

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 4, VERSES 18-22

4:18 - And Jesus, walking¹ by the sea of Galilee², saw³ two brethren⁴, Simon⁵ called⁶ Peter⁷, and Andrew⁸ his brother⁹, casting¹⁰ a net¹¹ into the sea¹²: for they were fishers¹³.
4:19 - And he saith unto them, Follow me¹⁴, and I will make you¹⁵ fishers¹³ of men¹⁶.
4:20 - And they straightway¹⁷ left¹⁸ their nets¹¹, and followed him¹⁹.
4:21 - And going on from thence²⁰, he saw¹ other two brethren⁴, James²¹ the son of Zebedee²², and John²³ his brother⁹, in a ship²⁴ with Zebedee²² their father²⁵, mending²⁶ their nets¹¹: and he called them²⁷.
4:22 - And they immediately²⁸ left¹⁸ the ship²⁴ and their father²⁵, and followed him¹⁹.

CHAPTER 1, VERSES 16-20

1:16 - Now as he walked¹ by the sea of Galilee², he saw³ Simon⁵ and Andrew⁸ his brother⁹ casting¹⁰ a net¹¹ into the sea¹²: for they were fishers¹³.
1:17 - And Jesus said unto them, Come ye after me²⁹, and I will make you¹⁵ to become³⁰ fishers¹³ of men¹⁶.
1:18 - And straightway¹⁷ they forsook³¹ their nets¹¹, and followed him¹⁹.
1:19 - And when he had gone a little further³² thence, he saw³ James²¹ the son of Zebedee²², and John²³ his brother⁹, who also were in the ship²⁴ mending²⁶ their nets¹¹.
1:20 - And straightway¹⁷ he called them²⁷: and they left¹⁸ their father²⁵ Zebedee²² in the ship²⁴ with the hired servants³³, and went after him³⁴.

CHAPTER 5, VERSES 1-11

5:1 - And it came to pass³⁵, that, as the people³⁶ pressed upon him³⁷ to hear³⁸ the word of God³⁹, he stood⁴⁰ by the lake⁴¹ of Gennesaret⁴².
5:2 - And saw³ two ships²⁴ standing by the lake⁴¹: but the fishermen⁴³ were gone out of them, and were washing⁴⁴ their nets¹¹.
5:3 - And he entered into⁴⁵ one of the ships²⁴, which was Simon's⁵, and prayed⁴⁶ him that he would thrust out⁴⁷ a little from the land⁴⁸. And he sat down⁴⁹, and taught the people⁵⁰ out of the ship²⁴.
5:4 - Now when he had left speaking, he said unto Simon⁵, Launch out⁵¹ into the deep⁵², and let down⁵³ your nets¹¹ for a draught⁵⁴.
5:5 - And Simon⁵ answering⁵⁵ said unto him, Master⁵⁶, we have toiled⁵⁷ all the night⁵⁸, and have taken nothing⁵⁹: nevertheless at thy word⁶⁰ I will let down⁵³ the net¹¹.
5:6 - And when they had this done, they inclosed⁶¹ a great multitude⁶² of fishes⁶³: and their net¹¹ brake⁶⁴.
5:7 - And they beckoned⁶⁵ unto their partners⁶⁶, which were in the other ship²⁴, that they should come and help them⁶⁷. And they came, and filled⁷⁹ both the ships²⁴, so that they began to sink⁶⁸.
5:8 - When Simon⁵ Peter⁷ saw³ it, he fell down⁶⁹ at Jesus' knees⁷⁰, saying, Depart from me⁷¹; for I am a sinful man⁷², O Lord.
5:9 - For he was astonished⁷³, and all that were with him, at the draught⁵⁴ of the fishes⁶³ which they had taken⁷⁴:
5:10 - And so was also James²¹, and John²³, the sons of Zebedee²², which were partners⁶⁶ with Simon⁵. And Jesus said unto Simon⁵, Fear not⁷⁵; from henceforth⁷⁶ thou shalt catch men⁷⁷.
5:11 - And when they had brought their ships²⁴ to land, they forsook all⁷⁸, and followed him¹⁹.

NOTHING RECORDED

CHRONOLOGY: BETWEEN Late December 27^{CE} and January 28^{CE}

LOCATION: The Northern Shore of Sea of Galilee, most likely close to Capernaum and Bethsaida

COMMENTARY: Jesus is now residing in Capernaum. It is speculated that His mother, Mary, now resides there. Consequently, He is probably at home, but definitely not at rest. He arises and walks alone to the shore. There He watches fisherman as they fish through the darkness, which was the practice. Word must have leaked that Jesus was on the move, because the next morning He finds that a crowd of people have followed Him to hear His words, and watch His works. Jesus approaches a couple of fishing boats brought in from a fruitless night of fishing. There may have been storms that night, because even the experienced fishermen caught nothing after working all night long. The fishermen were old friends. In mid January 27^{CE}, John the Baptist directed his disciples to follow the Messiah. Andrew and John followed the Baptist's words and became disciples of Christ. They shared the great news with their brothers Peter and James, as they journeyed north from Bethabara to Galilee. These men had been followers of Jesus for nearly a year, and had heard and seen a great many things. He finds these men washing and mending their fishing nets. The Savior enters Peter's boat and asks him to push out to create space between Him and the crowd. He then taught the people from the boat. We do not know what He taught, but when He was done teaching the people, He taught the disciples. He asks them to take the boats back out to sea, but rather than fish the typical shallow He instructed them to go into the deep. Though this made no sense to the seasoned fishermen, they followed in faith. They caught so many fish that the nets were in danger of breaking, and the ship was nigh unto sinking under the weight. Peter signaled for help from his partners. Astonished, a realization

came that He was standing in the wondrous presence of the Messiah. He fell upon his knees and confesses to Jesus that He was not worthy of His great blessings. To this Jesus responds, "Fear NOT". The invitation then extends, to come and follow Jesus and He would make them fishers of men. They left everything, every earthly endeavor, and followed Jesus.

FOOTNOTES:

- 1- **walking** – The word "walking" is translated from the Greek word "περιπατέω" or "peripateō". It means to walk, to make one's way, to progress or to make due use of opportunities. In Mark 1:16, the Codex Sinaiticus translated the word "walking" with "passing along", but leaves it as "walking" in Matthew 4:18. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 1, Verse 16, page 66).



Jesus has just spent approximately 9 months ministering in the southern highlands of Judæa. There He walked from town to town; performing miracles, healing the sick, and preaching to the spiritually ill. Just during that time period alone, it is probable that Jesus walked more than 2,700 miles. From Judæa, Jesus walked to Galilee, more specifically the area of Cana and Nazareth, via Samaria. Again, He diverted to many different villages and houses to further His great work.

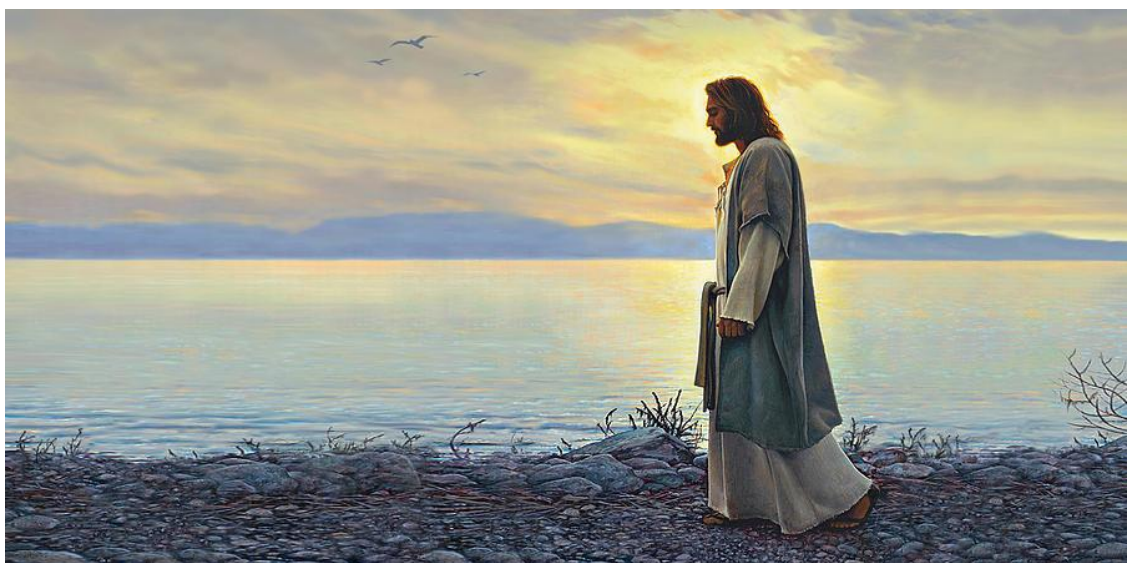
It is no surprise that we find Jesus walking in this chapter. His walks were not random, nor were they without purpose. We find Him walking on the shore of the Sea of Galilee, with a specific purpose to find and call some of His future apostles. **"It was morning; the ships were anchored, and the fishermen were ashore, washing their nets."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 21). There are some scholars that believe that Jesus arrived on the shores the night before and watched as the fishermen worked without any success. Whatever the case, Jesus came without his inner circle of disciples, but He was not alone. A throng of people followed Him, hoping to see and hear the things that typically accompanied Him.

His coming to Capernaum seems to have an additional purpose. We know He had disciples

accompany Him to Judæa, but it would seem that those who would form His inner circle, the future apostles, had returned home to the Capernaum area while He labored in Judæa, Galilee, and Samaria. **"The four preceding episodes provided a view of a ministry conducted by Jesus himself. There he appears alone in Galilee, teaching and healing."** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 559). He is returning to Capernaum to call special witnesses to Him and His work. **"...when he arrived in Capernaum Jesus was ready to launch forth in a massive missionary effort, and he needed his disciples to help him. He started with some of those who had been with him from the beginning."** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 184).

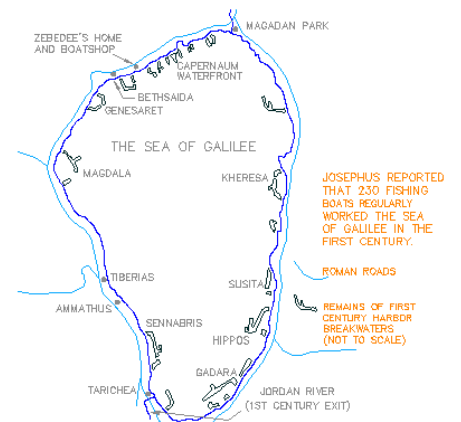
Most assume that the setting for this chapter is the shore line of Capernaum itself; however, it is possible that Jesus walked from Capernaum to a nearby shore. Peter was from a close by village called Bethsaida. Because of this, many suppose that the setting was there. Farrar wrote, **"He bent his steps towards the shore, and probably to the spot where the little boats of His earliest disciples were anchored, near the beach of hard white sand which lines the water-side at Bethsaida."** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 168). Even so, we know that Peter had a house in Capernaum by the time of the ministry. I would prefer the Capernaum setting over the others for this reason.

I would estimate the date for this chapter at January of 28CE. **"The best fishing was between October and April, before the hot season when fish remain at greater depths, and during early morning hours."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 775). The morning would have been brisk. It was likely that the Sea of Galilee experienced night time storms, bring winds and even light rains. The morning would have brought a beautiful sunrise, and the sounds of birds. It would have been peaceful. What a setting for the Son of Man to appear in, walking on the shore.





2- **by the Sea of Galilee** – The word “Sea” is translated from the Greek word “θάλασσα” or “thalassa”. It means the sea. It is often used specifically of the Mediterranean Sea or the Red Sea; however, it can also be used of the sea in general. The word “Galilee” is translated from the Greek word “Γαλιλαία” or “Galilaia”. Translated literally, the Greek word means “Circuit”. The Greek word is a transliteration of the Hebrew word “גליל” or “Galiyl”. The Hebrew word, translated literally, means “circuit” or “district”. “The Sea of Galilee. Gk tēn thalassan tēs Galilaias. This ‘sea’ (actually an inland lake) is not known by this name outside of the New Testament; in Jewish sources it is usually called the Sea of Kinneret (already Num 34:11; Josh 13:27), the Sea of Gennesaret (cf. Luke 5:1), or the Sea of Tiberias (cf. John 21:1). In the New Testament, however, it is usually simply ‘the sea’; the full phrase is found only in the present passage and in 7:31, in the Matthean parallels, and in John 6:1, where it is glossed with the phrase ‘of Tiberias’. Mark’s usage of the full phrase probably reflects his interest in the Galilee theme.” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 179).

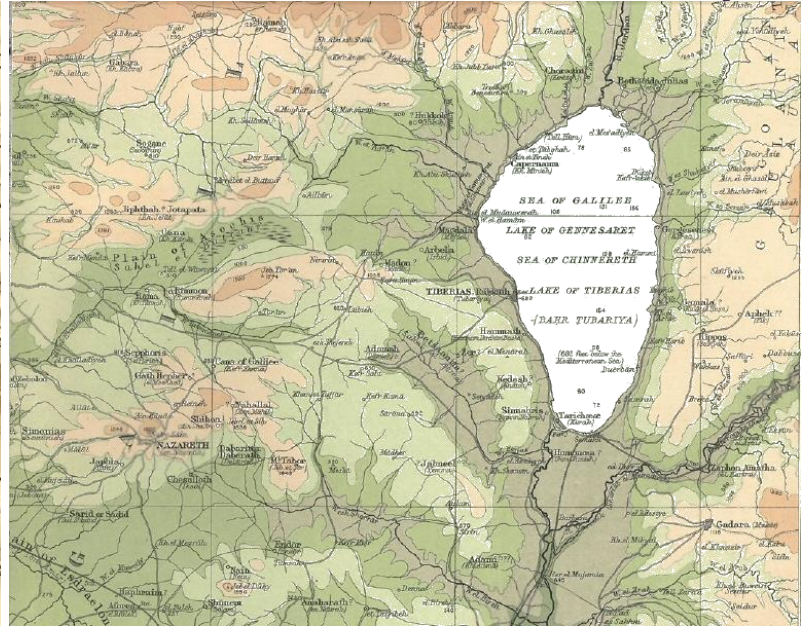
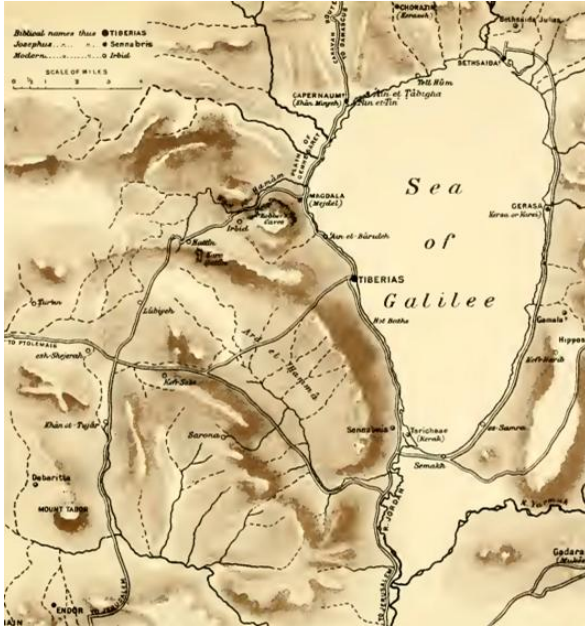


The Sea of Galilee was the pearl of Galilee. Much of Galilee's economy centered around the sea. It is believed that during the time of Jesus there were no less than 9 large cities built on the Lake with no less than 15,000 inhabitants in each city. The Sea was abundant with fish, and was a source of their daily diets. “There were many fishermen in Galilee. Josephus, who, for a time, was governor of Galilee, and who is the great historian of the Jews, tells us that in his day three hundred and thirty fishing boats sailed the waters of the lake. Ordinary people in Palestine seldom ate meat, probably not more than once a week. Fish was their staple diet (Luke 11:11; Matthew 7:10; Mark 6:30-44; Luke 24:42). Usually the fish was salt because there was no means of transporting fresh fish. Fresh fish was one of the greatest of all delicacies in the great cities like Rome. The very names of the towns on the lakeside show how important the fishing business was. Bethsaida (Greek #966) means House of Fish; Tarichaea means The Place of Salt Fish, and it was there that the fish were preserved for export to Jerusalem and even to Rome itself. The salt fish industry was big business in Galilee.” (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, page 27).

