

Mark 4 v 34

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Preacher: Rev Kenneth I Macleod

[0 : 00] Sing, please, please, in Psalm 98, we sing songs. Psalm 98, we sing songs, please, spread water.

Psalm 98, that's in page 1-2-3. The Lord is King, this is the Lord in the Lord, by the rest of His life. The Lord is bold in majesty, and armed with smelt of light. The world is found in Maroon, sure, removed in Canapene.

Your throne is strong, you are God from all eternity. Each Lord lifted up, they lifted up their voice. The seas have lifted up their waves, and made a mighty noise.

The Lord is bold and high, and is strong. More powerful is he than thunder of the ocean's waves, or breakers of the sea. Your royal statues, Lord, stand firm, and changing is your word.

[1 : 04] And calling as the Lord's good house, for endless days, O Lord. Just thy water, Psalm 99, the Lord is King, this is the Lord.

The Lord is king, this is the Lord, and you, Except buns makeem struggles, even more sources, withacious in truth, But ye should be even in pots and wrappers of the sea.

The Lord is king, this is temperament, and kau And an ■ donne, during His name Porsches, and m ■ taSi Ma Tele Ella, the Lord is king, this is the Lord suple, unter ■ ■ with r ■ ■ time. The Lord is king, this is the Lord, ine why it's shining as fayda, survivable with S frameworks exactly while ■ ■ ■ ■ ■ es of the ■ ■ ■ ■ ■, our army would go downVA, the Lord hasâce of the sea. And oak sa DAG okay to battle with spearEh both the ■, with strength and might.

The world is founded firm and sure, renewed it cannot be.

Your throne is strong and you are gone from all eternity.

[2 : 24] Blessed be the Lord, and lifted up, they lifted up their voice, the seas have lifted up their weight, and made a mighty noise.

The Lord enthralled on highest strong, more powerful is He, and thunder of the ocean's weight, are ravers of the sea.

Your royal statues, hearts and firm, and changing is your word, and holiness, adorns your heart, for endless days, O Lord.

The Lord is free. Lord, as we gather together tonight, we ask that we might bow with the wells within our heart, realizing that we are the blessings of the King.

We pray for the faith that will see, the faith that believes, the faith that lays hold upon the truth that we find in God's word.

[4 : 33] because we live in a very cynical age, but we are the possessors of very cynical hearts. It is part of what sin does to us, and lives within us.

But we pray, O Lord, that the reality and the absolute sureness of Thy word will indeed speak into our hearts, so that we will be persuaded that we are in the presence of the living and true God. We ask, O Lord, to help us, and that as we gather together in worship, that we might be made aware that we are before the King of glory, the one who brought into being this world, this universe, brought into being everything by the word of His power.

And even as we try and get our mind around the concept as awesome as that, which is beyond our comprehension or understanding, we realize that we are in the presence of one who is altogether other than we are.

And what makes it so remarkable is that we have been given this opportunity, this privilege, of coming to worship the King. And we pray that our hearts might be lifted up, so that we will seek to praise the Lord and magnify Him, that we will seek to bless Him with all our hearts, with all our souls.

[6 : 02] We pray, O Lord, that there will be an ever greater desire within us to worship the King, that our whole life might be a life of worship. We pray that as we bow in your presence, that it won't be simply a physical bowing, but that there will be a bowing of humility of heart, that we might realize our own position before the King.

We pray that to bless us this night, every single one of us. Bless us according to our own needs. And we realize, Lord, that often we do not know what we really need. There are many things we want in life, but they might not be the pressing needs of our life. And so we ask, Lord, that you will do for us more than we could ask or think. And that you will provide for us as we move through life, temporarily and spiritually. We pray, Lord, to guide us. We pray that we might be aware of the Lord's guiding and leading us, and directing us as we move through life.

Help us, Lord, as we deal with all the different challenges that life brings. And the challenges that we confront, things that we meet, as we deal with all the different relationships at home, at work, within our community, within the church, in all the different aspects and different places where we find ourselves.

