

# Overcoming Doubt and Hardness

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**Bible Text:**       Matthews 14:31; Mark 6:52

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## **Grace Particular Baptist Church**

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Let's join our hearts in prayer.

*Dear heavenly Father, most gracious, glorious Lord, we praise thy name this morning because of thy work in our souls. We thank thee, Lord, because of the thankfulness thou hast given. We come here, Lord, desiring thee because of the desire thou hast given in our hearts. Lord, we pray that thou would bless this time now, the hours to come, with the fullness of thy Spirit. Instruct us, Lord, and open our eyes, open our ears, open our understanding that we may learn more about thee this day, to grow in the grace and knowledge of thee as it pleases you, Lord, for your glory, for your honor and for your Name's sake. Bless this day according to thy will. In Jesus' name I pray. Amen.*

I was reading Robert Hocker this week and some comments he was making on a passage I was looking at and he kind of stopped and said, "If you'd indulge me for a moment, I have to say this." He said, "I think, I believe that when the Holy Spirit penned these words," and he was talking about the passage that he was reading. He said, "God had me in mind." That's a pretty deep statement, that our Lord, in the penning of the Scriptures that testify of his Son, would have his sheep throughout all the ages on his mind, on his heart, to provide for us comfort, to provide for us exhortation, to provide for us a place of communion with his Son.

I thought of that too, as I read a lot of Thomas Bradbury. I love the experiential that the Lord leads him into to see Christ much deeper. And that's one of his favorite things to say is: looking for the truth that is couched under the letter of the Word, what's hidden there. What is the meaning of the words that opened before us today because most of the world will come to these Scriptures and it's a story, it's an account, it's words that we can understand and put into our everyday life and say, "You know, that brings me comfort for a certain trial," the way we look at things but the Lord said this is the bread of life because they testify of the bread of life which is Christ.

I hope today, it's my earnest desire and I hope that desire is of the Lord, in dependence upon him I pray that this passage that I know you've probably read many times in your life, that the Lord would speak through it today that we may learn a little more about us and a great deal more about him. So, if you'd turn with me today to Matthew 14, beginning in verse 22.

It's important for us to know that this happened right after the Lord performed a great miracle and he provided from loaves and the fishes and he fed thousands that were there and he just used a little loaves and a little fishes to do so. It was a great miracle and soon after that, in verse 22, it says, "And straightway Jesus constrained his disciples to get into a ship." Constrained means "urged with power." "The Lord urged his disciples to get into a ship." You say, "I don't know what the big deal of that is, the Lord sends his people in many directions." But look at the very next statement, "and to go before him." That's a scary proposition. Sometimes in this life, we are suffered to go before our Lord, not the Lord going before us. At least that's the way we see it in our own thoughts and our own minds and our ways, we decide there is a better and a greener pasture, there's somewhere we want to go and something we want to do. But don't miss the fact that the Lord constrained them and sent them this way. There was something his disciples had to learn about themselves and something far greater that they had to learn about their Lord for even though they just witnessed a great miracle, witnessing miracles can't save us. Witnessing and reading the Word of God can't save us, it is the saving faith of Christ. It is Christ, the salvation to the uttermost for his people.

"And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away." So, the multitudes now have been dismissed because the Lord has something to deal with him and his people and, of course, we know there's one in the midst of his people that is a false professor. But that didn't stop the Lord from speaking the gospel and it didn't stop the Lord from nurturing those of his. In fact, the Lord's deep providential care for them here is all for their good and that's hard to see sometimes. It's hard to see a lot of times. I echo the words of Hocker that I shared with you this morning because in reading this passage, I've read it many times and I can identify with Peter who took his eyes off the Lord, because it's something that's very prevalent. It is very prevalent in a child of God's life. We have this warfare and we have this thing called sin that still remains within us, a spot that remains that must be purged, that must be mortified.

"He sent the multitudes away." As I said, they went before him. We have this beautiful picture in John 10 of our Lord who goes first and the sheep hear his voice and they follow him, but for this purpose, the Lord thought it good to send them forth. They must have believed that the Lord would still be with them. We believe where we go, the Lord will be with us.

