

Deep Water

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[0 : 0 0] Well, if we could, this morning, with the Lord's help, turn back to Mark, chapter 6, the gospel according to Mark, chapter 6, and if you read again at verse 47.

Mark 6, verse 47. And when evening came, the boat was out on the sea, and he was alone on the land. And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night, he came to them walking on the sea. He meant to pass by them.

But when they saw him walking on the sea, they thought it was a ghost and cried out, for they all saw him and were terrified. But immediately he spoke to them and said, Take heart, it is I, do not be afraid.

I'm sure that most of us, if not all of us here this morning, we heard and saw the pictures on the news this week of the old Kalmak ferry, the Sullivan.

We saw the pictures of it sinking, where the pictures showed her just outside the harbour in Fiji, returning to port with some cargo. But she began then listing to one side, and slowly over the space of an hour or so, the Sullivan was resting on the bottom of the seabed.

[1 : 2 8] And thankfully, nobody was lost in the incident, for there were no passengers on board the ferry, and all the crew escaped unscathed from the vessel.

But what I find interesting about the whole thing is that even though the Sullivan sank in probably the furthest geographical location from the island of Lewis, and yet it's strange that as islanders, we have this emotional attachment, to that ferry. Because there was a lot of reporting about the Sullivan, and lots of people were talking about it. And I suppose you could say that we're very sad to see it sink.

Even though the Sullivan has been replaced twice over, where we now have, we've replaced the old Isle of Lewis, and we have our new and improved, faster, more slimline model of the Loch Seaforth.

And yet the Sullivan was over 40 years old, and we have this attachment to it, in which we followed her progress as she went to New Zealand, and then on to Fiji.

And I suppose there's this emotional attachment to it, because everyone remembers the Sullivan, and many people on the island worked on her. And we crossed the Minch many a time on her, in some of the roughest weather, weather that not even the Loch Seaforth would try and attempt.

[2 : 5 3] And some people, they saw the pictures on YouTube of the Sullivan battling a fierce storm, and disappearing under the waves. Maybe you've seen it for yourself.

But why do I tell you all this?

Well, not only because it's news which is relevant to us, but also because when we come to this section in Mark's Gospel, which we're looking at, we're confronted with a scene of fear and concern, as another ferry is experiencing a fierce storm.

Because as we've seen throughout this Gospel, the boat which belonged to the disciples, it had been ferrying back and forth all the way around the Sea of Galilee, where their little ferry has taken them to many different little ports all the way around the Sea of Galilee, because it was quicker to take a boat than walking around the coastline.

But since the beginning of the ministry of Jesus, every time the disciples have been on their little ferry crossing the Sea of Galilee, Jesus has been with them. Jesus was always beside them in the boat, and he was always, in a sense, being the captain and directing them as to where they were to go to next.

[4 : 28] But in this passage, Jesus is on the dry land, and the disciples are out on their own, and they're struggling in the storm. They're battling against the weather, and they're worried that their little ferry is either going to sink or capsize, or they're going to be dragged ashore by the wind.

And what we see is that these disciples were troubled on every side. They didn't know what to do, and they didn't know where to turn, because they're all on their own.

And yet, once again, in the midst of this storm, Jesus is going to reveal to his disciples who he is, and what he is like. Jesus is going to reveal his true identity, and his disciples are going to be taught and reassured that he is none other than Jesus Christ, the Son of God.

And so as we look at this passage, I'd like us to consider it under three simple headings. Jesus sending, Jesus coming, Jesus healing.

Jesus sending, Jesus coming, Jesus healing. So we look firstly at Jesus sending. Look at verse 45. Jesus sending.

[5 : 45] Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. And after he had taken leave of them, or sent them away, he went up on the mountain to pray.

And when evening came, the boat was out on the sea, and he was alone on the land. And what we see in these verses is that Mark introduces this new section using Mark's trademark word, immediately.

Mark is always using the word, immediately. Because for Mark, his gospel account, it's immediate. It's always trying to head in one direction, and it's heading towards the cross, because at the cross, Mark is going to tell us what happened to Jesus Christ, the Son of God.

But as we enter this new section, Mark wants to show us the contrast. The contrast between what we saw when Jesus fed the 5,000, and what happened next.

