

# The Admiral of the High Seas of Life

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**Bible Text:** Mark 4:35-41

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## **Heritage Netherlands Reformed Congregation**

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God's Word comes to us tonight from the gospel according to St. Mark 4:35-41,

“And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?”

Thus far God's holy, precious and infallible Word.

Dear congregation, some things in life are not hard to calm. A skilled teacher may quite easily be able to calm a rowdy class. A mother can often quite quickly calm a restless child. A doctor can calm an anxious patient with good news of a favorable medical report. All these things are done quite easily with skill and ability but there are things that are very difficult or even impossible for us to calm. Children, if you stood next to the ocean or Lake Michigan on a stormy day or night, your words would do nothing to calm the sea or to stop the wind. And neither often can we, with our words, calm other kinds of storms, other kinds of winds and waves. The wave of anger that comes as a result of war and bloodshed. The wave of bitterness that comes into many a person's life because of lost friendships and other things that happen to grieve you. Or think of those storms of doubts and fears and anxieties that can take hold of us in a way that no one's words can drive the storm away. Think of those hidden storms of consciences that are troubled, of sin that is unforgiven and unconfessed, that brews like a tempest within our souls. Who can calm troubled consciences? Who can quiet despairing hearts? These things, too, are winds and waves that don't listen to our voices and to our words. We only stand helplessly by like the disciples in our text and cry as we read in Mark 4:38b, “Carest thou not that we perish?” We hope to look at the whole passage that we have read together

today. Allow me just to read that verse once more. Mark 4:38b, the disciples cry, “Carest thou not that we perish?”

Our theme for this evening is “The Admiral of the High Seas of Life.” We see three thoughts: first of all, a sinking ship; secondly, a confused cry; and lastly, a risen Redeemer. The “Admiral of the High Seas of Life”: a sinking ship, a confused cry and a risen Redeemer.

First of all, a sinking ship. It had been a busy day for the Lord and his disciples. He had preached to the multitudes almost all day. It was the first time that he had preached consecutively in parables, the one after the other. Likely, seven or eight of them all in a row. Those parables which we know so well, those earthly stories with heavenly meanings. Who can forget that parable of the sower going forth to sow the seed on different soils. Or the parable of the pearl of great price. The parable of the leaven and so on. And this had been a mysterious day for the disciples. All these parables whose meaning was obscure and mysterious up to a certain point. But if the day had been mysterious, the night would turn all the more mysterious. As someone said, “What they had been taught in the classroom during the day the Lord would test them on in the practicum during the night.”

And so, as it is towards evening, the Lord says to his disciples, “Let us pass over to the other side.” They’re here by the Sea of Galilee also known as the Sea of Tiberius or the Sea of Gennesaret. It’s a lake of some 15 miles long by 8 miles wide, surrounded by hills and mountains. Most of the time, quite a calm lake. And the disciples were well acquainted, for the most part, with this lake. A number of them were fishermen who often had traveled on this lake. We may assume that they entered into the ship oblivious to any danger. After all, this was a calm day and it had been their Lord’s order to go into the boat and cross to the other side. In Matthew, we read this, “He gave commandment to depart to the other side.” And so, the disciples were simply following orders.

And as they set sail, Jesus goes down into the stern of the boat and falls asleep. After all, Jesus was truly man and is truly and fully man. He had taught the multitudes all day long and after a rigorous day of work, a good sleep is a gift from God. In fact, it’s interesting that in one of his parables, he talked about a farmer who had sowed and then went to sleep. You can read of this in Mark 4:26-27, “So is the kingdom of God, as if a man should cast seed into the ground and should sleep, and the seed should spring up and grow up.” And so, very much like this farmer, he had sowed seed during the day, the seed of the Word in these parables. And now, he could sleep confident that God’s purpose would prevail, that the seed would fall into the well-prepared soil and that God from heaven would do the work that was necessary with that seed. Psalm 127:2 says, “That it is vain to stay up late and to deprive your body of sleep for so he gives his beloved sleep.” And this is exactly what’s happening here, God the Father from heaven is giving his Son sleep after a long and busy and faithful day of labor.

