

Mark

Please turn now in your Bibles to Mark 6: 45-56. This is on page 842 of your pew Bibles. If you're looking there, we continue on in our Mark series as we are going through the gospel during our evening services. And you remember, just as we're reading this, we're asking the question of each passage, what does it say about Messiah? What does it say about his call, his message, his, his role? And what does it say about those who follow him? So here we turn to Mark...

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, 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 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. When they saw him walking on the sea. They thought it was a ghost. And they cried out. For they saw him. 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 he got into the boat with them, and the wind ceased, and they were utterly astounded, for they did not understand about the loaves, but their hearts were hardened. When they had crossed over, they came to the land at Gennesaret, and they 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. And wherever he came. In villages and cities, in the countryside. They laid the sick in the marketplace and implored him that they might touch even the fringe of his garment, and as many as touched it were made well.

This is the word of the Lord. Please be seated.

Well, as we continue on with this story, Mark connects this to the previous event. You remember the last event that we saw was the episode with the loaves and the fishes, where the Lord, using just a small number of loaves and fishes, fed five thousand people miraculously. So there were twelve baskets left over following the feast that they could have scraps. In other words, the scraps were greater than what they started off with. And so it says immediately after that happened, as people are still kind of catching their breaths because of what had just taken place. He directs his disciples. It's time to move on. So we see a few things happen in this passage. There's a return to the sea. We want to talk about what's going on because we've already seen back in chapter four, Jesus interact with the sea. And we've seen his lordship over it. That's the episode where he stood up at the front of the boat and said, peace, be still. But now we're going to learn more about his relationship to the sea.

Secondly, we learn about how he relates to his ministry, how he needs to get away for a moment to pray. And then we see how he relates to his disciples when he's walking across the sea and he sees them there, and he says, I meant to. He meant to pass them by, but he saw that they were afraid. And so he turned and he went to speak to them. You know, all of these episodes are giving us little insights, not just into the calling of Messiah, but into the

personality of Messiah. So I want to look at each one of these parts and then spend some time just talking about what, again, do we make of the sea? What is going on? Why do we keep going back to the Sea of Galilee with these episodes? What is this teaching us about Christ's lordship and about his utter command of the cosmos.

So let's start then with the beginning. Immediately after everything takes place, he sends them off. It says that they're going in the direction of Bethsaida, which is interesting because the events of the. In other Gospels, it tells us that the events of the feeding of the five thousand happened around Bethsaida. It's possible with that. What that means is that they mean for a short trip, but because of the wind, it ends up taking them off course and they end up in a place that's not very well inhabited, but it's known as a fertile plain Gennesaret, which is a place where there's a lot of farming and there's a lot of there's presumably a lot of crops and perhaps flocks there. And yet it's not a place that's heavily populated. It's not Capernaum, it's not Bethsaida. It's not one of those other cities, but it is off course. And it says that they just more close to shore there because it's a safe place for them to come in. But even as he's sending them off, notice what happens. It says that he sends them away. But then where does Jesus go? He goes up to a mountain to pray. This is something else that we see about Messiah. It sheds light a bit on what we talked about this morning with Psalm 121. Messiah does not consider prayer an ancillary or a tangential part of his ministry, but rather, every time he gets a moment, he goes aside. He kneels down. He finds a desolate place. He finds a place in the wilderness. He finds a mountaintop where he can go and be with his father. It's a reminder to us that Christ Himself, in His humanity is dependent on the father. He even says himself, I don't do what I want to do. I only do the will of the father. But to know that he has to be in communion with the father. It's a reminder to us as believers, even if we feel as if, well, surely we need to pray. But Jesus doesn't need to pray. We learn here. No, even Jesus needs to pray. How much more do we need to pray? How much more do we need to find a time where we set aside to go into. Remember our dependency on the Lord. It's an important thing for us as believers. It's an important thing for me.