[7 : 33] We pray that we might have grace affecting your speech, so that we do not speak in our own way. Deliver us, Lord, from being hot-headed.

Deliver us, Lord, from gossiping tongues. Deliver us, Lord, from being judgmental. Deliver us, Lord, from being down on others.

Deliver us, Lord, from being out on others. We pray that we might be able to see the best in other people, and that we might be like Barnabas in the church. We ask, O Lord, that we will live in a way that will reflect something of the beauty of Jesus.

We ask, O Lord, that we might be compassionate, and be gracious, and tender in our dealings with one another. Help us to remember that life is short and that our meetings and partings are important in life. We pray to bless those who are born tonight. We pray for all whose hearts are heavy, those who are broken.

We realize that death leaves devastation in its wake and that although the time may move on, yet there is still that eating emptiness. And we pray for those whose hearts are still so sore that into all the soreness, and particularly in the times when they feel overwhelmed, lead them to the rock of this time.

[9 : 03] Lead them, Lord, to yourself and that they will know the comfort, the compassion, the help, and the grace of God. May they be brought to realize the absolute truth in the works. My grace is sufficient for you.

We pray to bless all of our who are in the holiday this time. Watch over them. Bring them back safely. We pray for the youth clubs. Eat it. We pray to bring them back safely.

As they are due home tomorrow. We arrived in Glasgow last night. We give thanks, Lord, for the safety of that journey. Continue, Lord, now to bring them home tomorrow.

We give thanks, Lord, for all the good things in life that we receive from your hand. We pray for the Lord. Because our lives are full of many blessings. Sometimes we're slow to acknowledge and slow to realize.

And as the old chorus says, that we should come to our blessings and name them one by one. And we'll realize what the Lord has done. May we then take time to reflect upon God's goodness to us, even in the difficult things.

[10 : 13] We pray, Lord, to bless the word of God, not only as it is preached here, but wherever it is preached, throughout the arrivals and indeed throughout the world.

We pray for the spread of the gospel throughout the world. We pray for all gospel Bible translators, those who are bringing the gospel, bringing the word of God into the language of all the different nations of this world.

We pray for the gospel, we pray for the gospel, we pray for the gospel, people to worship God. We pray, Lord, to break down these iron wounds that are made in some of the states of this world. We pray to deliver people who are imprisoned for their faith.

We pray, Lord, when people live in fear, when tyranny exists, we ask, Lord, for liberty. We sometimes cannot understand what it must be like to live in places where we are in fear all the time.

[11 : 42] We ask, Lord, that the peace of God, the grace of God, the power of God, as is revealed in Jesus Christ, might come into many areas of this world that are just now in darkness.

We pray for the areas where there is war and where there are so many casualties, so many hearts and lives that are torn apart.

Lord, we ask to bring in healing again. Watch over us then together, all of us here tonight, as we seek to worship, and we pray for the power of God, may be in us and of us.

Bless us and take away your sin in Jesus' name. This may be from Psalm 40, in Scots of the Psalm 40, which is wanted by Jesus Valerian.

Psalm 40, in Scots of the Psalm 40, Psalm 40, in Scots of the Psalm 40, I speak of them, I move to lay hold, and come, and come, and come, and come.

[13 : 34] Psalm 40, in Scots of the Psalm 40, which is what I am, I need to do. I pray for the Lord, my God, and they shall be in Him, and come, and come, and come, and come.

He did in time, I voice and cry to hear.

He drew me from a fearful pit, and from the mighty plain, and on our own, He set my feet, He established in my way.

He put a new song in my mouth, a God to glorify.

Many shall see it, and shall fear, and on the Lord rely.

[15 : 23] O blessed is the man whose trust upon the Lord relies, respecting not the proud nor such, a star of sight to light.

O Lord, my God, O many are, the wonders of us come, thy gracious thoughts to us were far, above all faults are gone.

