

The Sovereignty of God over Nature

By Albert N. Martin

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Bible Text: Mark 4:35-41
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Announcer: Ligonier Ministries presents this message from the 1996 National Conference entitled "The Sovereignty of God."

Speaker: I am just one of a very large number of Christian people in Scotland and England and Wales who owe an immense debt to God for the ministry of Pastor Al Martin. We are thankful that he has been a frequent visitor to the British Isles and I am deeply grateful for the privilege that we all have of sitting under the ministry of God's word through him today. He has for three decades been the pastor of Trinity Baptist Church in Montville in Jew Jersey. There he has also established a ministerial academy for the training of pastors and his tape ministry has been an immense blessing to so many people. I take him with me on journeys all over the United Kingdom and God has blessed me greatly through him. It is a great privilege to welcome in your name Pastor Al Martin.

Pastor Albert N. Martin: Now may I encourage you to turn with me in your Bibles to the fourth chapter of the Gospel according to Mark and I shall read in your hearing beginning with verse 35 to the end of the chapter. Mark 4:35,

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side. 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? 39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye fearful? have ye not yet faith? 41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

Now as you are aware, the subject assigned and announced for this hour is "Peace, be still. God's Sovereignty over Nature," and this incident from the Gospel of Mark read in your hearing constitutes both the basis for the language chosen to identify the subject of this hour and also a vivid illustration of the subject itself. Here in this incident nature, that is, the elements of the turbulent sea and the boisterous winds, are found captive to the

word and authority of our Lord Jesus Christ. By his word, our Lord subdues these turbulent waves and the boisterous winds into that which the Spirit of God describes as a great calm, hereby manifesting that the winds and the waves recognize the authoritative voice of their Creator and their present Master, even our Lord Jesus Christ.

Now in the sessions last night, it has already been established that God acted like himself in bringing all things into existence out of nothing by the word of his own power, and you were also instructed from Mark 5 that the same unfettered sovereignty manifested in creation was manifested in the ministry of our Lord Jesus Christ even over those real spiritual entities that are in a state of fixed malevolence and opposition to God and to his rule, and that when Jesus speaks even to these evil spirits, they must obey him. We learned from the general teaching of Scripture that outside of his own glorious Triune being, everything that exists in the universe exists as created reality and, therefore, reality that is subject to its Creator. From the macrocosm that encompasses the farthest galaxy yet to be discovered by man to the microcosm of that world of sub-nuclear particles to which they give names such as hadrons and quarks, from the macrocosm to the microcosm, all created reality according to John 1:3 and Colossians 1:16 and 17 exist by the creative power of our Lord Jesus and in him it adheres or holds together.

Now when we turn from such statements as these found in Colossians 1 and in John's Gospel in the first chapter, the burning question presses in upon us in terms of our world of reality, does the God who brought these things into being exercise a real, a constant, an unrelenting and unremitting control over them? If nature be defined for our purposes this morning as the sum total of all things in time and space, the entire physical universe, who rules and who governs every part of that universe, and my goal in the time allotted to me this morning is to seek to demonstrate that the incident of our Lord's sovereignty over the winds and the waves is but a specimen of the pervasive teaching of all of Scripture that God is, indeed, sovereign over nature and I'm going to attempt to do this by citing and referring to many Scriptures collated under three basic headings. First of all, we shall consider God's sovereignty over nature explicitly affirmed. Then secondly, God's sovereignty over nature vividly or concretely illustrated. Then thirdly, God's sovereignty over nature practically applied.

First of all, then, God's sovereignty over nature explicitly affirmed. From the opening words of Genesis 1 which were set before you last night, all the way through to the closing chapters of the book of the Revelation, there are literally scores of explicit assertions made by inspired historians, prophets, poets, evangelists and apostles concerning God's absolute sovereignty over nature. As we consider those tremendous statements found scattered throughout the word of God, all I can hope to do in the brief time that we have to consider this first heading of God's sovereignty over nature explicitly asserted, is to cull out but a specimen of such passages.

