

Fifth Sunday after the Epiphany February 10, 2019

Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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<http://henrycenter.tiu.edu/2016/02/to-be-fishers-of-people/>

Hymn of the Day

Lutheran Service Book (LSB) 398 The Lutheran Hymnal (TLH) 59
“Hail to the Lord’s Anointed”

The words of this hymn by [James Montgomery \(1821\)](#), (who wrote about 400 hymns) are found in over 700 hymnals, frequently as an Advent hymn. TLH has an additional verse:

“Arabia’s desert ranger To Him shall bow the knee
The Ethiopian stranger His glory come to see;
With offerings of devotion Ships from the isles shall meet
To pour the wealth of ocean In tribute at His feet.”

- <https://www.youtube.com/watch?v=C-oTkEXTMr8> Piano, played from TLH. [Andrew Remillard](#)
- <https://www.youtube.com/watch?v=j4S2gMa-Ddw> Piano, but played to “Ellacombe”
- <https://www.youtube.com/watch?v=0JRvt3d3rJs> A third melody sung by “The New Scottish Hymns Band are a group of Christian musicians writing new worship songs for the church. The band performs and leads worship in churches and venues around Scotland, and seeks to explore and reignite the country's rich hymnwriting tradition. They draw on Scotland’s folk sensibilities to write melodies which are simple and memorable, with lyrics that reflect the poetic roots and profound theological truths which influenced the great hymnwriters of the past.”

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

Isaiah 6:1-8 (9-13); Revised Common Lectionary (RCL) the same reading, (Next week: Jeremiah 17: 5-8; RCL, Jeremiah 17:5-10)

“Isaiah is outside, near the altar in front of the temple. The doors are supposed to open, and the veil hiding the Holy of Holies to be withdrawn, unfolding to his view a vision of God represented as an Eastern monarch, attended by seraphim as His ministers of state ([1Ki 22:19](#)), and with a robe and flowing train (a badge of dignity in the East), which filled the temple. This assertion that he had seen God was, according to tradition (not sanctioned by [Isa 1:1](#); see Introduction), the pretext for sawing him asunder in Manasseh's reign ([Heb 11:37](#)). Visions often occur in the other prophets: in Isaiah there is only this one, and it is marked by characteristic clearness and simplicity...”*

- <http://www.ccel.org/ccel/jamieson/jfb.x.xxiii.vii.html> Jamieson, Fausset and Brown, 1871. * “At a time when the theological winds seem to change direction on a daily basis, the *Commentary Critical and Explanatory on the Whole Bible* is a welcome breath of fresh air from conservative and orthodox teachers of the Christian faith. This commentary has been a

bestseller since its original publication in 1871 due to its scholarly rigor and devotional value... *Commentary Critical and Explanatory on the Whole Bible* is based on a detailed exegesis of the scriptures in the original languages..."

- <http://www.ccel.org/ccel/jamieson/jfb.x.xxiii.i.html> will take you to the introduction referred to above and will allow you to see the entire table of contents.

Isaiah 6:1-8

Isaiah's Vision of the Lord

6 In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train^[a] of his robe filled the temple. **2** Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. **3** And one called to another and said:

“Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory!”^[b]

4 And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. **5** And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!”

6 Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. **7** And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.”

Isaiah's Commission from the Lord

8 And I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then I said, “Here I am! Send me.”

- a. [Isaiah 6:1](#) Or *hem*
- b. [Isaiah 6:3](#) Or *may his glory fill the whole earth*

Isaiah 6:9-13

9 And he said, “Go, and say to this people:

“‘Keep on hearing,^[a] but do not understand;
keep on seeing,^[b] but do not perceive.’

10 Make the heart of this people dull,^[c]

and their ears heavy,

and blind their eyes;

lest they see with their eyes,

and hear with their ears,

and understand with their hearts,

and turn and be healed.”