Still, Lord, turn none, and break on them, to thee is empty there, and speak of them, and speak of them, I will pay more, and have the number now.

Let's read now in Mark's Gospel of 4. That's the ESV on page 101.

That's to the man, Mark, Chapter 4, reading the beginning. Again, he began to teach beside the sea, and a very large crowd gathered about him, so that he went into a boat, and sat, did it on the sea.

[17 : 43] The poor crowd was beside the sea of the land. He was teaching them many things and parables, and in his teaching he said to them, Listen, a sower went out to sow, and as he sowed, some seed fell along the path, and the birds came and devoured it.

The other seed fell across the ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil.

And when the sun rose, it was scorched, and since it had no root, it withered away. The other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain.

And other seeds fell into good soil, and produced grain, growing up and increasing and yielding, thirty-four and sixty-four and a hundred-four.

He said, He was used to yield, and he did yield. When he was alone, those are the twelve of the apostles, and the apostles, he said to them, To you has been given the secret of the kingdom of God.

[18 : 55] But for those outside, everything is in parables, so that they may indeed see, but are not perceived, and may indeed hear, but not understand, lest they should turn and be forgiven.

And he said to them, Do you not understand this parables? How then will you understand all the parables? The sower of the sows of the word.

And these are the ones along the path where the word is sown. When they hear, Satan immediately comes, and takes away the word that is sown. And these are the ones sown and broken down.

The ones who, when they hear the word, immediately receive it with joy. And they have no root in themselves, but then Jews will acquire it. And when tribulation and persecution arises, on account of the word, immediately they fall away.

And others are the ones sown among thorns. They are those who hear the word, but the cares of the word, and the deceitfulness of riches, and the desires for other things enter in, and choke the word, and it proves and prove.

[20 : 09] But those that were sown on the good side are the ones who hear the word, and accept it, and bear fruit. 34, 64, and the Lord. And he said to them, Is some lamprey brought in to be put under a basket, or under a bed and not on a stand?

For nothing is hidden except to be made manifest, nor is anything a secret except to come to light. If anyone is here, you should hear it again.

And he said to them, Pay attention to what you hear. With the measure you use, it will be measured to you, and still more will be added to you.

For to the one who has, more will be given. And from the one who has not, even what he has will be taken away. And he said, The kingdom of God is us, if a man should scatter seed in the ground. He sleeps and rises night and day, and the seed sprouts and grows, he knows not how. The earth produces by itself, first the blade, then the ear, then the full grain of the ear.

[21 : 17] But when the grain is ripe, but once he puts in the sickle, he says, Because the harvest has come. And he said, With what can we compare the kingdom of God?

Or what parable shall we use for it? It is like a grain of mustard seed, which when sown the ground is the smallest of all the seeds on earth. Yet when it is sown, it grows up and becomes larger than all the garden plants.

It puts out large branches, so that the birds of the air can make nests in the shade. With many such parables, he spoke the word to them, as they were able to hear it.

He did not speak to them without a parable, but privately to his own disciples, he explained everything. On that day when evening had come, he said to them, Let us go across to the other side.

Leaving the crowd, they took him with them in the boat, just as he was, and other boats went with him. And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling.

[22 : 28] But he was in the stern asleep in the cushion. He woke up and said to him, Teacher, Do you not hear that we are finished? And he awoke and rebuked the women and said to the sea, Be still.

And the wind was ceased, and there was a great calm. He said to them, Why have you so agreed? Have you still no faith? And they were filled with grief and fear, and said to one another, Who then is this?

And even the wind and the sea will be healed. Amen. We call a message to us, so what is it really beautiful? We sing and sing psalm, Psalm number 77.

Psalm number 77. That's on page 100. As you just drop in the word, we sing from verse 15 to the end of the psalm.

And it stands as psalm 77, so the preacher number 1, 3. Verse 15. You have redeemed to your people, Lord, with your almighty arm, Jacob's and Joseph's children you delivered from all arm.