I remember hearing the story about John Stott, the great theologian in Britain, worshipped at All Saints, led the church there. He was a man who was known for his theological output. He had turned out all kinds of theology while also preaching regularly. And yet, if you asked him what's the most important part of your ministry, he would have talked about the role of prayer. There was a man who went to stay with him for a while, and he talked about how every morning, as soon as he woke up, before he did anything else, before he went and made the cup of coffee, before he went and he took a shower, he'd go sit at the end of his bed and he'd just say, Lord, help me to walk in your way today. Help me to be conformed to Christ. Forgive me for my sins. Help me to live in personal holiness today. Let your spirit be at work in me as I pick up my cross daily and follow you. That's how he began the day. It's an important reminder to us. And prayer is not just a psychological endeavor. It's not just to remind us, but it is also that. It's to remind us that we are utterly dependent on him. Jesus himself, as he is about to go into his ministry, weights the spirit to descend upon him after his baptism. He's dependent on the Trinitarian God for the work of his ministry, even as he is second person of the Trinity. How much more so are we dependent on the Lord as well? I'd encourage you again as you wake up in the morning,

take the Psalms of ascents. Perhaps take Psalm 119. Wake up, read it. Commit to it. Tell the Lord it's true and you believe it. And watch what he does in your life. Look at what he does in Jesus' life. So Jesus says, send off the disciples on the boat. They're heading out. He goes up to pray. Mark is very clear. So they're just to be clear, notice what he says. They're in the water, he's on the land. And then he goes about the business of walking to their destination. It's another interesting passage that we come across here where it says the wind was against him and about the fourth watch of the night. So that's sometimes sometime between three a m and six a m they look up and they see Jesus walking past on the waters. Now it says he meant to pass them by. That's not because he didn't care about them. But it does show us again, Jesus being doing a very godlike thing. Walking on water is still Jesus. Very human. He's one hundred percent God. He's one hundred percent human. and he is walking across the water. He's going to the place he would go and he's got a direction that he's walking in. Have you ever done that? You've set out to go do a thing. You're like, this is where I'm going. You're driving. And on the way there you realize, oh, I need to go. This area over here needs my help. My daughter needs to get picked up. That's usually what mine is. My daughter needs to get picked up. She's at the store. I've got to go get her. Right. You're taken away from the direction you were going. It's not because you're careless about them, but you're heading in a certain direction. Jesus, too, is heading in a direction. And yet they get his attention. He sees his disciples and they cry out because they believe he's a ghost. Right before we laugh too much at them. Can you imagine that somewhere around four AM, you're in the middle of the Sea of Galilee. A storm has kicked up. You know, this isn't modern day, so you don't look and see the lights of condominiums on the horizon. Over there on the shore. It's just darkness all around. And as you look, you see a figure passing by across the water and you know how many fathoms deep it is there because you've fished those waters all of your life, and you see this man walking by and you wonder, who is that? Surely it's some kind of spirit. Surely it's some kind of other dimensional being who can walk on water. Well, Jesus sees them and they're crying out because they're terrified. Now we also want to say again, disciples, don't you remember what happened back in Mark four? You were also terrified back then. Remember? You had phobia. And then he calmed the wind and the waves and it said that you then had mega phobia. Okay. Don't you remember what took place? But we learn here as Mark is going to remind us later, the disciples too are on their own journey of faith, and they're seeing the mighty works. They're seeing the things happen, and yet they're still slowly coming to terms with who Messiah is. We talked about this a bit with John the Baptist, didn't we? John the Baptist, who, after seeing all the things that Jesus does, seeing the Holy Spirit descend out of heaven like a like a dove, and he hears a voice from heaven says, this is my son, in whom I am well pleased. Believe in him. John the Baptist saw all of that take place, and yet he still sent that envoy of his messengers to Jesus to say, are you sure you're the one? The disciples are having something similar happen here, and we know that their journey of faith is not over, right? Peter, who will deny Christ in the high priest's courtyard, its disciples who will flee and run away when he preaches, you must eat of my flesh and drink of my blood. It says, even disciples abandon him when they heard him say these things. See, the disciples are on a pathway as well. Even as they're watching events take place, they're slowly coming to terms with who Jesus is. But Jesus sees them, and they're terrified, and he has mercy on them, just like he has mercy on that man of the Gadarenes, the