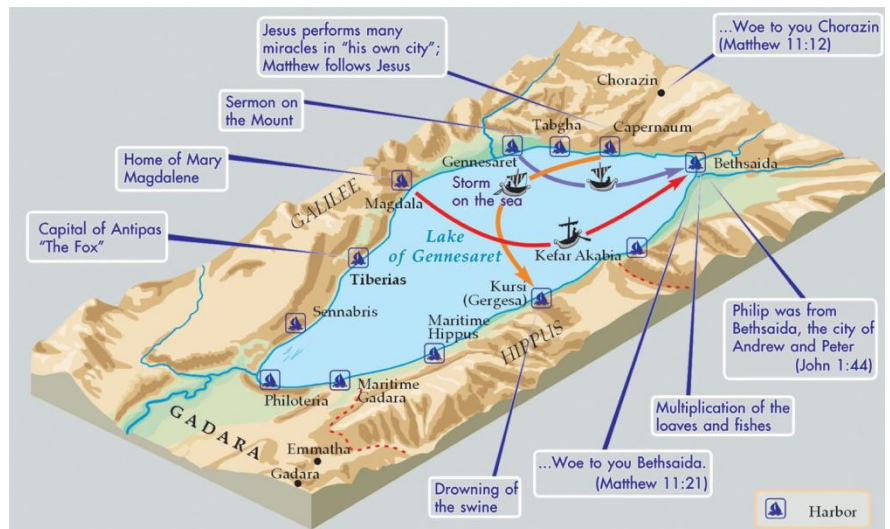
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The sea of Galilee

(LAKE OF GENNESARET, SEA OF CHINNERETH, LAKE OF TIBERIAS, OR BAHR TUBARIYA)



The Sea of Galilee has no less than 12 harbor towns, seemingly equally spaced around its shores. "It is thirteen miles long from north to south, and eight miles across from east to west. The Sea of Galilee is therefore small, and it is interesting to note that Luke, the Gentile, who had seen so much more of the world, never calls it the sea (*thalassa* - Greek #2281), but always the lake (*limne* - Greek #3041). It is the shape of an oval, wider at the top than at the bottom. It lies in that great rift in the earth's surface in which the Jordan valley runs, and the surface of the Sea of Galilee is six hundred and eighty feet below sea level. The fact that it lies in this dip in the earth's surface gives it a very warm climate, and makes the surrounding countryside phenomenally fertile. It is one of the loveliest lakes in the world. W. M. Thomson describes it: 'Seen from any point of the surrounding heights it is a fine sheet of water—a burnished mirror set in a framework of rounded hills and rugged mountains, which rise and roll backward and upward to where Hermon hangs the picture against the blue vault of heaven.' In the days of Josephus there were no fewer than nine populous cities on its shore. In the 1930's, when H. V. Morton saw it, only Tiberias was left and it was little more than a village. Today it is the largest town in Galilee and steadily growing." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 70-71).



3- saw – The word "saw" is translated from the Greek word "εἶδω" or "eidō". It means to see, to perceive with the eyes or any of the senses, to observe, discern, or discover.

All three Gospel accounts start out recording a very similar story. In fact, Matthew and Mark are arguably identical accounts with only subtle differences. Luke, however, has significant differences; to the point that some circles believe that Luke's story is a different and separate event all together. Personally, I believe the three accounts to be the same event with Matthew and Mark's account most likely coming from the same source, and Luke being simply a different perspective. Edersheim wrote, "The accounts in the three Synoptic Gospels must be carefully pieced together. It will be seen that only thus can they be understood. The narratives of St. Matthew and St. Mark are almost literally the same, only adding in St. Mark 1 20 a notice about 'the hired servants, which is evidential of the Petrine origin of the information. St. Luke seems to have made special inquiry, and, while adopting the narrative of the other, supplements it with what without them would be almost unintelligible.'" (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 472). McConkie seems to entertain the idea that Luke's record may be a totally separate story. He wrote, "From these abbreviated and fragmentary gospel accounts, it is difficult to reach a positive conclusion as to whether one or two calls are involved. Clearly Matthew and Mark are recording the same event, but Luke may have reference to a later and different occasion. Added details easily could harmonize the two seemingly different accounts and establish that they are records of one and the same event. Viewing the whole New Testament record as it now stands, however, it is not unreasonable to conclude that some of the disciples received as many as five separate calls to follow Jesus." (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 165).



The setting for this chapter is very interesting. Most people fail to recognize that Peter, James, John and Andrew were already followers of Jesus Christ. "About one year has passed since Andrew and Peter and the

Beloved John (as well as Philip and Nathanael) all came to know that Jesus was the Christ, the Son of the living God. It was Andrew who then said to Peter: 'We have found the Messias.'" (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 20). Jesus came to the Sea of Galilee to "see" or "look for" these followers. It is apparent that these special men had separated from Jesus sometime after He left Jerusalem following the last Passover, and this visit to the Sea of Galilee. He sought them out because He had something more in mind for them than just being a believer or a simple follower.

- 4- **two brethren** – The word "brethren" is translated from the Greek word "ἀδελφός" or "adelphos". The Greek word can have very specific meaning, or broad application. Specifically, it can mean a literal brother, whether born of the same two parents or only of the same father or mother. Broadly, it is used of any fellow or man, anyone of common ancestry, origin or heritage, or a fellow believer.

The term is to be taken literal here. These were brothers in flesh and blood. They were simple fishermen, working in a family business. One might look at these "brothers" as simple, uneducated men; however, this would be a mistake. **"By now they have spent hundreds, perhaps thousands, of hours conversing with and listening to the Master."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 21). They had witnessed Jesus in action. They had seen miracles, and more importantly, they had felt the testifying spirit that accompanied Jesus. Basically, **"these brethren were not novices; the gospel message was not new to them. They had testimonies of the truth and divinity of the work, and the resultant desires to serve God and keep his commandments were firmly planted in their hearts."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 21).

- 5- **Simon** – The name "Simon" is translated from the Greek word "Σίμων" or "Simōn". The Greek name is a transliteration of the Hebrew name "שמעון" or "Shim'own". The Latin transliteration of the name is Simeon or Shimeon, which translated literally means "heard". The root word means to obey. Shimeon is most likely the birth name of the Apostle we know as Peter. The name Peter is a Greek name, and it is highly unlikely that his Jewish parents would have given him anything other than a Jewish name at his birth.
- 6- **called** – The word "called" is translated from the Greek word "λέγω" or "legō". The word means to say, to speak, to teach, to exhort, to call by name, to call or be named. The Lord does not demand our obedience, rather He calls. He beckons us to follow, but he does not force. Agency of choice was central to Father's plan for our development and happiness. Consequently, Jesus calls to Peter and the others and invites them to follow Him.

- 7- **Peter** – The name "Peter" is translated from the Greek word "Πέτρος" or "Petros". The Greek word means literally "a rock" or "a stone". It is not a transliteration, and is primarily a Greek name. Though many know him only by the name Peter, his given name was "Simon", see footnote #5 in this chapter. It was customary for people of Palestine, at that time, to have a given Aramaic or Hebrew name, and then adopt a Greek name. Hence, Peter was the Greek name that Simon adopted. The Greek form of the name is best Latinized as "Petros" or "Petrus".



Peter was native to the Sea of Galilee. It is believed that he was born in or around 1CE. Even so, we have no firm evidence as to the date of his birth. It is believed that the date of his birth was established by tradition by monks feeling that Peter needed to be younger than Jesus. All this does is make the birth year for Peter even more unsure. I would speculate that Peter was born prior to 2BCE, as he would have not been considered an adult, at least by religious standards, until he was 30 years of age. To minister in the way that Jesus directed, Peter would have needed to be at least 30 years old.

We do not know much of Peter's life before Jesus. We do know that his father was named "Jona" or "Jonah". Some believe that the name "Jona" is actually short for "Johannes". We know nothing of detail of Peter's parents, or his childhood.

Peter's home town was Bethsaida, just north east of Capernaum. At some point in his life, prior to his call in this chapter, Peter moved to Capernaum. He owned his own fishing boat, and was apparently in partnership with Zebedee, the father of James and John. Owning your own boat would indicate a level of financial prosperity. Peter may not have been considered rich, but he was surely surrounded with the comforts of life. He owned a relatively sizable home in Capernaum. His home housed his family. He was married, and we assume that he had children. It would also appear that Peter's mother-in-law lived with him in his home.

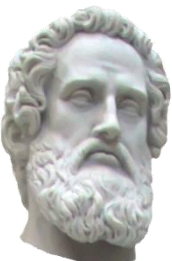
I have great admiration and love for Peter. He was a devoted and committed disciple of Jesus. He loved the master, and yet he was human. He made mistakes, and waivered from time to time. And, when he did these things, he had the humility to recognize, correct, and repent of his failings. He was righteous, and willing to accept direction and change. His self awareness and unassuming nature was amazing.

After Jesus' death, he led the church as prophet, seer and revelator. He was the President of the early church, and led as the spirit dictated. He received the revelation to preach the gospel to the gentiles, and he followed heavenly direction. He led the church during times of great tribulation and persecution.

He died between 65CE and 67CE. He was crucified by the Romans, but requested that he not receive the same fate as his master. He felt himself to be so inferior to the Savior that crucifixion seemed to good for him. Consequently, the Romans obliged him by crucifying him upside down.



- 8- **Andrew** – The name "Andrew" is translated from the Greek word "Ἀνδρέας" or "Andreas". Translated literally, it means "manly". The name is Greek in origin and not a Hebrew transliteration. We have no Aramaic or Hebrew name recorded for Andrew, and we must assume that his birth name was not Greek. I would conclude that Andrew's birth name has been lost to history.



Andrew is traditionally known as the older brother of Simon Peter. Like Peter, Andrew was native to Bethsaida. He was also the son of "Jona" or "Jonah". We have no record that would assist us in establishing the year of his birth. We know nothing of his childhood or life prior to the Gospel record.

Andrew was a disciple of John the Baptist. He was present at Bethabara when Jesus was baptized, though we are not clear as to whether or not he was witness to it. John later directed Andrew to follow Jesus. Andrew is considered to be the first of the original apostles to become a disciple of Jesus. The Greek form of his name is best Latinized as "Andreas" or "Andreas".

Andrew was faithful to the end of his life. Tradition says that he was crucified in 70CE. If this is true, and he is the older brother of Peter, we would have been reasonably old at the time of his death. He died in Patras, Achaia, Greece.

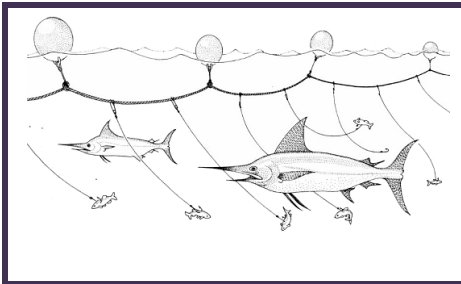
9- **his brother** – The word “brother” is translated from the Greek word “ἀδελφός” or “adelphos”. The Greek word can have very specific meaning, or broad application. Specifically, it can mean a literal brother, whether born of the same two parents or only of the same father or mother. Broadly, it is used of any fellow or man, anyone of common ancestry, origin or heritage, or a fellow believer.

10- **casting** – The word “casting” is translated from the Greek word “βάλλω” or “ballō”. The word means to throw or let go of a thing without caring where it falls. It can mean to throw, cast into, or insert. The Codex Sinaiticus translates the word “casting” as “throwing”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 4, Verse 18, page 15).



The fact that the story specifically mentions the word “casting”, in reference to nets, gives us some insight into the method of fishing that was employed by Peter and his partners. “There were three methods of fishing. There was fishing by line. There was fishing with the casting net. The casting net was circular, and might be as much as nine feet across. It was skillfully cast into the water from the land, or from the shallow water at the edge of the lake. It was weighted with pellets of lead round the circumference. It sank into the sea and surrounded the fish; it was then drawn through the water as if the top of a bell tent were being drawn to land, and in it the fish were caught. That was the kind of net that Peter and Andrew, and James and John, were handling when Jesus saw them. Its name was the amphiblestron (Greek #293). The drag net was used from a boat, or better from two boats. It was cast into the water with ropes at each of the four corners. It was weighted at the foot so that, as it were, it stood upright in the water. When the boats were rowed along with the net behind them, the effect was that the net became a great cone, and in the cone the fishes were caught and brought into the boat. This kind of net is the net in the parable of the dragnet; and is called the sagene (Greek #4522).” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 71-72).

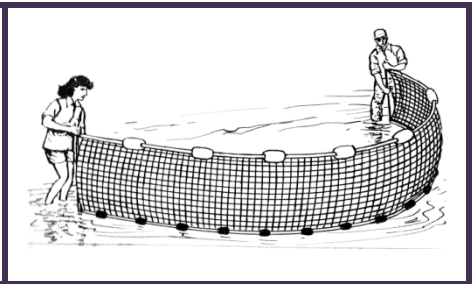
LINE FISHING



CAST NET FISHING

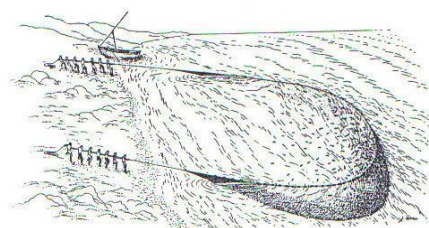


DRAG NET FISHING



For the sake of this work, we will focus on “cast net fishing”. This form of fishing was more effective from the shore line or in shallower water. The net was typically round, and not any larger than a single person could handle. The net had weights sown into the outer edges, equally spaced, forcing the net to sink once it was cast onto the water. Cast net fishing was an art. The fisherman had to develop the skill to properly cast the net, or nothing would be caught. The net was required to be cast in such a way that the net would fully open and expand before it hit the water. After hitting the water, the net would sink, falling over all the fish that lied under it. The weights would hit the bottom of the body of water and trap the fish. Modern cast nets have strings connecting the outer edges and weaved to the center of the net. The fisherman would retain the other end of these strings after the net was cast. To retrieve the net, he would pull in on the strings. This would collapse the net around the ensnared fish, and pull in his haul. Anciently, the fisherman would dive into the water to retrieve his net and bounty. Many believe that the nets Peter used had this modern feature, since he used them in the deep. Marcus writes, “Casting their nets. Gk. Amphiballontas, lit. ‘throwing around’. The reference is to a circular casting net which could be tossed into the water by fishers either wading near the shore or standing in boats. Best suggests that the term may have been an unfamiliar one, and this is why Mark glosses it with the clause ‘for they were fishers.’” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 180).

DRAG NET FISHING



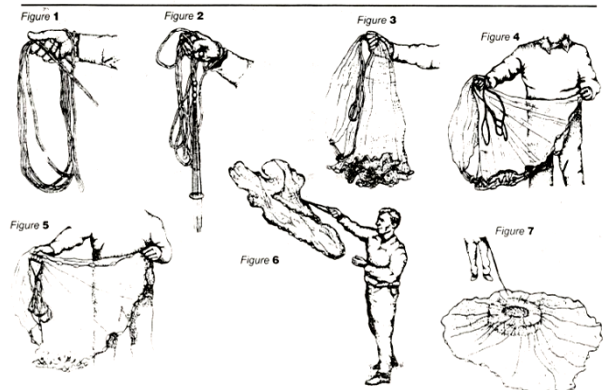
Instructions For Throwing The Small Cast Nets

There are many ways to cast a net. We recommend the following:

1. Attach hand line loop around your right hand wrist and make small coils of the line in your right hand. Figure 1
2. Pull brails (draw strings) upward, make sure that they are straight, untwist and untangle. Figure 2
3. Grip net (one third down) with your right hand. Figure 3
4. Check and make sure that lead line is untangled. Figure 4
5. Hold lead line in both hands as shown. Figure 5
6. Swing your hands from right to left. Figure 6

The net should open as shown on front cover. We recommend that you practice first for casting and then target practice. Target practice is easily done in your back yard using an old tire as a target. Figure 7

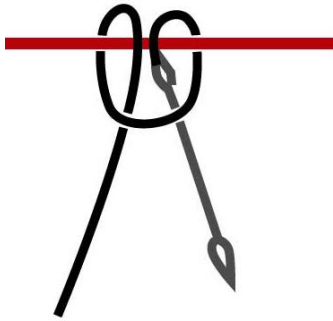
Note: If you are left handed, use your left hand instead of your right hand.



Others believe that a dragnet must have been employed by Peter and his partners in the deep, as a cast net seems unpractical. Dragnets can be cast out and the dragged to shore by the fishermen, or dragged behind two boats in a trawling fashion. This might be the implied method of fishing given the fact that the fishermen had two boats working in partnership.