[23 : 43] The waters saw you, O my God, they saw and right came in. The very depths became convulsed. The clouds poured and turned their way.

The thunder rolled across the skies as lightning bolts were hurled. Your thunder in the wind was heard, your lightning lit the world. The whole earth trembled and quaked.

Your path was through the sea. Your way through mighty waters red. Your good birds none could see. Your people like a flock of sheep. Your guided every day by Moses and by Adam's hand.

Your led them to the holy name. The treasure song, 77, 15 to 20. The church is coming, but we stand to sing. Our prayer.

We all prophecies. We are Cu ouv that we have.

[24 : 45] We are often Sophia's Xu ■ extended, congregated, full hilled Dave Euph likeentar Sorry twistery and all free calles. We are making the Tribal■■ys. We are chopping theawly, everything and all gain.

from alarm. The waters saw you, O my God, they saw and writhed in pain.

The very depths became combust, the blood poured down their rain.

The thunder rolled across the skies, a spighting pulse where hurled.

Pure thunder in the wind was there, pure lightning lit the world.

[25 : 59] The whole earth tremble, dead and quake, pure path walked through the sea.

Pure way through mighty waters led, pure footprints land and good sea.

You people like a flock of sheep, united every day.

By Moses and the year and by there are years And he awoke and reviewed the wind and said to the sea, Peace be still.

The wind ceased. There was a great calm. It was nice to be caught in a real storm.

[27 : 30] But I would say I would rather have the house to be stuck in a storm. It would sooner be a storm of land rather than a sea. Because at least in land you have the firm garden underneath.

But anyway, we have here a ferocious storm where Jesus and the disciples are caught out of the boat as they cross the Sea of Galilee.

And it wasn't just that the boat was merging and plunging down into the depths and then rising and rising again and rising again and rising to the waves and so on.

But it was gluing so badly and the wind was so huge, the waves were so huge, that the waves were highly into the boat.

and the port was beginning to fill up. And the disciples were remembered that some of these were seasoned fishermen. They were used to run forage.

[28 : 30] They realized that what was happening was incredibly dangerous. And they realized that as things were building up and building up, it was inevitable that they were going to see.

That's really what we find, that they were actually perishing. Because when they wake Jesus, they say to him, do you not care that we are perishing?

And we find that it's quite a remarkable picture because here is this incredible storm. And we find that the disciples, as we said, who are seasoned, many of those seasoned sailors, they fear us with them.

And the boat, as we say, is lurching in every direction. And we find Jesus fast asleep in the stair of the ship. And of course, this is pointing very much to the humanity of Jesus.

Because we're going to remember that here is the God-man. As God, it is impossible for God to sleep. People that deny their slumber or sleeps.

[29 : 37] But when the second person of the Godhead came in, taking our nature, he took our nature completely.

It wasn't that he took the appearance of him, but he entered completely in the birth that Mary, when Mary gave birth to Jesus, it was a normal, natural birth.

When Jesus grew in the womb, he was made of the substance of the name, and yet he was kept free from all defiance. The Holy Spirit overshadowed.

But his development, everything, was absolutely human. It was the very same as any baby or any child growing up into teenage years and into adulthood.

He was absolutely, from a human point of view, exactly like this. And we've got to remember that the body that Jesus had wasn't the body like when Adam was made before the fall, but I believe it was the body that Adam had after the fall.

[30 : 50] In other words, although there was no sin, it was subject to all the pleasures of this life. It was a body that experienced weariness and exhaustion.

And that is a great part of why we find, I think there's a twofold reason we find Jesus has taken the whole one. No doubt, because of just absolute exhaustion.

We find, instead of Jesus on one occasion, as he healed this woman, that he was aware of the virtue that he had done. So that there was a, as it were, as he worked and taught, and he healed and ministered, there was its natural wear and tear, the toil of weariness.