While Jesus is there resting in the stern of the boat, the sea underneath the boat begins to grow restless. We read, “And there arose a great storm of wind.” On this usually calm

lake, the air coming over the mountains could come in such a way as to collide, the hot and the cold and all of a sudden there would be a vehement storm right on this otherwise calm lake. And here they are, presumably in the middle of the lake, with this sudden storm making their boat heave up and down.

I read that in 1992, there was a storm on the Sea of Galilee where the waves of the sea reached a height of ten feet high and came crashing onto the shore and did significant damage to one of the towns right on the shore. Now, ten feet high might not seem too high but if you're in a small fishing boat and you have waves that come about twice as high as most of us are, certainly that's a fearful thing. And the passage says here that it is a great storm of wind. In fact, in Matthew, you can read that there was an earthquake that caused this. And so, it would be somewhat like a tsunami as we heard about some years ago that the water was just kicked up and was really a tempest. The waves were beating right into the ship, we read. Imagine trying to keep your stability, to stand on the deck there as ten feet high waves are rising up next to you and your ship is being brought up and then being thrown down.

Again, if the day had been mysterious for its teaching, the night was much more mysterious. And imagine it from the point of view of the disciples. First of all, why this storm when they were in the way of obedience? I mean, we all know about Jonah who endured such a storm when he was fleeing from the Lord. God had told him to go to Nineveh and he went in the opposite direction. And, indeed, God pursued him with a storm. But here, the disciples are simply following the will of their Lord and Master. They are in the way of obedience following their Master's command.

Secondly, to have such a storm with Jesus onboard. Don't you think that's mysterious? I mean, Jesus, the Son of God, their Lord, their Rabbi, the one who did so many miracles. And now, he onboard with them. You'd think you'd be safe.

Thirdly, the most mysterious part of all would've been for these disciples, that Jesus was asleep. Jesus asleep in the midst of such a violent storm. Doesn't the Bible say that "the Lord is himself a keeper true, a changeless shade. He neither sleeps nor slumbers." Indeed, Jesus may be fully human but he's also complete. He's God. And especially in this storm, wouldn't you expect that this God-man would've awoken and been there for his disciples in the midst of their storm? But no, Jesus was asleep. And what is a fishermen's vessel against such brute force? In the Old Testament the sea is sometimes pictured as a monster with open jaws, ready to swallow up ships and people on the sea. You can read of it in Job 7:12 or Psalm 94:13. There it is, gaping at you as a monster ready to inhale you.

Now, these sailors must've been in storms before and they probably did what they would otherwise do and that is to bail out water as best as they could. Maybe throw cargo overboard as we read of elsewhere in Scripture. But at some point, they would've understood the meaning of Psalm 107 which we sang together,

"By the billows heavenward tossed,

Down to dreadful depths again,  
Troubled much their courage's lost,  
Reeling, they like drunken men  
Find their skill and power o'erthrown,  
None can save but God alone."

The text says that the waves were in the ship and the ship was now full. Full. Imagine that. Full. One more wave and this sinking ship would be sunk. Has your ship ever felt full? So full that one more trial, one more affliction, one more day of what you're going through would bring you down to the bottom of the sea of life, so it would seem. It's as if your life is being tossed from heaven down to the depths in a moment's time. You don't have enough time to recover from the one wave and there's the next one ready to swallow you up. Your ship is full and you've bailed out all the water that you could. You've tried to patch the leaks of your life as best as you could. You've thrown all the cargo overboard that you could but your boat is full and you're a wave away from being swallowed up.

Dear congregation, in a certain sense all of us are there by nature. Because of our sin, we have cast ourselves into such a position that the flood is never far off. The tempest is right there ready to break in upon us. And we may be insensitive to it. We may be blind to it. We may be deaf to the sound of the wind. We may not know that we are about to sink down but in a certain sense, by nature, Satan is right there with his gaping mouth ready to swallow us up. Perhaps there are some here tonight who are much like Jonah, you're asleep but not like the Savior here, but you're asleep in your sin and you don't realize that there is but a wave between you and eternal death. Full, their ship was full.