11 - **net(s)** – The word “net” is translated from the Greek word “ἀμφίβλητρον” or “amphiblēstron” in Matthew 4:18. It means anything thrown around one to impede his motions, as chains, a garment, or a net for fishing. The word “net” is translated from the Greek word “δίκτυον” or “diktyon” in Matthew 4:20 and 21, and Luke 5:2, 4 and 6. It means specifically a net.

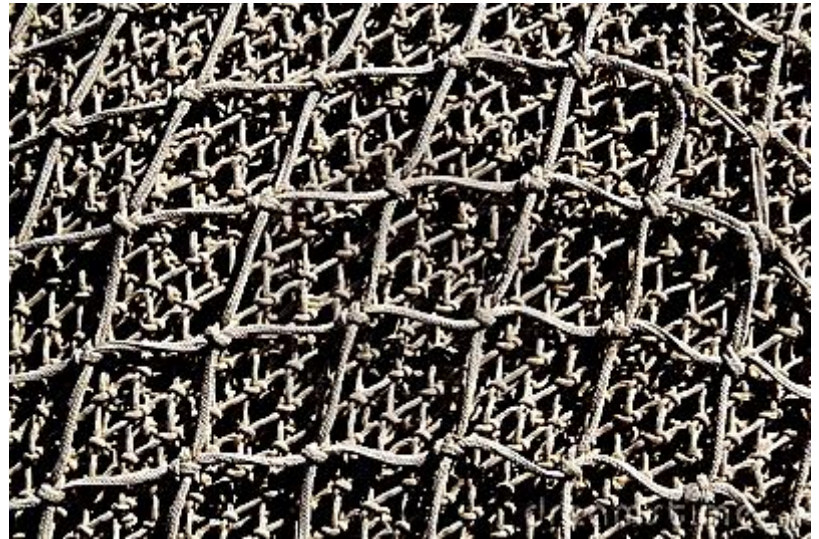
Ancient nets were woven from grasses, flaxes and other fibrous plant material. It was common to take long fibrous strips from trees or long grasses and braid them into thin stings or cords. To the right is a bundle of string woven from Flax. The woven strings were then tied into a diamond shape pattern to form a net. The knot, typically tied, was a knot known today as a Lark’s head. It allowed for a continuous run of string with equally spaced knots.



The knots of the fishing nets have some interesting symbolic associations. I have always understood knots to symbolize covenants. It most cases knots are used for binding, and often they bind two separate pieces of string or rope. As such, it represents the binding of a two way promise. The Jews agree with this interpretation. An encyclopedia of Jewish symbols records, “**Knot – an ambivalent symbolism since all powers of binding also imply those of loosening, or restraining but also uniting; the harder it is pulled the firmer it becomes and the greater the union. Knots also represent continuity; connection; a covenant; a link; Fate ; that which binds man to his destiny.**” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 92). Another book of symbols writes, “**Knots also symbolize one’s bond to the community and to God.**” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 92).

As a net is tied, it becomes a unified structure, which is only as strong as sum of its knots working in conjunction. One or two knots do not make a net. Gaps in the net, weaken or even destroy its effectiveness. A net without gaps, tares, or breeches is extremely useful and strong. The symbolism is very important here. The New and Everlasting Covenant, which God establishes with His children, is the sum of all covenants which we make with our Father in Heaven. Baptism alone is not enough to fully realize the blessings God has to offer. Even so, when we enter into all the covenants of Heaven, they form the net of salvation. Hence, the net is a symbol for the new and everlasting covenant. Like a fishing net, when we break our covenants we create gaps in our spiritual nets. Through such gaps, Satan gains access to our souls, and the blessings of heaven escape.

The symbolism of a net has a dual meaning, which is common in symbolic language. As discussed in the last paragraph, it is a symbol for the new and everlasting covenant. As an almost opposing symbol, it also represents everything that hinders us from entering into covenants and following Jesus. Elder Withlin taught, “... We might define a net as anything that entices or prevents us from following the call of Jesus Christ, the Son of the living God. Nets in this context can be our work, our hobbies, our pleasures, and, above all else, our temptations and sins. In short, a net can be anything that pulls us away from our relationship with our Heavenly Father or from His restored Church. Let me give you a modern example. A computer can be a useful and indispensable tool. But if we allow it to devour our time with vain, unproductive, and sometimes destructive pursuits, it becomes an entangling net. Many of us enjoy watching athletic contests, but if we can recite the statistics of our favorite players and at the same time forget birthdays or anniversaries, neglect our families, or ignore the opportunity to render acts of Christlike service, then athletics may also be an entangling net... It is impossible to list the many nets that can ensnare us and keep us from following the Savior. But if we are sincere in our desire to follow Him, we must straightway leave the world’s entangling nets and follow Him” (General Conference, “Follow Me”, Joseph B. Wirthlin, April 2002).



The Jews typically used one of three types of nets. “Three types of nets were used. First, the cast net or throw net, used by a single person, was circular, approximately twenty feet in diameter, with lead or flint weights at the edges; it would trap the fish under the net, and the fisherman would dive down to secure the net and draw up the fish. Second, there was the dragnet, or seine (Greek, sagene). Third, there was the trammel net, which consisted of multiple layers of nets. Both the seine and the trammel nets required a crew of sixteen to twenty men in two boats, or were drawn in from the shore, and laid out up to a thousand feet; corks were used to raise one level of netting while weights were attached so the lower level of netting would sink.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 774). Barclay given a similar accounting.



He wrote, “The fishermen used two kinds of nets, both of which are mentioned or implied in the gospels. They used the net called the sagene (Greek #4522). This was a kind of seine- or trawl-net. It was let out from the end of the boat and was so weighted that it stood, as it were, upright in the water. The boat then moved forward, and, as it moved, the four corners of the net were drawn together, so that the net became like a great bag moving through the water and enclosing the fish. The other kind of net, which Peter and Andrew were using here, was called the amphiblēstron (Greek #293). It was a much smaller net. It was skillfully cast into the water by hand and was shaped rather like an umbrella.” (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, page 27). Cooper summarizes with this definition, “**Net...ensnaring; entanglement; the attribute and property of all god binds**” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 111).

The symbol of the net is a powerful teaching tool. The net of the Lord offers protection and safety. The net of the adversary offers sorrow and death. The net of the evil one is all around us, and we must be cautious not be ensnared in it. Elder Wirthlin said, "I do not know of another period in the history of the world that has been so filled with such a variety of entangling nets. Our lives are so easily filled with appointments, meetings, and tasks. It is so easy to get caught in a multitude of nets that sometimes even a suggestion of breaking free of them can be threatening and even frightening to us. Sometimes we feel that the busier we are, the more important we are—as though our busyness defines our worth. Brothers and sisters, we can spend a lifetime whirling about at a feverish pace, checking off list after list of things that in the end really don't matter. That we do a lot may not be so important. That we focus the energy of our minds, our hearts, and our souls on those things of eternal significance—that is essential. As the clatter and clamor of life bustle about us, we hear shouting to "come here" and to "go there." In the midst of the noise and seductive voices that compete for our time and interest, a solitary figure stands on the shores of the Sea of Galilee, calling quietly to us, 'Follow me.'" (General Conference, "Follow Me", Joseph B. Wirthlin, April 2002).

Before leaving the subject of the net, below is a summary of the most common fishing methods are the time of Jesus;



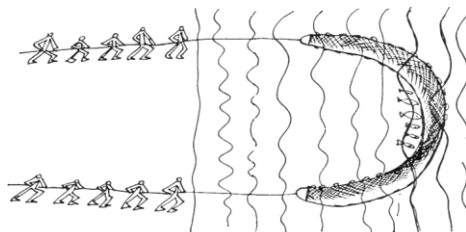
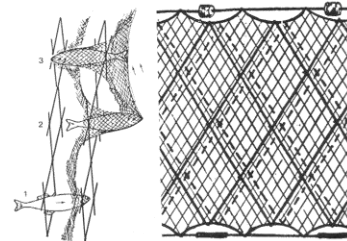
Netting fish is and has always been one of the best ways to fish commercially. It is possible to catch a great amount of fish in a relatively short amount of time. There are three main components of a net; the head rope, the netting, and the foot rope. The head rope or "lead" rope is a thicker rope at the top of the net that usually has cork attached in order that this would be the rope closest to the surface of the water. From the head rope the net itself is attached. This net can vary in size depending on the targeted species of fish. A much smaller mesh net would be required to catch sardines, whereas a larger mesh would be used for larger species of fish. This netting material would be composed of smaller diameter line weaved in such a way to make many small squares. At the bottom of this mesh netting would be attached the foot rope. The foot rope would be of a similar diameter as the head rope, but attached to it would be stone weights. These weights would ensure that the foot rope would be the rope at was the closest to the bottom, thus stretching the net between the head and foot rope. While these are the basic components of a fishing net, the configuration of nets was different due to different methods of fishing.

1. **The Cast-Net** system of fishing was popular and effective. This type of fishing uses a net made in a circular in shape, measuring from 20 to 28 feet in diameter. There is no head-rope on this net; however, it does have the foot-rope that is attached to the outside diameter of this net. Attached to the foot-rope there are weights attached, to allow the net to sink quickly. As the name may imply this net is cast or thrown by a single person either from a shallow area of water or from a boat. As this net is cast it spreads out and lands on the water like a parachute, descending quickly trapping any fish that are underneath of it. After the net is on the bottom there were two approaches to retrieving the fish from the net. The first way was that the fisherman would dive to the bottom and retrieve the fish individually placing them in



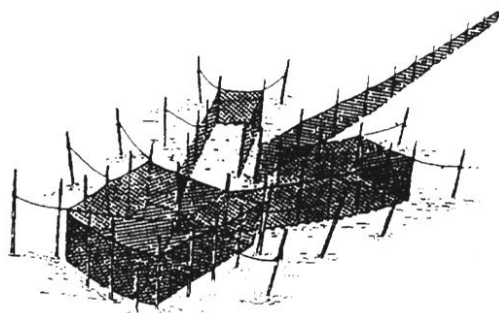
to a pouch. The other method for retrieving the captured fish was to dive down and gather the foot-rope and bring up the catch all at once. It was common for the fisherman who was doing the diving to be naked as swimming suits were not yet developed. There were two types of Cast-Nets; one of a smaller mesh for sardines, and one of a larger mesh for larger fish. The Cast-Net for larger would have typically had larger weights in ensure that the fish would not be able to get out from underneath the net.

2. **Drag Net** fishing was another very popular mode of fishing. It uses a trammel net and was the most complicated and labor intensive method of capturing fish, yet it is the only netting method still in use on the Sea of Galilee today. The trammel net is actually three nets in one. There are the two outside nets which have a larger opening that fish can freely swim through, but in between the two there is a finer meshed net. See the diagram to the right. The three nets share the same head and foot ropes, making it all one net. The way this net works is that a fish will swim through the first net without a problem, but then it encounters the fine meshed net and continues to swim through the outer net, thus getting tangled in the different layers of the net. The way this net would be used in fishing is that it would be loaded on a boat and transported to the desired location to fish. Slowly this net would be let out of the boat parallel to the shore, making a wall along the bottom. In deeper water, different shapes could be used to set this net. After the net was set, the fishermen would often begin to make noise and splashing the water with their oars and stamping on the bottom of the boat to terrify the fish. The frightened fish dive to the bottom, and in their flight toward deep water, find themselves facing the net. Now the fish passed easily through the large mesh of the first layer, but immediately



comes to the narrow meshing of the middle layer. Pushing against it, he takes it through the third wall. Trying to retreat, he finds himself hopelessly entangled in a kind of net bag. Now the net is hauled out and the fish disentangled by hand, one by one. The net is prepared for the next operation, and the boat moves on. One of the important things to note about this specific net that will give light in to the scriptures is that after a days use of this net it would undergo a thorough cleaning and mending and then be hung on a fence or wall so that it would dry thoroughly before the next use. This thorough cleaning and drying is specific to this type of net.

3. **Stationary nets** are one final method for netting fish in the ancient near east, and it is the most intensive and exhaustive way yet. This method uses one additional net than what has been discussed thus far. This net was called **the Veranda Net**. Basically, this is just a trammel net floated horizontally using reed canes. The purpose of this net is to catch any jumping fish. The way that the process started using this fishing method is that first a school of fish must be spotted. This was most often done by someone from a boat. After the school was spotted an assigned leader would direct the boats as to where to go. After a school of fish had been spotted, one boat would work to surround the school of fish with a Dragnet or Trammel net that went from the very bottom to the surface of the water. Once the Dragnet was in place the fish were surrounded, creating a barrel that the fish were in. When this barrel had been created, then a second boat would go around the circle and the Veranda net would be spread along the top rim of the barrel so that any fish that decided to make a jump over the Dragnet would be caught in the Veranda net. Now that the fish were completely surrounded and there was no chance to escape by jumping over the nets, it was just a matter of getting the fish that were just swimming around in the middle of this barrel. This is when the fishermen would use the Casting net to throw it in to the middle and trap the fish from above. Once the casting net hit the bottom, one of the fishermen would dive and retrieve any fish that were caught in it. This method was very efficient in that most if not all of the fish that were in the original school that was sighted were caught, and if you are going to go to that much effort than it better be worth your while.



- 12- **into the sea** – The word “Sea” is translated from the Greek word “θάλασσα” or “thalassa”. It means the sea. It is often used specifically of the Mediterranean Sea or the Red Sea; however, it can also be used of the sea in general.

The symbolism associated with the sea or a lake are interesting. Like the net, it has a dual usage. **“The lower waters are chaos, or the ever changing manifest world, and the higher waters are the realm of the unifying waters.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 188). In other words, the deep more dangerous waters are associated with the mortal world, and the shallow waters are associated with safety and righteousness. The Sea is also associated with the symbolic meaning behind the word water. **“Waters are the source of all potentialities in existence.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 188). Generally, The water symbolizes **“renewal; cleansing; sanctification; refreshment; and baptism”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 189). Because of waters purifying relationship to our mortal bodies, the Jews equate the scriptures to water because of its purifying nature to our spirits. Cooper wrote, **“The waters of the Torah are the life giving waters of the sacred law.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 189).

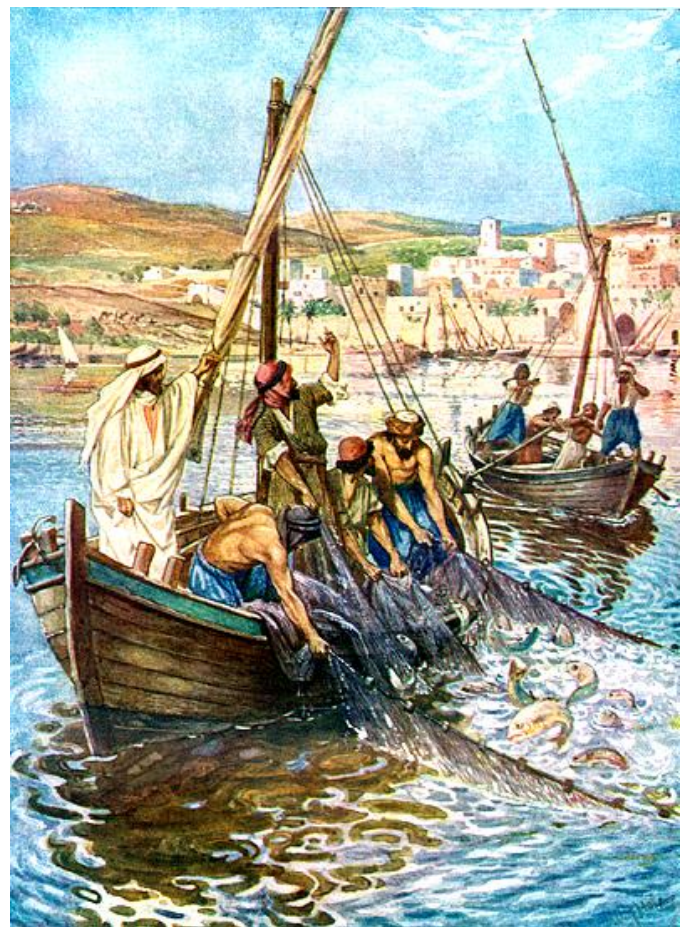
- 13- **fishers** – The word “fishers” is translated from the Greek word “ἁλιεύς” or “halieus”. The word means a fisherman or fisher. Fishermen have long since been a symbol for God’s servants. They are symbolic missionaries, prophets, and righteous servants of God.

From a literal perspective, fishers are individuals who fish for their occupation. **“In the time of Jesus the Sea of Galilee was thick with fishing boats. Josephus on a certain expedition had no difficulty in assembling two hundred and forty fishing boats to set out from Tarichaea; but nowadays the fishermen are few and far between.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 71).

