lake Gennesaret**, because when you read that, you may say, where is that? Well, you may also say, why isn't this in the other gospels? Well, the other gospels call this the **Sea of Galilee**. It's the same one.

This is a good moment for us to talk about the audience of the Gospel of Luke, which was Greek, and it was written by a Greek man by the name of Luke. Good. Some of you know. And this is important because for the Jewish people of that day, it was the Sea of Galilee, for the Greek people of that day, it was the **Lake Gennesaret**. As we read through the Gospel of Luke, we're going to see little things like this often, where Luke writing to his audience shifts things just slightly. For instance, in the Gospel of Matthew, we see over and over the kingdom of heaven. That's probably what Jesus said, kingdom of heaven, because saying God out loud over and over in that day would have been seen as egregious. They avoided saying God. You see this today on forums. If you are on a forum where there are Jewish people on it and they type, they'll say G-D. They won't write God out because they're trying to avoid using the Lord's name in vain. In the Gospel of Luke, Luke knows that if he writes to a Gentile audience and says the kingdom of heaven, they have no idea what that means—so he says the kingdom of God. These are little things, but if we understand them, we will see how as Luke is writing, he is trying to draw out for his audience the full authority of Jesus as best as he can so that they will hear it.

And so Jesus is standing by this lake. The crowds are pressing in. They want to hear him. *And he sees two boats at the edge of the lake. And the fishermen had left them and were washing their nets. He got into one of the boats, which belonged to Simon, Simon Peter—he'll be Peter later on—and asked him to put out a little from the land. And then he sat down and was teaching the crowds from the boat.*

First and foremost, the fact that the fishermen were out cleaning the nets means it's morning time. In that day, the nets would be cleaned in the morning because the fishermen would go out at night. And so the fishermen go out at night, they drop the nets, they do their thing, and in the morning they would have to clean their nets because the type of fabric they use, which was a linen fabric, in that day if they did not clean and mend their nets, they would rot out over time. And so these are faithful fishermen taking care of their things. And as they see this giant crowd, and this guy comes to teach, and Simon's already interacted with him because he healed Simon's mother-in-law, but he gets in the boat and says, hey, let's go out a little ways. These men are probably very exhausted, but it's a prominent thing to get to take the teacher out in your boat. And so Simon does it. And then Jesus sat down and was teaching the crowds from the boat.

When he had finished speaking, he said to Simon, “Put out into deep water and let down your nets for a catch.” “**Master,**” Simon replied, “we’ve worked hard all night long and caught nothing. But if you say so, I’ll let down the nets.”

Luke 5:4-5 CSB

We don't hear about his teaching, but we come to the end. **And then he said to Simon, put out into the deep water and let your nets down for a catch.**

Now, we don't know how long he taught, but it was morning when he began in the boat. And now it's closer to midday, if not the middle of the hot part of the day. **Simon replies, "Master, we've worked hard all night long and caught nothing.** We've been fully unsuccessful at night, **but if you say so, I'll let down the nets."** Now, what Simon is saying here first when he says **Master**, this is language of authority towards Jesus. In fact, this language in Luke, if you look in the other gospels, it comes up in the other gospels when the disciples call him Rabbi. But for Luke's audience, you're not going to call him Rabbi. The Gentiles don't really know what that means. So **Master**, authority. We've been toiling. We just got our nets cleaned. I've been sitting here listening to you. I enjoy listening to you. Don't get me wrong. But if we throw our nets back in, we're going to be here all day because we're going to have to clean them again. He's very politely saying, “You stick to teaching, I'll stick to fishing,” but I'll do what you say if you really mean it.

Now it's important to note a bunch of other things here about what Jesus is asking them to do.

[David Bivin] identifies the nets being used as “trammel nets”—made of linen, visible to fish during the day and so used at night, requiring two to four men to deploy, and needing washing each morning—thus matching the details of this realistic account precisely. This identification also underscores the miraculous nature of the catch: Normally during the day, fish would see and avoid the net.