Because, as we saw last week, we saw all the multitudes coming to Jesus. All these people coming to Jesus, and Jesus looked at them, and he saw that they were like sheep without a shepherd.

[6 : 58] And then Jesus taught them, and Jesus fed them with only five loaves and two fish. And Mark tells us in verse 44, and those who ate the loaves were 5,000 men.

And so the image Mark gives to us is one of this huge crowd on the mather at the Sea of Galilee. But after the miracle of feeding the 5,000 was over, Jesus begins to send everyone away.

He sends them all away, because we're told in verse 45, immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd.

And there's this great contrast between the two verses, because in verse 44, thousands of people were with Jesus, surrounding Jesus, eating with Jesus.

But when we come to verse 45, Jesus sends them all away. He sends them all away, and He's all alone. And when we look at it, it makes sense to send the crowds home, because Jesus had taught them, He'd fed them, He'd tended to their spiritual needs, their physical needs, and so He sends them home.

[8 : 14] He sends them home, not just because they had had their dinner, but also because it was getting late. The evening had come, the sun was now setting over the land of Israel, it was time for everyone to go home.

And so it makes sense for Jesus to send all the crowds home. But in the mind of the disciples, what doesn't make sense is that Jesus is also sending them away.

And for the disciples, it must have been a bit of a shock to them to be told to leave Jesus. He's saying to them to leave. Because the very reason they were with Jesus in the first place is because Jesus had called them, He had called them to follow Him.

But not only that, the reason all the disciples were in that particular location at that particular time was because Jesus had told them, as we saw last week, He told them, come aside and rest a while.

Jesus had told His disciples to come aside to this place. And so the whole purpose of traveling to where they went was because the disciples wanted to be alone with Jesus.

[9 : 23] They wanted time to rest. They wanted to be refreshed from their gospel mission. And Jesus had told them, come aside, rest a while. And Jesus, He encouraged them to take time out.

But when they did, the crowd spoiled all that. And after Jesus sends the crowds away, you would think, well, it's an opportunity now for the disciples to get close with Jesus and spend time with Jesus.

But what Mark tells us is that Jesus not only made His disciples board their little ferry to go eastwards to Bethsaida, but it says that Jesus compelled them.

He didn't just make them get into the boat, as many translations have it. Jesus compelled them. He constrained them. Jesus pleaded with His disciples to get into the boat and go to Bethsaida.

And that He would meet them there. And the way it's worded, looking at what's going on, it makes me think that there was total confusion. The disciples didn't understand why Jesus was sending them away.

[10 : 32] They'd only just arrived. Was the rest period now over? Was the holiday over? They were saying. Was it time to get back to work? The disciples couldn't understand why Jesus was sending them away.

But Mark explains to us why. Because he explains that Jesus had important business to attend to. He explains that Jesus had to pray.

Because that's what Mark says in verse 46. After He had taken leave of them, He went up on the mountain to pray. Jesus sends everyone away.

He sends them all away so that He could spend time in prayer. And there's the contrast. Because Jesus had the audience of thousands listening to His voice.

But now He desired the audience of one to listen to His voice. His heavenly Father. And you know, I just love the way J.C. Ryle puts it in his commentary.

[11 : 35] If you've never heard of John Charles Ryle, he was a Church of England minister during the 19th century. And he wrote many commentaries and many books that are still in print today.

And if you get a hold of one, read it. Because when you pick them up, they're full of little nuggets of gold that are fit for your soul. But in his commentary on Mark, J.C. Ryle says, about Jesus going to pray, he says, there is something deeply instructive in this verse.

For after one of the greatest miracles, our Lord didn't seek the praise of men. Instead, we find him seeking solitude and spending his time in prayer.

And in this, says Ryle, Jesus practiced what he preached. When he said, when you pray, enter your closet, shut the door, and pray to your Father who is in secret.

And Ryle says, let our Lord's conduct be our example. Let us resolve to pray more than we've done. Let us strive to make time and place and opportunity for being alone with God.

[12 : 47] It would be well for us, says Ryle, if we examined ourselves more frequently as to our habits about private prayer. But then, J.C. Ryle, he begins to hit home even harder.

Because he says, what time do we give prayer in a 24-hour period? What progress can we mark from one year to the next in the fervency, fullness, and earnestness of our prayer?