These were not unsophisticated men. Fishermen at the time of Jesus were trained in the trade. They were proficient in net making and mending. They were mariners, understanding their boats, navigation, and environmental conditions. They learned the behavior of their prey.

It is interesting that Jesus sought out fishermen to be His first Apostles. **“It has been pointed out by many scholars that the good fisherman must possess these very qualities which will turn him into the good fishers of men.**

- i. He must have patience. He must learn to wait patiently until the fish will take the bait. If he is restless and quick to move he will never make a fisherman. The good fisher of men will have need of patience. It is but rarely in preaching or in teaching that we will see quick results. We must learn to wait.
- ii. He must have perseverance. He must learn never to be discouraged, but always to try again. The good preacher and teacher must not be discouraged when nothing seems to happen. He must always be ready to try again.
- iii. He must have courage. As the old Greek said when he prayed for the protection of the gods: ‘My boat is so small and the sea is so large.’ He must be ready to risk and to face the fury of the sea and of the gale. The good preacher and teacher must be well aware that there is always a danger in telling men the truth. The man who tells the truth, more often than not takes his reputation and his life in his hands.
- iv. He must have an eye for the right moment. The wise fisherman knows well that there are times when it is hopeless to fish. He knows when to cast and when not to cast. The good preacher and teacher chooses his moment. There are times when men will welcome the truth, and times



when they will resent the truth. There are times when the truth will move them, and times when the truth will harden them in their opposition to the truth. The wise preacher and teacher knows that there is a time to speak and a time to be silent.

- v. He must fit the bait to the fish. One fish will rise to one bait and another to another. Paul said that he became all things to all men if by any chance he might win some. The wise preacher and teacher knows that the same approach will not win all men. He may even have to know and recognize his own limitations. He may have to discover that there are certain spheres in which he himself can work and others in which he cannot. (v) The wise fisherman must keep himself out of sight. If he obtrudes his own presence, even his own shadow, the fish will certainly not bite. The wise preacher and teacher will always seek to present men, not with himself, but with Jesus Christ. His aim is to fix men's eyes, not on himself, but on that figure beyond." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 73-74).

14 - **Follow me** – The phrase "Follow me" is translated from the Greek phrase "δεῦτε ὀπίσω μου" or "deute opisō mou". The phrase is an interjection "Come!" or "Come now!" and "follow behind me". The Codex Sinaiticus translates the phrase "follow me" as "Come after me". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 4, Verse 19, page 15). **"Come, follow me is a Semitic idiom."** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 40).

The Joseph Smith translation adds an introduction to the request to follow. Joseph clarifies, "I am he of whom it is written by the prophets; follow me ..." (Joseph Smith Translation, Matthew 4:18). From this we learn that Jesus first declares Himself the Messiah, and then asks that they follow Him.

The big question here is what exactly is meant by the invitation "follow me". The ancient Jews were accustomed to the phrase, and would have had their own interpretation. Marcus wrote, "Come on after me. Gk. Deute opisō mou. In Rabbinic literature a pupil sometimes 'goes after' his teacher, i.e. joins him on his journey and maintains a respectful distance behind him; the following thus displays the pupil's deference for his teacher, his personal commitment to him, and his

desire to learn from the way in which the teacher handles the concrete problems of his journey through life. As Hengel points out, however, in rabbinic literature teachers do not command prospective disciples to follow them." (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 180). Jesus apparently uttered word that familiar to the customs of the day, regarding pupils and accepted Rabbi's. These word would not have taken Peter or his partners by surprise. "The expression 'Follow Me' would be readily understood, as implying a call to become the permanent disciple of a teacher. Similarly, it was not only the practice of the Rabbis, but regarded as one of the most sacred duties, for a Master to gather around him a circle of disciples. Thus, neither Peter and Andrew, nor the sons of Zebedee, could have misunderstood the call of Christ, or even regarded it as strange." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 474).

The problem is, Jesus did not mean what the invitation might have indicated to your typical Jew. There is no doubt that the disciples were being invited to learn as pupils from the Master teacher, but the invitation meant much more. The invitation was to act, in every way, after the manner of Master. It was an invitation to be His ambassadors. It was an invitation to align our will with His. Elder Holland taught, "It seems that the essence of our mortal journey and the answers to the most significant questions in life are distilled down to these two very brief elements in the opening scenes of the Savior's earthly ministry. One element is the question put to every one of us on this earth: 'What seek ye? What do you want?' The second is His response to our answer, whatever that answer is. Whoever we are and whatever we reply, His response is always the same: 'Come,' He says lovingly. 'Come, follow me.' Wherever you are going, first come and see what I do, see where and how I spend my time. Learn of me, walk with me, talk with me, believe. Listen to me pray. In turn you will find answers to your own prayers. God will bring rest to your souls. Come, follow me." (General Conference, "He Hath Filled the Hungry with Good Things", October 1997, Jeffrey R. Holland). The invitation applies to us as well. Though we may not be called to serve as an apostle, the call to us is not diminished. President Monson taught, "Brethren, we too have been called to follow Him as fishers of men, laborers in the vineyard to build boys and mend men and bring all unto Christ." (General Conference, "Called to Serve", October 1991, Thomas S. Monson).

15 - **I will make you** – The phrase "I will make" is translate from a single Greek word; "ποιέω" or "poieō". It means to make, prepare, produce, construct, form, fashion or make ready.

In a world that believes that greatness is self created, the concept of someone else making us great is hard to believe. True greatness doesn't lie in any mortal establishment or position. Worldly greatness is never permanent, and always fleeting. It is often said that once you have found your way to the top (speaking of worldly status), the only way left is down.



The reality is that true greatness only comes in following the Master, and ONLY He can make us great. Try as we might, we cannot obtain eternal greatness, a permanent and lasting greatness, except through and by Jesus Christ. On our own, we will fall short. **“There is an old song of my vintage. It’s entitled ‘Wishing Will Make It So.’ It’s not true. Wishing will not make it so. The Lord expects our thinking. He expects our action. He expects our labors. He expects our testimonies. He expects our devotion. Unfortunately, there are those who have departed from the track of priesthood activity. Let us help them back to that path that leads to life eternal. Let us build that strong Melchizedek Priesthood base which will be the foundation of Church activity and growth. It will be the underpinning to strengthen every family, every home, every quorum in every land.”** (General Conference, “To The Rescue”, April 2001, Thomas S. Monson).



For the Master to make something of us, we must choose to follow Him. He will never force our participation in the process. As we willingly submit ourselves to Him, He can make something of us. **“When the Master ministered among men, He called fishermen at Galilee to leave their nets and follow Him, declaring, ‘I will make you fishers of men.’ And so He did. Tonight He issues a call to each of us to ‘come join the ranks.’ He provides our battle plan with His admonition, ‘Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.’”** (General Conference, “To The Rescue”, April 2001, Thomas S. Monson).

- 16 - **of men** – The word “men” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It is used to refer to all human beings, whether male or female. It is sometimes used to mean the weakness of mortality. Mortal man is prone to sin and error.

The term “fishers of men” was not a new term or concept at the time of Jesus. A devote Jew would have recognized the term as an ancient prophecy. Over 600 years before this chapter, the prophet Jeremiah prophesied, **“Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.”** (Jeremiah 16:16). Jeremiah’s words express the veracity in which the Lord will use to search out the elect. The fishers, or servants of the Lord, will search out the honest seekers of truth from all the peoples of the earth.

Unlike fish, which are caught with the intent of terminating their life, men are to be caught by the Lord’s fishers so that they might live forever. Speaking of fishers of men, Talmage wrote, **“Follow me, and I will make you fishers of men,” said Jesus to fishermen who afterward became His apostles (Matt. 4:19). Mark’s version is nearly the same (1:17), while that of Luke (5:10) reads: ‘From henceforth thou shalt catch men.’ The correct translation is, as commentators practically agree, ‘From henceforth thou shalt take men alive.’ This reading emphasizes the contrast given in the text—that between capturing fish to kill them and winning men to save them. Consider in this connection the Lord’s prediction through Jeremiah (16:16), that in reaching scattered Israel, ‘Behold, I will send for many fishers, saith the Lord, and they shall fish them;’ etc.”** (Jesus the Christ, James E. Talmage, page 159).

- 17 - **straightway** – The word “straightway” is translated from the Greek word “εὐθέως” or “euthēōs”. It means straightway, immediate, or forthwith. The Codex Sinaiticus translates the word “straightway” as “immediately”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 4, Verse 20, page 15). **“Straightway is a power word. Straightway is an action word. It means immediately, without delay or hesitation. It means at once. Also, it is associated with having no curve or turn—a straight course, track, or path. Procrastination would be the very opposite of straightway. To procrastinate is to put off intentionally and habitually something that should be done. Procrastination is unproductive delay. Someone has wisely said, ‘Procrastination is a silly thing, it only makes me sorrow; but I can change at any time—I think I will tomorrow!’”** (General Conference, “Straightway”, April 1983, Marvin J. Ashton).

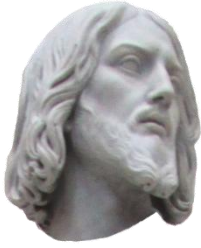
- 18 - **left** – The word “left” is translated from the Greek word “ἀφίημι” or “aphiēmi”. It means to send away, send forth, depart, divorce, disregard, leave, or yield up. **“Then and there they left...The gospels constantly emphasize the element of renunciation in the teaching of Jesus, and this element is typified here by the disciples’ abandoning their livelihood.”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 40).

- 19 - **followed him** – The word “followed” is translated from the Greek word “ἀκολουθέω” or “akoloutheō”. It means to follow one who precedes, to join as his attendant, or to accompany him. It is used in reference to joining specifically as a disciple.

An astute student of the New Testament will note that Jesus had invited these same men to come and follow Him just a year prior. They accepted the invitation then, and became disciples. Here the Savior comes again with a seemingly identical invitation, to which they accept as though it was something altogether new. It should be noted that the road to discipleship is a process. Every human being is invited to come unto Christ and be baptized. I might then ask, once one is baptized are all the demands of discipleship met? Do we need further beckoning? Yes, the Savior then asks that we follow Him to church service, temple ordinances, to the sacrament table, and to every other godly action. The new invitation is simply an invitation to do more, and become more. Farrar wrote, **“They had already been called by Jesus on the banks of Jordan; they had already heard the Baptist’s testimony; but they had not yet been bidden to forsake all and follow Him; they had not yet grown familiar with the miracles of power which confirmed their faith; they had not yet learned fully to recognize that they who followed Him were not only safe in His holy keeping, but should receive a thousand fold more in all that constitutes true and noble happiness even in this life – in the world to come, life everlasting.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 169).

- 20 - **thence** – The word “thence” is translated from the Greek word “ἐκεῖθεν” or “ekeithen”. It means thence or from that place. From this point forward, they lived a law of consecration. The four men (Peter, James, John, and Andrew) would leave their possessions and follow Jesus. From that point forward, worldly wealth took a back seat to the things of heaven.

- 21 - James** – The name “James” is actually an incorrect translation of the Greek word “Ἰάκωβος” or “Iakōbos”; which should be translated as “Jacob”. The Greek word, translated literally, means “heel catcher” or “surplanter”. The Greek word is actually a transliteration of the Hebrew word “יַעֲקֹב” or “Ya‘aqob”. The Hebrew name means “heel catcher” or “surplanter” as well. When King James translated the Holy Bible into English in 1,611CE, he, or his scribes, replaced the name Jacob with James adding the King’s name to the Holy Book. It should be noted that all other non-English translations of the Bible translate the name as “Jacob”. Some argue that old English considered the names James, Jacob, and Jake as equivalent names; however, the change is thought to be intentional and not an English nuance. Marcus justifies the name change as follows, “**‘James’ is an old English rendering for a name whose Hebrew origin is Ya‘āqōb = ‘Jacob’ and whose Greek transliteration is Iakōbus. The etymological process of transformation is roughly: Gk Iakōbus to Latin Iacobus to Late Latin Jacomus (nasalization; cf. Italian Giacomo) to Jāmus (loss with compensatory lengthening) to James.**” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, pages 180-181).



The prophet Joseph Smith confirms that the Apostle James’ real name was that of Jacob. “**I have an old edition of the New Testament in the Latin, Hebrew, German and Greek languages. I have been reading the German, and find it to be the most [nearly] correct translation, and to correspond nearest to the revelations which God has given to me for the last fourteen years. It tells about Jacobus, the son of Zebedee. It means Jacob. In the English New Testament it is translated James. Now, if Jacob had the keys, you might talk about James through all eternity and never get the keys. In the 21st of the fourth chapter of Matthew, my old German edition gives the word Jacob instead of James.**” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 349).

James was the son of Zebedee and his wife Salome. We do not know the year or date of his birth. His parents appeared to be people of at least moderate wealth. It is believed that James and his brother John were both educated in one of the schools of the Rabbis. They were also allowed into the social circles because of their father’s financial and social status.

Prior to his death, tradition has it that James served a mission to distant Spain. He returned to Jerusalem, only to be beheaded under the order of Herod Agrippa. James died in 44CE.

- 22 - Zebedee** – The name “Zebedee” is translated from the Greek name “Ζεβεδαιος” or “Zebedaios”. Translated literally, it means “my gift”. The name is a transliteration of the Hebrew name “זַבְדִּי” or “Zabdiy”. The Hebrew name means “endowment”.

Zebedee is believed to be a man of at least moderate wealth. He owned fishing boats and had hired servants; all signs of wealth. He appears to of had a thriving business, and was in partnership with Peter and Andrew. Edersheim wrote, “**They give a more vivid idea of life by the Lake of Galilee, and show that those engaged in that trade, like Zebedee and his sons (זַבְדִּי, ‘the God-given’...), were not infrequently men of means and standing.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 474). In addition to his economic status, it is believed that he also enjoyed social and political status. This belief is based largely on the fact that his son John was allowed to attend Jesus trial, and enter into the elite precincts of the Jews. Outside of these theories, we know very little of Zebedee.

- 23 - John** – The name “John” is translated from the Greek word “Ἰωάννης” or “Iōannēs”. Translated literally, the name means “Jehovah is a gracious giver”. The name is a transliteration of the Hebrew word “יוֹחָנָן” or “Yowchanan”. The Hebrew name means “Jehovah is graced”.



John referred to himself, throughout his account of the Gospel, as the disciple that Jesus Loved. He obviously felt a close affinity to the Savior. Like his fishing partners, we know very little of his birth and youth. We know his father was Zebedee and his mother was named Salome. We do not know the year or date of his birth. We know that he was a disciple of John the Baptist, which tells us that he was a seeker of truth prior to the arrival of the Messiah. He heeded the Baptists words, and followed Jesus after Jesus came to be baptized in the Jordan River.

John was a Jew of great learning. It is believed that he was educated, like a young man from a rich family would be, in one of the elite schools of the Rabbis. John was educated, but did not follow the path of the typical pious Jew. He was humble, and willing to follow the prompting of the spirit. True to the end, John was the last of the twelve apostles to live on the earth. One by one the Apostles were killed until John alone remained. Unlike the other apostles, John was promised of Jesus that he would remain on the earth until He returned. John was translated, and then quietly disappeared from leadership, while remaining on the earth doing the will of God.

- 24 - ship(s)** – The word “ship” is translated from the Greek word “πλοῖον” or “ploion”. The word means a ship. In Luke 5:3, the Codex Sinaiticus replaces the term “saw two ships” with entering into one of the ships, which was Simon’s”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 3, page 11). Referencing Luke 5:3, Fitzmyer wrote, “**The best mss. Of the Gospel uses dyo ploia; but mss. A, C read dyo ploiaría. The latter has been defended as the lectio difficilior and less suspect of harmonization with v. 3, which has ploiōn and ploiou, dependant on Mark 4:1. Ploiarion would mean ‘a little boat’. In mentioning ‘two boats’, Luke consciously prepares for the miracle in v. 6 and the summoning of the second boat in v.7.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 566).

Sea of Galilee Boat or Jesus Boat

- Discovered in January 1986 on the shores of the Sea of Galilee by two fishermen
- Severe drought caused the sea to recede several meters exposing more shoreline
- Construction found to be “shell first,” primarily cedar planks and oak frames with tenon joinery
- Capacity: 15 Crew: 5
- Primarily for fishing; may have carried passengers and goods
- Important discovery toward learning about boats used on the Sea of Galilee during the Roman Empire

Hull size: ■
length: 26.5 ft
width: 7.5 ft
depth: 4.5 ft

This was the first ancient ■
boat discovered in the Sea of Galilee
and is believed to have been built
between 100 BC and 100 AD.