Green, *The Gospel of Luke: NICNT*



David Bivin, who's a scholar, identifies that the nets that they would have been using in that day are called “trammel nets”. If you've ever watched the show “Alone”, you always know who the good contestants on “Alone” are because the first thing they do if they've got good water by them is they make and weave themselves a net. If they weave themselves a net and get it out and catch fish the first few days, they're going to be in the last few episodes, okay? Good fishers know that. I'm not spoiling anything, I don't think, but good fishers knew that. The other thing in their day is the type of net they use. I've got this little diagram on the right that's pretty invisible. That's what I've always pictured. They'd have kind of thin line because when I was a kid and went fishing, we had like a plasticky fishing line, you know, that was like the color of water. But they were using linen nets that would have been thick and easy for the fish to see. No fish is going to swim into this net, this freshly cleaned net, this net that begs the fishermen to go back to shore and go to bed. And here this man who just did incredible teaching is saying, “Hey, go throw it out in

the water.” For Peter, in this moment, this is like when you show up to a restaurant and they say the kitchen closes at nine and it's 8:59 and you say, “Hey, is the kitchen still open?” He's like, “I'll do it if you ask, but it'd be nice to just go home.” And yet, what we will see is obedience.

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And we tie that obedience to what he's just heard. Because when he calls Jesus *Master*, the language is, I've just heard you give the word of God. And so though you are asking me to do a foolish thing, if you can speak the word of God this well, I'm going to trust you.

This is a theme throughout the Gospel of Luke. Hearing the word of God leads people to responding to the message of the gospel. For us today, let me make this very clear. When you are trying to tell people about Jesus, you must use the Word of God. Throughout the Gospel of Luke, something that we will see again and again, and when we go to Acts, the second chapter, Luke, Acts, it's chapter 1, chapter 2 of the ministry of Jesus, the consistent theme throughout is that faith comes by hearing the Word of God and the work of the Holy Spirit. But without the Word of God, you don't see the work of the Holy Spirit. And so you need the Word of God involved in the conversation in order to get to that second point. And so do not miss this, because he's being called *Master* simply on the basis of, I heard how you wield the Word of God, and so I'm going to believe you, even as you ask me to do something that my years of fishing experience tells me is nonsense. I'm going to do something that I know will not work in every single way.

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You must believe that Jesus is fully God

And this brings us to our second point. **You must believe that Jesus is fully God.** **What does it look like to follow the Master?** You must put Jesus at the status of God. He is a person of the Trinity, Father, Son, and Spirit, God in three persons. Jesus is nothing less than God.

When they did this, they caught a great number of fish, and their nets began to tear. So they signaled to their **partners** in the other boat to come and help them; they came and filled both boats so full that they began to sink.

Luke 5:6-10a CSB

When they did this, when they threw their net out, and let me just tell you, it wasn't just Simon in that boat. It would have been Simon and his brother Andrew, probably, and maybe one other guy. We're not sure if it was two or three.

But when they went out there, before we read further, have you ever had to do something embarrassing in front of people because someone told you had to do it? I just imagine in this moment, there is this giant crowd on the shore. Jesus just finished teaching and he said, “Hey, go out further.” Everyone would have thought, oh, we're going away. And then when Jesus and the fishermen start throwing the nets in, do you know what I think everyone was thinking? “What are these idiots doing? Let him get back to the shore.” Just everyone in that day would have been like, these fishermen are throwing these clean nets in the water. They're wasting their time. They're wasting our time. Let's get this guy back to shore. We want to hear him keep some more. That would have been such a bizarre moment. The other fishermen, Peter's partners on

the shore, I wonder what they were thinking, because if I were them, I'd be like, we're not helping clean those nets. Because this was not something you did in this day. Even today, if you go out on a hot day in the summer and you see someone in the middle of the day fishing, you don't think, now that's a dedicated fisher. You think, that's a foolish person. And we're just talking about a fishing pole. This image is one of just incredible faith from Simon in the midst of something that seems so foolish and yet immediately.

When they did this, they caught a great number of fish and their nets began to tear. In the language, their nets begin to tear. If you were here last week, we talked about how Jesus announced his coming was the year of the Lord's favor. It's language in the Old Testament of the year of Jubilee, of God providing in such abundance that his people would have more than they knew what to do with. Nets so full that they break for professional fishermen means they have never seen anything like this. Because if there was even a possibility of a catch like this, they would have made stronger nets before now. **The nets are beginning to tear, so they signal their partners,** and the language here is their business partners because Peter and Andrew and James and John are business partners. And so they're like, guys, get out here. And so these guys go from, what are they doing out there, casting their nets, **to they come out and join them. And both boats begin to be so full of fish that they begin to sink.** And these weren't like little like paddle boat type things. These would have been decent sized boats. And as they're pulling the fish into both boats, both boats are going so low that they are beginning to sink.

