

- I. Session 42: Holiness of God Part 3: God's Holiness and Jesus
- a. Purpose: This lesson will explore how the same holiness we have studied about that is found in God is also echoed in Christ so that this would also make us approach worshipping and serving Christ with soberness.
 - b. Remember the account of being before God's Holiness in **Isaiah 6**
 - i. **Isaiah 6:1-3** describes the Holy throne of God
 - ii. **Isaiah 6:4-5** describes the response of creatures to God's Holiness
 1. "*foundations of the thresholds trembled at the voice of him who called out*" (v.4)
 2. Isaiah's awareness of sins: "*Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts.*" (v.5)
 - iii. The handling of Isaiah's sins is described in **Isaiah 6:6-7**.
 - iv. The commission of Isaiah's ministry is described in **Isaiah 6:8-13**.
 - v. The elements/pattern:
 1. Presence of God
 2. Response of creatures is one of fear
 3. Issue of sins is brought up
 4. Sin is dealt with
 5. Commission of ministry
 - c. Jesus and Peter in **Luke 5:1-11**
 - i. Jesus is present at the lake of Gennesaret
 - ii. Jesus shows how He is different (remember part of being Holy is being different)
 1. Unusual command: "*Put out into the deep water and let down your nets for a catch.*" (v.4)
 - a. The irony must not be missed here that a carpenter is telling a fisherman what to do (Hendriksen, 281). This was also fishing during the day when they typically fish at night.
 2. Simon's response (v.5)
 - a. Surprise: "*Master, we worked hard all night and caught nothing*"
 - i. Simon was polite: "*Master*"
 1. In Greek literature it had a wider meaning of "commander, supervisor" (Fitzmyer, 566).
 2. Luke uses this word that substitute for Rabbi of the other Gospels (Hendriksen, 282). If this is so, then this might be a gentle way of Simon reminding Jesus that he over step his jurisdiction.
 - ii. The phrase "*through the whole night*" is nuance, since as the object clause it appears before the verb.

- b. Amazing obedience: “*but [b]I will do as You say and let down the nets.*”
 - 3. Jesus’s amazing miracle (v.6-7)
 - So much fish that:
 - i. “*their nets began to break*” (v.6)
 - ii. “*they signaled to their partners in the other boat for them to come and help them*” (v.7)
 - iii. It “*filled both of the boats, so that they began to sink*” (v.7)
 - iii. Simon’s response (v.8-10a)
 - 1. His action: “*he fell down at Jesus’[c]feet,*” (v.8)
 - 2. His words: “*“Go away from me Lord, for I am a sinful man!”* (v.8)
 - a. His acknowledgement of Jesus as “*Lord*”
 - b. “*Go away*”—Very ironic since this is exact verb Jesus used to cast a demon away in **Luke 4:35**.
 - c. Why: “*for I am a sinful man!*”—There is a nuance on “*sinful*”
 - 3. His reason: “*for I am a sinful man!*” (v.8)
 - a. He is frightened because sinful as he is, God has done something miraculous (v.9-10a)
 - b. Peter was not the only person who trembled before a Holy God, we see this is true in the reaction of Isaiah (Isaiah 6:5) and Apostle John (Revelation 1:17).
 - iv. A new commission
 - 1. Jesus comfort Simon: “*Do not fear,*” (v.10b)
No fear because Simon is forgiven
 - 2. A new calling: “*from now on you will be catching men.*”
 - a. Irony #1: The world would have said Peter is now a successful businessman with fishing, now he’s okay with forsaking this material blessing!
 - b. Irony #2: Peter’s life has been catching things to kill it but now he catches men in order to impart life (Henriksen, 284).
 - 3. That was what they did in **verse 11**.
 - 4. Note how many times Peter “encountered” Jesus, but only now he responds: **John 1:42, Luke 4:38-39., Mark 1:16-18.**
- d. Jesus and the Storm in **Luke 8:22-25**
 - i. Jesus is present: “*22 Now on one of those days Jesus and His disciples got into a boat, and He said to them, “Let us go over to the other side of the lake.”*”
 - ii. Jesus shows how He is different (remember part of being Holy is being different)
 - 1. The bad situation (v.23b-24a):
 - a. “*and a fierce gale of wind descended on the lake,*” (v.23b)
 - i. This here is specifically the sea of Galilee that is located north of the valley of the Jordan and is

- about 13 miles in length, 7.5 miles in width (Hendriksen, 439-40).
 - ii. When the hot air of the desert clash with the cool current there was often a violent whip of wind and water (Hendriksen, 439-40).
 - iii. **<WORD STUDY>** □ This is a whirlwind, a fearful squall that must have been a violent upheaval (Hendriksen, 439).
 - b. *“and they began to be swamped and to be in danger” (v.23b).*
It is significant that it’s not just merely the boat was filled with water but the subjects being Jesus’ disciples that was drowning, thus showing the desperateness of the situation (Fitzmyer, 730)!
 - c. *“They came to Jesus and woke Him up, saying, “Master, Master, we are perishing!” (v.24a)*
 - i. *“Master, Master”*—Stated twice to show urgent their request were (Hendriksen, 440).
 - ii. These include experienced fishermen
 - d. However Jesus’ being different (Holy) is demonstrated: *“And He got up and rebuked the wind and the surging waves, and they stopped, and ^{it} became calm.” (v.24b).*
 - i. Jesus stopped the wind by His words.
 - ii. Typically after a wind dies down the waves will still be in turbulence but in this instance it too was miraculously put to calm (Hendriksen, 441).
- iii. The disciples’ response:
 1. *“They were fearful and amazed,”*
 - a. There were plenty of reasons for awe over Jesus before this: His teaching was filled with authority (**Luke 4:35**), His authority over demons (**Luke 4:35-36**), His authority to heal people (**Luke 6:19**) and even authority over the dead (**Luke 7:15-16**) (Hendriksen, 442).
 - b. Now Jesus just controlled the wind and Lake!
 - i. Notice the passage here has a focus on wind, appearing three times in these few verses!
 - ii. Both **Psalm 65:7 and 89:9** reveal that this power is that of God!
 2. *“saying to one another, “Who then is this, that He commands even the winds and the water, and they obey Him?”*
 - a. It is significant that the problem in this periscope began with the tension of the storm but it ends with the question of Jesus’ identity.
 - b. It is also amazing that this periscope of **Luke 8:22-25** is a good transition between the passages in which Jesus spoke on the subject of listening (**Luke 8:4-21**); especially with the ending of each section with an

exhortation on listening [v.15, 18, 21]) to the next section that record Jesus' power with several miracle stories in **Luke 8:22-56** by tying in Jesus' power with the fact that nature listen to Jesus' words!

- e. Implications:
 - i. Jesus