Some people think that if we work in God's service, it means that whatever you do, you'll always be empowered, and there'll be no weariness and tiredness. But that is not true.

In fact, the reverse can be true, because there's always another very subtle side that some people will get, and that is the satanic, because there is always the attack of the evil one.

[32 : 04] And we'll also remember that, that the evil one is always to halt, to break, to, in some way or another, to disrupt God's work.

So we find Jesus, from a human level, he's a sleeper in the world. But I also believe that there's a spiritual side to it as well, in that he had committed everything to the care of his father.

And he was resting in his father's love. Jesus knew that when he came into this world, he was going to die. But Jesus knew that his death was going to be by way of sacrifice.

It wasn't going to be, as it were, in a tragedy, out of the boat, but that he was going to die, he was going to be put to death.

And so there was this sense of resting himself in the care and in the security of his heavenly father.

So we find the disciples, and they're, they're, of course, alarmed by what's happening.

[33 : 13] I also tend to think at this occasion, and it could be, it might be, it might not be, that there could be something of a satanic in it. And I, I never want to, I never want to give, say too much of the words, some word credit that I'm looking for, but I don't want to pay too much attention to it.

But I've also got to remember that Satan is always behind the scenes, always at one. And the very fact of how this storm just blew, a great windstorm arose, and the waves were breaking into the boat, so the boat was already filled.

So, it's like this was just whipped up all of a sudden. Now, it might not have been, but there's sufficient in scripture to show us that Satan was always trying in one way or another to get at Jesus. And it could very well be that he was trying to destroy him. You know, Satan cannot create, but he can use what God has created in this world.

And we find that, that if you go to the book of Job, you will find Satan using the fortress of nature, for instance, the lights of the wind, to cause havoc, to cause destruction, to cause devastation, to bring death.

[34 : 36] And so that he is always around and about in the background. He is still, as we know, the prince of power of the age. So, he has huge influence.

He moves about and circulates, seeks to disrupt and to destroy. So, it could have been something of that as well. He may have been behind the scenes as seen.

So, we find that there's this great fear within the disciples. Now, before we come back to Luke at verse 39, we must remind ourselves of something which is very, very obvious here.

And that is, of course, that you would think that if there was ever going to be a journey that would be safe and secure that it would be in that boat with the disciples because Jesus was there.

In fact, if you were not, if you had been on the shores of Galilee and you wanted to get to the other side and you saw all these boats leading you and you saw this boat with Jesus in it, you would say to God, excuse me, is it possible that you could add it into that boat because you'd see there are many boats going to be safe and secure that it's a boat because Jesus is a boat.

[35 : 54] And sometimes we have this idea that once we become Christians, once we give ourselves, once our soul is safe in Jesus, once the Lord has become the kingdom of our life, once he has entered in, once he has dealt with us and broken us and come into residence as a wedding of our heart, then everything is going to be well.

But at one level everything is well because we know it's going to end well eventually. But that doesn't mean that every day, in every journey, in every event, in every circumstance, that everything is going to go smoothly and everything is going to turn out really well for us.

Because we know full well that often that's not the case. That being a Christian doesn't bring immunity, as it were, from the troubles and the pains and the sorrows and the difficulties and the trials and the tragedies in this life.

So that's one of the things that we all learn. Sometimes, you know, even as we go around in a Christian Bible, sometimes even as we look at other Christians, we sometimes say, you know, I would love to be like that Christian man.

Because there's something about them. There's some wisdomness about that we have, you know, there seems to be a Christ's life as you say to yourself. That's, that's, that is, that Christian's a beautiful Christian.

[37 : 30] I wish I was like them. The thing is, you don't know, I don't know, what that Christian may have happened. We don't know what all has been involved in that Christian's life to bring them to where they are.

And many of the sweetest, most famous Christians in this life have had to bear some cross, have had to bear some fire, have been crushed and have been broken.