"And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." I tell you, the words that Hocker wrote on this verse, they are very meaningful, but he didn't say anything, that was the point. He said, "You know, when it comes to the time when the Lord goes away to converse with the Father, how can I say anything? How can I even start to tell you what the two conversed about?" The holy communion that they had with one another is something that's hidden from us, but we can see the necessity of the Lord to go away in his time even here on earth. Yes, he's deity. Yes, he is the Son of God. But that time was very precious to him as he went up into a mountain to be with his Father, to commune

with him and he went apart to pray. And all of a sudden we're now faced with this picture of separation. Not the Father and the Son, but the Son from the sight of the disciples.

“And when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves.” Isn't that the case; isn't that life? I can't get to the depth of what this means, but each one of you in here that are God's children, who are exercised God's children, who have been exercised in the week that was, the trials in this life, the hardships, the fears that seize upon us, the afflictions that come. And all of this is in the scope of the Lord constraining them, sending them away because it's for the good of their soul. And as they're now in the midst of the sea, the waves start to come and that's what we have to understand. The next phrase that comes, “for the wind was contrary.” We have to understand: we're brought to see that everything apart from Christ is contrary to Christ. We can't go out into the sea of life, wherever it is in this world and be away from Christ and have it end well. That's what we have, it's turmoil. We have trials. We have the billowing of the sea, the boisterousness of the wind. We have all of these metaphors that are used here and, of course, they're metaphors for us because we're not there in the boat. For them, it was the real thing that when they sat there on the boat, that the waves started to get pretty rough and the waves started to toss the boat back and forth. And here we are, we're thrown back to the picture of the ark where the eight that were in the ark were safe and secure in the ark and that's a picture of the child of God who is in the ark safe and secure with Christ. Safe and secure from the world. But it does not stop the world and it does not stop Satan and it does not stop our old man to be contrary to Christ and it always will be.

James tells us that there's no way that we can be friends with the world. If you're friends with the world, you're an enemy of God, he said in James 4. That's a powerful statement. The Lord, as we continue to look in his Word, as the Lord brings forth the depth of his Word, he shows us over and over this contrariness, that when Christ is not seen. Now, keep in mind, he's still there but when he's not seen and when he's hidden from us, all of these outside influences come in and they're working contrary to Christ. That's a very instructive passage for us because sometimes when we're taking part in the world and sometimes when we're indulging Satan and sometimes when we're listening to the flesh, we think those things are working in concert with Christ. We think those things are working in concert with glorifying God. We start to lose sight of it and all of a sudden our vision starts to become skewed into thinking that they're good instead of what the Lord said, that they were contrary.

“But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.” And that's the thing: I think all of us would ascribe to the truth that the Lord did not take us out of this world, we are to live in this world. We must understand as the Lord, the Holy Ghost, brings to our knowledge and to our understanding and to our mind, that this world is contrary to Christ. It's not our friend. It's not our dwelling place. And many times as Satan came to Christ, he didn't come as a roaring lion. He came subtly. He came with bread. He came with riches. He came with power, to entice us for those things that in this very life, we believe we need.

“And in the fourth watch of the night Jesus went unto them, walking on the sea.” The fourth watch of the night. Now, we know, we’re not told what watch of the night they plunged out into, we’re just told that it was night. But this does lend to the idea it was a little while. It was a little while they were left there. I use the word “left” there but they’re never outside of God’s eyes, never outside of the eyes of Christ. We’re suffered to suffer there. We’re suffered to be in this world sometimes and to be eaten up with the things of this world. And sometimes we’re suffered to listen to Satan. Why? The Lord always brings us back to his feet. The Lord always brings us back to show us our need of him. This is no different today. It’s no different in why the Lord chose this path for his disciples and you’ll see where they end: at his feet.