The first is found in Psalm 103:19, in a Psalm I am sure familiar to many of us in which the Psalmist seeks to stir himself up to the praise of his God and focuses the initial part of his praise upon God's redemptive mercies in the pardon and forgiveness of his sins, God's providential care over his physical well-being, he states in verse 19,

19 The Lord has established his throne in the heavens; And his kingdom rules over all.

He has established his throne and from that throne he exercises a rule that extends over all, and since one of the very fundamental axioms that we learned as schoolboys and schoolgirls that the whole includes all of its parts, surely if his kingdom rules over all, his kingdom rules over that which we call nature. There is nothing in the realm of what we call nature over which God does not extend a present and all-pervasive rule.

We turn to the book of Job for another of those explicit affirmations of God's sovereignty over nature. Job's three friends have ceased their speaking. Elihu, the younger man, is now speaking and he comes closer to the truth than Job's three friends as he presses upon Job to consider the unsearchable greatness of God, and in the midst of this train of thought in Job 37:5, we read as follows.

5 God thunders marvellously with his voice; Great things he does which we cannot comprehend.

Then he moves from that generic statement to the specific, and how meaningful this has been to some of us living in the Northeast during this past winter.

6 For he says to the snow, Fall on the earth;

Now if this statement is to be taken at face value, we are to understand that there was not one of the billions of snowflakes that fell upon us in the Northeast and buried us again and again but that every one of those snowflakes came at the direct command and under the sovereign disposition of our great God.

6 For he says to the snow, Fall on the earth; Likewise to the shower of rain, And to the showers of his mighty rain.

He sends the gentle shower. He sends the deluge that causes the floods.

Further on in verse 11 of this chapter,

11 He lades the thick cloud with moisture; He spreads abroad the cloud of his lightning: 12 And it is turned round about by his guidance, That they may do whatsoever he commands them Upon the face of the habitable world, 13 Whether it be for correction, or for his land, Or for lovingkindness, that he causes it to come.

And here is an explicit affirmation of the absolute sovereignty of God over what we call the forces of nature and those who give us our weather reports, put up on their charts where the jet stream is flowing and where this front meets another front, but behind all of the movements of all of the fronts that create all of our weather systems is the imminent,

direct, personal activity of our great and our sovereign God. Here is an explicit affirmation of God's sovereignty over nature.

This similar perspective is celebrated by Nahum the prophet when he said in chapter 1 and verse 3 of his prophesy,

3 ... He has his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

Or in Psalm 148:8, another parallel passage. Psalm 148:8,

8 Fire and hail, snow and vapor; Stormy wind, fulfilling his word;

What could be more explicit than these statements of the Psalmist, the statements of Elihu, that these things that we call the natural forces operative around us are under the direct and the sovereign control of our God?

Then we have that amazing statement in the book of Proverbs, a book which we generally associate with practical wisdom, what it is to live every facet of life in the fear of God, but there is some profound theology scattered throughout the book of Proverbs and here in Proverbs 16:33 we read,

33 The lot is cast into the lap; But the whole disposing thereof is of the Lord.

Now think of someone casting lots, whether the lot was cast by taking old pieces of a broken clay pot and inscribing names or other items upon those pieces of potsherd, or upon some worn-out instrument on which men wrote or a parchment on which they wrote and they are all shaken up randomly and randomly let loose to the forces of nature and they turn up randomly indicating one thing or another, and yet we are told that though the lot is cast into the lap, the whole disposing thereof is of the Lord, is of Jehovah. And without going into the mute question as to whether or not we in this present age ought to use the casting of lots in any way as a legitimate form of discerning the will of God, that's not the concern this morning, the concern is that in a setting where the lot was used and there are many incidents recorded, particularly in the Old Testament and several in the New, where the lot was used to determine the will of God, it is clear according to this statement that the disposing of that so-called fortuitous and random act was under the direct and sovereign control of our God.

Bridges in his most helpful commentary on the book of Proverbs writing on this text says, "The lot is cast into the lap or into the bottom of an urn, often determined important matters. Officers were thus chosen," and he cites the scriptural incidents, "work determined," cites incidents, "dwellings fixed, discoveries made, contentions caused to cease, yet the Lord's disposal was manifestly shown. Canaan was thus divided as to accord fully with Jacob's prophesies. The offender was brought to justice. You remember Achan was discovered as God sovereignly disposed in the casting of the lots that this man

should be identified as the one who had taken the accursed thing contrary to the clear command of God." Then he goes on in the paragraph to cite another seven or eight incidents culminating in the incident in the life of Jonah when lots were cast and Jonah was identified as the cause of the turbulent storm upon that sea.

