

# Lord of the Storm

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- [ 0 : 0 0 ] Let's turn together now to Luke chapter 8, and looking tonight at the passage from verse 22, where we began reading from verse 22 down as far as verse 25, this passage that deals with where the Lord came to calm the storm that had risen on the Sea of Galilee.
- One day he got into a boat with his disciples, and he said to them, Let us go across to the other side of the lake. So they set out. And as they sailed, he fell asleep, and a windstorm came down on the lake, and they were filling with water and were in danger.
- And they went and woke him, saying, Master, Master, we are perishing. And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. And he said to them, Where is your faith?
- And they were afraid, and they marveled, saying one to another, Who then is this, that he commands even winds and water, and they obey him? Well, the first thing to notice there is that Jesus is completely in charge of this situation.
- He got into the boat with his disciples, and it was he who said to them, Let us go across to the other side of the lake. And when you compare that with the way that Matthew speaks of that same incident, you can see in Matthew chapter 8 and verse 18, when Jesus saw a crowd around him, he gave orders to go over to the other side.
- [ 1 : 3 6 ] And later in that chapter, verse 23, when he got into the boat, his disciples followed him. So you can see from that that Jesus was actually in charge of the situation, even as far as commanding the disciples, instructing the disciples, coercing, if you like, the disciples to get into the boat and go across to the other side.
- And that's in the context of a great crowd having gathered together to follow him. And that's such an important point for ourselves to begin, even this evening.
- And the question that arises from it is, who do we want to be in charge of our lives? Who do we want to be directing our ways in this world?
- Who indeed is in charge of our lives? Are we willing tonight that Jesus would constrain us to follow him?
- Do we want to be where he is? Do we really want to be his disciples? And so he, actually in charge of that situation, got into the boat and had his disciples follow him.
- [ 2 : 4 8 ] And then he said to them, let us go across to the other side of the lake. And the great question really throughout the gospel of Luke is in regard to the identity of Jesus.
- We find it coming up in this passage of this chapter itself. He said to them, where is your faith? And then they responded, who then is this that he commands even winds and water?
- And they obey him. And if you cast your eye back to chapter 7 and verse 49, you'll find the same question arising there, a different context, but nevertheless the same emphasis in a different incident where he had pronounced forgiveness of sins.

Then he says, who is this? They said among themselves, who is this who even forgives sins? And then you'll find the same in chapter 8, where we're looking at not only here at chapter 8 in the storm incident, but also further on where you find it there at verse 20, where you find here in the incident there with the previous one that you find Jesus asking, being asked the same question, being asked often, who then is this that he commands the winds and the water and they obey him?

And that's where the identity of Jesus is such a significant part of the way that Luke works through this gospel, giving an account of Christ's ministry.

[ 4 : 30 ] There are two things in the passage here that we could just briefly look at this evening. And bearing that question in mind as we go through it, who is this?

But putting it to yourself, well, who is he as far as my life is concerned? Where does he feature in my life tonight? Is he willingly, on my part, in charge of my life?

Or is he still somewhere on the periphery? Is he just on the outskirts? Do I have a sort of interest in him, but yet not committed my life to him? Well, first thing here is Jesus shows that he is truly human.

Jesus shows that he's truly human because in verse 23, as they sailed, he fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger.

Jesus showed that he was truly human. Jesus asleep. Jesus tired. Jesus actually here in this incident showing that he is subject to tiredness, to weariness, and to a need for sleep.

[ 5 : 41 ] And why is that amazing? Well, it's amazing because of who he is. Here he is showing that human side of him, that he's really human, reminding us that he took our infirmities to himself, that the Son of God did not actually really reluctantly enter into our circumstances, into living the life that he lived in this world, but took all the features of our life and our experience in this world to himself, including these physical needs, this tiredness that needed him to rest.

And of course, that means that when you come to express your tiredness to the Lord, when you come to express the weariness that you find at times in your life, the uncertainties that come in alongside of that, you're going to a God who understands you, to a Savior who knows what you're going through, to one who identifies with your tiredness, your weakness, your weariness.

your fears as you go through life. But then you see this, as we say, is a remarkable thing.

Because when it says, he was asleep, he fell asleep, the big question is, who is the he? And it relates to this question that runs throughout the whole of Luke's gospel, who then is this?

This is not just a human nature, that's asleep. This is not a mere human being that's asleep. You have to bear with you the identity of this person, is his identity as God.