“And in the fourth watch of the night Jesus went unto them, walking on the sea.” I might add, that’s very triumphant. Our Lord, when he comes to our soul, he comes reigning. He comes triumphant. He comes with the sea and the trial and the turmoil and the affliction under his feet because that’s the only way he can come because he’s put all of these things under his feet. He shows you and shows us and shows the child of God his triumphant victory over all of the things that afflict us in this life. How he holds them all in the palm of his hand and we’re going to see this in the other account because there are three accounts of this in the gospels. We’re going to look at all three of them today because each one of them has something a little different. The Lord has a very special truth in every one of them but in this one, in Matthew’s account we see that as he came walking on the sea, Mark’s account tells us that they didn’t recognize him, but the Lord comes walking on the sea to show his great power over the sea. And that’s important for us because when we’re brought in the midst of these trials and we’re brought in the midst of this battle of the flesh and the Spirit and we’re brought in the midst of these afflictions, all of those situations look a lot bigger and more powerful than we are and the design of them is to show that they are. We cannot handle those things on our own.

Remember the 12 were sent out before Jesus but they’re going to be in this dire situation and they’re not going to know how to handle it. Just as you and I when we’re sent out into these things, we don’t know how to handle it. When Paul wrote in Ephesians about the armor of God, the armor of God is what the Lord puts on his children to equip them with how to handle these things. But sometimes in this life, we don’t see those pieces of armor, we don’t have those spiritually applied to us. We can say that we can do all things through Christ and we can even misunderstand that and go in a false power or a false belief that Christ is with us and that’s a very scary thing. These 12 that were sent out before Jesus to go before him, they believed that the Lord would be with them but in the midst of this trial, you’re going to see that they just don’t see him. But as we see here, he is very triumphant. He went unto them walking on the sea.

“And when the disciples saw him walking on the sea, they were troubled.” Why would they be troubled? Why would we be troubled when we see Jesus? Well, it’s that damnable unbelief. It’s that horrible sin of unbelief that even when the Lord appears, we don’t believe it’s him. We don’t believe that he can save us from this affliction. We don’t believe that he can save us from this trial. We don’t believe that he can come walking on the water.

“And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.” Fear has torment and these are very much tormented and they could not recognize Jesus. And the only thing that’s going to be a remedy for this fear is the perfect love of Christ that casts out all fear. Listen, there are a lot of things that we fear in this life. I know that as I get older, I start to fear things that go on in my body from one day to the next because they’re new to me. And when it happens, when I’m made to realize these things are happening or a new pain, the first thing that usually comes is fear and a seizing upon me. I know that’s the attack of Satan to tell me that the Lord is not watching, that the Lord is not keeping the house. But he is faithful.

“It is a spirit; and they cried out for fear.” They cried out for fear. Notice, they just cried out. They didn’t cry out to Christ because they didn’t know he was there. This is a very dire situation.

“But straightway Jesus spake unto them, saying, Be of good cheer.” How do you like that? Be of good cheer. You’re in a boat, the waves are coming on into the boat, you believe you’re going to drown, you believe you’re going to be smashed and you don’t believe you’re ever going to live again and the Lord says, “Be of good cheer.” But he doesn’t just say “be of good cheer,” he says, “be of good cheer” and he tells them why, “It is I.” It is the Lord triumphant. It is the one who has conquered all of our enemies. It is the one who controls the very sea with his voice. It is the one who’s walking on the sea to show that he has put all of these enemies down.

And that’s what I want you to go back in your mind this week as we just came through another week, as the Lord just brought us through another week. Never, ever discount the faithfulness of the Lord. You and I might think that this place will always be here every Sunday, you and I might think that we’ll be here again next week but we just don’t know. We don’t know what the Lord’s providence is in our life. We don’t know about the preserving grace and the preserving mercy that the Lord does one day to the other. We presume. We presume upon the great grace of the Lord. We presume that the Lord who is here with us now, will bring us back in great health next week. But do we know that? Do we know that that’s what’s good for our soul? Do we know that these things that the Lord brings or doesn’t bring is to bring us close to him? We are an afflicted body. We’ve been afflicted with many things. I hope in all of the afflictions is that the end of that affliction is at the feet of Christ, to see that he’s ruling over it and that he’s ruling it for your good.