So in these texts, God explicitly affirms his absolute sovereignty over what we call the forces of nature and the classic New Testament text, reference was made to it yesterday, in Acts 17 where Paul is declaring to these pagan Athenian philosophers the God who is, this God who is Creator of heaven and earth, of him he says in verse 24,

24 The God that made the world and all things therein, he, being Lord of heaven and earth [and of everything within the heavens and the earth], dwells not in temples made with hands; 25 neither is he served by men's hands, as though he himself needed anything, seeing he himself gives [a present participle, he is continually giving] to all life, and breath, and all things;

And as he gives in his providential dispensations, he gives as a sovereign who is in absolute control over all that he has created. If you have not recently read through the 104th Psalm, I urge you to read it through until your heart sings with joy with the Psalmist as he celebrates this very fundamental truth explicitly affirming over and over again the absolute sovereignty of God over all of nature, stating that even the grass that grows upon the hill grows because of God's sovereign will and purpose.

Then we move from these explicit affirmations of the absolute sovereignty of God over nature to consider what I would call a scriptural collage of God's sovereignty over nature vividly illustrated. God's sovereignty over nature vividly illustrated and here one who is embarrassed by the richness of the biblical materials, I struggled with how to collate and organize even a sampling of those materials under some headings that would help us to retain them in our own minds, and let me suggest that as you think through biblical history, think in terms of God's sovereignty over nature vividly illustrated, first of all, in God's great acts of judgment in Old Testament history.

The first of those acts was in the garden of Eden, and when God came to deal with the serpent, with Adam and with Eve, have you noticed how many of his dealings in judgment touched what we call the natural order of things? Whatever the serpent's form of existence was prior to his tempting our first parents, or more precisely tempting Eve, God said to him, "From henceforth you will go upon your belly and eat of the dust of the earth." Here was a radical change in the natural order of the serpent's existence brought about by the direct intervention of Almighty God. In what we would call the natural processes of conception and gestation and the act of birthing, it is in that area that God says there will be a multiplication of Eve's conception and pain, and everything connected with her function as a bearer of children. What would we call a more natural element of life? It is in that area that God says there will be peculiar manifestations of his judgment upon Eve for her part in that sin. Then with respect to Adam as one who was placed in the garden to dress it and to keep it, to be a pillar of the ground for one to

subdue the earth, God now says there will be an unyieldingness. The earth will bring forth thorns and thistles and where once work would have been sheer delight and just another dimension of pure abandonment in worship, now God says in the sweat of your brow. Things that we would call such vital elements of the natural order, God says the conditions that now obtain are such because of his own intervention. God's sovereignty over nature vividly illustrated in the first judgments of God upon our sinning parents.

Then in the great judgment of the flood, Genesis 6:11-12 and then 19-20, then the amazing statements in chapter 7, verses 14 and following, where in connection with the flood and Keil and Delitzsch are careful to underscore this, you have this unusual description that the animals go in 2 x 2. We normally think of Noah marking them out and driving them in, but the language of the text is clear that they went in by the power of an unseen hand that guided them, not in great hordes but a male and a female in specific numbers. Then when God shuts in Noah and his family, the Scriptures tell us that God was there in control of the atmospheric conditions above and the hydrostatic conditions and pressures beneath, and the fountains of the great deep are broken up and the heavens are opened up until the flood inundates the then existing world, God demonstrating that these so-called forces of nature are but the pools of his own hands to accomplish his sovereign purposes.

Then think of the judgment upon the cities of the plains as recorded in Genesis 19 when we have God, as one old preacher stated it, raining hell down out of heaven upon the cities of the plains, fire and brimstone coming down, God manifesting that the so-called forces of nature are at his control. And when Lot's wife turns and looks back contrary to God's clear directive, she from a living, breathing, soft woman was turned into a pillar of salt in an instant.