Sometimes publicly, but sometimes privately. Being a Christian, yes, you will end well, but it doesn't mean that every day of your life that you're going to be free from any troubles and difficulties.

And again, what we see here is that just as Jesus was asleep in the difficulties and the fire of his disciples, sometimes it may appear in your experience that Jesus is asleep as well.

He's not, but it may appear to you. And what we mean is like, for instance, take an example of Lazarus, who was a great friend of Jesus.

[38 : 48] When Lazarus was still brilliant, it was obviously an illness that his sisters could see. He was liable to die. They sent words to Jesus.

Lazarus, who you love, he is really ill. You would expect that Jesus would say to the disciples, oh, he must go straight away.

Lazarus is really, really ill. I must go and heal him. You know, Jesus just saved him once until Lazarus died.

Now, we know we have the privilege of being able to read the why, the why, the hows, and everything connected with the death of Lazarus.

But, for that period, the sisters were in total confusion over what had happened. And it's still the same to this thing, because it might be for someone here, it may appear to be true in what you're going through when you are just now, in the providences of your life, and you have cried to the Lord, and you have pleaded before the Lord, it's as if Jesus is a Savior.

[40 : 07] It's as if he's not. It's as if there is silence from him. And I was confused to say, because you feel it in the darkness, and there are the lies, and it's a real, real test to any precious faith.

And so we find that the disciples here, they're really at the time they would send. And so they go to Jesus, and they cry to him, and of course we find the Lord's response.

Now we could also say that ultimately, having Christ on board will, in the end, produce something glorious. Now, regarding this particular episode, this particular experience, it ended well.

Sometimes things don't end well. But as I said, for the believer, ultimately, it will end well. And what we've always got to remember is that the Lord has a big picture.

We can only see where we are just now. And that might not help people who are going through suffering and sorrow and pain. But the Lord has a big picture and a big plan.

[41 : 29] And one day, we will see. One day, I believe, it will be part of the unfolding picture and glory, where the Lord will assure us and say, look, this is why.

And things that didn't make sense, things that so hurt and tore to our heart in this life for the first life, you see.

And now, now I see, now I see it makes sense. And so, we need the faith, of course, you see, it's impossible to see this thing.

Anyway, we find that Jesus, in response to the disciples, we find that he awoke, and we find him speaking to the wind.

He rebuked the wind, said to the sea, peace, be still. It's quite an extraordinary moment, but we find Jesus standing in the boat, and he's addressing the wind, and he's addressing the sea.

[42 : 44] Now, if we saw somebody doing that, we would think they were taking leave of their senses. But here is, we've got to remember, yes, Jesus, in our nature, but also the Son of God.

He is the very one who was involved in the creation of this world, the very one who brought into peace by the word of his power. the sea. The one who controls how far the world go.

We're told about that in the word of God. He's in control even of that. And so the one who brought the seas into being by the word of his power, he again addresses the sea.

He speaks and he rebukes and we believe he rebukes it. We could say it, look, because of the response, because of what it's all about. you know what the Lord does here at a physical level, at a temporal level, he also still does his spiritual when he's able to address his word into our heart.

Maybe you're here tonight that there's a storm in your life. There's a storm in your heart. You know, in fact, let me say, I hope if you're without Jesus Christ tonight, I would love there would be a storm in your heart, in your soul.

[44 : 11] A storm whipped up by Jesus. A storm whipped up through the ministry of the Holy Spirit, convicting you, convincing you of your need of a Savior.

That's what I would love and I pray that the Lord will touch your heart and affect your heart so that you will see your need. Because maybe you're here tonight and you've never seen your need, but you're here about it.

And sometimes you might say, oh, here goes again. I know you can sit under the gospel for years and you can close your mind, close your ears, but maybe tonight it's going to be different, that's my prayer, that tonight you were here for the first time and that there might begin a story in your heart where you know that you're not going with God.

And let me tell you, it is some story when Christians see themselves lost before the holiness and the majesty and the glory of God. To see themselves under his judgment and under his condemnation.