What do we know by experience of laboring fervently in prayer? Yes, we can say we live in an age of hurry and bustle and so-called activity where we're tempted to continually cut short our private devotions and abridge all our prayers.

But these humbling inquiries, he says, they are useful for our souls because there are few things it may be feared in which Christians come so far short of Christ's example as they do in the matter of prayer.

My friend, what a challenge. What a challenge. I don't know about you, but when I read those words, they challenged me to the core because I have to ask myself, how much am I imitating Jesus?

[14 : 09] You have to ask yourself, how much am I following the example of Jesus in this? And I think that everyone would admit that what they struggle with the most and what they find the most difficult exercise is prayer, whether it's public or private.

But it's so true. Prayer ought not to be like that because prayer is the greatest privilege to address God as our Father, to bring every burden before Him privately, to speak to an all-knowing God and be assured that He knows exactly what we're going through.

My friend, Jesus is reminding us here that prayer is our greatest privilege. And it's a privilege that is given to everyone. Not just to the Christian, but to everyone.

Some people think that prayer is only for Christians and ministers and elders, but it's not. It's for everyone. Some people think that the prayer meeting is only for Christians and ministers and elders, but it's not.

It's for everyone. Prayer is for everyone. everyone. It's for everyone. And that was the point which was made a couple of years ago. I don't know if you've been to Edinburgh or one of the major cities recently, but they had advertised on the side of all these buses, try praying.

[15 : 42] Try praying. And maybe you've seen them. And that was also the point of a video clip that was banned this week in the cinema called Just Pray, where it's showing people from different backgrounds, different churches, and they're all repeating the Lord's Prayer.

But the point of the try praying or the Just Pray adverts was to make everyone aware that prayer is not just for religious people. It's not just for religious people.

It's for everyone. It's for everyone. It's to emphasize to us that every single one of us has this great privilege to come to God our Heavenly Father and pour out our heart before Him.

My friend, do you pray? Do you pray? Do you pray for yourself? Have you ever prayed?

And if you don't pray, or you've never prayed, or you've tried everything else in this world to help you get through life, and it's let you down, then try praying.

[16 : 56] Try praying. Because the promise of Jesus is, ask and you shall receive. Seek and you shall find.

Knock and the door will be opened to you. that's the promise. So try praying. Try praying.

So we've seen Jesus sending, where He sent everyone away to pray alone. But secondly, we see Jesus coming. Jesus coming. If we look at verse 47, when evening came, the boat was out on the sea, and He was alone on the land, and He saw that they were making headway painfully, for the wind was against them.

And about the fourth watch of the night, He came to them, walking on the sea, and He meant to pass them by. But when He saw Him walking on the sea, they thought that it was a ghost, and cried out, for they all saw Him and were terrified.

But immediately He spoke to them and said, Take heart, it is I, do not be afraid. And so whilst Jesus was up on the mountain praying, the disciples, they had set off in their boat to be ferried to the eastern side of the sea of Galilee, to the town of Bethsaida.

[18 : 17] But as time passed and Jesus finished speaking and praying to His heavenly Father, He came down the mountain again to the shore of the sea of Galilee. And He could still see the disciples, because they were only about three or four miles from the shore.

But the time of night that it was, the disciples, they should have reached Bethsaida a long time ago, because Mark tells us that it was the fourth watch of the night, which was between three and six in the morning.

And yet they had left Jesus when it was evening, which was about six, between six and nine at night. And it should never have taken them that long to get round to Bethsaida.

They should have been there long ago. And Jesus was going to come and meet them there. And what this Mark is creating in our minds that the boat which the disciples were in, it's in the middle of the sea, and Jesus is on the land, and Jesus can see them, and He could see that they're struggling because of the wind.

They're battling against all the elements where they've been rowing most of the night, and they're getting nowhere. They're getting absolutely nowhere. they're struggling to reach their destination.

[19 : 33] And this word Mark uses, the word struggling, it expresses the sheer physical torture they were going through as they were trying to row against the wind.

I don't know if you've ever rowed a boat, but rowing it against the wind would be this impossible task. And they'd been trying to do it for so long, but they were getting nowhere.

And I'm sure that many of the disciples thought, where is Jesus? Just like they did when the last time they were caught in a storm in the Sea of Galilee, because the last time was in chapter 4, and they were experiencing a fierce storm, and water was crashing against the boat, and water was coming into the boat, and the disciples, they were asking Jesus, who was sound asleep, do you not care that we're perishing?