[ 7 : 26 ] Yes, he's human. Yes, he's truly human. Yes, he needs to rest. Yes, he's in these circumstances that shows the human side to his person. But he is, in terms of his identity, not just a human nature, in fact, not primarily a human nature, because he is the Son of God.

That is the great feature of that part of the passage, that it is no less than the Son of God, who through taking out human nature to himself, is now so tired, that he needs sleep.

Please don't think that that, in any way, suggests that his divine nature was somewhat altered, that tiredness belongs to the divine nature of the Son of God, that God himself needs to rest from weariness.

He does not go weary. But nevertheless, this is the Son of God, who through taking a human nature to himself, is now seen to be, in that human nature, tired, and in need of sleep.

You see, we come to this passage, and we know it's a miracle, that's recorded in it, where Jesus, as we'll see in a minute, rebuked the wind, and the raging waves, and they ceased, and there was a great calm.

[ 8 : 48 ] But what is the miracle of the passage? As you look into that passage again, ask yourself the question, what's the greatest miracle in this passage? Well, it's not that he stilled the waves and the wind.

It's that he is there. The greatest miracle is the incarnation of the Son of God. God becoming man. God entering into our condition.

God taking upon himself to come, and place himself in a situation, where through taking our nature, he would be tired. God coming into this world, to bear our sins, in the person of his Son.

God actually showing, this humanness of the Son of God, which is his as God, which is his having taken it as God, so that we could actually see, there is no aspect, of our need, that he did not come, to meet and make provision for.

That is the great miracle that God, in a way I've sought to explain it, God is asleep. God is resting.

[ 9 : 58 ] God is in his little boat. God is there, in the person of his Son, through taking our humanness, and joining it to himself.

That's the great miracle. And through that, Jesus is showing his human nature, and his humanness, the Son of God, is there showing, that he's tired, that he needs to sleep.

What kind of Savior do you want? What kind of Savior do we need? What kind of Lord do we need, in charge of our lives? One who is distant from us?

One like used to be the case, with pagan deities, and all the way through, into the Old Testament times, where these deities, were so distant, from our human condition, that they had to, be pacified, with lots of sacrifices, and even then, you couldn't be sure, about what they were going, to actually decide, in relation to your life, where you're subject, to the forces of faith, as it was also called.

That's not the kind of God, we know. That's not the kind of Savior, Jesus is. He's one, who is himself, constant, in the sense in which, he's absolutely dependable.

[ 11 : 22 ] But he's the Savior, who has come, to enter into our condition, fully, willingly, lovingly, powerfully.

and tonight, in the gospel, this is the answer, to the question, who is this? This is the Son of God. This is no less, than he.

And this is why, it's said, that this is he. So that you would know him, and I would know him, taking charge, of our life. He shows, that he's truly human.

Secondly, he exercises, his authority, as God. Now here are the disciples, and these men, or most of them, at least are fishermen, they know, exactly, what's going on here.

They got into this boat, this wind storm, came down on the lake, they were filling with water, they were in danger, they knew exactly, what this meant, they knew that they were, very much in danger, of perishing, of drowning.

[ 12 : 24 ] They knew this water, very well. And they were, very much afraid. And yet Jesus, was in the boat, with them. We have many fears, tonight.

Where human beings, were subject to fears. We're afraid, for the future. We might be afraid, of things in the present. We're afraid, of what might happen, or might not happen, in our lives.

We're afraid, for some loved ones. We're afraid, for the world, in which we live. Fear, being afraid, is a mark, of our humanness.

And as they themselves, these disciples, showed their fear, they came, and roused Jesus, awake. And that's when, after they awoke him, what did he do?

He rebuked, the wind, and the raging waves, and they ceased, and there was a calm, and he said to them, where is your faith? And this word, rebuked, is interesting, because, that's a word, that's used very often, in the Gospels, for the way, that Jesus, rebuked demons.

[ 13 : 41 ] We have an incident, of that, as we read, through the chapter, though it's not, specifically said, he rebuked the demon. There are other instances, where that's specifically, mentioned. And you can see, you can see something of that, even the features of that, in the passage here, as well, in this chapter.

Jesus rebukes the demons. He has power over the demons. He has come to cast out demons, and did so in his ministry, so that it would indeed, be one of the ways, in which, this question was answered.