Oh, if only you would cry like these disciples did as we see in our second point, a confused cry. Mind you, the disciples don't seem to have tried to awake Jesus immediately. That's not the picture you get from the language of the text. They must've imagined as the storm was coming in and around them, that Jesus would wake up at some point. They probably went to work as I just described. There's no record of them coming to Jesus until their boat was entirely full. And how typical this is, isn't it? Even of God's children. So often in our minds we can sort of say, "You know, why isn't it that the Lord is coming? The waves are all around. The wind is blasting upon my life. There's wave after wave. Why is the Lord not involved?" We may even shoot up a prayer or two to the Lord, "Lord, help." But all the while, we're trying to manage the situation on our own with our buckets and with our own patches and all the rest of that. And it's only there where it gets so desperate, that there is that sense that one more wave will do us in, that we, like the disciples, in prayer, take hold of the Lord, as it were, and seek to reverently speaking awake him.

That's what we read here in our text, "They awake him and say unto him, Master, carest thou not that we perish?" You know, we in our prayers ought to be like these disciples, more readily, more quickly to take hold of the Lord as he speaks of it in his Word. To stir ourselves up to take hold of him reverently and in Jesus Christ as he offers himself and shows himself in his Word and to say, "Master. Lord." We need prayers that mean

business, that are serious and urgent. And we need those more quickly in our lives, don't we? But, so often we can relate to the disciples that we delay.

I've called this a confused cry. "Master, carest thou not that we perish?" It's confused because at some level the disciples should have known better than to ask this question, "Carest thou not that we perish?" And yet, who of us would stand in judgment over these disciples and point the finger at them? Isn't it true that more often than not our true prayers are often just as confused or more confused than this? Don't you know what it means when I say that true living prayers come with such violence and with such emotion? And so often they are a mixture like we see here with these disciples. I mean, we all know the difference between a nice, polite telephone call where you call a friend and you describe your day and everything is quiet and calm and you discuss things very civilly and quietly. But how about that call that comes in the middle of the night and you can't even quite make it out, what's going on, but you sense that urgency. It may be confused, but the confusion makes it all the more real, doesn't it? It makes you realize there's desperation here. This is a true call for help.

And so it is in the case of these disciples. They are calling out, yes, in a confused way but in desperate circumstances trying to give voice to the concern of their souls and going to the Lord, the only place they know to go. And so often, too, our prayers are jumbled. Our true prayers are jumbled and confused like this. Oh, it's not hard when things are even and fine to offer these nice speeches up to the Lord and they're all polished and we've got it all figured out but when you're a wave away from sinking down, the cry that comes up from your soul, Oh, it may be confused but it's real, isn't it?

So, let's take a closer look at this cry of the disciples. Listen to what they say. First of all, they say, "Master." In the original the word would've been Rabbi or Teacher. "Master." They're appealing to the Lord as the one who had led them and taught them thus far. They're looking for the wisdom that they have so often received from him. They're looking to his leadership and his lordship over their lives. Matthew, in fact, in the parallel passage has them crying out, "Lord." They need him as Lord in their lives now. They need an evidence of his control, of his power. The fact that he is authoritative and in control of their lives, "Lord. Master."

"Carest thou not? Dost thou not care?" They had seen Christ having compassion on the multitudes time and time again. Teaching them and healing them and seemingly being open to lepers and diseased people left and right. This Jesus who could be touched with the feelings of people's infirmities. "Carest thou not? Carest thou not?" I mean, the Sanhedrin and Pharisees and scribes, the disciples knew that they would get no care, no concern from them. But, "carest thou not?" And "carest thou not that we perish? We thy disciples who have followed thee? Who have left all and followed thee for this time? Who have received thy teaching and in whom thy hast called and provided for in so many ways. Carest thou not that we perish?"