11 Then I said, “How long, O Lord?”

And he said:

“Until cities lie waste

without inhabitant,

*and houses without people,
and the land is a desolate waste,
12 and the LORD removes people far away,
and the forsaken places are many in the midst of the land.
13 And though a tenth remain in it,
it will be burned^[d] again,
like a terebinth or an oak,
whose stump remains
when it is felled.”
The holy seed^[e] is its stump.*

- a. Isaiah 6:9 Or *Hear indeed*
- b. Isaiah 6:9 Or *see indeed*
- c. Isaiah 6:10 Hebrew *fat*
- d. Isaiah 6:13 Or *purged*
- e. Isaiah 6:13 Or *offspring*

“...To understand Isaiah’s experience in the temple, it might be helpful to remember that there was an elaborate ritual by which only the High Priest could enter the most holy place, the place where the Israelites believed God’s presence dwelled. Even though there were several exceptions, like Isaiah, they believed that no one could see God and live.[3] They took it so seriously, that the High Priest had bells on the edge of his robes so the others could hear him moving around when he entered the most holy place. If the bells stopped, they could know that something had gone wrong.

That may put into perspective something of what Isaiah experienced in his encounter with God in our lesson for today. In fact, it would seem that Isaiah had a full-fledged vision of God, complete with smoke and angels and the temple foundations shaking! Isaiah’s experience of God was so awe-inspiring that he feared for his life! He experienced God as majestic and awesome. He experienced God as overwhelming and all-powerful. I think it’s a good thing for us to be reminded of this aspect of God’s character. God is the one who made all the universes, who created the earth in all its beautiful variety, who planned the life cycle in its wondrous complexity. God is the one who is majestic beyond our ability to imagine or even comprehend...”

- <http://thewakingdreamer.blogspot.com/2012/06/majestic-and-merciful-isa.html> © 2012 Alan Brehm. A sermon preached by Rev. Dr. Alan Brehm on 6/3/12 at First Presbyterian Church, Dickinson, TX

Psalm 138; RCL, the same reading (Psalm 1; RCL, the same reading)

“This Psalm is wisely placed. Whoever edited and arranged these sacred poems, he had an eye to apposition and contrast; for if in Ps 137:1-9 we see the need of silence before revilers, here we see the excellence of a brave confession. There is a time to be silent, lest we cast pearls before swine; and there is a time to speak openly, lest we be found guilty of cowardly not confessing. The Psalm is evidently of a Davidic character, exhibiting all the fidelity, courage, and decision of that King of Israel and Prince of Psalmists. Of course the critics have tried to rend the

authorship from David on account of the mention of the temple, (verse 2) though it so happens that in one of the Psalms which is allowed to be David's the same word occurs. Many modern critics are to the word of God what blowflies are to the food of men: they cannot do any good, and unless relentlessly driven away they do great harm..."*

➤ <https://www.christianity.com/bible/commentary.php?com=spur&b=19&c=138>

Charles H. Spurgeon's Treasury of David

Give Thanks to the LORD *Of David.*

138 I give you thanks, O **LORD**, with my whole heart;

before the gods I sing your praise;

² I bow down toward your holy temple

and give thanks to your name for your steadfast love and your faithfulness,

for you have exalted above all things

your name and your word.^[a]

³ On the day I called, you answered me;

my strength of soul you increased.^[b]

⁴ All the kings of the earth shall give you thanks, O **LORD**,

for they have heard the words of your mouth,

⁵ and they shall sing of the ways of the **LORD**,

for great is the glory of the **LORD**.

⁶ For though the **LORD** is high, he regards the lowly,

but the haughty he knows from afar.

⁷ Though I walk in the midst of trouble,

you preserve my life;

you stretch out your hand against the wrath of my enemies,

and your right hand delivers me.

⁸ The **LORD** will fulfill his purpose for me;

your steadfast love, O **LORD**, endures forever.

Do not forsake the work of your hands.

a. [Psalm 138:2](#) Or you have exalted your word above all your name

b. [Psalm 138:3](#) Hebrew you made me bold in my soul with strength

*Translating verse 2 as "temple" creates disagreement about the authorship of David, since the temple came after him. Here are two approaches to resolve that question:

"...the mention of "the temple" in this verse seems to render such an opinion (*that David is not the author*) doubtful. If, however, we translate this word by "mansion", which is the proper rendering of the original--*the mansion of thy sanctity*, --this objection to its composition by David falls to the ground. --*James Anderson's Note to Calvin in loc...*

"...The holy temple was a type and figure of the Lord Jesus Christ. Therefore we find Daniel opening his windows toward the temple, where he prayed three times a day; and we find Jonah saying, "Yet will I look again toward thy holy temple." So looking to Jesus, he is our temple..."