Because this is, indeed, who he is. He's the one who has power, over death, and the one who has power, over the devil, and the one who has power, over the demons, who serve the devil. And this word, rebuke, reminds us, that whatever powers, we know of, either in our human experience, or even, outwith our humanness, altogether, and the powers, and principalities, that exist, in the realm, of, those powers, that are against us, those powers, that serve the devil, and darkness, and believe, believe the scripture, when it tells you, that's what exists, that's what exists, in the realms, of the unseen world, that we are not subject, to actually seeing into, Paul calls them, these principalities, and powers, what did Jesus do, with them?

Well, he came into this world, to defeat them, he came in this world, to disarm them, you find, you find him elsewhere, using the description, of, of a strong man, or somebody, that has, a house, that's kept intact, and he's in it, and he's able, to keep it intact, and then along, comes a stronger one, than himself, and he ties up, this strong man, and then he vandalizes, his house, and it's an illustration, of what God, is doing, in Jesus Christ, by coming into this world, not just to take, our nature, and actually show us, some sort of help, along the way, and enable us, to really just, limp along, that's not what it's like, here's somebody, enters into the strong man, into the devil's abode, into where he himself, has had a charge, left to him, and here is Jesus coming, and he comes into that house, and he binds up the strong man, and through the death, that he died, he tore apart, the devil's kingdom, may not feel like that, to us, in the world, we live in, but as you look, out over, this ravaged, world, and over this world, that still has, so much hostility, to God, and so much led, by the devil, and blinding people's minds, never forget, that Christ is in charge, of that too, that he has already, conquered this devil, that he has rebuked him, and sent him away, you find it in, the desert, where he himself, was tempted, defeated by the devil, and where he turned, and sent him away, after the temptation, was over, there isn't, any power, in your life, or against your life, or mine, over which the Lord, does not have authority, what a great comfort, that is, especially, when you come, across the great things, of life, across the, the powers, and the influences, that are greater, than ourselves, in many ways, when you come, to think ultimately, of death itself, and the need to come, to leave this world, and enter in, through death, into eternity, who's going, to conduct you safely, who's, who has rebuked, death for you, who has given it, a death blow, well it is this Jesus, isn't it, that's why you need him, that's why I need him, to live well, to die well, this Jesus, who rebuked, the wind, and the waves, and then you see, there was a calm, he rebuked the wind, and the raging waves, and they ceased, and there was a calm, when you look out, over Broad Bay, or to the other side, whatever, whenever there's, a great storm, you don't find that, instantly, quietening down, even when the wind, dies down, the sea still, continues for a long time, to be agitated, for a good while at least, but what you read here, is instantly, that Jesus, rebuked the wind, and the waves, there was a great calm, everything went just, completely calm, the moment, that Jesus spoke, that too, answers the question, doesn't it, who, who, actually, is this person, who speaks to the wind, and commands, even the wind, and the water, and they obey him, he's the only one, who can manage, such powers, and in some cases, in the scripture, of course, the, the wind, and the waters, of the sea, are representative, of, what is at enmity, with God's people, what is at enmity, with God himself, again, representing, the forces of evil, the forces of sin, the forces of ungodliness, you find, in different places,

and indeed, it's part of, what was demonstrated, the likes of, Israel, crossing the Red Sea, or crossing the Jordan, where, Moses, lifting up, what represented, God, this rod, that he had, in his hand, that represented, the very presence, of God, and where the sea, parted, and Israel, went over, as we read there, on dry land, on the very bottom, of the sea, on the sea, you could say, there is, really, a representation, of what's standing, in the way, of God's people, and their advancement, what is at enmity, with God, what seeks, to thwart, the advance, of God, God's kingdom, what seeks, to stand, in the way, of God, fulfilling his purposes, for his people, and what it's saying is, it just doesn't happen, it can't take place, and you take that, into your own life, tonight, and mine, there are so many ways, in which sometimes, we become agitated, and concerned, things in your life, that trouble you, things in your soul, that trouble you, things in your circumstances, that give you fear, and cause for concern, and you don't rightly, know sometimes, what to do, or where to find an answer, or where to go for help, well, we do, but sometimes, we don't use it, because it's always there, for us, in Jesus, in Jesus Christ, you see the next, the next part, of the chapter, where you read about, this man, possessed with, many demons, whose name was Legion, and you see the description, given of, how he was before,