demon possessed man who has the Legion within him. Remember, we talked about there's probably no more isolated character than that man. We don't even know his name. Jesus turns aside and he goes to him because the sheep goes after the excuse me, the shepherd goes after the sheep when they are afraid and when they're in danger. So Jesus sees his disciples and he turns aside as if he's on a stroll. Instead of going straight across the park, he takes a left and he turns over to them and says, take heart, it is I.

Now, this passage, of course, is interesting. He doesn't say, do not be afraid right away. He says, take heart. It is. I do not be afraid. But you've probably heard it said one of the most common statements of Jesus, and one of the most common statements of angels in the Bible, is that be not afraid when I'm present with you. You might have cause to be afraid, but don't be afraid. Don't be afraid. We talked this morning a little bit about those fear field trips. This is another fear field trip. They've been out to the ocean. They saw him calm the wind and the waves, but they haven't quite got it out of their system yet. And so he gives them another field trip. He puts them out. They probably thought it was going to be a short trip, you know, trying to piece together the geography of this. It seems like they're a little East. Okay. If you think about the top of the of the Sea of Galilee, the Jordan River comes in from the north. Bethsaida is right there at the mouth of the Jordan River, as it's coming in from the north into the Sea of Galilee. It's known for being a place of fishing, and that would make sense because you have all the fish coming in from the rivers into the Sea of Galilee, and it seems as if it seems as if they're just a little bit to the east of that. They're just a little bit over to the eastern side of the northern shore of Galilee, and they head out to go to Bethsaida, which would have been a short journey, probably just along the coastline. And yet the waves and the wind had pulled them aside. Have you ever been that kind of situation where you set out to do a thing that's easy, that's light, and then something happens and you realize all of a sudden you're in a fight for your life. You imagine that they're in the midst of that. They have that kind of anxiety. The cortisol dump has happened. You've probably had that at work, haven't you? You go into a meeting and halfway through the meeting, you realize something different is happening with the client than you thought was happening. And suddenly you feel that dump. It feels like ice water dropping into your veins and into your belly. You can imagine them out there, afraid they probably only have provisions for a short trip. Who knows, maybe they just have the twelve baskets of food that was left over from the five thousand and they find themselves alone fighting against the wind. But Jesus says, take heart, it is I. Be not afraid. Now that language it is I is interesting. It can mean that. It can mean it's me. Don't worry. I'm not a ghost. That's how Mark seems to be reading it. I'm not a ghost, it's me. And yet, if you look at the Greek, the Greek word is actually ego, right? Where we get ego from ego a me, I am. When Jesus says this elsewhere in the Gospel of John to talk about his relationship to Abraham, when he says, Before Abraham was I am. He uses the same phrase before Abraham was ego a me, I am. And it says that his audience picked up stones to throw at him. And why would they pick up stones? Because they would know what is implied in that phrase, I am. Him. This is the same way that the Lord identifies himself to Moses when he's sending Moses out to Pharaoh. And. And Pharaoh is a king who thinks of himself as a god. You know, the Egyptians were different from all the other kings of the ancient world. All the other kings of the ancient world believed that they maybe became gods after they died. Egyptians believed they were gods while they were alive. And so