And then that word "perish." "Carest thou not that we perish?" That word is "that we go lost." "Aren't thou concerned with the fact that our lives for all intents and purposes seem

done for?" You know, God's people can feel that. Remember David in 1 Samuel when he said, "I will one day perish at the hand of Saul." He had the feeling that, with all the promises that God had given him and sealed to him, and all the many deliverances that he had enjoyed time after time, that still one day he was bound to perish. "I will one day perish at the hand of Saul." True Christians can have that. Their soul can think that that's indeed what will happen. They look down, as it were, into the abyss, into these jaws that are open, ready to swallow them up and they say, "I will, I will ultimately perish. All my hopes have been in vain. Is the Lord indifferent to my lot than in the end? Has his promise failed forevermore? Is his mercy clean gone forever? Is the Lord indifferent to me? Does he not care that I perish?"

Some of us have experienced it perhaps with friends that we thought they would've cared. Maybe at some point they disappoint us but the Lord will he disappoint his people? Does he not care? And you know, in your mind you know it all, don't you? I mean, you've sat here in church and you've said it. And as you've sung it, in fact,

"God cares for us, Our God is he.  
He saves our souls when death draws nigh.  
This God is our salvation."

And we know it. We know it at one level and yet there is that voice inside us and that fear inside of us that puts all of that aside and says, "No, in the end it will all be lost. Still, altogether hopeless. Oh, it may be true for others. It may have been true for me in the past, but it is not true for me anymore." "Carest thou not that we perish?"

And though we can understand the disciples' feelings, yet when we examine it carefully, the Lord is teaching us and teaching them, even, in the midst of this what should be in their souls and what should be in their hearts. First of all, had not Christ, himself, said to them to get into the boat and to go there into the sea? I mean, he, the Master, had told them. This wasn't their own doing. They hadn't decided to do this. No, he had sent them into the midst of this. He, the Master, had sent them.

Secondly, when you look carefully at the text in verse 35, the Lord had even stated something more than, "Let's go out into the sea." He says in verse 35, "Let us pass over unto the other side." Notice how he says that, "Let us pass over unto the other side." Jesus knew that there was another side and that they would reach the other side. That's implied in this command that he gives them, "Let us pass over unto the other side."

The Lord has implied that same promise to each and every one of us who are believers. When the Lord sends you into something and it seems difficult and it seems trouble, there's always an other side. There's always an other side to your sickness. There's another side to turmoil that you're in. There's another side to that family problem that you wake up with day after day and that never seems to go away. There's another side to that wave in your soul that is associated with guilt and with a crushed conscience. There's another side to that. There's another side to the heartache that you feel will do you in. There's another side, believer, even to the valley of the shadow of death. There's always

another side with Jesus in the life of his people. It's the other side of Christ's promises. "Let us pass over unto the other side."

But Christ's sleep, also, should've been a lesson to the disciples. I believe that Christ is sleeping here precisely in order to teach the disciples a lesson he wants them to learn. And it is this, that even in the fiercest storm it is possible for a child of the Father to sleep peacefully knowing that the care of his Father will conduct him through every storm and bring him safely to the other side. Jesus here wants his disciples to know that peace and tranquility is not a matter of outward circumstances but a matter of inward peace. You know what the greater storm was in this passage? It wasn't the storm on the Sea of Galilee, it was the storm in the hearts of the disciples. And you know, Christ did not have that storm in his heart and so even in the midst of outward tumult, he could rest peacefully in his Father's constant care. In his soul there was no anxiety at this moment, no distrust of his Father, no fear, only that perfect peace that comes from reposing in the God of the promise.

This is the lesson that Christ is teaching his people here by sleeping in the midst of a storm. It's like David in Psalm 3. He says there, in the midst of being pursued by enemies, he says, "I will both lay me down in peace and sleep. For thou, Lord, only makest me dwell in safety." And it's as if the Lord is saying, "I've taught you all day long but I'm continuing to teach you. Look at me here. I'm asleep. In the midst of this great storm, I'm asleep in my Father's tender love and care. And you know, my peace I give unto you not as the world gives, give I unto you. Let not your heart be troubled neither let it be afraid." He's saying to his disciples there, as he is asleep on the pillow, that's what the text says. He's saying, "Afflicted child of God, troubled and tossed with tempest, you can rest on the pillow of my promise. You can rest on the pillow of my person, who I am, for a needy people. You can rest on the pillow of my pardon, that I have secured peace and pardon for your soul. You can rest on the pillow of my promise, that I will never, no, never, no, never, forsake you. There is peace when you rest in me in your Father's perfect will."

