

The Journey

Luke 5:9-10; 1 Peter 5:5-6, Acts 4:18-21

Dr. Paul Cannings, D. Phil

A. Fearless (Luke 5:10-11):

1. For amazement – When Peter came to the realization of who Christ was he became terrified. It seems like he heard the teaching of John the Baptist, his brother Andrew connected him to Jesus and Jesus made a point to change his name, then Jesus healed his mother-in-law and then get into his boat and blessed him with the best fishing day on the wrong side of the lake.
 - a) What Simon expressed was the sense of unworthiness (Mt. 8:8; Job 42:5f.) and fear (Jdg. 6:22; 13:22; 1 Ki. 17:18; Is. 6:5) which men should feel in the presence of the divine (cf. 18:13; Dietrich, 49-51; Rengstorf, 74). The revelation of Jesus’ divine power in this epiphany sufficed to demonstrate to Simon that he was in the presence of the Holy One (cf. 4:34) and to make him aware of his own inadequacy. A post-resurrection setting is not required.¹
 - b) Jesus noticed that the fishermen were washing empty nets and Jesus waited until it was probably close to noon time, before telling Peter to go cast his nets. This is why Peter responded by saying we have been out all night, because the best time to catch fish is during the night.
 - c) The incident recorded here is obviously not the first time Jesus had been in contact with the men whom He called to be His disciples. Luke already had stated that Jesus had healed Simon’s mother-in-law which denotes previous contact with Simon and Andrew. This seems to be at least the third time Jesus had contact with these men. In John 1:41 Andrew told Peter that he had found the Messiah. Apparently, the men at first did not follow Jesus on a “full-time” basis, for in Mark 1:16–20 (also Matt. 4:18–22) Jesus called Simon, Andrew, James, and John. Mark recorded that that call was before Jesus entered the synagogue in Capernaum and healed a man who was demon-possessed. It is no wonder Peter invited Jesus to his home after the synagogue incident.²
 - d) Fishing on the Sea of Galilee was big business. This now-famous body of water, eight miles wide and thirteen miles long, lay beside a fertile plain renowned for its agriculture. In Jesus’ day, nine cities crowded its shorelines, each with no less than

¹Marshall, I. Howard: *The Gospel of Luke : A Commentary on the Greek Text*. Exeter [Eng. : Paternoster Press, 1978 (The New International Greek Testament Commentary), S. 204

² Martin, J. A. (1985). Luke. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 216). Wheaton, IL: Victor Books.

15,000 citizens, possibly making the region's total population greater than Jerusalem's.

2. For amazement – When we understand who Christ is we develop a more accurate view of ourselves.
3. Do not fear - Christ reached out to Peter to calm him down because Peter was terrified.
 - a) Fear not. A feeling of intense overpowering awe on a sudden came on Simon after listening to the words and seeing this last act of power which so closely affected him. The very fish of his native lake, then, were subject to this strange holy Man! This was no mortal, thought the fisherman, and he fell at the Master's feet.³
4. Do not fear - Because Peter had come to a complete respect for who Christ is only now can Christ change his purpose in life.
 - a) It is possible that at least seven of the disciples were fishermen (John 21:1–3). Consider the fact that fishermen generally have the qualities that make for success in serving the Lord. It takes courage and daring, patience and determination to work on the seas; and it also takes a great deal of faith. Fishermen must be willing to work together (they used nets, hooks) and help one another. They must develop the skills necessary to get the job done quickly and efficiently.⁴
5. Follow Him – Peter was now willing to obey Christ with complete surrender.
6. Follow Him – Peter was willing to grow in his faith so that he experiences a sincere friendship with Christ (John 15:1-17).
 - a) Follow –ship word meaning - The individual calling to follow Jesus involved abiding fellowship with Him, not only for the sake of learning as a scholar from his teacher, but also for the sake of the salvation known or looked for which presented itself in this fellowship. Thus, following Jesus denotes a fellowship of faith as well as a fellowship of life, sharing in His sufferings not inwardly, but outwardly if necessary. To follow or accompany someone who takes the lead in determining direction and route of movement.

B. Grid Up (1 Peter 5:5-6):

1. Clothe yourself with humility – Just like Christ, when it was necessary, put on an apron, and washed the disciples' feet. When God called for Christ to die, He hung on a cross like a thief (Phil. 2:6-9; 1 Cor. 10:12).