Moses knows that he's going to a god to say, let my people go. And he says, I need to tell them which God is sending me. What is your name? The Lord says. I am that I am. Tell them that I have sent you. Tell them that I am who has sent you. Translated into the Greek of the Septuagint. The Greek translations of the Old Testament is translated ego a me. That's why they pick up stones to throw at Christ when he says this of himself. But notice the richness then of him saying it in this context, as he stands there in fathoms deep water, up only to his ankles. And of course, yes, like you, I always wonder exactly what did that look like? Was it up to his knees? Was it up to his ankles? Was he stepping over waves like steps? How did it work? I don't know, but I do know this, right? Whatever it was, it wasn't natural. Or maybe we could say it this way. It was the most natural thing in the world because that's how creator interacts with creation, he says. You don't need to be afraid because I am here. I am is here. Now, it's interesting how Mark ends this passage. He says he got into the boat with them again, giving them comfort, and the wind ceased. Notice, by the way, this is upping the ante of his power from Mark chapter four and Mark chapter four. He's in the boat the whole time. He's still acting like a normal human, right. All he does is speak, and the wind and the waves obey. This is a statement of authority. But what do we see here in this event? He's not acting like a normal human. He doesn't just have authority over the wind and the waves. He has utter and complete power over them. He walks across them. He doesn't act like a normal created human, but then he steps into the boat, no doubt to comfort them. And as soon as he does, this time, without a word, the wind ceases. It says that they were utterly astounded. And then Mark says this in verse fifty two. Notice. Notice this change here. I wanted him to say, for they did not understand the waves. But notice he doesn't say that. He brings up the previous episode. He says, for they did not understand the loaves, but their hearts were hardened. You think about what Mark is saying here. He's saying they saw what took place with the loaves. They saw the impact of the Lord in the world around them. They saw his influence. They saw the way he fed people, and people went away happy and glad and amazed and glorifying. They might have even felt their own egos boost a little bit, you know, boosted because they got to be the ones who handed out the food and took it back in. They knew about the miracle that was taking place. They got to be generous hosts. But it says that they actually didn't understand it. You know, it's possible for us to enjoy the fruit and the benefits of gospel ministry in the world around us. It's easy for us to enjoy the good things that the gospel brings. It does bring good things. I still hold to this. The best societies in the world are societies that are framed and understood from within the context of the teaching of Scripture.

Okay, we were just in New Zealand recently, and while there's a lot of contention there, not nearly as much as there is in this country between those who moved to New Zealand in the nineteenth century and the indigenous people who already lived there. There's much less tension there than there is in the United States. But there's still one thing that both sides will recognize. There was something good about the missionaries because when they arrived in New Zealand, right, the indigenous people were a warlike people, and many of them would invite missionaries into their villages because the missionaries were preaching peace, and they noticed fewer people died and were murdered when the town started to become Christian. There's a good thing the Western Christianity has a kind of good influence, right? You realize it and you learn it as soon as you move somewhere where Christianity isn't the

foundational idea in the society. It's even led some people who have issued who have kind of deliberately gotten away from, you know, from Christianity and embraced atheism to still recognize that there's something about Christianity that's a good thing. I read an article recently about atheists who are gathering together for what they called Sunday assemblies, and they'd come together and they'd sing hymns and they'd have liturgies that they'd recite. There were atheist liturgies, but they were trying to get something out of that good that the church has to offer. You see, we can see the benefit of Christianity, whether it's Tom Holland, the historian who wrote the book *Dominion*, which is an excellent book about the history of Christianity in society. And he comes to the conclusion in the end of this book that Christianity is a good. He says Christianity is good for the world. It's just not true. I wonder if that wasn't the case. I wonder if it actually was good for the world. Because it's true. You see, it's easy to enjoy the benefits of Christianity, but still not understand the Christ of Christianity. The disciples saw the benefit of the loaves, but their hearts were still hardened to the Messiah who made the loaves possible. They still didn't understand. They still didn't understand what Jesus was there to do and who he was. Well, the story wraps up as they arrive on the other side to Gennesaret. And again, we see the activity that had been going on in the previous towns instantly starts up again. The reputation of Jesus has now passed even over to this side of of the of Galilee. People know about him. It seems even that woman with the passage of blood who touches the fringe of his garment. That story has gone out because now everyone's trying to touch the fringes of his garments. Do you see that? And again, the miracles are taking place. People are believing, demons are being cast out. Diseases are being healed because the ministry of Messiah is continuing on a pace. I want to take a moment and just talk a little bit again about this idea of the sea. Why is it that the sea is such a big, vivid theme throughout the gospel of Mark and all of the Gospels, for that matter? And you know, you know, that the sea really does embody it's not evil, but it embodies the disorder in the chaos of the world. It's a good thing the Lord makes the sea. He's made the ocean. It serves a purpose. And yet it really does embody what we might just call sort of the natural forces that we see in the world around us. I actually think for us today, the best image in our culture today of the sea is space, right? What's in space? Death is in space. You have to do a whole lot to keep from dying. When you go into space. That's the void. That's the place where out there, we have no control. And the ancient world, they couldn't fathom space, but they did see the sea. And that's why so often the forces of nature that are at work against you, the kind of what Tennyson called nature red in tooth and claw was embodied in the sea. It was. It was the forces of just disorder and chaos, what some call surd evil. Right? It's not a moral evil. It's a natural evil. It's a calamity. And they would look out at the sea and they would see nothing but tossing and turning. Maybe if you stayed close to shore, you could be okay. But don't go too far out. A couple of years ago, I don't think it's as common anymore, but there was a popular sign that many of my neighbors had in their front yard. And it was a kind of creed, right? It was kind of like the Nicene Creed, but it was a secular creed. Remember this one? It would say, we believe in love and we believe in all lives matter, and we believe in science. As a matter of fact, there's different versions of that sign. But most of the signs I saw, I'd be like, yeah, I kind of agree on, on the face of it, I agree with everything you're saying. Of course, the question is more what do you mean by it? And when they talked about believing in science, it's interesting. What were they talking about? They were talking