[ 20 : 50 ] Jesus met with him, and redeemed him from, or released him from, that terrible condition, he was kept under guard, and bound with chains, and shackles, but he would break the bonds, and be driven by the demon, into the desert, he lived amongst the tombs, he lived in a graveyard, he wasn't in his right mind, he was deranged, he had to be kept bound, with shackles, and even then, he broke them, but when Jesus, cast out the devil from him, the devils from him, significantly, in verse 35, when the people went out, to see what had happened, they came to Jesus, and found the man, from whom the demons had gone, sitting at the feet of Jesus, clothed, and in his right mind, and they were afraid, the storm, had been pacified, in this man's life, the terrible agitations, of his life, up to that point, under the inhabitation, of these demons, that hadn't given this man, a moment's rest, and here he is, and where is he, he is sitting, at the feet of Jesus, no longer living, amongst, what really represents death, the tombstones, he is moved, from that, he is not agitated, in mind, he is in his right mind, he is sitting, at the feet of Jesus, there is a calmness, about him, just as the sea here, took, on the form of calmness, after the storm, what is it, that's troubling you, tonight, what's troubling you, in your own life, what are you concerned, about, in your family, what are your troubles, at work, what is it, that causes your mind, to be at times, disturbed, where do you, take these things, where can you, find rest, where can you, find a power, that will calm you, that will pacify you, that will give you, the kind of mind, that you read about here, well of course, it's in Jesus, who is this man, who is he, what is he in the world, to do, who is he for me, who is he for you, who is he in relation, to your life, who is he in relation, to the turmoils, of your life, to the troubles, of your mind, to the concerns, that you have, this is why, he's brought before us, in this great passage, as the Lord of the storm, the one who comes, and speaks, peace into that situation, do you know that peace, now for yourself, do you have that peace, in your own heart, in your own mind, have you come to learn, that he is the only one, who can really bear, your troubles successfully, and bring about, a pacification of mind, you see, he's not, necessarily going to keep us, out of the storms, but he's going to keep us in them, going to keep us, while going through them, so here is Jesus, exercising his authority, as God, the disciples are afraid, the Lord's power, is revealed, to deal with their fear, and with the circumstances, that have caused, their fear as well, and then that leaves us, with two vital questions, the two vital questions, one that I've mentioned already, but the first one is, where is your faith, where is your faith, he says to them, why does he ask them, where is your faith, and how, why does he ask them, in this way, because they're sharp words, they're words that, really indicate, a rebuke to these disciples, why is he rebuking them, is that a sign, of lack of compassion, on his part, does he not realize, that they had,

every justification, in one sense, to be afraid, surrounded by this great storm, that had suddenly blown up, does he not understand, that these men are experienced, they know what this usually means, they know the danger, that they're in physically, they've been there before, why does he say to them, where is your faith, and why does he say it sharply, why does he say it, by way of rebuke, all because, it's a reminder to them, that his care, continues, in whatever circumstances, they find themselves, and that whatever, such as the storm, suddenly overtakes them, he's not changed, even though he's now asleep, he is as able to keep them, while he's asleep in the boat, as he is when he's awake, they have God, with them, in this little vessel, they have God with them, as they've launched out, onto this lake, they have God with them, as the storm, has awoken, and overtaken them, and he's reminding them, if I am with you, why should you be afraid, why should you think, that things are not, going to work out, and that I can take you, safely to the other side, and how often, in my own life,

I've had to, say that to myself, when troubles break out, when things are, causing agitation of mind, when my own life, isn't as it should be, when other things, maybe happen, in the church, or in the world, that trouble us, that come to, really affect us, mentally, or spiritually, deeply in our souls, we need to come back, to this kind of principle, this principle, in this kind of passage, that really says, well, do I have Jesus with me?