You know, we have evidence that one of these disciples who was on the boat this day, actually did learn this lesson. If you take Peter, for example, in Acts 12 we read that Herod put Peter in prison and he was to be executed the next day. You could say in a certain sense that the next wave would bring him down and he would be there in the mouth of the monster from a certain perspective. And yet, what do we read? Do we read that Peter was all concerned, crying out, "Master, carest thou not that I perish?" No. Instead we read that Peter was sleeping peacefully between two soldiers. He was at rest in the perfect will of his heavenly Father. He had learned the lesson of that sleeping Savior in the hull of the ship.

Disciples of the Lord in the midst of this congregation, will you perish? I know you feel that sometimes, don't you? But what does the Lord say in his Word? Does he say that his sheep will ultimately perish? No, he answers the question of the disciples later on in John 10 when he says about his sheep, "I give unto them eternal life and they shall never perish." He cares for them. In the midst of every trial, his care is there for them. He, in

heaven, still today through his Spirit, through his Word, can minister right into your soul. Right in the midst of the waves and the wind, he can give you that calm despite the fact that your outward circumstances don't change. He can give you that peace, that quiet.

Let me also say to those of you who do not know this Lord, who are still in the ship of your life bobbing up and down in the sea of this world which is no friend, ultimately, to your soul, if you don't have this Lord Jesus Christ as the pilot, as the Admiral of your ship, Oh, what a situation you are in. Oh, yes, you may be blind and deaf and insensitive to what is right around the corner, but in a certain sense your ship is also full. It's full and about to capsize and to go down to the bottom. Don't you realize that you have no reason to rest. In fact, if you are asleep, you have every reason to wake up and to call out to God and say, "Lord, I am perishing because of my sin, because of my rebellion, because of my unbelief. But, O, Admiral of thy people, O, Captain of thy church, I cry unto thee. Is there no Balm of Gilead? Is there no calm for my soul? O, Lord, apply it even to me."

This ought to be your cry. You ought to care for your soul lest you perish. And if the Lord gives you that calm in the midst of your circumstances, then you, too, together with the people of God will be able to rejoice in joy unspeakable and full of glory in the peace that the Lord gives from heaven that he pours out into your soul. Oh, there is nothing like it in all this world. "My peace I give unto you." Oh, seek it with the Lord. Call out to him today. He is still the Admiral who will be inquired upon to be the Admiral of your soul as well.

So, the Lord has taught his disciples during the day, he's taught them in many ways through this turmoil, he's taught them by his sleep. But he also has yet one more lesson to teach them as we will see in our third point. We have seen a sinking ship, a confused cry and now finally a risen Redeemer. For we read in our text, "And he arose and rebuked the wind and said unto the sea, Peace, be still." The Lord is continuing to teach his disciples and all of us tonight. In fact, we see here in this one action of the Lord, four distinct lessons in conclusion.

First of all, there is the lesson of Christ's power. "Peace, be still," verse 39. What a moment that must've been. The storm couldn't wake up Jesus but this cry of the disciples as they took hold of the Lord, he stood up in the midst of this storm and with the power of a Creator-being, he stood up and looked the wind in the face and looked into the gaping mouth of the sea and he simply spoke two words, "Peace, be still." What a moment this must've been. Two simple words, "Be silent. Be quiet." There he is, one moment he's asleep in the hull of the ship, the next moment, the power of Almighty God is in evidence. "Yes, Jesus may sleep," said Spurgeon, "but he never oversleeps."

Literally, the word "peace, be still" means "be mute, be muzzled." It's a very strong word. It's something you would use for a great dog or some great beast that would be opening its mouth at you and you'd put a muzzle on their mouth to contain them. Here, Christ Jesus, the Creator of the heavens and the earth, that Word of God from the beginning, looks at this sea and takes, as it were, his unseen muzzle and puts it right on the sea and immediately the creature obeys the Creator. What authority. What power.



