

## Fishing for Men

### 1. Jesus and His Apostles - Lk 5:1-11

- A. Jesus calls disciples to rise above mundane living concerned only with the material, self-centered concerns which dominate most people.
  - 1. Jesus is **teaching**: a teacher from God (Jn 3:2), a great prophet, Master, etc. Though enjoying immense popularity, Jesus traveled and actively sought lost.
  - 2. He had time for, interest in individuals: children, Samaritan woman, Pharisees who invited Him in, Zacchaeus, Mary/Martha/Lazarus, etc. He found faith in unusual places/people: Sychar; centurion; Syro-Phoenician.
  - 3. He was rejected by many (Gergesa, Nazareth, Jewish aristocracy, own family; even those healed); He was doubted, slandered, ridiculed, contradicted but still He *taught*.
- B. The greatness of the Lord frightens Peter - 5:8. Sin shrinks from purity, power.
- C. 5:10 - *"From now on you will catch men."* The horizon will stretch far beyond the shores of Galilee, and storms will blow with ferocity, but they will bring up the catch which the Lord desires.

### 2. What Net Shall We Spread?

- A. The message of **truth**.
  - 1. Jesus came *"to bear witness to the truth"* (Jn 18:37). He taught the nearness/character of the kingdom of prophecy; He taught repentance (moral/spiritual change); He taught purity of heart, humility, true worship, judgment, eternal life, marriage/divorce, hell (Jesus uses *gehenna* 11 of 12 times in NT).
  - 2. Jesus didn't preach food, recreation, healing services, positive mental attitude, personal finances (except warnings against materialism), humanitarian projects. He did not believe in drawing a crowd by hook or crook in hope of corralling someone - see Jn 6:60-66.
  - 3. We must never become ashamed of truth and its drawing power (Rom 1:16).
- B. He taught a **distinct morality**.
  - 1. His teaching ran completely counter to both the Jew/Gentile moral standards. People were property; rule was by brute force; marriage was a sham.

2. The world was desperate (though it didn't know it) for a higher standard; it was weary of emptiness, purposelessness and the denigration of man.
3. We must not present a compromised, sanitized, apologetic morality to the world. The world **needs** a better way. We'd better not waver, waffle.

C. He taught with **personal conviction**.

1. "But **I** say unto you ..."; "Beware the leaven of the Pharisees and Sadducees"; "I am Lord of the Sabbath"; etc. Source of His conviction: He was **God!**
2. Source of *our* conviction: we are His brethren; we know His teaching; we speak with His authority.
3. If they rejected **Him** they will reject **us**. But let us still speak with the same confidence as He, not measuring ourselves by the *reaction* of others.

### 3. The Laborers Are Few - Mt 9:37-38

A. The fields may not be as white in 1997 America: Skepticism, subjectivism and materialism have taken their toll; suspicious. What of evangelism *elsewhere*?? Are we shut off in little corner of the world?

B. Our assets vs. Jesus' day:

1. They had **no** telephone, newspaper, rapid transport, sophisticated medical technology, democratic freedom, etc.
2. We have internet, jets, money, mass education, industrial production (leaving us more "free" time), government protection, etc. **How's our stewardship?**

C. The laborers *still few*:

1. We are busy, distracted, satisfied, demoralized. Thus excuses come easy: "They'll think we're Jws"; "Tried that before"; "Too much money"; etc.
2. **Illus:** Blind brother in London; zealous, never complaining.
3. Our job is to **preach!** 2 Cor 4:5-6. We do not preach *ourselves*: how friendly we are, what good classes we have, how sumptuous our building is, etc. We preach *Christ*, and if He is rejected then we've *done our job!*

**Conclusion:** What has this to do with ethics? The **best** thing we can give someone is the roadmap to eternal life. Some want to get there but are confused, frustrated and despondent. Let's be *Christ-like* in this crucial area of our lives!