➤ <https://www.christianity.com/bible/commentary.php?com=spur&b=19&c=138>

Other sources commonly translate the word, **הֵיכָל** (*heykal*), as a palace, temple, nave, sanctuary or referring to a building with a large capacity, not as a reference to Solomon's temple.

"...Location, Structure and Genre

Psalms 138-145 is the first in the final collection of eight psalms identified as "of David" in the Psalter (138-145). Psalms of thanks (138) and praise (145) frame a group of individual laments (139-144). At the heart of the *Song of Thanksgiving* is an account of God's deliverance (see 30:2, 8-12; 34:4,6; 40:1-2, etc.). The account of deliverance is very short in this psalm: "On the day I called, you answered me..." (138:3). The psalm may be divided as follows: I thank you, God (1-3), This is our God (4-6), You Are With Me (7-8).

Thank you, Lord, from the bottom of my heart! (1-3)

The psalm gets right to the point. The first word in the Hebrew text is "I thank you."... What is the reason for this heartfelt thanks to God? ... the psalmist's language is comprehensive, strong and simple: "I prayed, you answered" (verse 3).

This is our God (4-6)

...The Lord is *high*, as high as one can imagine, even above the heavens (Psalm 113:4). The capitalized **LORD** indicates that the Hebrew is using the name Yahweh for God; notice that it comes up four times in this God-centered short section.

But this God is also *concerned with the lowly*. Again, the theologian behind this psalm thinks of God in "extreme" categories. For another example of this thinking in extreme terms, notice Psalm 22, where the psalmist speak of God as "holy, enthroned on the praises of Israel" (verse 3) and himself as "a worm, and not human." (verse 6).

You are with me (7-8)

The picture of life as a "walk" reminds one of Psalm 23. Psalm 138:7 says: "Though I walk in the midst of trouble" and Psalm 23 reads: "Even though I walk [same verb form in Hebrew] through the darkest valley" (Psalm 23:4). The psalm comes to a conclusion as it began, with a reference to the LORD's amazing grace or "steadfast love" (verses 8,2)..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=504
[James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

1 Corinthians 14:12b-20; RCL, 1 Corinthians 15:1-11 (1 Corinthians 15:(1-11) 12-20; RCL, 1 Corinthians 15:12-20)

For a more complete context of this reading about "Tongues" it is helpful to read the entire chapter 14. Verses 33b-35 about women speaking in the church should be studied as a separate issue.

"...After having stressed the preeminence of love, Paul wants those in the church to excel at edifying others with their spiritual gifts, as an application of that love. Prophecy is to be preferred to uninterpreted tongues because in the case of the latter, no one is edified, unless the tongues are interpreted (vv. 1-6). In vv. 7-11 Paul illustrates what he means by uninterpreted tongues through the use of musical instruments and languages unknown to a speaker. Once again in v. 12 he affirms his central thesis that the Corinthians ought to seek to use their gifts for the edification of the church. In vv. 13-19 he stresses the need for the

interpretation of tongues in prayer and worship so that the believer who does not have the gift of interpretation (which would be the majority of them) may benefit..."

- <https://bible.org/article/argument-1-corinthians-12-14> [Greg Herrick](#) lives in Calgary Alberta, Canada with his wife and 4 kids. He has a passion to teach and disciple others, and holds a Th.M. and Ph.D. from Dallas Theological Seminary.

Prophecy and Tongues

...² For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit...⁵ ...The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.

⁶ Now, brothers,^[a] if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?...¹² So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

¹³ Therefore, one who speaks in a tongue should pray that he may interpret. ¹⁴ For if I pray in a tongue, my spirit prays but my mind is unfruitful. ¹⁵ What am I to do? I will pray with my spirit, but I will pray with my mind also; I will sing praise with my spirit, but I will sing with my mind also. ¹⁶ Otherwise, if you give thanks with your spirit, how can anyone in the position of an outsider^[b] say "Amen" to your thanksgiving when he does not know what you are saying? ¹⁷ For you may be giving thanks well enough, but the other person is not being built up. ¹⁸ I thank God that I speak in tongues more than all of you. ¹⁹ Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.