Wind and waves which none of us and none of us together and not the whole human race together can do anything against. The Lord Jesus with two words shows his power and speaks peace in the midst of this situation. Isn't it this power that you need, dear believer, in your life? Not just for a first time, but again and again. That he would come and that he would muzzle Satan in your life, who would seek to devour you like he did Peter. Who would seek to bring you down where he is. And that he would muzzle Satan for you again and again. Or the world with its temptations and with its scoffing and with its mocking, that the Lord Jesus would come and display authority and power and silence all those forces. Or, your own heart. So often still a mixture which whispers so many thoughts into your mind and tries to drag you down. Oh, that he would come and show this power and muzzle and mute this foe within. Or, that conscience which bothers you and troubles you, keeps you awake at night. Sin you've committed, or perhaps you think you are not pardoned of it, that he would come and that he would take that conscience of yours and once and for all apply his own blood and muzzle it and say, "Peace, be still." Or, that gaping voice of unbelief in your heart. That he would say, Peace, be still. Be done. Be gone forever besetting sin of unbelief."

This is the first lesson that we see here in Christ's words, "Peace, be still." The lesson of his power. Secondly, there's more here because Christ is revealing something of his purpose in these words. We read in verse 39, "And there was a great calm." You know, Christ is revealing here something of his purpose for which he has come. He rebuked the storm not just because he's the Creator God, not just because he's powerful and has authority but because he has come from heaven down to this world which for him was nothing but one continual storm in a certain sense. And he was to deal with sin, the cause of every tumult. The cause of every trouble. He had come to go into the real storm that no believer will ever have to go into and that is the storm at Calvary where the billows did go over him, where the waves surrounded him and brought him down, where the wrath of God for every sin of every child of God was put upon him. And he was there for his people. For Peter, for the disciples and for every one of his children in every age. He was there in the depths. He was willing to take it for them in order to reveal in this "Peace, be still," his purpose of peace and of quiet, of pardon and all the rest. He didn't just come as Creator, he came as Redeemer to deal with a problem at the base of everything. And he went there into death and it seemed like all hope was gone and the disciples were out there in Jerusalem, walking all around thinking that, yes, finally, they had, indeed, perished.

And yet, though he was asleep in the grave, he didn't oversleep. And he arose, the victor of the dark domain. In our text we read in verse 39, "And he arose." The word here is the exact same word for what happened on the third day when Jesus arose from the dead. And even here on the Sea of Galilee it's as if Christ draws back the veil just a little bit for his disciples and shows them what it will look like on that resurrection morning when it seemed like darkness had covered the earth and their Lord was gone and removed and that the heavens were shut and that there was no care from God for his people, he arose, rebuked the devil and handed out peace and pardon and calm to every one of his children. He arose to be the great Admiral of all his people, to go there to the helm of his ship, the ship of the church and to take it into a safe harbor.

People of God, are you in the storm now? Is the world buffeting you? Are afflictions all about you? Are there tempests within and without? Christ Jesus, the Admiral of his people, is now at the helm of his ship. He's there in heaven within the veil and he will bring every one of his children safely within the harbor. People used to say it this way, "He has not promised his people a calm journey, but he will give them an expected end." His blood has been shed. Your arrival, dear child of God, is secure. He does care for you and know you will not perish.

There's the lesson of his power. There's the lesson of his purpose. There's thirdly, also, the lesson of the Christian's posture. "Why are ye so fearful? How is it that ye have no faith?" Where in Matthew you can read it this way, "O ye of little faith." They had faith. It was there at the bottom of their cry. They would've never cried like this unless there had been faith there at the bottom. But their faith was obscured and he is wanting to refine their faith. That's why he brought them into this tempest. Imagine that the Lord had very early on as the waves started to come up and the wind started to blow if the Lord had simply come there and stood there and yes, everything had turned quiet. That wouldn't have been the lesson that it was now. He's teaching them. "Why be fearful? I am your Lord. I am your Admiral. I can help you in the deepest strait. I will care for you until the very end. Why are you so fearful?" The lesson of the Christian's posture.