Do you not care about us? Do you not care what's happening? And on that occasion in the storm, Jesus turned and spoke to the wind and the sea and said, peace be still.

And maybe for the disciples, they thought, well, Jesus was with us then. Jesus was with us in the storm then, albeit he was asleep on the boat, but Jesus was with us.

[20 : 48] He was beside us. But where is he now? Where is Jesus now? Where is Jesus when we need him? And why did he send us away from him?

Why did he stay on the land and send us out into the middle of the sea? Has he sent us here to die? Has he sent us here to perish? Why has he sent us here? Why is this happening to us?

Where is Jesus when we need him most? Where is he? Where is he? And yet Mark tells us Jesus came to them walking on the sea.

Jesus came to them. What a wonderful thought. That in order to help these helpless disciples, Jesus defied all the laws of science and he came to them walking on the sea.

And when Jesus comes towards the disciples walking on the sea, Mark tells us that the disciples thought that Jesus was a ghost or a spirit. The literal word is the word phantom.

[22 : 00] And when they saw this phantom they cried out. And Mark says that they all saw him and they were terrified. Now the translation terrified, that's not exactly the meaning of what's been expressed here because when the disciples saw Jesus they thought it was a phantom, a spirit.

But they never thought that, what they never thought is that it would be the physical nature of Jesus. Because in everyone's mind it's impossible to walk on water.

It's impossible. No one can do it unless you're the son of God. But when the translation says that they were terrified, it's nothing to do with being afraid of ghosts or being scared of Jesus or being frightened of Jesus, it's the fact that they were troubled because of the situation that they found themselves in.

And in crying to Jesus, they were making known to him how they felt. They were making Jesus aware of their situation in the boat.

They were telling Jesus how their hearts were so troubled. And what I find so wonderful is that when Jesus came to the disciples walking on the sea, he talked with them and he said to them, take heart.

[23 : 26] It is I. Be not afraid. And my friend, in the midst of a storm, what better words could you hear from the lips of Jesus?

Jesus, what better statement could Jesus make to troubled and anxious souls? Take heart. It is I.

Be not afraid. And the language which Jesus uses here, it's the same language he uses in John 14 when the disciples are troubled again.

And Jesus says to them, let not your heart be troubled. You believe in God, believe also in me. And my friend, this is our great comfort and hope today.

That when we are in the storms of life and we're battling against all that has come our way, whether it's a constant battle of illness or sorrow or heartache or family issues and through it all maybe you're tired and you're getting worn out and you feel you can't go any further, you can't carry on, you feel it's just too much for you.

[24 : 39] But my friend, that's when Jesus comes to us and says, take heart, it is I, be not afraid. And the marvel of it is that Jesus is willing to move earth and sea just to get to you, to reassure your troubled heart.

Take heart, it is I, be not afraid. And what's remarkable about this passage is that the disciples weren't assured of the Lord's presence and safety after the storm.

They weren't assured of his presence and safety after the wind and the waves had subsided. Instead, the disciples were assured of the Lord's presence and the Lord's safety in the midst of the storm.

When everything was raging, when everything was so much for them, that's when they found assurance. And my dear friend, whatever storm you're in today, whatever storm you may be going through, maybe it's a storm that has been going on in your heart for years.

Maybe it's just begun very recently. But be assured that this Jesus is one who is there for you. He's there for you to strengthen you and to comfort you, to reassure you and to strengthen you when you cry out to him and only when you cry out to him.

[26 : 10] Because that's what we're told here in this passage, that when Jesus came to the disciples walking on the sea, Mark says he would have passed them by.

He would have passed them by. But the reason Jesus didn't pass them by was because when they saw him, they cried out to him.

When they saw him, they cried out to him. And the same is true today. Because Jesus can see we are in need. He can see we are in the storm and struggling in life.

And maybe as we sit here, he's passing by in the gospel. and he comes to us on the pages of scripture, walking before us. And when we see him, and we see what he's capable of doing in our lives, then we ought to cry out to him for help.

We ought to pour out our troubled heart before him. We ought to confess our need of him because as he passes by and he hears our cry, it's then that he will come alongside us.