²⁰ Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.

Orderly Worship

²⁶ What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.

²⁷ If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. ²⁸ But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. ²⁹ Let two or three prophets speak, and let the others weigh what is said. ³⁰ If a revelation is made to another sitting there, let the first be silent. ³¹ For you can all prophesy one by one, so that all may learn and all be encouraged, ³² and the spirits of prophets are subject to prophets. ³³ For God is not a God of confusion but of peace...

³⁹ So, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues. ⁴⁰ But all things should be done decently and in order.

- a. [1 Corinthians 14:6](#) Or *brothers and sisters*; also verses [20](#), [26](#), [39](#)
- b. [1 Corinthians 14:16](#) Or *of him that is without gifts*
- c. [1 Corinthians 14:22](#) Greek lacks *a sign*

The Corinthian Problem

For light on the tongues movement, we must turn to the most detailed statement in the Bible on the subject: 1 Corinthians 12, 13 and 14. This section is much quoted by the Pentecostals in support of the movement; yet, oddly enough, it was not written in support of the gift of tongues but, rather, to put the gift of tongues, as then employed, in the proper place and perspective. Paul was writing to a troubled congregation, answering a letter in which questions had been asked about some of their problems, among which was this on the gift of tongues. Quite apparently, then as today, the gift of tongues had become a very divisive element in the Corinthian church. Those who had it not only felt, but also gave indication that they thought themselves superior to those who did not have the gift. Then, as today, there was strife, dissension and apparent lovelessness in dealing with the problem—lovelessness on both sides, but especially disturbing as it was revealed by those who supposedly had received the Holy Spirit into their hearts and lives. It is in introducing this answer to a specific question on the subject that Paul writes, "Now concerning spiritual gifts, brethren, I do not want you to be uninformed." And now let us just touch the highlights of the section.

Edifying the Church

It is in 1 Corinthians 14 that Paul makes his most telling statements on the subject of the gift of tongues. "Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy" (v. 1)—not that you may have the gift of tongues but that you may prophesy—that you may have the ability to teach, exhort, admonish, comfort and build up one another in your Christian faith and love. "For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. Now I want you all to speak in tongues, but even more to prophesy. He who prophesies is greater than he who speaks in tongues, unless some one interprets, so that the church may be edified" (vs. 2-5). The Pentecostals here find encouragement for speaking in tongues but ignore the fact that Paul calls the gift of prophecy greater. I here find the apostle Paul speaking, as we say, with tongue in cheek, minimizing a practice in the Corinthian congregation that is not common to the Christian church but which has been taken over in Corinth from the mystery religions of the Hellenists.

What does the gift of tongues contribute to the kingdom of Christ? Those who have the gift will tell you how wonderful it makes them feel, how it has increased the dimensions of their spiritual life. It does give them evangelistic zeal—to propagate their Pentecostal form of religion. It does lead them to search the Scriptures—to filter the Scriptures through their bias to find what they can interpret to support their pursuit of the gift of tongues. Evangelistic zeal and love for Bible study, properly directed and employed, is something we could wish to see more of among all Christians. Then they would be less prone to be swept up by every passing error and religious fad such as the tongues movement.

What does speaking in tongues contribute to the church? Paul says: "Now, brethren, if I come to you speaking in tongues, how shall I benefit you unless I bring you some revelation or knowledge or prophecy or teaching? If even lifeless instruments, such as the flute or harp, do

not give distinct notes, how will anyone know what is played? And if the bugle gives an indistinct sound, who will get ready for battle? So with yourselves; if you in a tongue utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air. There are doubtless many different languages in the world, and none is without meaning; but if I do not know the meaning of the language, I shall be a foreigner to the speaker and the speaker a foreigner to me. So with yourselves; since you are eager for manifestations of the Spirit, strive to excel in building up the church" (vs. 6-12). Further comment is hardly necessary except to note that Paul states that our goal in all that we do in the body of Christ, the church, should be directed toward building up the church—to win those who have not yet received the gospel, to build up the faith, knowledge, love and life of those who have been brought into the fellowship of the church through the power of the Spirit in the preaching of the gospel.