When they did this, they caught a great number of fish, and their nets began to tear. So they signaled to their **partners** in the other boat to come and help them; they came and filled both boats so full that they began to sink. When Simon Peter saw this, he fell at Jesus's knees and said, "Go away from me, because I'm a sinful man, **Lord!**"

Luke 5:6 -10a CSB

It's at this moment, not when they get to shore. In my head, I always picture they get back to shore and Peter drops to his knees. But while they're on the boat, while they're trying to figure out how not to sink, while they're trying to figure out how to get all these fish to shore, **Peter drops and falls at Jesus's knees to worship him. "Go away from me," he says, "because I'm a sinful man, Lord."** He called him **Master** before, which is language of teacher and authority. And now he calls him **Lord**, which is hinting at—he's not fully there yet, as we will see as we keep reading the gospel—but he is saying, only God could do this, and you in front of me are so far above me. I am unworthy to be in your presence.

Then I said:

Woe is me for I am ruined because I am a man of unclean lips
and live among a people of unclean lips,
and because my eyes have seen the King,
the Lord of Armies.

Isaiah 6:5 CSB

The language here is, it matches Isaiah 6, and this is an important point. If you go to Isaiah 6:5, when Isaiah sees God in his throne room, he says, **"Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips, and because my eyes have seen the King, the Lord of armies."** (Isaiah 6:5) In Isaiah's commission, when he sees God in his glory, he recognizes his sinfulness, and he says, I am unworthy, and then God lifts him and sends him on his mission.

When they did this, they caught a great number of fish, and their nets began to tear. So they signaled to their **partners** in the other boat to come and help them; they came and filled both boats so full that they began to sink. When Simon Peter saw this, he fell at Jesus's knees and said, "Go away from me, because I'm a sinful man, **Lord!**" For he and all those with him **were amazed** at the catch of fish they had taken, and so were James and John, Zebedee's sons, who were Simon's **partners**.

Luke 5:6-10a CSB

In this passage, we will see the same thing. When Peter announces, "***I'm a sinful man, Lord***", he is saying now what each and every person must say to Jesus if they are to be saved. There must be repentance and acknowledgment of sin, a recognition that it is only by the forgiveness of sin offered by Jesus that we can be saved.

Now, notice also it says, for he and all those with him were amazed at the catch of fish they had taken, and so were James and John, Zebedee's sons, who were Simon's partners. Now, there's an important thing here. **Partners, partners.** The first one is a simple Greek word for business partners. The second one, and this is nerdy Greek stuff, but in the Gospel of Acts, one of the key words is "koinonia" and it means fellowship with depth that is tied to witnessing the work of the Holy Spirit. Because the Holy Spirit has transformed us. We live our lives together. At the top, they're **partners** in business. Down here, it's "koinonia". It's we're partners because of what we've been amazed by in witnessing the work of the Lord. Now, it's hard to put this into English. It really is. I don't begrudge translators for not knowing what to do, because if they wrote who were Simon's fellowship partners, we'd be like, what is this, Lord of the Rings? No, but the language in the Greek is that from the moment of the miracle, those who begin to follow Jesus have been utterly transformed. That is why they follow the way we're about to see and leave everything behind.

What does it look like to follow the Master?

You must recognize the authority of His Word
You must believe that Jesus is fully God

What does it look like to follow the Master? You must believe that Jesus is fully God. That's what they're starting to believe. And again, you may say, "Matt, why are you saying starting?" Well, this is Luke 5, and we're going to see a lot of good moments for Peter and a lot of not good moments for Peter. I'm not trying to spoil anything, but I think you're probably familiar with that. And same with the other disciples. But in this moment, in this miracle, they are ready to leave everything behind because this is someone who has an authority and power that is far greater than anything we have seen. And we know that this same Jesus will die for our sins and he will rise from the grave because he has power over even death.

What does it look like to follow the Master?

You must recognize the authority of His Word
You must believe that Jesus is fully God
You must leave behind every earthly thing

What does it look like to follow the Master? You must believe that Jesus is fully God. And this brings us to our final point. You must leave behind every earthly thing. You must leave behind every earthly thing.

Peter is prostrate before Jesus in the midst of all the fish. And I always wonder when he's bowing and they're on the boat and all these fish are flopping around. That must have felt weird. And we should think about these things because this wouldn't have been normal, normally you'd say, when I get back to shore,

I'm going to talk to this guy, but he is so stunned in the moment that he is bowing in fear, recognizing that he is not able to stand before the holiness of this one in front of him.

