

Good morning, church. If you would, take your Bibles with me and turn to Mark chapter 6. We're going to wrap up the chapter this morning. Mark chapter 6, verses 45 through 56. Mark chapter 6, verses 45 through 56. Once you've found that, if you would please stand with me in the honor, in honor of the one who gave us this word as we read our text together this morning. Mark chapter 6 beginning in verse 45 reads, and immediately Jesus made his disciples get into the boat and go ahead of him to the other side to Bethsaida, while he himself was sending the crowd away. And after bidding them farewell, he left for the mountain to pray. And when it was evening, the boat was in the middle of the sea, and he was alone on the land. And seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night, he came to them, walking on the sea, and he was intending to pass them by. But when they saw him walking on the sea, they thought it was a ghost, and cried out, for they all saw him and were terrified. But immediately he spoke with them and said to them, Take courage, it is I, do not be afraid. And they got into the boat with them, and the wind stopped, and they were utterly amazed. For they had not gained any insight about the loaves, but their heart was hardened. And when they had crossed over, they came to land at Gennesaret, and moored to the shore. And when they got out of the boat, immediately the people recognized him, and ran about the whole region, and began to carry here and there on their mats those who were sick, to the place they heard he was. And wherever he was entering villages or cities or countryside, they were laying the sick in the marketplaces and pleading with him that they might just touch the fringes of his garment. And as many as touched it were being saved from their sickness. This is the word of the Lord. Let's pray. Dear Heavenly Father, we thank you so much for the opportunity to gather today as a body and worship for the preaching of your word. I pray that we would be receptive to the word, that the spirit would apply it to us, that we would understand the revelation of your son to the disciples, that we can also understand it for ourselves and apply it even some 2000 years after this was written, that we would understand who you are, what your incarnation meant, and that we can glorify you for what you came to this earth to do. I pray that you would remove any hindrances from me, that you would remove any nerves, keep my voice strong, that there would be no distractions from the glory that is in this passage. We love you and praise you in your holy name. Amen. So I'm extremely excited about this text this week. I've read this text many times, read the story of Jesus walking on water in this particular passage since I was a child. And I've never seen the things that God so graciously showed me in the text this week. And

I am incredibly excited to share it with you. The title of this message is A Lesson Still to be Learned. A Lesson Still to be Learned. So as we get into the text, you'll see, right off the bat, the urgency at the beginning of the passage, and we'll talk more about that in just a moment, but I want us to feel the urgency that Mark is used to using. The feeding, of course, has just taken place, and thank you to Devin for taking on that passage last week, did a great job with that, and now he's gonna be sending the disciples ahead, and we're gonna break down what that means and why, but this passage here, we're going to see what I would argue is the greatest revelation of Christ about himself in Mark thus far to his disciples. This is going to be a revelation

with the words that are used, the linguistics that are used by Mark, the words that are used by Christ, even his actions on the sea are going to reveal to us who Christ is in a greater way than has been done in Mark. all six chapters thus far. It's going to be absolutely beautiful. And what we're also going to see is a title that's used to describe the disciples in a very negative fashion. Normally, as we've talked through Mark, we see the inner circle and the outer circle, right? We see the disciples and the crowds around them. And over and over we've seen the disciples are counted as those who are being taught and understanding from Christ and the ones outside of being hard of heart and not understanding. We even saw him back in Nazareth not long ago, where his people, his own town, didn't recognize who he was. But here, Jesus is going to reveal himself to his disciples in a most magnificent way, especially to those who know the Old Testament, and yet their heart is still going to be hard. And we're gonna look at all that and how it intertwines together. But today, I pray, my prayer is that you'll be able to see God revealing, Jesus revealing himself as God in a way that we haven't gotten to see so far in Mark yet. This is absolutely amazing. So let's dig in together. Number one, there's gonna be four points. Number one, is a time to pray, a time to pray. So we'll begin in verses 45 and 46 and kind of set the stage a little bit for what's coming. In verse 45, I'll reread it here. And immediately, Jesus made his disciples get into the boat and go ahead of him to the other side, the Bethsaida, while he himself was sending the crowd away. And after bidding them farewell, he left for the mountain to pray. So this is in Mark's normal fashion. He doesn't beat around the bush

or give any extra details. He jumps right into, they fed, everything's good, they ate the loaves, now Jesus is sending them away. And at first you're just like, okay, Jesus made him get in the boat and it seems like he's just sending them over to where they're gonna minister next. It's just according to the plan, which of course everything is according to the plan. But

