

## **Title: Put out into Deep Water, risky but worth it!**

**Luke 5: 1-11**

**Job 38: 1-18**

### **Objectives:**

- The Hebrew mind and fear of the deeps
- Jesus' invitation is to confront the depths as part of transformation
- The depths our traumas are confronted by:
  - o Human confrontation
  - o Things occurring that are out of our control
    - Loss, grief
    - Illness
    - Change
- This Christ moment – is to move from “How can it be so?” through the muck of our fears and past experiences, to renewal, resurrection and new life for us and to share with others.

### **Introduction:**

“Put out into deep water and let down your nets for a catch!”

Deep water.

Descending down to the ocean floor, Sylvia Earle was the first person to walk solo on the bottom of the world in 1979, under a quarter mile of water.

She describes the experience of moving through a sunlit area into a “twilight zone,” where the sunlight fades and darkness begins to take over.

By the time you get down to 200 meters it's really, really dark.

Yet she says, enough light penetrates clear ocean water in the middle of the day — that a soft glow remained in the sky above, separated by 1,250 feet of water.

And the dark deep ocean below held many surprises:

- the flash and sparkle and glow of bioluminescent creatures.
- corals that just grow in a single stretch and when I touched them, little rings of blue fire pulsed all the way down,
- It's a firefly kind of light.
- And on the ocean floor is a garden. It looks like a flower garden. And the red crabs were hanging onto these great sea-fan-like structures. There were eels that were wrapped around the base of the coral. It was beautiful, ethereal.

Surprising life exists in the deep water. If we will risk it and put out into the deep.

Jesus invitation to Peter, was more challenging that you and I might think.

For in the mythic consciousness of a Jewish man, lay an inherent fear of the depths. Luke's choice of words, different to Mark and Matthew, invites Peter to trust beyond himself and beyond his view of the world.

Put out into the deep waters.

Old Testament scholars tell us that the Jewish scriptures open up an awareness that there is alive in the world a force that is counter to the world of Yahweh/God, a force that seeks to negate and nullify the world as a secure place of blessing. A counter-creation force.

A chaos that Yahweh/God ordered at creation but a chaos that still persists.

*Brueggemann Theology of the Old Testament, Creation as Yahweh's Partner*

It is the deep of "Tehom":

- the unfathomable, void, dense with watery voices, the murmuring deep
- a place of presence and absence – prelinguistic sound
- The deep watery mass present in the Genesis account of creation that God's words transfigure.
- And God's speech interrupts this primal noise.
- The first creative act is therefore to create silence

*The Murmuring Deep: Reflections on the Biblical Unconscious*  
*Avivah Gottlieb Zornberg*

Peter is asked to trust Jesus – that when we face or enter Tehom the deep waters, Christ transforms us.

Invitations are often disguised as losses, or change, or illness, or grief, or human confrontation/conflict. When the waters within and around us are stirred and we experience turmoil.

Like Peter it is natural to resist at first and object based on our awareness of our human fear and powerless in the face of trauma, memories, pain, frustration, anger.

"We have been fishing all night"

"Don't make me go there Jesus!"

And yet putting out into the deep waters, is precisely the path of transformation.

Trusting for new life, trusting a path of becoming a follower of this way of Jesus.

Trusting that there is the possibility for emotional and spiritual flourishing for us and not just for our sake, but to share with others on our journey.

Friends, when the path of our lives takes us into chaotic waters, please know that you do not need to navigate these on your own. Seek spiritual direction, take time to find a trusted counsellor – try a few, its never a one size fits all.

Put out into the deep.

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Job journeys through the worst combination of suffering. Death of family members, famine, illness, homelessness, disagreements with his friends and his wife!

It is the kind of suffering that bewilders and outrages us.

One of the surprising things in this story, and indeed in life, is that we come to see that there is no real correlation between the amount of wrong we commit and the amount of pain we experience.

An even larger surprise is that very often there is something quite the opposite: We do right and get knocked down. We do the best we are capable of doing, and just as we are reaching out to receive our reward we are hit from the blind side and sent reeling.

Job was doing everything right when suddenly everything went wrong.

And in the course of facing, questioning, and respecting suffering, Job finds himself in an even larger mystery - the mystery of God.

Somehow the mystery of God eclipses his darkness and the struggle.

*The Message Eugene Peterson "Introduction - Job"*

Gustavo Guteirrez South American liberation theologian, calls this chapter in Job the mysterious meeting of two freedoms.

He writes that God does not crush Job with power, instead God speaks to Job of Divine Creative Freedom and at the same time respects human freedom.

Brace yourself or "gird up your loins"

You are part of this Mystery but it is bigger than you know.

You are a late comer to the scene.

Take your place in the order of the universe. You are not at the centre.

And while Job's friends were trying to find the reasons for Jobs suffering as punishment or retribution, basically saying you are at the centre, all of this is happening because of you....

No my friends - the centre is Divine Love – a free and gratuitous initiative.  
And we are free to love and be loved.

It is the mysterious meeting of two freedoms.

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There are days when I can't keep still. Especially when something is happening in my life that I cannot figure out with my mind, or change with my actions.

It is on these days, that I need to keep still. Even though I am afraid what the stillness will bring.

I head the words of celtic wisdom - to imagine my restlessness as the surface of the ocean that is full of waves and currents and I slip down deep below the surface where it's still and where things move slower. Trusting that I will find there, will be Christ's transformative presence.

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Annie Dillard quote from Pilgrim at Tinker Creek:

"In the deeps are the violence and terror of which psychology has warned us. But if you ride these monsters deeper down, if you drop with them farther over the world's rim, you find what our sciences cannot locate or name, the substrate, the ocean or matrix of ether which buoys the rest, which gives goodness its power for good, and evil its power for evil, the unified field: our complex and inexplicable caring for each other, and for our life together here. This is given. It is not learned." (p.93).