Grow Up!

The next section of 1 Corinthians 14 contains words much quoted by the Pentecostals. Paul says, "I thank God that I speak in tongues more than you all . . ." (v. 18). See, Paul speaks in tongues! But Paul does not say that he speaks in ecstatic utterances as do the Pentecostals. As an educated and well-traveled man, I have no doubt that Paul could say this literally, referring to known languages of the world in which he was conversant. But let us concede that he might have spoken in tongues in the Pentecostal sense. Then hear the words in the context in which they have been written: "Therefore, he who speaks in a tongue should pray for the power to interpret. For if I pray in a tongue, my spirit prays but my mind is unfruitful. What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. Otherwise, if you bless with the spirit, how can any one in the position of an outsider say the 'Amen' to your thanksgiving when he does not know what you are saying? For you may give thanks well enough, but the other man is not edified. I thank God that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue" (vs. 13-19).

The Pentecostals feel that they have attained spiritual maturity when they have gained the gift of tongues. This makes them superior to the spiritual babes who have not yet received the gift. How does Paul rate the gift with regard to spiritual maturity? He continues, "Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature" (v.20). That is a reprimand! He is telling the Corinthian tongues-speakers: You are being childish! Grow up! He had implied the same thing in 1 Corinthians 13:11:

"When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways."

- <http://www.presenttruthmag.com/archive/v1/6-9.htm> William H. Albach is pastor of the Hope Lutheran Church in Greenacres, Washington.

“Various Kinds of Tongues

This is mentioned last, perhaps to highlight the Corinthians’ special interest in this manifestation of the Spirit, which occasioned Paul’s entire discussion of gifts. This gift “in the case of the Corinthians, apparently had reference to a ‘language,’ unintelligible to others as well as to the speaker, by which a Christian praised God.” St. Paul obviously regarded it as an

authentic gift of the Spirit, but he emphasizes that it “can be useful in the church only if it is supplemented with the gift of interpretation (v. 5), for only then will it edify the church.” It should also be “carefully noted that the apostle in 1 Corinthians 12 to 14 is not discussing the gift of tongues for the purpose of encouraging or assisting the Corinthians in acquiring this gift.” In this specific context “his purpose is rather to point out dangers and abuses that have resulted from its misuse and to encourage the use of other spiritual gifts, especially prophecy.”⁸²...

- [spiritual gifts - The Lutheran Church—Missouri Synod](#)
- <https://www.lcms.org/Document.fdoc?src=lcm&id=413>

Luke 5:1-11; RCL, the same reading (Luke 6:17-26; RCL, the same reading)

“Fishing was a popular trade on the Sea of Galilee. Fishing was the most common occupation for people residing in the small villages of Capernaum and Bethsaida which were located on the lakeshore. Living on the shores of Lake Galilee with its abundant supply of fish, people understood fishing perhaps more than they did farming. Living on the shores of a fishing lake, the whole town was “into fishing.”

The message of this particular Biblical text is that the disciples were called to become “fishers of men” or fishers for people.” Jesus used the metaphor of fishing because people in a fishing village with numerous fishermen would “get it.” These people intuitively understood fishing because it was a way of life for them...

Jesus told his first disciples that they were to “fish for people” and were to “catch people” for Jesus Christ. Jesus could not have chosen a better metaphor to help his first disciples understand what their job was: to fish for people and to catch people for Jesus Christ. Fishermen understood what he meant by that.

Jesus always used metaphors that his common and ordinary disciples could understand...”

- http://www.sermonsfromseattle.com/series_b_fishing_for_christGA.htm
Pastor Edward F. Markquart. (This) “...Bible study is from a larger course entitled The Life of Christ: A Study in the Four Gospels... Basic text for the course: Synopsis of the Four Gospels, Kurt Aland, English Edition, P. 33-34.”