Jesus and his followers may ■
have used this type of boat.

Anson describes these boats as having “a shallow draught, and most are very beamy, with an average length of from 15 to 20 feet. Wooden thole-pins are used when rowing. The oars are square in the loom, and very heavy. It is a common sight to see the Arab fishermen standing to their oars when rowing. The mast is fixed about two-thirds of the distance from stern to stem. Both fore and aft there is a small decked-in space; the latter being used to stow the net when the crew are not fishing. As has been already stated, a lateen sail is used. A normal crew consists of four men.” (“Christ and the sailor: a study of the maritime incidents in the New Testament”, Peter F. Anson, London: Burns & Oates, 1954).



The Jews say the symbol of a ship or a boat as a figurative expression of Noah’s ark. The ship, therefore, took the symbolic meaning of God’s protection and safety. The Jews stored the Torah in a case they referred to as an ark. A ship, due to its ability to survive the dangers of the sea, is a symbol of spiritual

rebirth. **“The Rabbis regarded the ark and Noah’s care for the animals inside it as a model of compassion.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 14). The ship also symbolizes divine protection, fertility, hope, kindness, life, rebirth, survival, and wholeness. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 14). The ship symbolizes **“the church, the ark, the ship of salvation; safety from temptation.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 152). Symbolically, the ship symbolizes the Temple of God. Noah’s ark was a Temple, and provided safety from the dangers of the world.

“Simon Peter apparently owned a boat, nets, and other fishing gear. These properties, along with a home in Capernaum, made Peter’s family relatively wealthy.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 775). However, he had not yet fully embraced the gospel ship whose Master is none other than Jesus. He may have been rich according to the standards of men, but until he obtained the blessings of the Gospel he was spiritually poor. Later in this chapter, Peter made this discover, and realized his spiritual deficit.

25 - their father – The word “father” is translated from the Greek word “πατήρ” or “patēr”. The word means a generator or male ancestor. It is used for a literal father, a near ancestor, or even a remote ancestor. It can also be used for an elderly man. Additionally, it is used as a title of great honor.

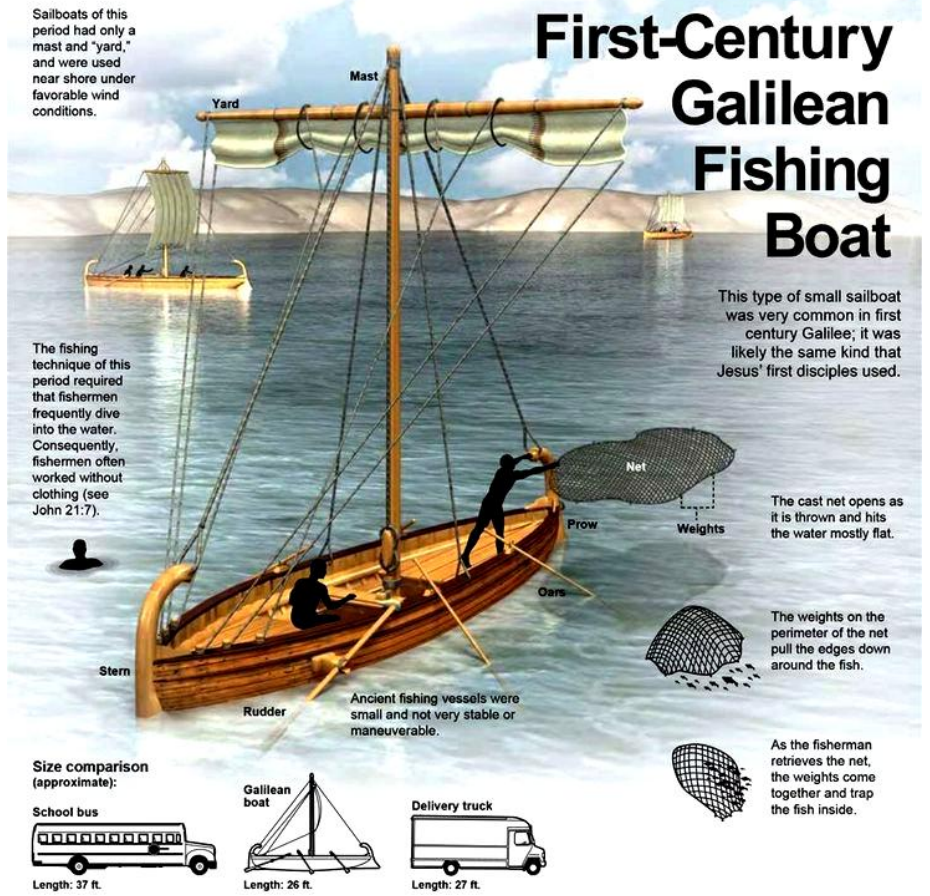
The reference to their father is a literal reference to the biological father of John and James, a man named Zebedee.

26 - mending – The word “mending” is translated from the Greek word “καταρτίζω” or “katartizō”. It means to render, to repair, to mend that which was broken or rent, to arrange, adjust or equip. **“Preparing. Gk katartizontas. This word is often translated as ‘mending’, creating an apparent conflict with 1:16, since mending of nets was a daytime occupation, whereas fishing itself was a nighttime occupation. Katartizein, however, basically means ‘to put in order’ and can cover a variety of activities besides mending, such as preparing or folding the nets before casting them.**

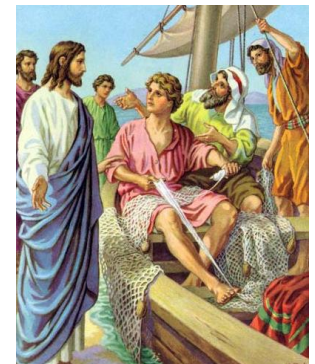
The present scene then, probably takes place at night.” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 181).

Nets were constructed of string typically made from the fibrous materials of plants; tree fibers, flax, or long grasses. These strings would be amazingly strong; however, they were prone to have weak points, or points that deteriorated over time. After a night of fishing, the net was often found to have tares and rips. Using a torn net would result in a dismal night of fishing the following night. In the daylight, fishermen inspected their nets. They replaced broken strands, and retied knots. The nets needed to be in good repair to be prepared for the next night of darkness.

The symbolism of mending nets is significant. Mending is symbolic for repentance, and spiritual preparation. We must repent and prepare in the light of the spirit. Waiting until trials and darkness to fall upon us is not a good time to perform such a task. It is then, more than ever, that we need mended nets. To withstand the pressures of temptation and evil, we must have already mended our nets.



Fishing was typically done at night. In the dark, the fish sought for light which was required to find food. The symbolism is spectacular. When we sit in the darkness and difficulties of mortality, our spirits long for spiritual light and direction. Our spirits need spiritual guidance as much as our physical bodies need food. When the darkness is diminished, and our trials subside, we find ourselves basking in the light of day. It is in the light of day that we must mend our nets. Albright taught, **“If the Old Testament background of fishers in vs. 19 is significant, then there may be some significance here too in the verb used for mending. It occurs five times in the Pauline letters, twice in Hebrews, and once in I Peter, where the sense is ‘restore’, ‘make perfect’. The symbolism of fishing, casting nets, and mending nets may possibly be in the mind of the evangelist as figures of the future ministry of the disciples.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 40).



27 - **he called them** – The word “called” is translated from the Greek word “καλέω” or “kaleō”. It means to call, invite, salute, or to be given a name. The sequence of events in the accounting of the Gospel story is significant, and not by chance. The men were mending their nets. Symbolically, they were preparing. Symbolically, they were purifying their soul from sin. They were repenting of the things in their lives that offended the spirit of God. It is at this point that the call came. As we humbly prepare ourselves, the voice of the Lord is heard, calling, even beckoning us to follow him.



28 - **immediately** – The word “immediately” is translated from the Greek word “εὐθέως” or “eutheōs”. It means straightway, immediately, or forthwith.

Commonly, we believe life to be long. Most of us procrastinate the things of God, thinking that we can perfect those things later in life. We believe that we can live the standards of the world today, and come unto Christ in our later years. The Book of Mormon teaches, **“Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.”** (Alma 5:28). We cannot wait to prepare. Darkness comes quickly. Trials often come without warning. We must heed the call to follow Jesus, immediately. Should we wait, we might find ourselves on strange roads in spiritual darkness.

29 - **Come ye after me** – The phrase “Come ye after me” is translated from the Greek phrase “δεῦτε ὀπίσω μου” or “deute opisō mou”. It is the same Greek phrase used to translate “Follow me” in footnote #14 in this chapter. The phrase is an interjection “Come!” or “Come now!” and “follow behind me”. **“But when the principles of the Gospel are thoroughly established in our own hearts, we can then go in the midst of our fellow creatures and say, ‘Come and follow me.’ We can do this consistently. We are called to be teachers of these principles to the inhabitants of the earth. We are called to be God’s people, not a people of the world, for we have come out of the world. We ought to be united in all things temporal as well as spiritual. With God all things are spiritual. There is nothing temporal with Him at all, and there ought to be no distinction with us in regard to these things. Our earthly or temporal existence is merely a continuance of that which is spiritual. Every step we take in the great journey of life, the great journey of eternity, is a step in advance or in retrogression.”** (Journal of Discourses, Volume 25, Ogden Tabernacle, Quarterly Conference of the Weber Stake, Joseph F. Smith, July 18, 1884, pages 249-250)

30 - **become** – The word “become” is translated from the Greek word “γίνομαι” or “ginomai”. The word means to become, come into existence, begin to be, or to be made.

The word “become” is significant. The entire reason for the creation of this earth was so that “we” might “become”. The Lord taught Moses, **“For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.”** (Moses 1:39). We are here on earth to become as our Father in Heaven is. We are here to mend our nets. The net is constructed of knots, symbolic of covenants. As we keep our covenants intact, and honor them, we “become” more like Him. Often, this requires mending as we fall short and break those covenants. Interestingly, a good fisherman will mend his nets after each expedition; symbolically after each labor, each trial, and every action in life. The process of mending, is a process of becoming. The stronger we keep our covenants, the more capable we are to change and become. The picture to the right shows the urgency by which fishermen mend their nets.



31 - **they forsook** – The phrase “they forsook” was translated from the Greek word “ἀφίημι” or “aphiēmi”. It means to send away, send forth, depart, divorce, disregard, leave, or yield up. It is the same Greek word used to translate the word “left” in footnote #18 in this chapter. The Codex Sinaiticus translates the word “forsook” as “leaving”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 18, page 66).

A fisherman cannot mend his nets, and attend to other things at the same time. Likewise, we cannot serve God and the world at the same time. We must forsake the world to follow Christ. Similarly, if we follow after the things of the world, we will forsake Christ, even if that is not our intent. The path of the world naturally leads us away from Christ. The Savior taught the people of Bountiful, **“No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.”** (3rd Nephi 13:24). We must forsake the world to truly follow Christ.

32 - **gone a little further** – The phrase “when he had gone a little further” is translated from the Greek phrase “προβαίνω ὀλίγος προβαίνω” or “probainō oligos probainō”. It means to go forward, or go on, a little further. It is apparent that Peter and Andrew were working a little ways off from their partners James and John.

33 - **the hired servants** – The term “hired servants” is translated from a single Greek word; “μισθωτός” or “mishthōtos”. It means one hired, or a hireling. **“The Markan phrase ‘with the hired hands’, which is missing in the Matthean parallel, may be intended to reassure the reader that James and John did not leave their father totally helpless. As Freeman points out, however, it is a realistic detail that suggests the middle-class status of these apostles.”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 181).

Hired servants are basically employees. These are people paid a wage to perform work. It was cultural practice for parents to include their children in the family business. In fact, a man with many sons was considered wealthy for that fact. The sons were required to learn the trade of the father, and then work with him in the common goal of providing for the family. There was no direct wage paid to the family, they all enjoyed the fruits of their labor. A sign of a wealthy family would be the presence of hire servants. It meant that the family business had expanded beyond the families ability. Elder McConkie wrote, **“Hired Servants – Zebedee was not poor. That he and his sons engaged in manual labor was in keeping with the custom of the day. Even the sons of the wealthy were expected to learn trades.”** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 166).

Symbolically, the ‘hired servants’ represent those individuals who work with an anticipation of reward. This is in contrast to the laborer, who works for the fruit of the labor, or the Master, who works for the betterment of all things involved. The master blesses the lives of the laborers and servants by calling them to the work.

34 - **went after him** – The word “after” is translated from the Greek word “ὀπίσω” or “opisō”. It means back, behind, after, or afterwards. Here again, we see a theme of invitation and voluntary submission. God the Father’s established pattern is to instruct, train, and invite. There is never forced submission. While it is true that the instruction and training we receive is often rich with chastening and corrective in nature, the freedom to choose is always ours. The invitation to serve was issued by the Savior, and they made their choice. Peter, James, John, and Andrew followed after Him. The invitation is extended to us as well, but like these valiant men, we must go after him of our own will and choice.

35 - and it came to pass – The phrase “and it came to pass” is translated from a single Greek word; “γίνομαι” or “ginomai”. The word means to become, come into existence, begin to be, or to be made. It is the same Greek word used to translate “become” in footnote #30 of this chapter. This phrase is truly a Semitic saying. It was a manner of Semitic speech. It represents a passage of time, or a transition between events or story line.

We should consider that Jesus may have arrived on the Sea of Galilee the evening prior. He may very well have watched the fisherman struggle to fish, and catch nothing. Many suggest that the lack of fish would indicate storms and rough weather. The term “and it came to pass” would indicate that a passage of time has gone by, and now Jesus engaged the crowd. Farrar wrote, “**While Jesus had retired to rest for a few short hours of the night, Simon and his companions, impelled by the necessities of a lot which they seem to have borne with noble-minded cheerfulness, has been engaged in fishing; and, having been wholly unsuccessful, two of them, seated on the shore – probably, in that clear atmosphere, within hearing of His voice – were occupying their time in washing, and two, seated in their boat with their hired servants, and Zebedee, their father, were mending their nets.**” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 168).

36 - the people – The word “people” is translated from the Greek word “ὄχλος” or “ochlos”. It means a crowd, a casual collection of people, or a multitude of common people, as opposed to rulers and leading men. The Codex Sinaiticus translates the word “people” as “multitude”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 1, page 111).

Matthew and Mark do not include the presence of a crowd. Luke, however, indicates that people had come to the sea shore seeking Jesus. They must have heard where Jesus was, and desired to hear Him, receive His blessings and a witness His miracles. As Jesus walked alone on the shore of the Sea of Galilee, “**At a little distance behind Him followed an ever-gathering concourse of people from all the neighborhood; and while he stopped to speak to them, the two pairs of fisher-brethren, Simon and Andrew, and James and John, pursued the toils by which they earned their daily bread.**” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 168).

This is a foreshadowing of Jesus’ ministry. “**It must have been a surprise to his former missionary companions when Jesus suddenly appeared on the shore of Galilee with a crowd of people following him.**” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 184).

37 - pressed upon him – The word “pressed” is translated from the Greek word “ἐπιτίμημι” or “epikeimai”. It means to lie upon or over, rest upon, or be laid or placed upon. Metaphorically, it is used to convey the urgency of men; especially, when something is pressing or urgent.

The scene becomes reminiscent of any crowd gathered to see someone of fame or fortune. Each hoping that they might make physical contact, or be lucky enough to engage in a personal exchange of words. The competition becomes so fierce that the crowd begins to push and press upon each other. The personal space between persons disappears. It becomes hard to walk, and even harder to function in any official capacity. Farrar wrote, “**As Jesus spoke, the multitude – some in their desire to catch a syllable that fell from the lips of Him who spake as never man spake, and some in their longing to touch Him, and so be healed of whatever plagues they had – thronged upon him, closer and closer, impeding His movements with dangerous and unseemly pressure.**” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 168).

Some propose that the gathering crowd has little to do with the miracle of the fish that would be caught. Fitzmyer wrote, “**Jesus’ preaching of the word of God to the crowds that press about him has little to do with the coming miracle; but it does explain his activity as a kingdom-preacher and prepares for the function to which Simon is to be called.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 565). I would suggest that there is more to the story than meets the eye. The fishermen were being called to be fishers of men. They had worked in the darkness and caught nothing. Jesus taught them to work in the light, and miracles would transpire. They followed His word and caught to their nets capacity. There then stood the crowd. A crowd of lost souls looking for something. They stood in the light of the Savior. How could these fishermen not have look out upon the crown, and not seen the meaning of Jesus’ miracle. I would argue that the crowd was a significant piece of the Lord’s invitation.