about believing that science replaces our need for God. See, every Christian can say, I believe in science, I love science. Science, actually, to me, like it did for so many scientists, prove to me the existence of God. Because how else do we expect the world to make sense? But when you remove the idea of a creator God and you try to just find your answers in science, you end up with a description that sounds very much like the ancient Near Eastern understanding of the sea. People say, well, we don't need a god anymore because we now know that everything came out of a big bang some period of time ago. But all you have to do is you don't have to be a philosopher to say, okay, so where did the thing that was the Big Bang come from? Where did the something come out of the. Nothing. How did that happen? Science can only give us increasing degrees of detail and precision and in describing the universe. But it can't tell us the whys and the hows of the universe. You can just give us more facts about the reactions and the cause and effect relationships that bring it about, but it doesn't tell us about what stands behind everything. How do we get from nothing to something? How do we get from no life to life? How do we get from disorder to order? Rather, science gives us a different kind of picture. It describes a world that is still being tossed here and there by chaos. That is science without an understanding of a creator behind it. The history of humanity, the history of life, becomes just random cause and effect. It becomes the fittest. Surviving the unfittest might ultimately makes, right. The organism that can kill the other organism is the one that survives and gets to mutate and move on. When applied to human life, this leads us, leaves us in a world that is, as Thomas Hobbes described, solitary, brutish and short. It raises questions like what does it mean to be a good person? Should we even try to be a good person? Should we try to help those in need? After all, are we just hindering the scientific development of survival of the fittest? What does it mean for a society to take care of its weakest and its least? Many of the people, including ourselves, are breathing this air. It's a scientific description that doesn't have a creator behind it. Ultimately, it leads to irrationality. There is no right. There is no good. I remember the philosopher Richard Rorty, who was known as a conservative philosopher, but he was a postmodernist. And he talked about how all morality, all value systems are contextually and culturally determined. And he was a teacher at Stanford for many years, and he was giving a talk one time, and a person raised their hand after his talk and said, so what would you say to Hitler? What would you say about the Holocaust? Can you say that that was wrong? And he thought for a while and he said, well, I tell Hitler, you can't do that here. Like I said, that's it. That's all you can say. You can't say it was an atrocity. No, I can't, because objectively, you can't say that. I just say we wouldn't allow you to do it here. Because again, the power of the culture determines what is right and what is wrong. So we shouldn't be surprised that our artistic output reflects that mindset. In my generation alone, as I look back at the songs that kind of formed my life through high school and college, it's songs like Everybody Wants to Rule the World or Welcome to the jungle, or more recently For My Daughters, what was I made for? And the question is, I don't know what I was made for. When we turn to look for meaning in a world that is tossed to and fro like an ocean without a creator, the songs that give answers to our crying out in the void are songs like Simon and Garfunkel, The Sound of Silence, There's Nothing There, or Townes Van Zandt's Just waiting around to Die. You see all of us, like the disciples with their hardened hearts in the boats. All of us struggle with this fear of life beneath the waves. This fear of what do we have to strive for when everything is just the