[27 : 23] and say, take heart, it is I, be not afraid. My friend, when Jesus passed by and the disciples cried out to him, it changed their life.

It changed their life and I assure you it will change your life too because when Jesus stopped to help and reassure the disciples of who he was and what he was like, Jesus got into the boat and the storm changed to a calm.

And this moment changed them because when they invited Jesus into the boat and into their experience, they were greatly amazed beyond measure and they marveled.

they marveled at Jesus. But Mark explains to us in verse 52 why the disciples were so amazed and why they marveled at Jesus because he says, they did not understand about the loaves, but their hearts were hardened.

And what Mark is indicating to us is that the miracle of feeding the 5,000, in that miracle the disciples had failed to recognize Jesus Christ as the Son of God.

[28 : 43] And Mark is clear that the reason why the disciples failed to recognize Jesus was because their hearts were hardened. Their hearts were hardened.

And yet, it was in the midst of a fierce storm and the miracle of Jesus walking on the water, that the disciples discovered the true identity of their Saviour. That he is Jesus Christ, the Son of God.

And what affirmed his identity to them was what he sent to them. Take heart, it is I, be not afraid.

And this statement which Mark makes, they didn't understand about the loaves, because their hearts were hardened. It's actually quite sad. Because the disciples, they had seen and heard many things from Jesus.

They had witnessed many miracles about Jesus. They had seen the way he compassionately dealt with people. And yet, what hindered them and what held them back for so long was the hardness of their heart.

[29 : 58] My friend, I hope it's not the hardness of your heart that holds you back. I hope it's not the hardness of your heart that keeps you from coming to Jesus.

I hope it's not the hardness of your heart that hinders you from realizing who this Jesus really is. I hope it's not the hardness of your heart that prevents you from crying out to Jesus as he passes by in the gospel.

I hope and pray that it's not the hardness of your heart that stops you and stops Jesus coming to you on the pages of scripture. Because this Jesus wants into your heart.

This Jesus wants to change your heart. He wants to cleanse your heart. He wants to come aboard your heart. He wants to claim and calm all the storms in your heart.

My friend, this Jesus wants to come to you. But you have to let him in. You have to let him in. You have to let him in.

[31 : 05] Therefore, the question is, will you let him in? Will you let him in? or will you let him just pass you by?

Will you let him in? Or will he just pass you by? Jesus sending.

Jesus coming. But lastly, we see Jesus healing. Jesus healing. healing. Verse 53.

Jesus healing. When they had crossed over, they came to land at Gennesaret and moored to the shore. And when they got out of the boat, the people immediately recognized him and ran about the whole region and began to bring the sick people on their beds to wherever they heard he was.

The first thing that ought to strike us when we read these verses, isn't the amount of people that came seeking Jesus for help and healing.

[32 : 17] What should grab our attention is that the place to which Jesus and his disciples came, it wasn't the place which they had intended on going. Because we're told in verse 45 that the disciples were to take their ferry to Bethsaida, which was on the eastern side of the Sea of Galilee.

But in verse 53 we're told that when Jesus and his disciples had anchored their boat, they did so in the fishing village of Gennesaret, which was on the western side of the Sea of Galilee, which was the opposite direction of where they were meant to be.

And this little detail, it's interesting because in his gospel, place names are important to Mark. Because in Mark's account of the life and ministry of Jesus, Mark is always telling us where Jesus is and what Jesus is doing.

And we've seen that throughout his gospel. We've been told that Jesus called his disciples beside the Sea of Galilee. He was tempted by the devil in the wilderness.

He was baptized in the river Jordan. He was in Peter's house healing his mother-in-law in Capernaum. Jesus healed the demon-possessed man in the region of the Gadarenes.

[33 : 33] Jesus preached in his hometown of Nazareth. And the disciples, they had intended to go all the way to Bethsaida on the east side, but they ended up in Gennesaret on the west side of the Sea of Galilee.

And so Mark is always telling us where Jesus is and what Jesus is doing. Not only because he wants us to see that his gospel is authentic and that it's the truth and it's a historical account of what happened to Jesus Christ, the Son of God, but Mark's little detail of what happened when the disciples anchored their ferry, we may skip over it, but I feel it's very important to note.

It's very important because it reminds me that there are things in life that don't always turn out the way we had planned them.

We may set a course for one direction. We may plot our course eastwards and we may set off on our journey through life in that direction.