“The Holy Gospel according to St. Luke, the 5th Chapter”

[Also found in Matthew 4:18-22, Mark 1:16-20, John 1:35-51]

Jesus Calls the First Disciples

5 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, ² and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. ³ 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. ⁴ And when he had finished speaking, he said to Simon, **“Put out into the deep and let down your nets for a catch.”** ⁵ And Simon answered, “Master, we toiled all night and took nothing! But at your word I will let down the nets.” ⁶ And when they had

done this, they enclosed a large number of fish, and their nets were breaking.⁷ They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.⁸ But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."⁹ For he and all who were with him were astonished at the catch of fish that they had taken,¹⁰ and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "***Do not be afraid; from now on you will be catching men.***"^{aj}¹¹ And when they had brought their boats to land, they left everything and followed him.

- a. [Luke 5:10](#) The Greek word *anthropoi* refers here to both men and women

"This is the Gospel of the Lord" "Praise to You, O Christ"

"This text is commonly entitled, "Calling the Fishermen." However, Jesus never calls these fishermen! He never utters a "follow me" to them, like in the accounts of calling the (same) fishermen in Mark 1:16-20 and Matthew 4:18-22! In our text, Jesus only talks to Simon! Later Jesus will give the command, "Follow me," to Levi (5:27), who like these fishermen, "leaves everything and follows him" (5:11, 28).

Rather than a call story, it is a pronouncement story. Rather than calling Simon (and the other fishermen), Jesus **announces** to Simon (and only to Simon!) what Simon will now be doing (v. 10). Although the task is similar, the words are different from the call stories in Matthew and Mark. More on this later.

At least one commentary refers to this as "an epiphany story." After looking at similar themes in Exodus 3, Judges 6, Isaiah 6, Tiede (*Luke*, Augsburg Commentary) writes:

'These are all epiphany-call stories and their structure indicates their meaning. The human person is located quite precisely, often in the midst of mundane tasks. The display of divine presence is quite dramatic or miraculous. In fact, these displays are so impressive that they may take over the stories, as if the burning bush, the fire from the rock, the transformation of the temple, or the boatload of fish were the point. No doubt these wonders will astonish and delight every new generation which hears about them. But these demonstrations of divine power and presence are consistently focused on the call of the prophet, judge, or apostle. [p. 117]'

This call comes not in a "holy" place (the temple or synagogue), but at work. The call comes not to extraordinary, holy people (priests or Pharisees), but to a fisherman -- one who knows his sinfulness.

There are certainly some similarities to the "call" stories of Matthew and Luke, but there is a major difference in Luke's context..."

- <http://www.crossmarks.com/brian/luke5x1.htm> Brian Stoffregen, Faith Lutheran Church, Marysville, CA His notes of this reading detail comparisons of the other Gospels and extensive word studies of terms specific to the fishing references and "...catching alive [zogreo] people..."

Visit <http://www.crossmarks.com/brian/> to see a complete listing of his exegetical notes. It will also link you directly to <http://www.textweek.com> as an additional resource.

“...1. “Master” – Luke uses this term 8x, always with reference to Jesus by the disciples. It means something more like “boss” or “superintendent” than a slave-owning master. It is interesting that Simon uses the term now, not after this astonishing event. It indicates that he already recognizes Jesus’ authority in some way. And it is perfectly reasonable to assume that he was in earshot of Jesus’ teaching, even though he was outside of his boat cleaning his nets.

2. The activity of fishing depended on the difficult, meticulous activity of keeping the nets clean of corrosives (although the Lake Genneseret [or Sea of Galilee elsewhere] is freshwater) and gunk, mended, and ready to be used again on the next day. It was an act of honor that a fisher like Simon, after doing this kind of work, would let a non-fisher like Jesus direct him back into the depths to try again...

1. I cannot help but to see Jesus just laughing uproariously at these fishers, scrambling to get the nets in the boats, signaling for help, caught between being amazed and being too busy to be amazed...

3. The ridiculously successful haul of fish, especially after these same fishers had toiled all night and caught nothing, is a sign of abundance...

- <http://leftbehindandlovingit.blogspot.com/2013/02/a-boatload-of-fish.html> D. Mark Davis “This blog is a weekly translation of a text from the Revised Common Lectionary.” A reference site for those wishing to go deeper into the original language.



2007-01-31 — Fear no fish...unless your name is Jonah. Then be afraid. Be **very** afraid.

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