Then, finally, there is the lesson of Christ's praise. You know what ultimately the Lord was wanting to do for every one of these disciples and for every one of his disciples here in church tonight? He wants, through good and seeming evil in your life, he wants to bring you to that point where you say in awe, "What manner of man is this? What manner of man is this? Who is this, that even the winds and the waves obey him?" That the Lord would take your fearful soul and that he would tune it in such a way through his Spirit's work that your lips and your heart and your whole being overflows with awe and wonder for such a one as Christ. That the glory of Christ would fill your soul. It would fill your mouth. That your whole being would, as it were, be preoccupied, "What manner of man is this?"

You know, in a certain sense you could say this is something of the language of heaven already there, that day on that Sea of Galilee. Don't you think these disciples even now in heaven, as they're there, with Christ, their Admiral, isn't this what they're saying night and day with the Lord forever, "What manner of man is this who has saved me from such great sin? Who has saved me through so much tumult? Who has saved such unbelieving, such fearful people as ourselves? What manner of man is this?" Do you know something of that language of awe and of adoration even now? That your heart from time to time is so filled with just reverence for this being called Christ, this Master of your soul, this Admiral of your life, this God-man, this man, Christ Jesus. What manner of man is this? Christ's praise is where he wants us.

So, as we close tonight, I ask you those of you who do not know of this praise of Christ in your life, who have never come to see even the danger that your soul is in, I take my text and I turn it to you and I ask, Don't you care that you are perishing? Has that never gone

open to you? Have the scales never fallen off your eyes? Have you never stared at that open-mouthed monster of sin and of death which you have deserved in the face and realized that left to yourself, you will be utterly consumed and you will perish everlasting? O, that God from heaven would make that your great concern even tonight that in your soul you would cry out, "Lord, I perish. Wilt thou not for Christ's sake save me, even me? Thou did it then, canst thou not do it even now?" What? Will you trust yourself? Will you be the Admiral at the helm of your own life? Do you think you can survive? What about that next wave at any moment, maybe this week even, that one more wave and the ship of your life goes under until it sinks down into the bottomless pit? And that while you're still here, while the Lord proffers peace and pardon, where he's still revealing himself as this great Captain who can speak peace no matter how great your sin, no matter how great the tumult, no matter how much your conscience is accusing you that you have transgressed all the commandments of God and kept none of them. Do you really not care that you are perishing? Oh, cry out to this God today for Christ's sake and say, "Lord, is there mercy even for me? O Lord, come. I can no longer be the captain of my own life, of my own soul.

"Jesus, Savior, pilot me  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal.  
Chart and compass come from Thee;  
Jesus, Savior, pilot me."

Oh dear people of God, if you have known this blessing of having this God-man Jesus Christ arise in your own soul and your own experience and apply that peace that lasts and that pardon for sin. Oh remember, every affliction that comes your way is only there, as Spurgeon says, "like wind that wafts you only more quickly, only more rapidly to the other side." Every affliction is there simply to bring you there where Christ has promised to bring you, to the other side.

Oh, there can be so many waves and winds in life and there is that last tempest, isn't there? The tempest of death and those fearful breakers roar over the Christian. And yet, this pilot, this Admiral does not leave his people even then. If that's true for you, dear child of God, one more storm and you'll be there on the other side. The time is drawing near when every saint of God, every child of God will be there on the other side and what great calm will be there. Great calm forevermore. The first moments of eternity, all the storms of life combined will be just one distant memory replaced by an everlasting calm of being in the presence of the God who loved you and in Jesus Christ died for you. Oh why then be afraid now? Oh why be faithless now? Soon on the other side, the sea of the world will be a sea of crystal. One great calm forevermore. In fact, the Book of Revelation says there "shall be no more sea there." Only singing the praise of this Admiral, the Lord Jesus Christ and joining the countless in singing world without end. What manner of man, God-man, Jesus Christ is this?

*All glory be to God, to Father, Son and Holy Spirit especially to this Lamb, Jesus Christ forevermore. Amen.*