³ Spence-Jones, H. D. M. (Hrsg.): *The Pulpit Commentary: St. Luke Vol.* Bellingham, WA : Logos Research Systems, Inc., 2004, S. 113

⁴ Wiersbe, Warren W.: *The Bible Exposition Commentary.* Wheaton, Ill. : Victor Books, 1996, c1989, S. Lk 5:1

- a) Just as Jesus laid aside His outer garments and put on a towel to become a servant, so each of us should have a servant's attitude and minister to each other. True humility is described in Philippians 2:1–11. Humility is not demeaning ourselves and thinking poorly of ourselves. It is simply not thinking of ourselves at all!
 - b) Show yourselves with humility toward one another: Peter may have had in mind the foot washing scene of Jn. 13 in which he figured prominently. Although he was at first rebelling he writes now with understanding (Jn. 13:7).
 - c) The verb translated "humble yourselves" is not in the aorist middle but the passive voice, which means that the subject of the verb is passive in the hands of God and is acted upon by Him. The exhortation is, "Be humbled," or "Suffer yourselves to be humbled." The humbling process which God was using was the persecution and suffering through which these Christians were passing. Peter exhorts these believers to react towards these actions in a God-honoring way, to be submissive to the discipline which God was using to make them humbler. With this exhortation comes also a note of comfort and hope in that the presence of humility in the life of a Christian is the prerequisite that God demands before He will exalt that Christian to a high place of privilege and honor in His service. As someone has said, "He must take a low place before God, who would take a high place before men."⁵
2. Clothe yourself with humility – To be humble is to "stand against any attitude of selfishness and conceit" and to esteem oneself as small when compared to the greatness of God (Phil. 2:1-5).
- a) A person who is truly yielded to God, and who wants to serve his fellow Christians, would not even think of taking advantage of someone else, saved or unsaved. The "mighty hand of God" that directs our lives can also direct in the lives of others.
 - b) Peter learning this trait instructs us to remain sober minded (1 Peter 1:13-16).
3. Opposes the proud – This refers to someone who is arrogant and self-important (2 Timothy 3:1–2). The Lord actively sets Himself against all who exalt themselves and seek the approval of others. Such individuals will ultimately encounter the power of God's mighty hand (1 Peter 5:6).
- a) The word "proud" is the translation of a Greek word which means literally "to show above," and thus describes the proud person as one who shows himself above others. The word "humble" is the translation of the Greek word rendered "lowly" in Matthew 11:29, where it describes our Lord's character. The word is found in an early secular document where it speaks of the Nile River in its low stage in the words, "It runs low." The word means "not rising far from the ground." It describes the Christian who follows in the humble and lowly steps of his Lord.⁶
 - b) God resists the proud because God hates the sin of pride (Prov. 6:16–17; 8:13). It was pride that turned Lucifer into Satan (Isa. 14:12–15). It was pride—a desire to be like God—that stirred Eve to take the forbidden fruit. "The pride of life" is an evidence of worldliness (1 John 2:16). The only antidote to pride is the grace of God, and we receive that grace when we yield ourselves to Him. The evidence of that grace is that we yield to one another.

⁵ Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 11, p. 128). Eerdmans.

⁶ Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 11, pp. 127–128). Eerdmans.

4. Give grace to the humble – God permanently, generously puts in place his spontaneous free-hearted favor to those who submit to go as low as the Lord may require in His call to obedience no matter the circumstances or the sacrifice required (Luke 14:24-27; John 12:23-26).
5. Humble – Come Under His Lordship - We must remain cognizant of the fact that we are mere human beings and are a royal priesthood, a holy nation (2:9-10) brings spiritual sacrifices to God (2:5; Christ modeled this for us 2:21-25), so we like Christ must live under God's authority.
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 - b) When our way of thinking is different from what God is saying we need to bring ourselves under the Word of God and not lean to our own understanding (Prov. 3:5-6). Peter did not agree with Christ in Matthew 16:21-23. He told Christ He was not going to die. Instead of bringing himself under the Word of God he sought to argue with Christ. The same took place in Luke 22:28-34 and Christ said to Peter that Satan was in heaven trying to sift him like wheat. Man's intellectual ability can cause him to think he does not need God. This is what we see in the last days that leads to the decay of mankind (Romans 1:18, 21-22).
6. Humble yourself - When Peter heard that God had revealed to him that Jesus is the Christ he became puffed up and told Jesus He was not going to die Christ had to rebuke Peter for letting Satan build him up with pride (Matthew 16:13-23). Peter teaches us here he had to learn to bring himself under the will of God no matter what he thought he knew.
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7. Humble yourself – Peter felt he could tell Christ that he would not turn his back on Him even when Christ told him that Satan was in heaven trying to sift him like wheat (Luke 22:28-34). Peter says in troubling times we must trust the will of God or experience His mighty hand.