The events surrounding the exodus, how can one read of the activities of flies and frogs and lice and locusts and read the biblical record without recognizing God's sovereign control over all of these forces of nature. In Psalm 105:26 and following, the Psalmist picks up those events and relates them directly as expressions of the sovereignty of God vividly illustrated in the exodus of his people.

Then the second major category in which God's sovereignty over nature is vividly illustrated is in what I'm calling God's constant care for Israel in the wilderness. God's constant care for Israel in the wilderness. As one reads the account of the wilderness wanderings, again and again and again God is saying to his covenant people, "I am the Lord of all that exists." He commands them to gather manna every morning. Someone who wants to sleep in late on Tuesday and gather double amount on Monday, wakes up Tuesday morning and has nothing but a smelling, rotting pot of manna. But lo and behold, when he gathers double measure before the Sabbath, he wakes up Sabbath morning and finds manna as fresh as manna can be. What process is at work? The manna has all of the same chemical ingredients, as far as we know the atmospheric conditions and all of the surrounding environmental factors are utterly unchanged but God, himself, preserves the manna he provide to demonstrate among other things that he is, indeed, the Lord, the sovereign Lord over nature, and the natural forces which worked to cause the

manna to putrefy on Tuesday morning, Almighty God suspends them by sovereign power on the day before the Sabbath.

Then there is that amazing statement in Deuteronomy 29:5 that throughout all of their wilderness wanderings their clothing did not wear out, their sandals did not wear out, the natural laws of friction upon the materials of their clothing and their sandals, God suspended the natural results of those things so that their clothing did not wear out, nor their sandals wear thin. Again, God causes a rock to emit water. When it comes time to cross over into the Promised Land at flood tide, God parts the River Jordan.

Then they confront Jericho with its massive walls and what does God do? Contrary to "nature" that would demand tremendous physical force against those walls to even dislodge one of the stones in them, God says, "Walk about the walls and on the seventh day, go about seven times, and at the appointed season, blow the trumpets and shout." And God causes the walls to fall to demonstrate that those physical laws that are normally operative in order to dismantle massive protective walls, that Almighty God is not dependent upon those forces but he is Lord over those forces.

And Joshua's long day in battle, however we understand it, there was a lengthening of the day so that God's people would understand that the ordinary course of a day with so many hours of sunlight and so many hours of dusk and of darkness, these were not forces simply operating out there somehow in some way under control of some thing, but it was their God who had entered into a gracious covenant with them and had promised to be with them in their conquest of the land of Canaan, and if it were necessary to extend the daylight of that day of battle to accomplish his purposes, daylight and night are under the control of the God who made them.

So in God's constant care for Israel in the wilderness, we see God's sovereignty over nature vividly illustrated, vividly illustrated in God's judgments, vividly illustrated in his care for Israel in the wilderness, but thirdly, vividly illustrated in the manifold striking examples scattered throughout Old Testament history in general. The account in 1 Samuel 6 of those dumb animals, the two milk cows that will become the means of discerning the will of God, God is sovereign over the disposition of cows who hear their little calves bleating for their moms, and so directs the activity of those cows that his will will be made known to his people.

He takes a dumb ass to block the way of the mad prophet Baalim, and though we think a dumb donkey or a dumb ass can only bray, God can open its mouth to frame vocables that can be understood by a prophet.

Think of the incident in the life of Elijah when God determines to feed him by the brook Kerith from Ahab's table, and what kind of bird does he choose? He chooses a raven, a flesh-eating bird, and so sovereignly disposes the nature of that bird that he picks up the food day by day and does not consume it in his flight to the man of God but deposits it at his feet or in his hand according to the will and purpose of God.

This is the God who keeps a man by the name of Ahasuerus awake one night and so disposes his mind that for midnight reading he wants to read chronicles of the history of his nation. What is God doing? He's keeping the man awake, disposing him to have what to us would appear to be a very unlikely interest for nighttime reading and there he discovers that Mordecai had been an instrument of kindness in the past whose kindness had been overlooked, and in that book of Esther that is a marvelous tapestry of God's divine providence, we see God using a sleepless night and the reading of the chronicles of the history of that nation to be the very instrument to bring about the deliverance of his people.

You see, if the absolute sovereignty of God over nature be denied, one would have to rewrite the whole of biblical history because again and again and again in that history God is manifesting his absolute sovereignty over nature.