Do I have, the same Savior, in the little boat, of my life, if you like, as was in this boat, with the disciples? And if the answer, to that is yes, well, whatever happens, in your life, he is going to take you, to the other side, whatever the storms, will try to do, whatever Satan, might insinuate, whatever powers, in the world, might attempt, if Jesus, is in your life, if Jesus, is the Lord, of your life, then he's the Lord, of your storms, and he's the Lord, of your agitations, and he's the Lord, of all your circumstances, that doesn't mean, that we will, no longer fear, it doesn't mean, that if we're afraid, of things, we're no longer, his disciples, we cannot possibly, be disciples of Jesus, if we have such fears, in our lives, that's not what he's saying, we're all sometimes, afraid of things, it's natural, it's human nature, but what he's, counseling us toward, is that, while he will not, keep us, from entering, into storms, whatever storms, he leads us into, he remains, with us, he won't, abandon us, and not only that, but, he will actually, make that storm, work to your benefit, it will work, for your good, it will come, to be, used by himself, in furthering, your life, as a Christian, that's why, the psalmist, is so, concerned, to praise God, for the storms, that he had, experienced himself, surely, it was good, for me, that I was afflicted, so that I might, learn, your statutes, learning, the statutes, of God, are not easy, in circumstances, of peace, but when, the storms, break out, and then, peace comes, as he brings, his peace, to bear on your life, then you learn, the statutes, you learn, the benefit, of being, under the lordship, of Jesus, in the storm, and he assures us, and reassures us, through life, that, as the lord, of the storm, every circumstance, of life, is truly, in his control, and again, we ask the question, of ourselves, is this where I am, is this where I am, willingly, tonight,

I know, I know the gospel, I've been, under the gospel, for so long, I know the lord's people, I see, many of them, around me, I admire them, in their lives, many of them, I know, are holy people, but where am I, in relation, to this Jesus, where is your faith, you know, so much, what are you doing, with the knowledge, you have, how do you use it, in your circumstances, is Jesus himself, not enough for you, that's what it's saying, to us, of course he is, who is this man, who is he, to me, and to you, where is, your faith, and in verse, 15 of the chapter, you can see, something similar, to that mentioned, the parable there, of, where he spoke about, the parable of the sower, or the parable, of the soils, you could call it as well, and the fourth, kind of soil, that which fell into good soil, they are those, who hearing the word, hold it fast, in an honest, and good heart, and bear fruit, with patience, now that's in contrast, with the ones, who went before that, who heard, for a little while, but then, the cares, and riches, and pleasures, of this life, choke the seed, and it doesn't come, to bear fruit, that's so different, to being in a storm, with Christ, in the boat, with you, and realizing, and knowing, that he's in charge, of your life, and that his word, as it comes, to enter into your soul, takes root there, so that even despite, the circumstances, in your life, it bears fruit, the fruit of perseverance, the fruit of, still loving the Lord, throughout these, difficult times, in your life, he's the Lord, of the storm, where, is your faith, well, to myself, as to yourself, that's the question, isn't it, where is your faith, where is your faith, tonight, where do you detect, faith in your life, and if you don't, detect that faith, in your life, if tonight, you come to this passage, and you've realized, since we start, going through it, however inadequate, that's being done, you've come to realize, well,

[ 31 : 30 ] I don't have this Lord, in my life, the way I should, I know about him, but I don't know him, for myself, I know many things, about him, from the gospel, from what I know, of the gospel, but I don't think, he's actually, in my life, the way he should be, well, tonight, is your opportunity, and all you have to do, is ask him, never mind, for the moment, the theology, that the Bible, is full of, in terms of salvation, and sovereignty, and predestination, and election, and all of these, great things, you can start, looking at these things, once he's in your life, once you have, come to him, once you have, willingly accepted, as the Lord, of your life, but until that, your concern, should be, to receive him, to trust in him, to take him, into the little boat, of your life, with you, and to ask him, to remain with you, and to help you, to forgive your sins, to be your friend, to be with you, through life, where, is your faith, the other question, the one we mentioned earlier, where you find, at the end of the passage here, they were afraid, of course they were afraid, they just, were in awe, that's really worth saying, when they marveled, they were in awe, and all the way, through Luke's gospel, you find this again, coming to, to the surface, very frequently, this awe, this, this sense of, just, where Jesus shows, his grandeur, his greatness, his power, people are in awe, about it, people just can't, possibly understand, what this is about, it's just too much, it's bigger than anything, they've seen before, and the reason, they're in awe, in this passage, is that, they realize, that this is God, or they've begun, to realize, it's God, that's why, why they're saying, who then is this, that he commands, even winds and water, and they obey him, well the rest, really pretty much say, this must be God, nobody else, can do this, nobody other than God, could do this, so, who is this, is really saying, well this, is in fact God, and, it's so much different, isn't it, to, the accusation, or the question, you find thrown at us today, by those who would deny, the Bible as valid, or, of any use, to human society, or to human beings, where you find that, terrible humanistic, and atheistic, outlook on life, so often coming to, to really just try, and remove, the Bible from public life, and, really just show, ourselves to, how foolish it is, to trust in such a book, as reliable in any way, and along with that, there's a, a question very often, isn't there, when things happen in the world, that we cannot, actually have, a complete answer to, when children are killed, when people die, through famine, the question then, is often, well if God exists, why doesn't he care, if there's such a person, such a being as God, why doesn't he care, and of course, it takes a lot longer, than two minutes, at the end of a sermon, to try and answer, that sort of question, but you know, the gospels are full of, answers to that question, not just to say, yes God exists, but also, yes he cares, why would he come into this world, in the person of his son, why would he himself, come into this world, and put himself, in these situations,