8. Mighty hand – The discipline, powerful authority of God controls all things so there is no point in not respecting His authority and power.
 - a) Moses was under God’s hand for forty years before God sent him to deliver the Jews from Egypt. Joseph was under God’s hand for at least thirteen years before God lifted him to the throne. One evidence of our pride is our impatience with God, and one reason for suffering is that we might learn patience (James 1:1–6). Here Peter was referring to words he heard the Master say: “For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 14:11).
 - b) What Peter thus implies is not only that God is in control of all that happens, but that, no matter what happens, He can be trusted to exercise His control for His people's good. Christians, therefore, should submit, not just to the circumstances, but in the circumstances to the hand that controls them (Hebr. 12:7-9).
9. Mighty hand – No matter what Peter thought he understood or how out of control things appeared, God was still able to deliver him. Jesus’ question, “*Peter, do you love me?*” (John 21:15–17), reminds us of this truth. Just as Christ was raised from the dead and triumphed over all evil, we can trust that even in chaos, there is no need to worry—God is still in control.
10. He may exalt you – When we are willing to come under the power and authority of God, at His appointed time, He will raise us up to a high place of privilege, honor, and happiness.
11. He may exalt you – - Peter thought to argue about who will be on the right and on the left of Christ kingdom (especially since Christ told them they will be seated on thrones; (Matthew 19:27-30) rather than trust Christ for the time He will establish Peter to preach at Pentecost.
12. Proper time – Christ came at the right season (Gal. 4:4). Roads were built, shipping lanes were established so when He said go into the world they could go (Acts 1:8). It could have seemed like God lost control. The world was very pagan (people worshipping all kinds of false gods), the Jews had no heart for Him, especially since He did not talk to them for 400 years (Anna telling everyone the baby in her hand was Jesus and no one listen; Christ said they knew who He was and they still crucified Him – John 5:39-40), so it can look like the worst time but it was the best time to save the lost (John 3:16) and to complete His mission for those who needed Him most (Luke 4:17-20).
13. Proper time – Christ has a season when He plans to execute and ordain His purposes. We must focus on just running the race that is set before us. What is required to have this mindset is to always be willing to come under His authority.

C. Remain Focused (Acts 4:18):

1. When they had summoned them – The high priest and the elders made a point to order Peter and John to appear before them because they had healed a sick man and were

gaining a lot of followers (Acts 4:4). Jewish leaders, proud men, so in their sin there is no conviction after they crucified Christ.

- a) The religious leaders ordered Peter and John not to witness (4:13–18). The leaders could not deny the miracle, but they did deny that Jesus did it. The words “no special training” (4:13) simply means that Peter and John had not been formally trained in the rabbinic schools (note 4:13). The disciples had been with Jesus and now sounded like him, especially after his forty-day resurrection teaching ministry and the sending of the Holy Spirit. Their motivation to witness was the demand of truth from eyewitness authority and doing right in God’s sight (4:19–22).⁷
2. The commanded them not to speak – These Jewish leaders made it very clear, talking to Peter and John as if they are their superiors, to stop verbally communicating with the growing group of believers that were multiplying daily (Acts 4:4). They were ordered to cease all meetings.
 - a) Both the disciples and the priestly aristocracy recognize that there is no valid basis for a legal charge. Still, as custodians of the temple, the priestly aristocracy has the police power to control teachings on what they consider their grounds.⁸ The same people who put Jesus on the cross; same power.
3. Commanded to also stop teaching - Peter and John were also disciplining many who had joined the church (maybe this is how they ended up with deacons in chapter 6) influencing them to become absorbed in understanding the word with a heart to apply the scriptures to day-to-day life. They were systematically seeking to shape the will of these individuals to obey the Lord, not Judaism. These large crowds (larger than normal because of the Passover) no longer following Judaism was challenging and disruptive for the Jewish leaders (Acts 4:1-3; 5:17-18; 12:1-17).
4. Name sake – The Jewish leaders clearly understood that Peter and John were promoting the reputation of the very person they had not too long ago crucified (Acts 4:5-12). This only deepened their aggressive attacks against Peter and John.
5. Peter and John answered and said – Even though these leaders a few days ago had influenced the Romans to crucify Christ, Peter and John were not intimidated (1 Peter 3:13-17). Peter demonstrated that his commitment to love Christ and feed His lambs was sincere (John 21:15-17). Peter and John did not remain silent, nor hid from these leaders, but rather kept serving the Lord knowing that these leaders were in the same city. Peter and John remain engaged even though they were put in jail (Acts 4:1-3), and were repeatedly being warned not to speak about Christ.
 - a) Peter had no more fear and he had humbled himself so that this obedience was greater than his sacrifice.