“But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.” It is the love of Christ in the heat of the moment but this moment is going to go on a little bit and Peter, who we know is one of the more talkative ones of the disciples, “Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.” Now listen: we don’t want to overlook faith. Sometimes we think faith is what Jesus is doing walking on the water and when we get to Peter walking on the water we say, “Okay, that took great faith,” and we start to compartmentalize faith and say, “This is the faith that we need for this. This is faith for that.” But how do we get from troubled and saying, “It is a spirit and they cried out for fear,” to “Lord, if it be thou.” You say, “Well, that’s not

faith. He's questioning whether it be the Lord." How is it he's brought out to call the Lord's name? Listen what he's asking: he's not asking for the seas to be calmed, he's asking for the Lord to speak the power to his soul, to make him come and be triumphant over the very trial that's in front of him.

"O Lord, if it be thou. If it be thou. If you be the one, Lord, I too can walk on this water." How do you get there? It's not even a natural thing that we can do. Have you ever tried to stand on water in a pool or in a river or in the sea? You're going to sink. We can't do it. It's humanly impossible but that's what faith does. The faith of the Son of God when imparted and when given, it causes Peter to cry out something supernatural, "Lord, bid me to come unto thee on the water." Don't tell me that the faith of the Son of God is not present here. How would he even start to believe that he could walk on water? If he believed he could walk on water minutes earlier, he wouldn't have been worrying about the wind and the sea, he would have just got up and walked to the other side. But that's not the case and when the Lord comes in our affliction and when the Lord comes in our trial and when the Lord comes in our temptation, this is the faith that sees the victory. It's the faith that shows us where the victory is. It's in Christ triumphant. It's in Christ being over the very thing that his providence has brought into our life for the good of our soul.

"Peter answered him and said, Lord, if it be thou. Lord, I know that voice. I've heard thy voice. Bid me to come unto thee. And he said, Come." Did you ever notice how hard we work to get out of things? How hard we get and how the schemes we put in to try to get from point A to point B? We'll get some kind of thing come up in our life and we'll set out and try to figure out how to get around it, how we can think through getting past it, how we can put this in place and maybe this will get us to where we want to go.

And the Lord says, "Come." You see, the Lord that is worshipped in this place is a sovereign Lord with sovereign power and that power is the very vehicle behind his faith. And I mean his faith, the faith that he gives his children comes with this kind of power. "Come." It's the same powerful voice that called Matthew and called the other disciples and said, "Come." And they left everything they had. That doesn't even make sense to us.

"And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus." You know, I've heard that many times in my life, man uses that saying all the time, "Well, it's not like I can walk on water. Only one could walk on water." And what we have before us today is two that walked on water: the Lord Jesus Christ and one in Christ. What does that tell us about the things that weigh us down? What does that tell us about death? That he has treaded down death. What does that tell us about Satan? That the Lord is triumphant over Satan. What does that tell us about our old man and our old nature? That the Lord is triumphant in us because of the new nature. This conforming to Christ Jesus. What does that tell us about sin that weighs us down? That he has overcome it. That he has put it away. That he is triumphant.

It is my desire today is that we see that the Lord is gracious. He is gracious in his victory. He is gracious in bringing his children and going before them. We might be suffered at times to go before him but he will right that ship. He will show us that when we go before

him, it usually ends this way, it always ends this way: troubled in ourselves. Troubled because we can't deliver ourselves. Troubled because we don't see a way out.

“And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.” Well, everything's good now. We can stop right there and we'll all live happily ever after and all of those religionists out there would be right then. That's the way life is, we just overcome, there are no other problems and that's great.

Verse 30 says, “But when he saw the wind boisterous.” Has anybody in here ever seen wind? We see the effects of wind, but have we ever seen wind? Peter saw wind boisterous, strong wind. Peter saw the frailty of his mind. Peter saw what it would be like if he was left to himself. Peter was left to explore the possibility of himself. For that brief moment, for that brief moment Christ wasn't enough.