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

Luke 5:10b-11 CSB

And Jesus says, "Don't be afraid. From now on, you will be catching people." And in the Gospel of Luke, **from now on**, those are big words. **From now on**, what you see in front of you now, when Jesus says these types of things, he is declaring something utterly new. Next week, we're going to talk about how when Jesus teaches, he brings an upside-down kingdom. The world says this, the gospel says this, the world is turned upside down by the work of Jesus Christ. **From now on, Jesus says, you will be catching people.** And they're in a boat starting to sink. And they're probably like, all right, Peter, you've bowed long enough. Start paddling. We need to get back to shore before this boat sinks. **And when they get back to land, they left everything and they followed him.**

Now you know the old adage—if you give a man a fish, he'll eat for a day. If you teach a man to fish, he'll eat for a lifetime. If you convince him to leave his fishing equipment behind, won't he go hungry? No.

I love in this moment thinking that there were boats full of fish and there were dirty nets that fishermen would never leave because if they took pride in their profession, if they—even if they didn't take pride—if they were practical in their profession, they knew if you don't wash this net, you're going to be in trouble tomorrow. If you don't repair each tear in this net, you're going to have nothing to catch tomorrow and yet they leave it all there. I wonder about if there were crowds on the shore that when they left they all looked around waiting for the first person to go up and grab a fish. We don't know. We're not told any of that because none of that matters in light of following Jesus.

The beauty of this passage is that their entire security—because and we don't understand this because fishing is a hobby for most of us, but in their day this was a profession that would have given them some measure of comfort over most people in their day. They wouldn't have been rich or wealthy by any means but they would have got by pretty well—to leave that equipment behind to follow Jesus. The other thing is if Jesus is a Rabbi or a teacher or a Master, if he is someone of that kind of authority, you don't follow him if you're uneducated because those type of teachers, they gather to themselves the best and brightest from the schools, not the fishers. And yet Jesus says you're going to fish for people. You are going to catch people. And he calls them and they go and they leave everything behind. This would have been incredibly radical. And yet their faith is not in what they're leaving behind, but who they're walking behind.

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You must recognize the authority of His Word

You must believe that Jesus is fully God

You must leave behind every earthly thing

If you're to follow Jesus, if you're to follow the Master, you must leave every earthly thing behind. This is what we are called to. And let's be honest for a moment. When you read this point in our modern world, your first thought, if you're like, well, you must do this, I bet your first thought is a little bit of uh-oh. Because do we leave everything behind? We should. We need to. But it's a hard proposition, right? The

things in this life are constantly pulling at us. There's bills to pay. There's mouths to feed. There's, I don't know if you have fishing nets to repair and clean, but whatever your profession is, there are things and responsibilities in this world. And we can read this passage and say, if I don't sell everything I own and leave, does that mean I'm not a follower of Jesus? No, that's not what this passage is trying to say. We're seeing radical transformation. And the radical transformation, as we keep reading the Gospel of Luke, we're going to find times where Peter rebukes Jesus, which isn't a great thing. We're going to find times where Peter denies Jesus. In Acts, after Jesus ascends and the Holy Spirit descends, we're going to see times where Peter needs to be rebuked again by Paul because he doesn't quite get it. But what we know is that the old way of living he has left behind, and even as he struggles to leave everything behind, he is striving to leave everything behind. That is what we are called to do in the Christian walk.

And I don't want to make this a platitude of you must leave everything and then say it in a way where no one can do it and it's intangible. So what I want to tell you is that when we read you must leave everything behind, I want you to picture a marathon runner. Have you ever known someone who started running marathons? If you don't run marathons, you probably don't like them much because they make you feel lazy, right? Maybe. Good. Some of you are honest about this. I remember when Jess and I first started at Moody, there was a mentor couple that we spent a lot of time with. And the wife, when she turned 50, started running marathons. And what I understood that to mean when I heard her was “she ran a marathon.”