Then the fourth category in which we see this vividly illustrated, concretely manifested, is in the life history of our Lord Jesus Christ. A virgin shall conceive and in time the angel Gabriel comes to Mary and she is filled with a mingled sense of awe and fear and the word of God comes to her that the power of the Most High shall overshadow her, and that which is conceived in her will be of the Holy Spirit and she shall bring forth one who shall be called the Son of God. The virgin conception of our Lord Jesus bypassing all of the known laws of conception, God is sovereign over nature.

He decrees in his own sovereign will and then by his present providential dealings, a decree goes forth from a heathen leader. Caesar Augustus is determined to give everyone a Social Security number and so he says, "You must go to the town of your birth and there register and get your Social Security number," because he was determined that there should be a new level of general taxation. Well, who was it that moved him in what we would call such natural desires of heathen leaders in controlling their kingdoms, that the timing should be such that when Joseph and Mary make their way to Bethlehem, God's ancient promise concerning the coming forth of Messiah should be fulfilled?

Then in the life history of our Lord Jesus, nothing short of a plethora of miracles in the realm of what we would call nature: atrophied limbs that spring into virility and strength at the word and the touch of the Son of God, overcoming all of the so-called natural forces; dead optic nerves spring to life; barren trees are cursed and they wither. We find so many of our Lord's miracles operative as in the opening passage in the realm of what men call nature.

So from Genesis to Revelation, in judgment, in kindness and in mercy to his own people, in singular events and ultimately climactically revealed in the life history of our Lord Jesus, the sovereignty of God over nature is not only explicitly asserted but is vividly and concretely illustrated, but then I want to spend a few moments in closing considering with you in the third place, the sovereignty of God over nature practically applied. One of the things I tell the men that we seek to help in preparing for the work of the ministry is to always put themselves in the place of those whom they are instructing and try to think back through the message with them and having laid out the what of God's word, then to

seek to answer for them the question, so what? Now the what that I have sought to establish from this collage of many portions of the word of God is that God is, indeed, sovereign over nature. He explicitly affirms it and again and again he vividly illustrates it, but now the question that you ask is, so what? What does this say to me?

Well, surely we could spend all of the remaining time and emphasize in response to the question so what, that it demands of you and of me to think biblically about what we call nature. We live in an age that has ruled God out of his world and we are told, as we were reminded yesterday, "Be not conformed to this world but be transformed by the renewing of your mind." And we must not allow the total secularization of that realm that we call nature to infiltrate our thought processes, our thinking about God, about life, about reality, but we must have this biblical, this God-centered, this theocratic perspective percolating through all of our perception of reality as it is manifested in what we call nature, and that, in turn, would then lead us to an element of worship that would make us far more at home in such Psalms as Psalm 104. We would not simply, those of us who live in the four seasons, we would not simply rejoice when we see the first breaking forth of the signs of spring, the little buds beginning to appear in the trees and the little bit of the greenness of the grass beginning to manifest itself, we would say with the Psalmist, "He is causing his grass to grow. He is making his trees to bud. He is causing his snow to melt away. He is causing his sun to shine with an intensified warmth that will cause the earth to bud and to bring forth ultimately in a season of harvest."

With that as the baseline assumed, let me just seek to identify two or three areas in which the sovereignty of God over nature practically applied ought to have its impact upon us. First of all, a present conviction of this reality lies at the basis of fulfilling the mandate of Philippians 4:6-7. I'm sure many of you could quote from memory Philippians 4:6-7,

6 Be anxious for nothing [in nothing be marked by sinful, fretful anxiety] but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passes all understanding, shall [act like a garrison of soldiers around] your hearts [keeping and guarding them] in Christ Jesus.

Well, how can I fulfill that directive, to be anxious for nothing but in everything by prayer and supplication with thanksgiving to let my requests be made known unto God and be brought into that place of unshakable peace when most of the things that cause our anxiety, or many of them, arise from what we call the realm of nature? There is a virus, a certain bacteria that invades our bodies and brings us into a state of ill health; there is an abnormal activity of certain cells and then the dread day comes when the biopsy report comes back and that dread word is found on the report, such-and-such carcinoma; a thing paralyzes with anxiety; the earthquake that in a few moments takes away a man's possessions and his house and loved ones. Well, you see, unless we are convinced that our God is the sovereign Lord over nature, we will find it impossible to take a text like Philippians 4:6-7 and to comply with it by the grace of God, committing unto God everything that would be the occasion of sinful anxiety and so committing it to him as the

God who controls and sovereignly disposes all things that I can with peace leave it in his hands.