“But when he saw the wind boisterous, he was afraid.” Now we're going right back to where we were again. And isn't that the case? Isn't it always the case when Christ is hidden from us? Have you been exercised that way? Have you experienced Christ in this way? That when Christ is triumphant in your life, if he bid you to come on the water, you'd come because that's the power in his voice. That's the power in lifting you away from yourself. That's the power of the Lord just ushering in. It's like Paul said, you're just caught up to the third heaven. You don't see sin. You don't see your wretched depravity. You don't see your unbelief. You see Christ triumphant.

“But when he saw the wind boisterous.” There are those eyes again. Paul said in 2 Corinthians 5:7, “For we walk by faith not by sight.” Yeah, that's the best walk, is walking by faith. But see, these eyes that we have, they're kind of like enemies too because they survey everything out there and they tell us that there is no danger. And Peter, as he's walking on the water, he's starting to feel something. Not only is he understanding the power of Christ, but then there's that part of us that says, “Wow, I can do this.” And Peter now, his eyes are drifting off of the Lord and he says, “Okay, now I'm afraid. Now I see the power of the wind.” And all of a sudden, as he's standing on water, he begins to sink and we're left to see, once again, that without the faith of Christ, we can do nothing. Without the uplifting power of Christ, we can do nothing.

And that's how this started, wasn't it? Isn't that how it started? The Lord said, “I want you to go out. I want you to go before me because I want you to explore the possibility of what life without me is.” And Peter then was allowed to see what life with Christ was and it was super-abounding and he walked on the water and all he could see was his Lord. But then, once again, we're reminded that this isn't heaven. When we're taken up with Peter and we see that we can walk on water in Christ, in the power of Christ to lift us up, we see heaven. We see uninterrupted communion. We see the power of Christ, the Triune God. We see it and we see worship and it's unbroken. And there is unbroken love. And there is total dependence and total reliance on our Lord.

Then these eyes, again, just look around and when they look around, something terrible happens by sight. “But when he saw the wind boisterous, he was afraid; and beginning to

sink,” beginning to sink. You say, “Wow, Peter was left to himself.” But he wasn’t left to fall away from grace. You never can. He wasn’t left to perish. He was left to see the necessity of his Lord and when he saw it, when he was brought there, he cried out saying, “Lord, save me. There is no other salvation for me but in thee.” It’s the end of self. It’s that old man that must be slain. It’s that unbelief that must be put down. It’s that “I know a better way” that must be destroyed.

The last two weeks, we’ve been blessed with messages on the absolute horribleness of Arminianism. Do you know what that is? It is manifested here again. “I can save myself. I’m going to take my eyes off the Lord. I can do this.” And that’s a child of God, that’s what you and I have, this sin. It must be put down. It must be destroyed. And here’s the one who does it and here’s the one who puts it away. “Lord, save me. Lord, undertake for me. I’m not going to make it, Lord.” We must be brought to the end of ourselves.

Then, where our focus is this morning, in 31, “And immediately Jesus stretched forth his hand.” Immediately is in his time. His time is always perfect. He could’ve come even earlier with Peter and just grabbed him by the hand as he began to sink but Peter had to see what he is without Christ. He had to see what it’s like to walk out in the Arminian way. He had to see what it’s like to say, “I can do this through my own power.” And the Lord was gracious to show him. And the Lord was gracious to save him.

“And immediately Jesus stretched forth his hand, and caught him, and said unto him,” and I hope you see the love of Christ in these words. I hope you understand the love of Christ. This is not berating, it’s not quenching the smoking flax, it’s not bruising the reed. “O thou of little faith.” Little faith. It’s enough to walk on the water, though. But when we lose sight of that faith, when we’re left to exercise that faith, when we say, “You know what? We’ve got it now, Lord.” You know those stupid bumper stickers that say, “The Lord is my copilot.” How’s that working for you, Peter?

No, we need the pilot. We need the pilot to stretch forth his hand and to lift us up. “O thou of little faith, wherefore didst thou doubt?” Peter, why are you doubting? It’s not saying this to destroy Peter, it’s reproof, gentle reproof. Peter, why did you doubt?