and place himself, under restrictions, and put himself, under such sufferings, and come to answer, the demands of the law, his own law, which he himself, has given to human beings, why would he come, and subject himself, to sufferings, why would the son of God, who is God, come to such a situation, where he would be weary, with his life, where he would be weary, in the sense of being tired, in carrying out his mission, why would he come, to give himself, willingly to be examined, by people who only, wanted to get rid of him, why would he be willing, to come before King Herod, to an export of him, why would he be willing, to give himself, finally to the death, of the cross, well because he loved sinners, that's why, there is no other answer, and because he cares, we're not dealing, with a God, who doesn't exist, who's a figment, of believing imagination, who's been invented, by the church, down through the years, who's not really real, except in the minds, of those, who are foolish enough, to believe, the teaching of this Bible, now, we believe in God, the creator, of heaven and earth, the one, who brought these waters, into being, who commands, the wind, and the waves, and the storm, and they obey him, who brought us, into being, who upholds us, day by day, by the word, of his power, whose authority, is seen, in the care, that he has, for his people, this isn't a God, who doesn't care, who's distant, from the world, he created, no, he's very much, in it, he's in it, in your life, as a Christian, he's in it, in the gospel, he's in it, in every overture, that he sends out, pleading with people, to come, and have him, take care of their lives, we, sang Psalm 18, and in Psalm 18, you have, a wonderful answer, to prayer, because you know, how the Psalm begins there, as we were singing through it, where the Psalmist, is actually, there, a Psalm of David, who addressed these words, to the Lord, on the day, when the Lord, rescued him, from the hand, of all his enemies, from the hand of Saul, this is a Psalm, of being rescued, from the storm, a Psalm of praise, to the God, of the storm, of David's life, and he begins,

I love you, O Lord, my strength, why can he begin, the Psalm like that, because when you go, through the Psalm, then he begins to say, the cords of death, compassed me, the torrents of destruction, assailed me, the snares of death, confronted me, and in my distress, I called upon the Lord, to my God, I cried for help, it's very simple really, these words isn't it, there's the distress, there's the difficult circumstances, what does David do, he cries to the Lord, and what does the Lord do, he answers him, how does he answer him, well the main part, of the Psalm then, the bulk of the Psalm, the middle part, of the Psalm, really almost all the way, through to the end, is about God's answer, and God's answer, to David's cry, is described, in terms of, dealing with the, situation of David, by coming, taking hold, of the elements, of the creation, shaking them about, coming to actually, rescue David, in his need, isn't that amazing, when you think, of what it's saying there, that he cried, to the Lord, he called upon him, and this is, how the Lord responded, he heard my cry, then the earth, reeled, and rocked, the foundations, also of the mountains, trembled, and quaked, smoke went up, from his nostrils, he bowed the heavens, and came down, he rode on a cherub, and flew, he came swiftly, on the wings of the wind, he made darkness, his covering, the Lord thundered, in the heavens, and the Lord most high, uttered his voice, and so on, and so on, and then in verse 16, the crux, of the deliverance, he sent from on high, he took me, he drew me, out of many waters, long before, the helicopter, was ever invented, the principle of it, is in Psalm 18, he reached down, from above, like you find, the rescue helicopter, coming, to someone, who's in trouble, in the waves, he reached down, from above, what then, he took hold of me, like the winchman does, to the person, that's half drowning, or in trouble, and then he drew me out, of many waters, he's the Lord, of the storm, and he comes, to the rescue, of his people, he doesn't leave them, to the powers, of the storm, he goes into the storm, with them, he comes, to deliver them, he comes, to show his care, he exercises, authority, as God, just as he showed, his humanness, as he was with them, in that little boat, so there's the question, who is, this person, to you, where, is, your faith, tonight, let's pray,