38 - to hear – The word “” is translated from the Greek word “ἀκούω” or “akouō”. It means to be endowed with the faculty of hearing; not deaf. The Lord would have that all of His children hear His words. “**The problem with an enthusiastic crowd is getting them to stand back far enough so the teacher can talk to the whole group and not just to a few who bunch up around him. Pushing peter’s boat out a short distance from the shore was an ideal way to allow all of the people to hear him.**” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 185). It is an interesting fact of life that the Lord will work the circumstances of our lives so that we might clearly hear Him.

39 - the word of God – The term “word of God” is translated from the Greek phrase “λόγος θεός” or “logos theos”. It means the word of God. “**This is the first occurrence of this phrase, ho logos tou theou, in the Lucan Gospel. It is almost peculiarly Lucan in the New Testament, occurring but once in Mark (7:13) and in John (10:35),**



and probably only once in Matthew (15:6, but with a variant *namos*, 'law', in some mss.)...In most of the instances in Acts the phrase denotes a Christian message as preached by the apostles; here Luke uses it of Jesus' own teaching." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 565).

There is an interesting play on words here; Jesus is the "Word of God". The people came to here the "word of God". John opens his Gospel with the statement, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." (John 1:1-4). Note the wonder application to this chapter. John declares Jesus as the light of men. The fishermen could catch nothing during the night, but under the light they found much success. Jesus is the might of all service performed in His name.

40 - **he stood** – The word "" is translated from the Greek word "ἦν" or "ἐν". It means "I was". "Luke now presents Jesus again in Galilee, on the shore of the Lake Gennesaret, associating to himself Simon, to whom he promises a new career, and being followed by two others as well." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 559).

41 - **the lake** – The word "" is translated from the Greek word "λίμνη" or "limnē". It means a lake. The Sea of Galilee is arguably a lake. The dictionary definition of a lake is a large body of water surrounded by land. In contrast, a sea is a body of water so large that it encompasses or surrounds the land masses. The earth is covered by seas. It is obvious that the Sea of Galilee is not actually a sea.

The term "lake" symbolizes the dwelling place of monsters and magical powers. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 94). A lake is a symbol of the evilness of the world.

42 - **Gennesaret** – The word "Gennesaret" is translated from the Greek word "Γεννησαρέτ" or "Gennēsaret". Translated literally, the word means "a harp". "Gennesaret is the Greek name for a small, fertile, and heavily populated district west of the lake that some writers refer to as the Sea of Galilee; it lay south of Capernaum. From the district the name was extended to the lake. Other evangelists refer to it as a 'sea' (*thalassa* – the term used of it also is the LXX of Num 34:11; Josh 12:3). Luke uses the more proper name., 'lake' (*limnē*), which is also used by Josephus Ant. 18.2,1 § 28). In this instance Luke's knowledge of Palestinian geography is scarcely deficient." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 565).

The Lake of Gennesaret goes by many names. The names are associated by times and locations around the lake. Because it is the major body of water in the province of Galilee it came logically to be known as the Sea of Galilee. On the Northwest shores of the lake is a valley by the name of Gennesaret. The Gennesaret Valley is historically the most fertile area along the entire Sea of Galilee shoreline – as Josephus Flavius described, "...Gennesareth; its nature is wonderful as well as its beauty; its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there; for the temper of the air is so well mixed, that it agrees very well with those several sorts" (The Wars of the Jews 3:10:8). Hence, it is often referred to as the Sea of Gennesaret. When Herod built the city of Tiberias on the south central shores of the lake; he renamed the lake, the Sea of Tiberias. Of course, the Jew so despised the city, which Herod built upon a Jewish cemetery making the whole city unclean, that the name Sea of Tiberias had a hard time taking. During the bronze and iron age, the city of Gennesaret was known as Chinnereth, hence adding another name to the Lake, the Sea of Chinnereth. Barclay writes, "The famous sheet of water in Galilee is called by three names--the Sea of Galilee, the Sea of Tiberias and the Lake of Gennesaret. It is thirteen miles long by eight miles wide. It lies in a dip in the earth's surface and is 680 feet below sea level. That fact gives it an almost tropical climate. Nowadays it is not very populous but in the days of Jesus it had nine townships clustered round its shores, none of fewer than 15,000 people. Gennesaret is really the name of the lovely plain on the west side of the lake, a most fertile piece of land. The Jews loved to play with derivations, and they had three derivations for Gennesaret all of which show how beautiful it was. (i) From *kinnowr* (Hebrew #3658), which means a harp, either because 'its fruit is as sweet as the sound of a harp' or because 'the voice of its waves is pleasant as the voice of the harp,' (ii) From *gan* (Hebrew #1588), a garden, and *sar* (Hebrew #8269), a prince--hence 'the prince of gardens.' (iii) From *gan* (Hebrew #1588), a garden, and 'osher (Hebrew #6239), riches--hence 'the garden of riches.'" (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 56)



THE SEA OF GALILEE OR THE LAKE OF GENNESARET

43 - **fishermen** – The word "fishermen" is translated from the Greek word "ἁλιεύς" or "halieus". The word means a fisherman or fisher. This is the same Greek word used in footnote #13 in this chapter. "The plural is influenced by Mark 1:16, which identifies both Andrew and Simon as such (haleeis). Luke never mentions Andrew, but the pl. verbs in vv. 4,6,7,9 imply that someone else is present in the boat with Simon and Jesus – again a remnant from the Marcan parallel." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 566).

As fishing was a trade occupation, a fisherman would have come into contact with many people from different backgrounds. It was likely that the fishermen on the Sea of Galilee would have been fluent in at least Greek, Hebrew, and Aramaic. To interact with all the various peoples that came to buy fish, fishermen would have likely been fluent in several languages. The fisherman would have also needed to be more than proficient in mathematics, as they would have had to know how many of each type of fish they had caught and what kind of market value it should bring. It is also probable that average fisherman would have had a decent income in comparison to many other trades. This income would be even greater the higher one would get in the hierarchy of the fishing industry. This was because the income from the catch was divided according to the ancient fishing tradition of 'shares' (Arabic 'housa'). Forty percent went to the owner of the boat and net, the remainder to the crew. The skipper ('raiss' in Arabic) received two shares together with certain other benefits from the owners. His second in command and members of the net received one and a half parts, and those who hauled the net – one share each.

44 - **washing** – The word "washing" is translated from the Greek word "ἀποπλύω" or "apoplyō". The word means to "wash off".

There is some debate as to what task was being performed with the nets when Jesus approached the partners. Matthew and Mark both report that the fishing partners were "mending" their nets, while Luke reports that they were "washing" their nets. Fitzmyer notes, "Washing the nets. So Luke modifies a detail from Mark 1:19, 'repairing the nets'." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 566). There may be no contradiction here. It was common practice for fishermen to conclude their nights work by first washing their nets. The various debris and plant life collected by the nets needed to

be washed off. Failure to do so shortened the life of the nets. It also made it difficult to inspect the nets for damage. Once the nets were adequately washed, they were inspected and consequently repaired or mended. It was all part of the preparation for the next fishing expedition.

Edersheim records that as Jesus approached the fishermen, "...they stood by the shore, or in the boats drawn up on the beach, casting in their nets to 'wash them' of the sand and pebbles with which such a night's work would clog them, or to mend what had been torn by the violence of the waves. It was a busy scene; for, among the many industries by the Lake of Galilee, that of fishing was not only the most generally pursued, but perhaps the most lucrative." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 473).

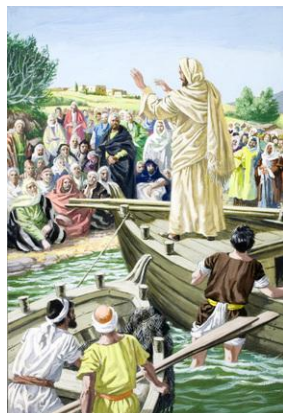
The symbolic message of washing the nets doesn't differ much from mending the nets. Washing carries the idea of spiritual purification, self improvement, repentance, and personal worthiness. Mending, symbolically used, means to repent, to correct errors, or make right that which is wrong. It is the mending or repairing of broken covenants.

- 45 - **he entered into** – The phrase "he entered" is translated from the Greek word "ἐμβαίνω" or "embainō". The word means to go into, or step into. Jesus was to teach from the ship, which is probably better classified as a boat. We know that the boat symbolizes the temple. The temple is a common setting for teaching true doctrine. King Benjamin taught from the Temple. The 12 year old Jesus taught the Rabbi's from the Temple. The resurrected Jesus came to the Temple in Bountiful to teach. Symbolically, Jesus was to teach the multitude from the temple. **"The boat of Peter shall be His pulpit; he had consecrated it by consecrating its owner. The boat has been thrust out a little from the land, and over the soft ripple of the waters comes the strange melody of that Word. We need scarcely ask what He spake. It would be of the Father, of the Kingdom, and of those who entered it – like what He spake from the mount, or to those who labored and were heavy laden. But it would carry to the hearers and wondrous beauty and glory of that opening Kingdom, and, by contrast, the deep poverty and need of their souls. And Peter had heard it all in the boat, as he sat close by, in the shadow of His Majesty."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 476).



This is important to the symbolic message interwoven into the story. Faithful servants of the Lord must lead out from the safety of God's temple. It is there that the fishers are taught. Once safely taught in the temple, it is safe to launch out into the deep and preach the word of God.

- 46 - **prayed** – The word "prayed" is translated from the Greek word "ἑρωτάω" or "erōtāō". It means to question, to ask, to request, entreat, beg or beseech.
- 47 - **thrust out** – The phrase "that he would thrust out" is translated from a single Greek word; "ἐπανάγω" or "epanagō". It means to lead upon. In the case of a ship, it means to go out upon the deep, to put out, or launch out. The Codex Sinaiticus translated the word "thrust out" as "put out". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 3, page 111).
- 48 - **a little from the land** – The word "little" is translated from the Greek word "ὀλίγος" or "oligos". It means little, small, or few. The word "land" is translated from the Greek word "γῆ" or "gē". It means arable land. It means main land, as opposed to the sea or water. We do not know how far from shore Jesus directed the boat to be anchored, but we assume that it was close enough for the multitude to hear his voice as He taught them.
- 49 - **sat down** – The phrase "he sat down" is translated from the Greek word "καθίζω" or "kathizō". The word means to make to sit down, to set, appoint, or to confirm a kingdom on one. It should be remembered that the Jewish religion required that the reading of the law be done standing up, but expounding and teaching was always to be done sitting down. Fitzmyer records, **"The natural position of a companion in a small boat may be all that is implied. But then the position of a seated teacher may also be suggested."** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 566).

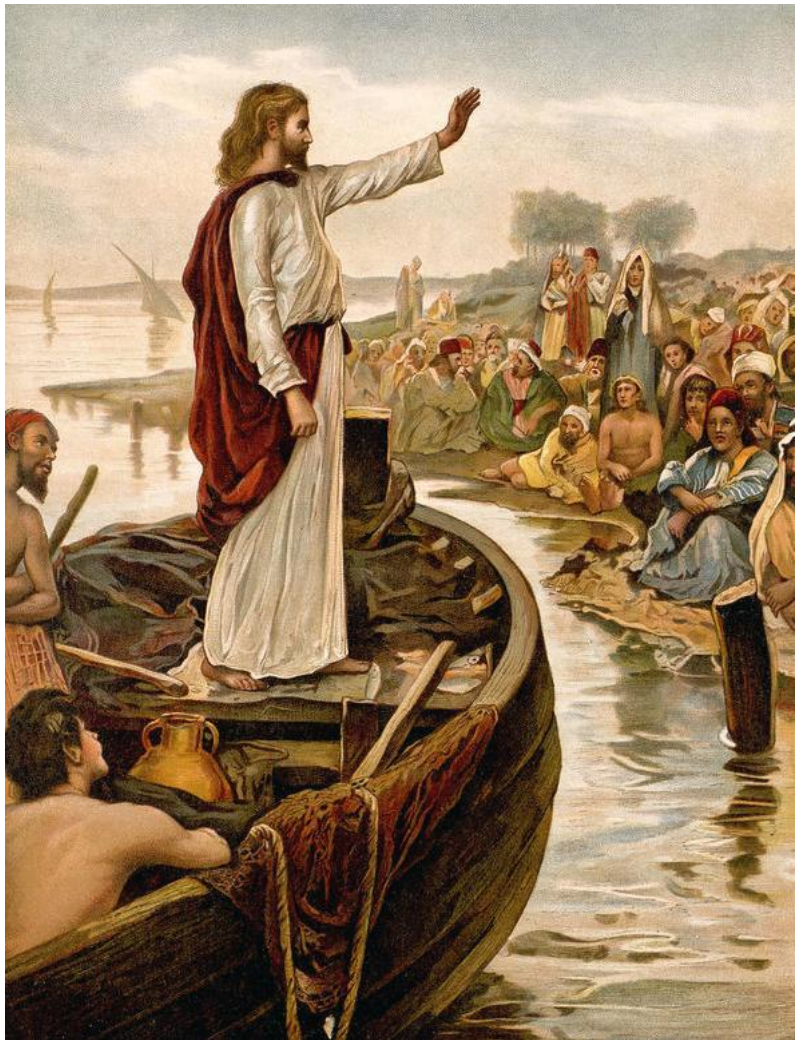


50 - taught the people – The word “taught” is translated from the Greek word “διδάσκω” or “didaskō”. The Greek word means to teach, instruct, hold a discourse, or deliver a didactic discourse. The word “people” is translated from the Greek word “ὄχλος” or “ochlos”. It means a crowd, a casual collection of people, or a multitude of common people, as opposed to rulers and leading men. The Codex Sinaiticus translates the phrase “taught the people” as “taught the multitude”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 3, page 111).

Wouldn't it be awesome to have the transcript of what Jesus taught that day in Peter's boat. We do not know how long He taught, or the reaction of the people. We do not even know the subjects he addressed. We can be sure that He uttered words of salvation.

51 - Launch out – The phrase “launch out” is translated from the Greek word “ἐπανάγω” or “epanagō”. It is the same Greek word used in footnote #47 of this chapter for the term “thrust out”. The Greek word means It means to lead upon. In the case of a ship, it means to go out upon the deep, to put out, or launch out. The Codex Sinaiticus translates “launch out” as “put out”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 4, page 111).

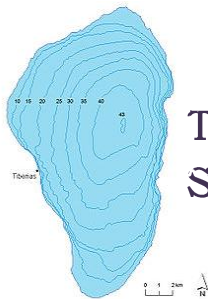
“And when the sermon was over, He thought not of Himself and of His own fatigue, but of His poor and disappointed disciples. He knew that they had toiled in vain; He had observed that even while He spoke they had been preparing for some future and more prosperous expedition; and with a sympathy which never omitted an act of kindness, He ordered Peter to push out his boat into the deep.” (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 168). Here again we see the Lord inviting Peter to act, though without compulsion. He asks Peter to launch out to fish again. The request must have seemed illogical to the seasoned fisherman. Fishing was always done at night because the fishing was better. The fishing was so dismal the night before it would only be worse, if possible, in the daytime. Asking Peter to launch out again required Peter to have faith and trust in Jesus. He had to trust that Jesus would not ask anything that would not succeed.



52 - into the deep – The word “deep” is translated from the Greek word “βάθος” or “bathos”. It means depth or height. In the case of the sea, it means deep or not shallow. The Sea of Galilee is 43 meter deep at its deepest point. 43 meters is about 141 feet deep. The best fishing, using ancient equipment and methods was in the shallower regions. The deep was not a common place to fish. Below is a representation of the Sea of Galilee showing the various depths in meters. The deepest regions of the Sea of Galilee lie in the Eastern portion of the lake.

CONVERSION OF METERS TO FEET

10 meters = 33 feet	30 meters = 99 feet
15 meters = 49 feet	35 meters = 115 feet
20 meters = 66 feet	40 meters = 131 feet
25 meters = 82 feet	43 meters = 141 feet



THE DEPTH OF THE SEA OF GALILEE

It is unsure where Jesus directed the boat to go. It appears that it was not to the logically best fishing spots. “Fish swarm especially to the northwest corner of the lake, between Capernaum and Gennesaret, because they are attracted to the copious warm springs there. Another highly successful fishing spot is the northeast corner, near Bethsaida, where the Jordan River enters the lake, which also features warm springs.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 775).