I’ve got two passages I want to read for you now that we’ve gotten to this point. The first one is in Isaiah 54:11-17, “O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established.” That’s his, by the way.

“Thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an



instrument for his work.” I created the wind. I created the trial. I created the affliction. I created thee temptation.

“And I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.” Get away from me Satan. “This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.”

Now, turn back over to Isaiah 43. “But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.” The Lord calls us honorable because we’re in his honorable Son. How glorious that is. This is our Protector. This is also the Lord who designs every trial, all different for every child of God. Every one of us has our own cross to bear, but he was the one who carried it first and he’s the one that will carry it for me.

Matthew 14:32 says, “And when they were come into the ship,” I want you to notice it was “they,” that’s all of them. “The wind ceased.” Communion is restored. The trial is over. The temptation is over. The Lord has brought his peace to the situation. The soul has been comforted.

“Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.” That’s when he’s seen. That’s where his peace is. When he brings us to see him triumphant over everything in our life.

Now, if you will, turn with me over to Mark 6. Mark’s account and John’s account are both much smaller but both have an excellent point if the Lord is pleased to bring that out this morning. In Mark 6, we begin in verse 46, “And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.” They could not recognize him. He could’ve walked right past him and they wouldn’t have known it was him. We’re only willing in the day of his power. We can only see him when he comes. He is life.

“But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.” Same account, little less detail. Same power to come and calm their fears.

“And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.” They couldn’t believe it. Why couldn’t they believe it? Why is it you and I need him every hour? Because of verse 52,

“For they considered not the miracle of the loaves,” that he had just done, “for their heart was hardened.” That’s us. We can witness the miracle of Christ, he can come and be triumphant over a trial and guess what? The next time, we’re still in fear and we’re still in unbelief. So, what does it mean to grow in the grace and knowledge of the Lord? It never means that we grow independent of our Lord. It never means that we need him less. In fact, it reveals that we need him more. That’s the knowledge of him, is that we need him more. We need him more every minute of the day.

Now, let’s go to John 6 and see how this one goes. It, too, was short and begins in verse 15. But listen to how this one starts. It gives us a little insight in why the Lord sent them away and why he went away. In verse 15, it says, “When Jesus therefore perceived that they would come and take him by force.” This is after feeding the multitude. After he perceived that they would try to make him into something that he was not. Isn’t that today’s popular religion? “Oh, I’ll take that Jesus of the Scriptures and I’ll twist him and he’ll be this to us. He’ll be this to this church. Okay, we’ll get in all these thousands of people. We’ll make him out to be a king in this way or by our doing.”

“When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid.” Then 21, this is how it ends, “Then they willingly,” in the day of his power, in the voice of his power, “then they willingly received him into the ship,” and I love this part right here, that’s the point of why we read this on, “and immediately the ship was at the land whither they went.”

The Lord’s control over the whole situation and all of this time, their desire is to get from point A to point B and they can’t get there because of unbelief. And they can’t get there because of the trial. And they can’t get there, they can’t get to healing, they can’t get to the end of the trial, they can’t get to the end of the temptation, they can’t get to the part where there is no boisterous wind. They can’t do it but when Christ comes, he restores all order. When Christ comes, immediately the ship was at the land whither they went. The Lord is the end of all trials, all afflictions, all temptations, all hardships in this life for the child of God in Christ Jesus. And not only do they end in Christ Jesus, but where he designed for us to be: at the end of them. At the end of them.

I want to leave you with the words from David about this verse right here. I want you to listen to Psalm 66:12, “Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.” It’s what he does. He brings the child of God into the wealthy place and the wealth is himself. It’s

experiencing Christ. And no matter how hard the trial is or the affliction or the disease, the Lord brings a child of God through it to his appointed place to see him exalted and to see us abased at his feet, to see our Lord reigning for that is his rightful place. May it be the place in your life today as he brings you to see this.

*Dear heavenly Father, most gracious and holy Lord, bring forth thou power into thy Word for the comfort, for the exhortation, for the love and all that the Lord thou does for thy children. May you bring forth thy peace to our souls. In Jesus' name I pray. Amen.*