powerful beating out the weak? Sadly, right now in our culture today, I think we have kind of a movement right now where you're seeing a bunch of among a many young men and women, this idea that I just need to force my will on everyone else, and if I'm just strong enough and loud enough, and if I argue enough and if I, you know, knock the legs out of the other person enough, I can get what I want in life. And that's all that I can ever hope to strive for. You see, when you're living life beneath the waves, you are either the. You are either the eater or the eaten. So when Mark places the disciples in a little boat in the dark, with the wind against them and the deep beneath them, they are feeling like the weakest, the unfit those who are about to be eaten. And yet this is also a picture of life. East of Eden on the outside of the garden. And there's this frustration because no matter how much the world tells us there's no meaning, there's no reference beyond yourself. You don't reference a greater thing. We still have this kind of internal dialogue within us that tells us that we do. We have this sense of the divine, we have this sense of God because we're made in his image. And so we're longing for a thing, and yet we can't find satisfaction in the thing. They're longing to reach the other shore, and yet they can't. No matter how hard they try, the world keeps pushing against them. There's a scene in *The Odyssey*. It's a well-known scene. If you haven't seen the movie, just read *The Odyssey*. You know it, but I. But I like the line that Christopher Nolan puts in *Odysseus* mouth. He says he's on the boat, he's just passed through, and he decides he wants to hear the sirens. So, as you know, strap him to the mast. Okay. They put wax in the ears of the sailors and all the sailors. As soon as they put the wax in, all of the sound cuts out in the movie. It's very it's very well done. And they're just looking at *Odysseus* and they're watching his face. And it starts off with this hope and this smile. And then all of a sudden the smile breaks and it becomes weeping and then crying out in pain. And then when they finally arrive on the other side and they take the wax out, they go to him and they say, what did you see? And he's exhausted. He can barely talk. He's just laying on the ground. And he said it was the most beautiful desire you could ever imagine. And then the realization that you'll never get it. He says it's like reaching for an itch and scratching it, only to find that the scratch, the itch, is just beneath the surface of the skin. That's the status. That's the that's the situation that many of our neighbors, even maybe many of us, find ourselves in longing for a thing that is beyond. And yet being told over and over again that there's nothing beyond wanting our love to really register or reference something that is greater than ourselves. And yet being told it's just chemical reactions going off in your brain, wanting to mourn atrocities and innocence. And when you see something like that, that flood that happened in Nepal and China, having something rise up within you, this feeling of sickness and disgust, but just being told they're just ants, they just it's just things that happen in nature. Wrong place, wrong time, random processes. But you see, we have this deep longing that can't quite be answered until we see Christ walking across the waves. And we learn that this universe actually does register a farther away thing, because life beneath the waves is not all that there is. That there is a creator who stands above and beyond and over and against it, and that that weird inkling that you have that itch that's just beneath the skin, that is drawing you to a greater thing, actually does have a terminus point. That there actually is a way to understand that this eminent frame in which we live, which is just the eminent frame, is just Charles Taylor Canadian philosopher's phrase for this world that's around us, right? The what I can see, what I can touch, what I can feel. That's what's eminent. And we start