We started spending time with them every once in a while. And if it was today and we were at their house, she would be like, “Well, I got to get my 8 miles in.” And I'd be like, “do you see how cold it is outside?” And she's, I got to get my 8 miles in. And she changed her diet and her routines. And when she'd run a marathon, she'd then say, “okay, at the next marathon, I want to do a little better. And I want to strive a little more. I want to work on my form.” I want to make sure, all right, this marathon, she'd researched the city. She's going to do the marathon in. And there's hills, so she's going to train on hills more. And she's going to do this and that. And I'm thinking running is punishment, but I'm listening to her and I'm seeing that she is changing her whole way of living. Because if she's going to be a marathon runner, that's not just I'm going to do it once. It's I'm going to run marathons. And over the course, she's run almost, I don't know the terminology if there are any marathon runners here. You know, there's like the big eight or the big whatever. She's run almost all of them now, which is pretty incredible.

But whenever I think of this passage of leaving everything behind, I think of that style of living, where you start to say, I can't do this anymore because when I do this, I know how it affects me. I know that if I'm going to follow Jesus, it means that the things I watch must change. It means the things that I do must change. It means the way that I spend my time and talents and resources must utterly change. Because I no longer do these things for me, but I do them because I follow the Master. I do them because I follow Jesus. And if you follow Jesus, it means that over the course of your life, it should look more and more like you believe in Him and you follow Him. If you know marathon runners, you know that after they run a couple, they're super skinny and like they look like, you know, like, and I'm always like, it looks like their leg would break like a twig. But then I'm also like, I know I couldn't catch them. Like if I, you know, like I can joke here, but this type of living is a full and total transformation. The gospel is a full and total transformation. And believers, I want to ask you, are you living like you've left everything behind?

The Certainty of the Good News

Pastor Matt Johnson

We know when Jesus dies, what do his disciples do initially? They go back to fishing. And then he calls them, and then ultimately at the Pentecost, they receive the Holy Spirit, and none of those men go back to fishing after that. We know how most of them die, proclaiming the gospel, because they have fully left everything behind. If we're to **follow the Master**, it means not thinking I made a decision in a moment so I have security for eternity. It means I've decided to be the type of person who leaves everything behind and I'm working on doing that each and every day. You want to **follow the Master**? It's not I said a prayer and now I feel secure. It's I'm following a king and my security comes from him.

Let's pray.

Father in heaven, we thank you for this day. Lord, we thank you for the work of your son. We thank you for the lives of those that we see in scripture who are utterly transformed by the coming of the king. And we thank you, Lord, that we hear testimonies to this day of peoples whose lives have been transformed because of the message of Jesus and the work of the Holy Spirit.

Father, I pray for each person here. I pray for those who have been believers a long time, who remember what it was like when they were on fire, when they were young in their faith. I pray, Lord, that you would rekindle that fire. If there are things they have gravitated back towards or things that they are clinging to, Lord, I pray that your spirit would just urge them to leave those behind and that they would follow in obedience.

And Father, I pray that if there are those here who do not know you, I pray, Lord, that even now as they hear the message of the power of Jesus, as they hear of his work and authority, I pray, Lord, that you would open their eyes to the truth of the gospel. I pray, Lord, that your spirit would move and that they would leave today assured of their salvation because of the work of your Son.

Jesus, we thank you that you came, you lived a perfect life. You died for our sins, you rose from the grave, you ascended to heaven, and you are returning. We pray all of this in your holy and precious name. Amen.



Digging Deeper – **Master and Lord** – Luke 5:1-11

1. What stood out to you from the sermon?

Read Luke 5:1-11

2. What stands out to you as you read through the passage?
3. Why are people pressing to meet Jesus? What images come to mind when you read this in our modern day?
4. Skim over chapter 4 and look at the different things we see Jesus do. What could the people be expecting from Jesus from what they have heard?
5. When Peter takes Jesus out on the boat, how do you think he is feeling?
6. When Jesus tells Peter to go to deeper water, how does he respond? Why does he respond this way?
7. Have you ever seen God lead you to do something that seemed useless to do? What was the outcome?
8. How does Peter respond to seeing the miracle?
9. Look at the two titles that Peter uses for Jesus: Master and Lord. What do we learn as we see Peter go from one to the other?
10. Do you think of Jesus as both Master and Lord?

Read Isaiah 6:1-10

11. What parallels arise between Isaiah 6 and Luke 5:1-11?
12. When Jesus invites them to be fishers of men, how do they respond?
13. What does it look like to follow in their response today? Have you done this?
14. Are you a fisher of men? Who are those that you are seeking to see brought to the Gospel?
15. Take some time to end in prayer by sharing prayer requests and praying for one another.