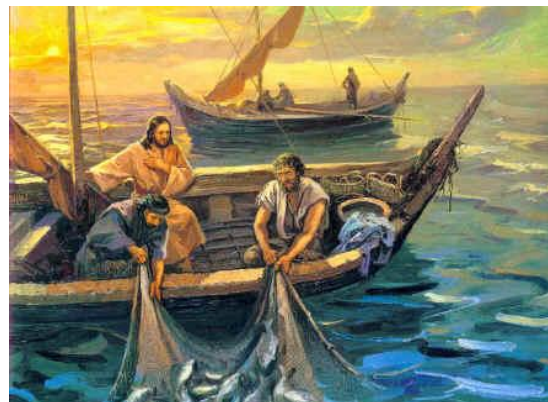
53 - let down – The phrase “let down” is translated from the Greek word “χαλάω” or “chalaō”. It means to loosen, slacken, or relax. It also means to let down from a higher place to a lower. Symbolically, the fishers of men will take their covenants into the world and proclaim eternal truth to those that sit in darkness.

54 - a draught – The word “draught” is translated from the Greek word “ἀγρα” or “agra”. It means a catching, or a hunting. In the case of fish it means a draught or a haul. The word draught means a load or quantity of something.

In a latter miracle involving a draught of fish, contained in John 21:4-11, it is believed that Jesus caused 153 fish, one of every kind, to be caught in the net. It is written “**Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.**” (John 21:11). It is said that the variety of fish symbolizes that the gospel was to go to every nation, kindred and tongue. Regardless of the number, which we will discuss in greater detail in a later volume, we know that the Lord's work will go forth until it covers the whole earth. Truly, it will result in a great draught. I would suspect that there were more than 153 fish in this draught as 153 fish would hardly give concern to sinking the ship under the weight. Never the less, the symbolism stands.

- 55 - **answering** – The word “answering” is translated from the Greek word “ἀποκρίνομαι” or “apokrinomai”. It means to give an answer to a question proposed, or to answer.

Peter had worked through the night. He was doubtlessly tired. He had worked hard, and caught nothing. He was certainly disappointed. The Savior’s request would most likely have been pass on had it come from anyone else. Farrar wrote, “Peter was in a despondent mood; but the mere word of One whom he so deeply revered, and whose power he had already witnessed, was sufficient. And his faith was rewarded. Instantly a vast haul of fishes crowded into the nets.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 168).



- 56 - **Master** – The word “Master” is translated from the Greek word “ἐπιστάτης” or “epistatēs”. It means any sort of superintendent or overseer. “Luke uses here for the first time epistate, the voc. of epistatēs. Only Luke uses it, whereas the Synoptic parallels have either didaskale, ‘Teacher’, or rabbi, ‘Rabbi’. As a title used in Greek literature or inscriptions, epistatēs often had a wider connotation, ‘commander, administrator, supervisor.’” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 566).

- 57 - **toiled** – The word “toiled” is translated from the Greek word “κοπιᾶω” or “kopiaō”. It means to grow weary, tired, or exhausted. It also means to labour with wearisome effort, or to toil. “It had probably been a night of storm on the Lake. For, the toil of the fishermen, had brought them no draught of fishes, and they stood by the shore, or on the boats drawn up on the beach.” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 472-473). We get the impression that the night required more work than normal. Either there was a storm that made things more difficult or the lack of success required extended hours of work.

The word “toiled” is synonymous with the word “labored”. Cooper helps us understand the symbolism associated with laboring. He wrote, “Labours...they are also taken as the toils and struggles of man in attaining self-realization and as divine powers working to help mankind.” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 92). Might I suggest that the symbolic meaning here has to do with the fact that there is opposition in all things. As we strive to do what is right, to take up the cause of truth, and minister unto those that sit in darkness, the adversary will oppose those efforts. It could classify a sweet work as a toil.

- 58 - **all the night** – The word “all” is translated from the Greek word “ὅλος” or “holos”. It means all, whole, or completely. The word “night” is translated from the Greek word “νύξ” or “nyx”. It means night. It is used metaphorically to be a time of darkness, moral stupidity, sin, shame, and spiritual deficiency. The Codex Sinaiticus translates the phrase “all the night” as “the whole night”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 5, page 111).

To someone who is unfamiliar with the ancient culture of the Near East, night fishing seems not only uncommon, but surely it must be unusual. The fact is, day fish was the exception. Fish came to the shallows in the night to feed, making night fishing the preferred time for fishermen. Additionally, the fishermen needed only light a lamp or a torch and the fish would come to the light, making it easy to catch them. Freeman teaches, “Night-fishing is very common in the East. Roberts says that in India the fishermen prefer the night to the day. They carry lighted torches to allure the fish. Dr. Thomson gives a lively description of night-fishing in Palestine: ‘It is a beautiful sight. With blazing torch the boat glides over the flashing sea, and the men stand gazing keenly into it until their prey is sighted, when, quick as lightning, they fling their net or fly their spear; and often you see the tired fishermen come sullenly into harbor in the morning, having toiled all night in vain.’ [The Land and the Book, vol. ii, p. 80].” (Manners and Customs of the Bible, James M. Freeman, page 417). This was the case with Peter, James, John, and Andrew. “Each of the two sets of brothers, in their own ships, had fished all night, as the custom was, and had caught nothing.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 21).

The symbolism of the night is defined by Cooper as follows; “Night – like darkness, night signifies chaos; death; madness; disintegration, evil, and wickedness.” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 112). The symbolic message is clear; Peter and his partners had been working in spiritual darkness. They worked in the absence of knowledge, direction, light, and the gospel. Consequently, they made no spiritual progress. Jesus is the light of the world. Without him, there is no harvest, no draught of fish, but with him, all things are possible. Prior to Jesus, the Jews were in a state of apostasy. They were all living and working in spiritual darkness.

- 59 - **taken nothing** – The phrase “taken nothing” is translated from the Greek word “οὐδείς” or “oudeis”. It means no one, or nothing.

“The New Testament speaks so often of the occupation of fishers by the Lake of Galilee, that it is interesting to know that fishing on the lake was free to all. The Talmud mentions this as one of the ten ordinances given by Joshua of old (Baba Kama, 80 b).” (Sketches of Jewish Social Life, Alfred Edersheim, pages 25). The lack of restrictions upon the lake with regard to fishing, created a free enterprise condition for all the fishermen. This meant that the successful fishermen must have been very proficient. Otherwise, they would have been squeezed out of business by better competition. Peter and his partners must have been good fishermen. They would have know all the tricks of the trade. They would know when and where to fish. The fact that they caught nothing was significant.



Symbolically, it doesn’t matter how much we know, without the Savior we all fail. Jesus is the source of all success.

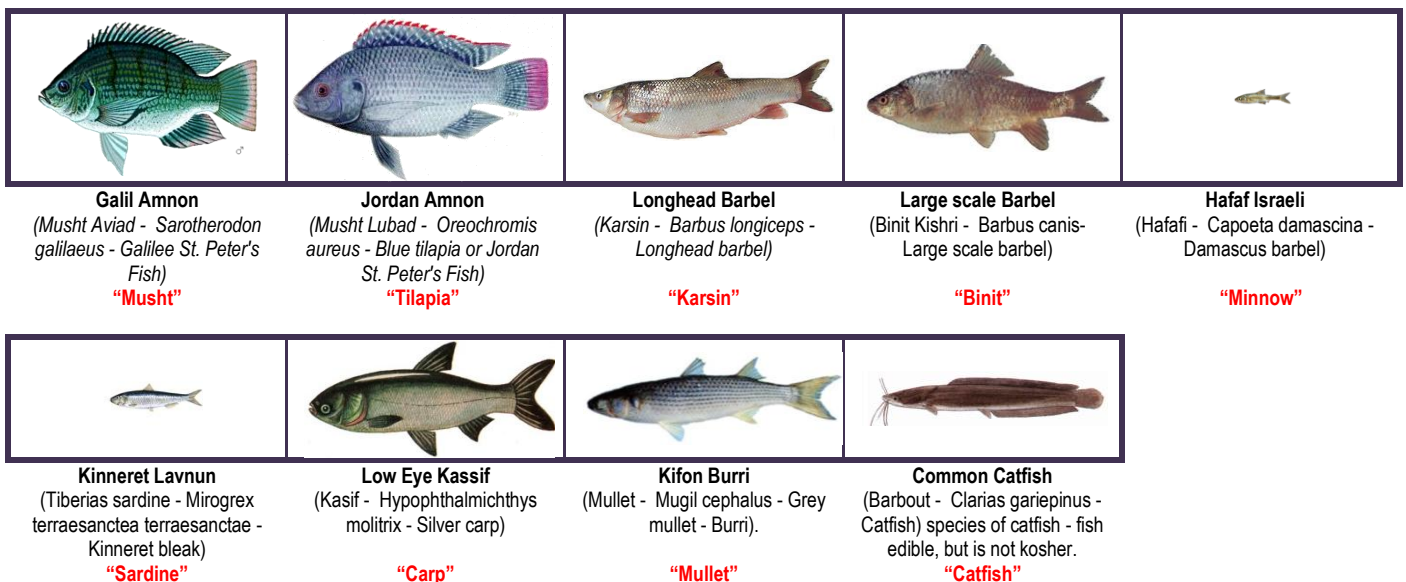
- 60 - **thy word** – The term “word” is translated from the Greek word “ῥῆμα” or “rhēma”. It means that which is or has been uttered by the living voice, thing spoken, or word. **“Lit. ‘at your word’. Despite the frustration of the night-long toil, Simon’s willingness to follow Jesus’ suggestion prepares for the miracle.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 567). In other words, Peter exhibited faith. He had faith in Jesus, and therefore, the stage was set for a miracle. The scripture teach clearly, **“For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith.”** (Ether 12:12).
- 61 - **inclosed** – The word “inclosed” is translated from the Greek word “συγκλείω” or “sygkleiō”. It means to shut up together, or enclose. The Codex Sinaiticus translates the word “inclosed” as “enclosed”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 6, page 112). Here the word carries the connotation of being ensnared or caught. They caught a great multitude of fish.
- 62 - **a great multitude** – The word “great” is translated from the Greek word “πολύς” or “polys”. It means many, much, or large. The word “multitude” is translated from the Greek word “πλήθος” or “plēthos”. It means a multitude, or a great number of men or things. The Codex Sinaiticus translated the phrase “a great multitude” as “a great number”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 6, page 112). **“The huge catch of fish is obviously meant as something extraordinary, manifesting Jesus’ power in preparation for the promise to be made to Simon. It is achieved in response to a willing acceptance of directive from Jesus.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 567).
- 63 - **fishes** – The word “fishes” is translated from the Greek word “ἰχθύς” or “ichthys”. It means a fish. **“Because fish dwell in the depths, they have traditionally been associated with awe and mystery.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 55). The fish, who dwell in the dangerous sea, are often seen as the elect of God existing under his watchful protection. **“Sephardi Jews eat fish heads on Roah Hashanah to symbolize their wish to be the ‘head’ of the community in righteousness.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 55). The Lord is very specific that not all fish were created equal. There were clean and unclean fish. **“The laws of kashrut specify that only fish with fins and scales – a definition that excludes sea creatures such as shellfish, sharks, and marine mammals – may be eaten.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 55). As such, fish are used to symbolize all mankind, both righteous and wicked.

Fish can also symbolize procreation, life renewed, resurrection, and immortality. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 68).

Fish were a staple of Jewish life. It was reserved for the Sabbath meal, and believed to represent the covenant people. Cooper, speaking of the Jewish symbolism associated with fish, writes that fish was **“the coena pura of the meal of the Sabbath; food of the blessed in Palestine; symbol of the heavenly banquet of the future life of bliss. Fishes are the faithful of Israel in their true element, the waters of the Torah. The old Jewish Passover was in the month of Adar, the Fish.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 68).

Given the Jewish symbolism associated with fish, it is not surprising that they thought very highly of fish. **“Frequent, and sometimes strange, are the Rabbinic advices, what kinds of fish to eat at different times, and in what state of preparation. They were eaten fresh, dried, or pickled; a kind of ‘relish’ or sauce was made of them, and the roe also prepared. We are told, how the large fish was carried to market slung on a ring or twine, and the smaller fish in baskets or casks.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 473). Fish were exported from the Sea of Galilee to nearly every region of the Province. **“Besides, fish was also largely imported from abroad. It indicates the importance of this traffic, that one of the gates of Jerusalem was called ‘the fish gate’. Indeed, there is a legend to the effect, that not less than 600,000 casks of sardines were every week supplied for the fig-dressers of King Jannaeus.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 473).

There are believed to be between eighteen and twenty-four different species of indigenous fish in the Sea of Galilee alone. The Sea of Galilee has a few varieties not found elsewhere, except in tropical waters like the Nile. **“Fish of the New Testament period are still represented by three surviving groups: (1) musht (Arabic, ‘comb’, because the dorsal fin looks like a comb); the main fish of this group is called Tilapia Galilea or ‘Saint Peter’s fish’; (2) barbells, part of the carp family; and (3) freshwater sardines which still constitute more than half of the lake’s annual catch, about one thousand tons.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 774-775). Below are nine of what are believed to be the most common fish found in the Sea of Galilee at the time of Jesus.



We will take a closer look at the three most common;

The Musht is and was one of the most popular fish to be consumed as their flat shape makes them ideal for the frying pan. They also have few small bones and an easily removable spine. These characteristics make this type of fish the primary fish of the Sea of Galilee. As the water cools for the winter the Musht is the only large fish that schools and moves to the shallow shoals (this will become important later). Another small detail that becomes more important is the diet of the Musht, as its sole diet consists of plankton.

The second type of fish is known as **Biny fish**. These fish are easily identified by the “barbels” or whisker type flesh that hangs from around the mouth. These fish are a hardy fish that was popular for the Sabbath feasts. These Biny fish can usually be found near schools of sardines as they are predatory fish eating everything from snail and mollusks to sardines.

The third type of important fish is the **Sardine**. These are the smallest fish that are harvested commercially. These fish tend to stay together in large schools, which help their individualistic chances for survival against predator fish. This is also a down side for their survival concerning certain fishing methods, as a great number of fish can be gathered in one attempt. These Sardines were also commonly referred to as “small fish”. It was likely that these “small fish” are a better representation of the fish used in Matthew 15:34, Mark 8:7, and John 6:9 for the miraculous feedings of the multitude.



64 - brake – The word “brake” is translated from the Greek word “διαρρήσσω” or “diarrēssō”. It means to break asunder, burst through, or rend asunder. The Codex Sinaiticus translates the phrase “their net brake” as “their nets began to break”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 6, page 112).

So did the net break or not? Fitzmyer says, “**They did not break actually, because the fishermen were still able to fill two boats with fish. Cf. John 21:11, the net ‘did not break’, despite the Johannine haul of 153 fish.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 567). Obviously, all nets have a limit to their capacity. The message here is that the nets were full. At their capacity, there was a risk of breakage. The idea is presented to help the reader understand just how full the nets were.

The symbolism associated with breaking something is quite simple. Cooper states, “**Breaking a tablet is the dissolution of a contract or partnership or rescinding a debt.**” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 25). Breaking something is quite simply its termination. Symbolically, the breaking of a net would represent the dissolution of the covenants made with God.

65 - beckoned – The word “beckoned” is translated from the Greek word “κατανεύω” or “kataneuō”. It means to nod to, make a sign, or indicate to someone by nod or sign what one wishes him to do. The Codex Sinaiticus translates the word “beckoned” as “made signs”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 7, page 112). In other words, “**They waved. Again the pl. verb is to be noted; it scarcely means Simon and Jesus.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 567). Peter and those in his boat waved to John and his boat for help.

The miracle of filling the nets went from one of jubilee to concern rather quickly. “**A busy scene followed. The instinct of work first prevailed. Simon and Andrew beckoned to Zebedee and his sons and servants to come in their boats and help to save the miraculous draught and straining nets; both boats were filled to a gunwale with the load.**” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 168).

66 - their partners – The word “partners” is translated from the Greek word “μέτοχος” or “metochos”. It means sharing in, partaking, or a partner in work, office, or dignity.

Peter and Andrew owned at least one boat. They worked in partnership (Luke 5:7) with James and John, the sons of Zebedee (Luke 5:10), who had employees (Mark 1:20). The partners were owners of a fishing business. They were consequently free to start (John 21:1-3) and stop work (Luke 5:11) when it suited them. The impression that they were men of substance who controlled their own lives is confirmed by the quality of Peter’s home in Capernaum. Known as the “House of Peter” since the fourth century, it is larger than most of the other houses excavated in Capernaum. These men were partners in a successful enterprise. No doubt they were respected and well known. They were more than just business partners. They were friends. They respected each other, and acted as brothers.