to learn that this eminent frame is not all that there is. And our hearts are constantly telling us this. Our hearts are constantly pointing us to something beyond. So now we learn maybe a little bit more why Jesus comes to them. And he doesn't say, it's okay, I got this. He doesn't say that. He says, take heart, I am. Don't be afraid. And then he doesn't walk away and leave them there. But he gets in the boat and he sits down next to them, and he reminds them that Christianity is not just the best thing in the world. It's not just the best good for the world. It's also true. All this raises a question. Well, that's okay, that's well and good. But in this world, there's all kinds of myths out there. This was C.S. Lewis's rebuttal to Christianity. He saw the good of it. But he said, isn't just this just another fertility myth? The God who gets buried and he rises again, and then you get spring, right? That's winter to spring, don't we see? We see it with Pharaoh. We see it with Osiris. We see it with the, um uh, with the Fisher King. We see. Okay. Sorry. Here you go. English majors. You can think about all the other examples, right? We see it with more, uh, the death of Arthur. Okay. We see it in all the. Isn't this just another one of the myths? And it's not until he's talking to Tolkien, J.R.R. Tolkien, and Tolkien says, yeah, that's true. But let me pause at another idea. And that's where he tells them about the true myth. But why is it that all these myths all say the same thing, and yet there's only one that actually says it in a way that registers the creator and registers this world that we see around us and gives us a proper diagnosis for it. It's not just limited to crops, but it's about the whole of life. Tolkien argues that the gospel is the true myth that all other myths are based on. That doesn't make all other myths true, but it says something that actually, I think should make sense to us that if something is real in the world, then you'll expect there to be copies of it. Expect there will be a game of telephone where people are noticing these truths about God. They're seeing his invisible attributes in the world around them, and they're coming up with myths that are kind of on the right track. But they're not the truth of the gospel. I would argue at every point where you. Compare the gospel to any one of those other myths, whether it's Osiris or any other kind of fisher king myth of the Western or Eastern societies, you'll find that the gospel is the fullest and most complete diagnosis of the world that we see around us. And I would argue it's the most satisfying, not just intellectually, which it is deeply satisfying intellectually, but emotionally satisfying. There's a wonderful book I think is very interesting to read. I would warn you, it does have some spicy language in it by a gentleman named Francis Spufford, who is a British journalist who became a Christian late in life. And he wrote a book called unapologetic. And the subtitle is this unapologetic because or he goes apologetic. What if in spite of everything, Christianity still makes a whole lot of emotional sense? I love the way he says that, because there's a truth in that. It's not just the logical argumentation of the gospel, which there is much of. And we could spend all evening talking about the logical arguments for Christianity, not just religion, but for Christianity. But, he argues, it actually goes beyond that. It's the most satisfying emotionally. It describes our human experience to the T. Every other myth just explains why I get crops in the spring, or why maybe when the king dies, the land falls into craziness. This explains why the world is, and how every human can be reconciled to the God of the universe. It gives meaning and truth beyond simply the course of scientific descriptions that we see around us. So for Christians, we can look at the ocean. We can look at the natural order. We can be involved in science. We can be at the highest levels of science as Christians are. And we can say all of this just proves for us again that in the midst of all of

what should be chaos and craziness, there's an incredible order that is established because there's a God who has designed it. Jesus steps up to the boat. He says, the thing that we all need to hear in this life. Take heart. I am. Do not be afraid. We can bet our lives on that. We can put our trust in that. It will give us hope in the midst of the chaos. And the world often does seem chaotic, doesn't it? But it gives us hope and it gives us an anchor to hold on to. The disciples saw it, and they were slowly learning about it. I pray that that is the same for us today as our spiritual birth lines continue. And as we consider stories like this one that we would recognize and slowly come about understanding not just that Jesus is Lord, but all of the richness and the depth and the vividness with which that is true. That is the direction of our Christian life, to grow in the knowledge and love of Jesus Christ, so that in that day, when it comes, when chaos and death is done away with, and we put on imperishable bodies, and we see Christ again, will more fully understand and more fully be able to worship his name. Not just for ten thousand years, bright shining as the sun, but to recognize that we have no less days to enjoy his glory, which is the source of all of our yearning forever and evermore.

Let's pray.