Then secondly, a present conviction of this reality lies at the basis of drawing comfort from Romans 8:28.

28 And we know that all things work together for good to them that love God, to those who are the called according to his purpose.

I have found that this text, above many others, is most helpful in easing people into a conscious acceptance of what every Christian believes in his heart if he's a true Christian, that God is, indeed, utterly absolutely sovereign over all things and I ask them, "Do you find comfort from Romans 8:28 when dark providences break in upon your life?" "Oh yes, that verse has been the mainstay of my soul." Then I ask the question, "How can you draw comfort from that text believing that all things are working together for good unless God is in absolute control of every single thing? How do you know the devil has not slipped in some thing that is not working towards your good but towards your ultimate evil? If there is some thing that is not under the control of God, how can you as a believer find comfort and rest in the knowledge that all things are working together for good?"

I remember one of the first times I preached on that text. It was a Lord's Day morning some years ago when I had to announce to the congregation that one of our couples had just given birth to a Down Syndrome child. All things? There when conception occurred and in the abnormality of the chromosomes, was God there in that woman's womb or had God for a moment said, "Excuse me, I have to cough or sneeze," and while he sneezed, when that sperm penetrated that egg and the mysterious processes of selection were going on, did God for a millisecond lose control? Or was he there and therefore can we say all things work together for good?

You see, unless God is sovereign over nature, since so many of the strange and pinching providences come in the realm of nature, it is a present conviction of this reality that he is, indeed, the sovereign Lord over nature that forms the basis of drawing comfort from Romans 8:28.

Then finally, and I do want to point us in that direction where we ought always to be pointed, a present conviction of this reality lies at the basis of hope in connection with the consummation of our redemption. A present conviction of this reality of God's sovereignty over nature lies at the basis of our hope, our confident expectation in connection with the consummation of redemption. Is this present world part of what we call nature? Does it, as the apostle says in Romans 8, groan under the influence of sin that has come through mankind? How much of the consummation of our redemption touches upon the natural world? This present world order renovated so that in the language of Peter, it will be a world in which there dwells nothing but righteousness? The raising of the dead, the glorification of the bodies of all of God's people, the gathering of their dust and the reconstituting of that glorified body that though in many ways is different yet has continuity with the body that now is? Well, you see, it is our confidence that our God is

Lord over nature that causes us to look forward with hope to the consummation when all that our Lord Jesus Christ died to accomplish not only in the redemption of individual sinners but in the redemption of this world and bringing in the new heavens and the new earth wherein dwells righteousness, we can look forward with confidence when we stand as some of us have had to stand by the graveside of a father, the graveside of a mother, the graveside of a loved one, and saints who have walked with us in many years of our pilgrimage, and as we see them lowered into the earth, to say, "I know not how long the earth will hold them, whether the earth will hold them long enough for the worms to totally consume them, whether God will allow years to pass in which this very cemetery plot will be buried under mounds of earth, but this I know, that that one that goes into the ground at the coming of the Lord Jesus shall come forth resplendent with a body that is after the pattern of his own glorious body by the power wherewith he is able to subdue all things unto himself."

The sovereignty of God over nature explicitly asserted, vividly illustrated, practically applied. May God grant that he will take the truth of his word and write it upon the tables of our hearts and draw forth praise and worship from us and renewed measures of subjection to this gracious God with joy and the life of confidence and peace and rest and stability in the face of those things which this side of the consummation seem to make no sense to us but we know are the unfolding of the wise and gracious purposes of the God who in Jesus Christ said to the turbulent waves and the boisterous winds, "Peace, be still, and there was a great calm." Amen.

Announcer: If you would like more information about Ligonier Ministries or if you would like to receive a catalog of additional resources, please call Ligonier Ministries at 1-800-435-4343 or write to PO Box 547500, Orlando, FL 32854.