The Lord had prepared them for their calls long before they knew Jesus. They were followers of John the Baptist, and were seekers of the truth long before him. The Lord had refined and prepared them in ways they themselves probably did not realize. They had known Jesus for nearly a year. This time had been one of training and preparation. They had watched and listened to the Master. “**These four apostles-to-be were preparing for their holy calling. No doubt they already were elders in the Melchizedek Priesthood – at least we know that at a much earlier time they were performing baptizing, which requires at least the Aaronic Priesthood, but now they must forsake all to follow the Master. They were going forth on full-time missions; they were consecrating their time and means and talents to a greater work. They were to be fishers of men.**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 21).

The symbolism of partnership has interesting application here. Partnership represents unity, witness, oneness, support, and soleness of purpose. Missionaries go forth two by two. Together, they partner with God to bring about His great work. The symbolism associated with the fact that the brethren were partners is a great foreshadowing of how the Lord will organize His church upon the earth. It is written, “**And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;**” (Mark 6:7). Finally, their greatest partnership will not be with each other, but rather with the Son of Man. The Lord taught, “**...if ye are not one ye are not mine.**” (Doctrine and Covenants 38:27).

THE FISHING PARTNERS



Peter

Latin – Petra or Petrus
 Greek – Petros
 Hebrew – Shim'on Petros
 Aramaic – Shemayon Cephas



Andrew

Latin – Andreas
 Greek – Andreas
 Hebrew – (None Recorded)
 Aramaic- (None Recorded)



James

Latin – Jacobus
 Greek – Iakōbos
 Hebrew – Ya'aqob
 Aramaic- Yakov



John

Latin – Johannus
 Greek – Iōannēs
 Hebrew – Yowchanan
 Aramaic - Yochanan

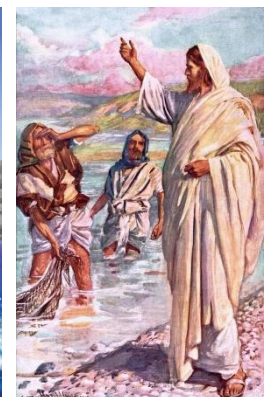
67 - they should come and help them – The phrase “that they should come” is translated from a single Greek word; “ἐρχομαι” or “erchomai”. It means to come from one place to another. The phrase “help them” is translated from the Greek word “συλλαμβάνω” or “syllambanō”. It means to seize, take over, conceive, take prisoner, to hold, assist, help or succor.

The miracle became overwhelming. The fish had filled the net to capacity. Peter and his crew could not manage the fullness of Jesus' miracle. They needed help to bring in the great draught of fish. Such is the gospel plan. Should we exercise faith, and act in that faith, the blessing will flow. So much so, that we will need divine help to manage the rich blessings bestowed upon us. We find such help as we partner with servants of God. This is the Lord system.

Even trials and tribulations, which seem overwhelming, are blessings from God if we properly and appropriately turn to the Master for help. Paul taught. **“For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”** (Hebrews 2:18). Succor is the kind of loving help illustrated from a mother to her child in need. It is a perfect love, full of compassion and understanding. Jesus suffered all manner of hardships so He could succor us in our time of need.

Likewise, we must emulate Jesus as we see others in need. The Book of Mormon teaches, **“And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.”** (Mosiah 4:16).

68 - began to sink – The word “sink” is translated from the Greek word “βυθίζω” or “bythizō”. It means to plunge into the deep or to sink.



The symbolic message of “sinking” is one of despair, helplessness, and fear. It is a feeling of being overwhelmed. Surely, the partners would experience this feeling as they took upon themselves the mantle of Apostleship. There appears to be message of teaching from the Savior to His servants. Together, they would bring to pass the Father’s purpose, no matter how large or daunting the circumstances may present.

69 - he fell down – The term “fell down” is translated from a single Greek word; “προσπίπτω” or “prospiptō”. It means to fall forward, fall down, or to prostrate one’s self before someone or something in homage or supplication.

Peter was humbled. He understood the magnitude of the miracle he had just witnessed. It was absolutely a great miracle, but I believe Peter saw past the miracle and recognized the meaning behind it. He realized that he was being called to serve. His call was to walk in the Savior’s footsteps and do as He does. Any man, with a degree of self awareness, would be humbled by the call. So, Peter did what any follower of the Master might do, he began to succumb under the pressure. He fell down.

70 - knees – The word “knees” is translated from the Greek word “γόυυ” or “gony”. It means the knee or to kneel down. **“Lit. ‘fell at the knees of Jesus’. Some mss. Read posin, ‘feet’, instead of gonasin, ‘knees’, in an attempt to remove the awkwardness of the picture.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 567).

Ones knees are a symbol of submission and servitude. Peter dropped to his knees because he was humbled by the call. He was humbled to be in the presence of the Master. He recognized where he was spiritually, and what the call would require. What he did not recognize is that the Lord will qualify him that He calls. All Peter needed was the faith to trust and follow. Peter’s falling to his knees was a sign that he was ready for more.

71 - Depart from me – The word “depart” is translated from the Greek word “ἐξέρχομαι” or “exerchomai”. It means to go or come forth of, to leave a place on ones own accord, or to be expelled or cast out. **“Lit. ‘go forth from me’, not in the sense of, ‘Get out of the boat’, but rather, ‘Leave my vicinity’. Simon’s reaction to the power shown in the miraculous haul of fish relates Jesus to a realm or sphere to which he himself does not belong. He is aner hamartōlos, ‘a sinful man’. His reaction is similar to that of Isaiah (6:5). Simon’s self description is not to be proleptically understood of his coming defection.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 567).



72 - I am a sinful man – The word “sinful” is translated from the Greek word “ἁμαρτωλός” or “hamartōlos”. It means devoted to sin, a sinner, one not free from sin, or wicked. It is also used as a derogatory term for a tax collector or heathen. It is used for men stained with certain definite vices or crimes.

I cannot imagine that Peter was guilty of any heinous crime. Peter was not perfect, but he was a sinner like every other man and woman who has come to earth. We have all sinned and fallen short of the glory of God. (Romans 3:23). The Lord knew Peter and all that he was. Surely, He knew his sins. Additionally, I cannot imagine that Peter was called being unworthy of the call. God does all things with a perfect knowledge. As is human nature, we often focus on our weaknesses and imperfections, ignoring our potentials and progress. Peter was not perfect, but he was qualified to be the Lord’s apostle. Elder McConkie clarifies, **“Peter’s purpose was not to separate himself and his fortunes from those of his Lord. Rather, he was overwhelmed with the renewed realization that he was in the Messiah’s personal presence. It was as though he had said, ‘I am unworthy of this honor; a sinner such as I is not fit company for ‘the King, the Lord of Hosts’ (Isaiah 6:5); depart from me that another more deserving may see thy countenance and behold thy person’.”** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 166).

Farrar wrote, **“A flash of supernatural illumination had revealed to him both his own sinful unworthiness and who He was who was with him in the boat. It was a cry of self-loathing which had already realized something nobler. It was the first impulse of fear and amazement, before they had had time to grow into adoration and love. St. Peter did not mean the ‘Depart from me’; he only meant – and this was known to the Searcher of hearts – ‘I am utterly unworthy to be near Thee, yet let me stay.’ ”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., pages 168-169).

We must all realize the ability and power Jesus has to mold us into qualified, perfect beings. He does this as we submit to His service. Isaiah wrote, **“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”** (Isaiah 1:18).

73 - astonished – The word “astonished” is translated from two separate Greek words. First, “περιέχω” or “periechō”, meaning to surround, encompass or contain. Second, “θάμβος” or “thambos”, meaning to render immovable, or amazement. The Codex Sinaiticus translates the phrase “he was astonished” as “For amazement had seized on him”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 9, page 112). **“Lit. ‘enveloped or enshrouded him’, a distinctly Lucan expression. But it may have been part of the miracle-story that Luke inherited.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 568).

74- they had taken – The phrase “they had taken” is translated from a single Greek word; “συλλαμβάνω” or “syllambanō”. It means to seize, take over, conceive, take prisoner, to hold, assist, help or succor.

Here again, we have a significant play on words. The fish, which symbolize the people of this world, are to be fished by Peter and his partners. They were to be taken, by the nets, and brought into the boat. Here we find that the phrase “they had taken” also means to succor. Peter and his partners were to minister to the people of the earth. They were to help and bind up those in need. They were to do this great work through the power and authority of the covenants (nets) they had made. The end result was to bring them out of the world and back to the Lord’s presence or His Temple (the boat). What a beautiful illustration for Peter’s call. We must realize that this same call is issued to all the covenant people. Alma, speaking of the covenant of baptism, wrote, “**Yea, and are willing to mourn those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death...**” (Mosiah 18:9).



75- Fear not – The word “fear” is translated from the Greek word “φοβέω” or “phobeō”. It means to put to flight by terrifying, to scare away, to flee, to fear, to be afraid, to be struck with fear, or to be seized with alarm. “**And how gently the answer came: ‘Fear not; from henceforth thou shalt catch men.’ Our Lord, as in all His teachings, seized and applied with exquisite significance the circumstances of the moment. Round them in the little boat lay in heaps the glittering spoil of the lake – glittering, but with a glitter that began to fade in death. Henceforth that sinful man, washed and cleansed, and redeemed and sanctified, was to chase, with nobler labor, a spoil which, by being entangled in the Gospel net, would not die, but be saved alive.**” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 169).

Fitzmeyer sees the Savior’s response to Peter’s plea as odd. He writes, “**It seems to be a strange comment in its present context, in which Simon has just expressed his sinfulness and his reaction of amazement has been noted.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 568). Fitzmyer fails to see the connection between sin, the fear of being cut off from God, and the saving power of the Savior’s redemption. Peter recognizes the Savior’s great power. He is in amazement; but doubts his own ability to be saved. This is a common problem. I can easily believe in the Savior’s ability to save others, but often struggle with a deep belief that I, myself, am saved by Him. This brings forth an unsettling fear. The only way to dispel this fear is to gain faith in Him. When we gain this level of faith in Jesus, that He truly is mighty to save, our fears are vanquished. The Book of Mormon teaches, “**But Alma went forth and stood among them, and exhorted them that they should not be frightened, but that they should remember the Lord their God and he would deliver them. Therefore they hushed their fears...**” (Alma 23:27-28). Simply put, the Lord instructs us in the latter days to “**Look unto me in every thought; doubt not, fear not**” (Doctrine and Covenants 6:36).

What the Lord was essentially saying to Peter was, “Fear Not, I AM mighty to SAVE”.

76- henceforth – The word “henceforth” is translated from the Greek word “vūv” or “nyn”. It means at this time, the present, or now.

“**Many are the truths which shine out from the symbolism of this scene, when the first disciples were first called. That call itself; the boat; the command of Christ, despite the night of vain toil; the unlikely success; the net and its cast at the bidding of Christ, with the absolute certitude of result, where He is and when He bids; the miraculous direction to the spot; the multitude of fishes enclosed; the nets about to break, yet not breaking; the surprise, as strange perhaps as the miracle itself; and then, last of all, the lesson of self-knowledge and humiliation; all these and much more...**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 477). Even so, the culmination of the entire scene was “NOW”, after all is said and done, leave all your things and follow me. This is our challenge, don’t do it tomorrow, or when life is more conducive, but to do it NOW.

77- thou shalt catch men – The word “catch” is translated from the Greek word “ζωγρέω” or “zōgreō”. It means to take alive, to catch or capture. The word “men” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It is used to refer to all human beings, whether male or female. It is sometimes used to mean the weakness of mortality. Mortal man is prone to sin and error. “**Lit. ‘taking human beings alive’. The ptc. Zōgrōn is a combination of zōos, ‘alive’ + agrein, ‘catch, hunt’...The metaphor of the fisherman catching human beings for the kingdom implies a role of agency, linked to the ministry of Jesus himself.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 569).

Where fish are caught for the purpose of ending their life, Jesus’ call to make Peter and his partner’s fishers of men was not to the same end. They were to catch men that they might live. Part of the mortal curse is death. Without Jesus, we will all eventually die both physically and spiritually. His atonement has made it possible for every person born into mortality to resurrect and live again. Those who are caught in the net of eternal covenants, and keep them will be saved from spiritual death by the atonement of Jesus Christ. Paul wrote, “**For as in Adam all die, even so in Christ shall all be made alive.**” (1 Corinthians 15:22).



78 - they forsook all – The word “forsook” is translated from the Greek word “ἀφίημι” or “aphiēmi”. It means to send away, send forth, depart, divorce, disregard, leave, or yield up. It is the same Greek word used to translate the word “left” in footnote #18 in this chapter. The Codex Sinaiticus translates “forsook all” as “left all. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 5, Verse 11, page 112).

Initially, we read the story line of this chapter and see the obvious request that Peter and his partners give up their occupations as fishermen and follow Jesus. This much is true. The calling that they were being extended was one of full time service. The reality is, Jesus was asking for much more. These men were being asked to forsake all worldly interests and devote their time, talents, and energy to the Kingdom of God. They were being asked to forsake all worldliness, including sin. Discipleship requires us to forsake evil and transgression, and enjoy what President Spencer W. Kimball has called ‘the miracle of forgiveness’ (The Miracle of Forgiveness, Spencer W. Kimball, 1969, page 362). **“The disciples of Christ receive a call to not only forsake the pursuit of worldly things but to carry the cross daily. To carry the cross means to follow His commandments and to build up His Church on the earth. It also means self-mastery. As Jesus of Nazareth instructed us, ‘If any man will come after me, let him deny himself, and take up his cross daily, and follow me.’ ‘And whosoever doth not bear his cross, and come after me, cannot be my disciple.’”** (General Conference, “Discipleship”, James E. Faust, October 2006).

So how were they to live? How would they eat? So thinks the carnal man, always thinking of mortal needs above the spiritual. Faith was required of these men, and all men who choose to follow Jesus. We must develop the faith to place the spiritual above the temporal. It is then that we begin to understand that all things are spiritual to the Lord. **“Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.”** (Doctrine and Covenants 29:34). We begin to understand this concept when we consecrate ourselves to the Lord. When we forsake self and selfish living, and dedicate ourselves to the service of others, the spirit abounds with us. The temporal then becomes spiritual, of which God is the source. Elder McConkie wrote, **“Those who live by the law of consecration have their needs and wants supplied, by divine power if need be.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 21).

79 - filled – The word “filled” is translated from the Greek word “πλήρωμι” or “pimplēmi”. The Greek word means to be filled, to be fulfilled or to fill. In the story contained in this chapter, the two boats owned by Peter and his partners were miraculously “filled” with fish. So much so, that the nets were in danger of breaking and the boats were nigh unto sinking. The figurative message is that the Gospel message will go forth and fill the whole earth. The harvest will be great. Countless souls will fill the Gospel nets. People will be drawn into the temple to make covenants with the Lord their God.

The word filled, in relation to spreading the Gospel Message, brings to mind the prophecy of the Prophet Joseph Smith: **“No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.”** (History of the Church, Volume 4, page 540).

summary of symbols

SYMBOL	SYMBOLIC meaning
Break	Breaking a tablet is the dissolution of a contract or partnership or rescinding a debt.
Called	An invitation without coercion
Casting	Preaching, teaching, exhortations
Deep	Wicked, chaos, the wicked world, opposite of Shoal (Shoal = the righteous, unification, order)
Draught	A multitude, a great number
Fish	Mankind; of every variety and kind
Fishermen	Missionaries, God’s Servants, Authorized Representatives of God
Follow	To consecrate, dedicate, be obedient, faithful
Help	To minister, preach, expound or exhort
Hireling	Uncovert worker
Knots	Covenants, bindings
Laborer	Covert worker

SYMBOL	SYMBOLIC meaning
Lake	Wisdom of the World, Morality, Wickedness, Place reserved for the wicked
Launch Out	Service, embark upon
Letting Down Nets	Sharing of Covenants, Testimony and Truth
Mending	Repentance, Reconciliation, Repairing Broken Covenants
Net	Dual meaning: 1. New and Everlasting Covenant, the attribute and property of all that God binds, 2. Ensnaring, entanglement, beguilement
Night	Apostacy, lack of spiritual direction, lack of correct knowledge and authority, absence of Priesthood
Partners	Fellow followers of Christ, people of one mind, disciples, brothers in Christ
Ship / Boat	Safety, Covenant, Protection, The Torah, The Gospel, Salvation, the Temple, the vehicle home to God
Shore	Safety, Protection, Refuge
Toil	Labor, work, effort
Washing	Purification, progression, remove stains, removal of sins
Water	Source of all existence, birth, cleansing, purification