But you know the wonderful thing is that if we see ourselves there, then there is also this remedy and Jesus is able to speak into the storm in your heart and into your life and he's able to see peace because that's exactly what we have here.

[45 : 39] Now, we all know that within our lives there are all kinds of storms gone, brought about by different things.

But this is what the Lord does. He awoke and renewed the wind and said to the sea, peace, be still, and the wind ceased and there was a car.

That must have been out of every year and more. If you've ever been out of a boat in that game, one of the things you're aware of, there's a lot of things you're aware of.

There would be the banging, the crashing, clinking of things on the boat. There would be the creaking of the timber. There would be the roar and the howl and the whistle of the wind.

There would be the thunderst crash of the waves against the boat and into the boat. So there's this almost like a synth and noise all round and instantly.

[46 : 41] Ow, soon. Ow, stillness. It would be almost such that you could hear it. It would be almost like a eerie silence.

And it's little wonder that the disciples, that they were filled with great fear and said to one another, who then is this that even the wind would see away?

That must have been some movement in their experience. But if we can apply that spiritually, this is what the Lord is able to do.

He's able to bring that calmness and that peace. He's able to bring this into your conscience because maybe tonight, somebody here and you have a conscience that's ruddled with guilt, with remorse because of just your life.

And you look back and you realize that it's just not right. Of course, we all look back and we all see that our life is not right. guilt. And I'm sure that we all, every single one of us, group, at least, rumpet in our arm of things and say, oh, well, we should have this, we should have the next day.

[47 : 59] We're just talking about that. Talking about that deep rooted sense of guilt. And you know, guilt is an awful thing. To have a sense of guilt, to live with a sense of guilt, of wrongdoing, knowing that we have wronged before God.

And so the Lord is able to deal with. He's able to deal with the guilt, with the trouble of unconscious. And you know, through the blood of Jesus, he's able to wipe everything clean, so that the guilt is removed.

Wow, what liberty that is. Freedom. Freedom. Freedom. Freedom. I believe part of what's wrong in society today is that people are working with guilt.

I believe that guilt is at the heart of the distress in people's lives. People don't realize it because they never have been able to analyze it or work it, but you see that it's part of original sin.

The very fact that we have sinned before God, we are sinners, it's our natural event. And that fine nature produces guilt.

[49 : 17] Whether we acknowledge it or realize it or discover it or not, it's there. You know, that's one of the things when you become a Christian, is you realize that the guilt is being dealt with.

And it's liberating, it's freedom, and it's a picture of this calmness, it's this stillness that comes into the conscience.

And again, the Lord is able to bring that into our heart. When we have all different feelings of fears and hopes and joys and sorrows and all these things that are within our heart.

But the one thing that is within our heart, or the one thing that is missing, as you say, from our heart, by nature, is the Lord. Do you know there's an emptiness?

There is an emptiness in every person who does not have the Lord Jesus Christ. One of the people long ago writing said there is a God-shaped void in the heart of every man.

[50 : 33] A God-shaped void, that can only God fill that hole, that emptiness, that is in that precious life.

And people can go down every road, and they can have satisfaction and fulfillment for a while, but there's still going to be that emptiness until God will fill it in Jesus Christ.

And that's what he's able to do, is to bring that a calmness into the heart, with the beauty and the wonder of Jesus.

And I think the Lord is able to bring a calmness into our mind. Because I gave him without the Lord, we're often searching a line. We're always asking questions to do.

Like Pilate said, what is there? Tonight, there are many people all over the place that are asking, is there a God? Can there be a God? What's the point of life?

[51 : 39] Where are we going? What's it all about? There are so many people and their lives are riddled with all kinds of questions and pathetic thoughts and dark thoughts and other things.

the Lord is saying, look, you find good and it brings a focus into life. When I come into your heart and into your life, I will bring a calmness into your mind.