⁷ Hughes, R. B., & Laney, J. C. (2001). *Tyndale concise Bible commentary* (p. 501). Tyndale House Publishers.

⁸ Keener, C. S. (1993). *The IVP Bible background commentary: New Testament* (Ac 4:14–18). InterVarsity Press.

6. Whether it is right in the sight of God to give heed to you - When Peter and John spoke (aorist tense - they are not going to change their minds), telling the Jewish leaders to decide if in the 'sight of God' they should stop speaking, they were inferring that they had already made up their minds that what they are doing is the will of God (Acts 1:8) so these leaders need to decide for themselves.
 - a) When human authority rejects God's authority, it becomes twisted and loses its right to demand compliance (5:29). From the beginning, God's people have resisted any command that was against God's will (for example, the Jewish midwives of Ex. 1; Moses' parents in Heb. 11:23; Shadrach, Meshach, and Abed-Nego in Dan. 3).⁹
7. Whether it is right in the sight of God to give heed to you - When Peter and John stood before the leaders the authority of the leaders was not greater than the authority of God. Since the leaders were to function on God's authority (notice they did not say Christ) then 'what do they think God is saying?'
8. Whether it is right in the sight of God to give heed to you - Peter and John's obedience was to Christ, not those who had recently crucified Him.
9. You be the judge – Peter and John are going to be persistent in fulfilling their call and leave the issue for the Jewish leaders to resolve on their own. They do not want to invest anymore time into this matter.
10. For we cannot stop speaking - Peter and John repeatedly told these leaders that they are not going to stop verbally communicating the message the Lord placed on their hearts. The leaders can seek God but Peter and John already know what God is saying and He is the higher authority.
 - a) Peter and John let it be known that they will defy the injunctions of the Sanhedrin if the council rules to prohibit them from proclaiming the gospel of Jesus Christ. They portray their decision as choosing to obey God rather than men thereby implying that the Sanhedrin's ruling on this matter is not from God. This is an extraordinarily bold and audacious statement. All Jews were accustomed to viewing the Sanhedrin as the final and binding interpreter of the Hebrew Scriptures. These two men, without any scribal training, now challenge the validity of the Sanhedrin's ruling and undermine the integrity of the supreme ruling body of all Israel.¹⁰
11. Seen and heard – Peter and John experienced the presence of Christ and Christ provided them a divine understanding of His Word. These words He spoke directly to them and performed before their eyes. This is compared to Jewish leaders who God said He would not speak to and 400 years went by.

⁹ Radmacher, E. D., Allen, R. B., & House, H. W. (1999). [*Nelson's new illustrated Bible commentary*](#) (p. 1374). T. Nelson Publishers.

¹⁰ Arnold, C. E. (2002). [*Zondervan Illustrated Bible Backgrounds Commentary: John, Acts*](#). (Vol. 2, p. 248). Zondervan.

12. Seen and heard – The Jewish leaders were often in the presence of Christ but until their discipleship, they could not come to an understanding because their hearts were far from Him (2 Corinthians 4:4).
- a) "Therefore, I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it." (Matthew 13:13-17; NASU)
13. Seen and heard – Peter and John served God with a deeper conviction than all the Jewish leaders and people around them. There was no turning back they were determined to obey the Lord (Acts 1:8). This conviction changed the world.
14. Seen and heard – Peter's continuous determination is a clear sign of his maturity in Christ. Christ was no longer 'what kind of man' (Matthew 8:27), 'He must be the Christ, the Son of the Living God,' (Matthew 14:32-33) or 'You are the Christ the Son of the Living God,' (Matthew 16:13-20) Christ was now Lord whom the love with all their hearts (John 21:15-17).
15. Seen and heard – Complete continuous surrender to Christ is a transformation that removes fear, strips us of ourselves replacing pride with humility while maturing the work of the Holy Spirit so that all that matters is Christ alone.