And the journey may seem good for a while when everything is going as it should, everything is going according to plan as we had plotted out, going in the direction which we had planned for ourselves.

[34 : 56] But all of a sudden, maybe out of nowhere, a storm arises where there's bad news because an illness comes or a disability has arisen or a job has been lost or death has entered in.

And that unexpected storm which no one was able to predict and no one was ever able to forecast, it caused a lot of pain.

and it maybe caused you to struggle greatly and maybe you have struggled and battled against the storm. Maybe you tried to fight against it and the wind and fight against all the waves.

You may have tried to defy all the odds and continue in the course that you had planned. But as the storm raged, the stubbornness weakened.

And as the storm progressed, denial and defiance backed down. Because you soon realized that the storm was too strong for you.

[36 : 03] It was too much for you. It was too great for you. And the storm changed your direction. It changed your direction. It changed your circumstances.

It changed your course of life which you had plotted out for yourself. And that's what storms always do, my friend. That's what storms do. The storms of life will completely change your direction and take you to places that you never wanted to go.

And they will give to you experiences that you never planned for yourself. They will grant to you things that you never even thought of. Or never even thought would ever be in your experience.

But I tell you, my friend, I would rather go to Gennesaret with Jesus than go to Bethsaida without him. I would rather go through the storm with Jesus in my boat than let him pass me by.

I would rather go in the direction that Jesus is taking me than go my own way without him. I would rather follow his leading and his directing with him at the helm and go than go my own course, my own way that I had plotted out for myself.

[37 : 21] Because it's only when I submit to Jesus and see that he is the captain of my salvation and see that he is at the helm of my life, it's then that I know that the place he is taking me and the place he is directing me, it's a place which is with him and it's for my own good.

And you know, that's where Jesus brought these disciples after their storm. He brought them to the place that they hadn't intended on going. But where Jesus brought them was to the place of healing and to the place of restoration where Jesus passed by everyone who came to him from everywhere.

They came from all the towns and the cities and the villages and they all came to Jesus. Why did they come? Because they too had come to realize that the storms in their life were too strong for them.

And Mark tells us as he concludes this wonderful chapter that when they came to Jesus, everyone who touched him was made well.

That was the guarantee. That was the guarantee. Everyone who touched him was made well. Jesus passed by and everyone who touched him was made well.

[39 : 06] My friend, today Jesus is passing by in the gospel. He is passing by. But are you going to let him pass you by?

will you not cry out to him? Will you not reach out and touch him? Will you not submit to him?

Everyone who touched him was made well. Will you not make this Jesus the captain of your salvation and the anchor of your soul?

A soul which is sure and steadfast in him and in him alone. May the Lord bless these thoughts to us. Let us pray.

O Lord, our gracious God, we marvel at the Lord, one who is at the helm. Sometimes we realize the Lord, there. Sometimes we cannot see thee for the storm that is around us.

[40 : 20] But help us, Lord, we pray, to do as the others did, to reach out and touch him. For I know, Lord, that when we reach out and touch him, we will be made well.

The pain might not go, the sorrow might not be taken away, but that we are reminded that in Jesus we have an anchor for the soul, one that is sure and steadfast, one that is immovable.

Help us then, we pray, or to be able to say with the psalmist that he only my salvation is and my strong rock is he. He only is my sure defence.

I shall not move to be. Bless us, Lord, we pray. Keep us and do us good for Jesus' sake. Amen. I shall conclude by singing again in Psalm 107.

Psalm 107, page 384, singing from verse 27 to verse 31. Psalm 107, from verse 27.

[41 : 41] They reel and stagger like one drunk. At their what's end they be, then they to God in trouble cry, who them from straits doth free. The storm is changed into a can, at his command and will, so that the waves which raged before, now quiet, are and still.

Down to the verse marked 31, to God's praise. God's praise. Amen. They reel on sucker like one drunk at their what's said they be.

Then they to God in trouble cry, hear them from straits doth free.

The storm is changed into a crown that is combined and will.

And will O and the will which raised before now quiet, are and still.

[43 : 15] Then are they glad and because at rest and quiet now they be.

So to the heaven he then brings which they desire to see.

O that men to the Lord would give grace for his goodness then and for his works of wonder done unto the sons of men.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen. Amen.