So that you will know why it. You will know really what's about. You will know where you're going. You will have a key purpose in life, which is to grow in life.

So many people have no purpose in life. They feel that life is meaningless when the Lord says, if I come into your heart and into your life, I will make your life meaningful.

And so there is this great calmness, this great stillness concern. You know, we live in a world that is for a world of sin.

[52 : 49] You know, when you go around and about and see everything there is, in every area of us, there is a storm, morally, spiritually, and intellectually.

And we see it in the physical world, we see it in all the different ways, short cavers, earthquakes, tsunamis, floods, all sort of things going on.

There is a constant and a perpetual restlessness restlessness. You put on the news, any news, and guarantee somewhere from the world, you will see a picture of war, trouble, or breakup, or devastation of some kind, whether it is natural disasters, or war, whatever.

It is a picture of restlessness. And you, you know where it all began, where we do know, it all began in Eden. Think of it one moment, post-Eden, let's go outside, let's go to Genesis chapter four, after the fall of Genesis chapter three, go to chapter four, Cain kills his brother.

And what happens after he's killed his brother? God needs him, and he sends him out, and Cain becomes, what is becoming? He comes up over a vagabond.

[54 : 17] He has no place where he can settle down. Cain is a picture of absolute restlessness. And that's what sin is. It's a picture of restlessness.

Restless. And you know, that's part of what hell would be, is restlessness. There is no peace for the wicked. It is continued restlessness.

Jesus is, there's only one place in all the universe where you can find this. I am the only one, Jesus has seen, who can deal with the restlessness that sin has brought into this world.

Tonight, Jesus is able to deal with that restlessness. And if you're without Christ, you're aware of the devil, there's a restlessness in your heart.

As we said, it's going to be part of what hell is, eternal restlessness. Heaven, on the other hand, is going to be eternal peace. It is a picture, if you go to any of the pictures given to us, of heaven.

[55 : 36] It's like a sea of tranquility. It's a place of an environment of complete heart and peace, togetherness and life.

Truly, that's what we all want. That's what Jesus wants for us. That's why Jesus came into this world, because he loved.

That's why God sent Jesus into this world, because he loved. I say, you don't need to have a life of restlessness and a death of restlessness and an eternity of restlessness.

You can have a life and a death and an eternity of peace. Peace. Peace. Lord, God, we pray in the sweet of her take the word to that that word will speak into our hearts and challenges so that we will seek the Lord.

We give thanks that there is a remedy for all the restlessness, for all the brokenness in this life. And we give thanks that the Lord Jesus Christ is the one who experienced all the restlessness of sin in the fruit portion of the cross.

[57 : 00] where the punishment of that sin was unleashed upon by the Father. May he experience all the anguish and all the pain and all the sorrow in order that we may be able to rejoice, that we may have peace, and that we may have a future.

Lord, bless us and we pray. Take us all home, safely to his restlessness and zija Psalm 107, verse 26, verse 31, the Jews of the room.

Psalm 107, verse 26, verse 28, the Lord. Psalm 107, verse 28, the Lord.

Psalm 107, verse 29, the Lord.

Psalm 107, verse 29, the Lord. Psalm 107, verse 29, the Lord. Psalm 107, verse 29, the Lord.

Psalm 107, verse 29, the Lord. Psalm 107, verse 29, the Lord. Psalm 107, verse 29, the Lord.

[59 : 08] Psalm 107, verse 29, the Lord. Psalm 107, verse 29, the Lord. Psalm 107, verse 29, the Lord. with pain. They will outside her like one drum out there withstanding me.

And they do often in troubled cry. Who then prostrates the free.

The storm is changed into account at its command and will.

So that the race which reached before now quiet hour and still then are they glad because and rest and quiet now they be.

So to the heaven who live beneath the wings which they desire to see.

[60 : 56] Oh, what men do the Lord would give praise for his goodness then and for his works of wonder done to the son of men.

the and the son who is the rest of the in of that and his attempt to receive his interest as the