there's a little bit more here that we need to understand. This urgency in the original language here for the word made is specifically about making them go against their will. In other words, the original language is they wanted to stay. There was something that they wanted to do. And so when you read that and you're like, wait a second, this is, he's making them leave, even though they don't want to, what could this possibly mean? Why would he make them leave against their will? What in the world could this possibly mean? So I know what you're thinking. How are we gonna figure this out? Well, I'd like to encourage you to turn over with me to John chapter six, if you would. John chapter six, verses 14 and 15. And this particular, narrative is recorded in a couple of different gospels, but John gives us an insight here on this exact feeding of the 5,000. The feeding of 5,000 is what I meant by that being in several gospels. The feeding of the 5,000, John makes an extra note here that reveals a little bit more about the situation than what Mark does. So John 6, verses 14 and 15, it reads, therefore, when the people saw this sign, now the sign, of course, is the feeding of the 5,000. When the people saw the sign which he had done, they were saying, this is truly the prophet who is to come into the world. So Jesus, knowing that they were going to come and take him by force to make him king, withdrew again to the mountains by himself alone. And so if you think about understanding and putting the different accounts of this particular story together, we have Mark here with an urgency of Jesus making the disciples go away. And you understand what the crowd was doing in response to the feeding of the 5,000, the multiplication of the loaves into enough to feed what ultimately was probably close to 20,000 people, if you include the women and children. It was such an amazing sign, an amazing miracle that the people there were ready to revolt against Rome. And all throughout Mark, we've understood, as Jesus continues to tell people not to say who he is, not to explain who he is, we understand that the Jewish understanding and idea of the Messiah was to come and put down the Romans. that the normal Jewish understanding of what the Messiah was going to do was reestablish the Jewish kingdom. They were gonna set back up the throne of David and they were gonna be a free people under their own king. And this group of nearly 20,000 people, according to John's account, had decided this is the moment. This is the Messiah. Only someone who could make this few loaves feed almost 20,000 people. This has to be who God was gonna send. So the time has come, let's make him king. And the disciples, if you look at the wording of Mark, along with the wording of the crowd, Jesus was making them leave against their will because they got caught up in the normal Jewish idea of what the Messiah was going to do to. And that's going to be very, very important. Remember

that because in a few moments when their heart is still hard, after him revealing himself on the water, you're gonna bring this full circle and go, okay, that makes sense. He's sending them away so that they don't get caught up in the wrong understanding of who he is. Although with their hearts still being hardened, as we'll learn later, we can tell that they still don't

fully understand who Jesus is. But as we set this stage here, they're traveling across the north. They're gonna be traveling across the north side of Galilee. And so now we've avoided this messianic groundswell, as what some commentators have called it. This uprising of Jews that wanted to make him king. And so Jesus sends on the disciples and says, you go on, don't make the situation worse. He removes the disciples and says, you go on, I'm gonna send the crowd away. So he calms them down by whatever means, we don't have a record of it, but he calms them down and sends them on their way, bids them farewell. And then we see a beautiful picture in verse 46. He left for the mountain to pray. So he needed time with his father.

And I would encourage all of us to take the example of Christ as we explain through this. This is the second time, there's three total times in Mark that Jesus removes himself from a situation and seeks time with the father. The first time was in Mark 1.35. The last time will be in Mark

14, 35 through 39, right before his passion. But in each one of these cases, every single one, Jesus withdraws from disciples alone to pray to the Father, because they have misunderstood who he is. They have misunderstood his purpose.

If you look at the first one, you guys remember, in the first chapter, he withdrew because the disciples thought he was supposed to go do a bunch of miracles. You guys remember the wording that the disciples came to get him down off the mountain. They were trying to tell him what to do, not letting him do what he came to do. And then in this one, they completely misunderstood who he was. They got caught up in the groundswell, this messianic, we're here, we're gonna make Jesus king, we're gonna be a Jewish kingdom again. And he sends the disciples away to withdraw to the father. And then in the last one, in the garden, he's going to withdraw from disciples, asking them simply to pray, and they can't even stay awake to pray with him.

Again, misunderstanding what he's about to go through. Even though he's told them at this point in chapter 14 in plain language, I'm going to give my life, they still don't understand who he is. And so Jesus takes a time away from the crowd, from this groundswell to get with the father and refocus on his mission. To get out of the crowd's sway, the disciples sway, he sends everyone away and he takes time to focus. So in these first two verses, my application is fairly simple for this first point. Stay focused. Where's your time with the father?

When things happen in the world, when things come up, when there's

this groundswell, when the world doesn't seem like it's going the way it's supposed to, do you seek solace in the Father? Or do you seek solace somewhere else? And so with the example of Christ, we must seek solace from the Father. Number two, and this is where it gets so exciting for me, so if I start jumping up and down, just ignore me. Number two, a time to reveal. Verses 47 through 50. A time to reveal. Let me reread 47 through 50 again to refresh our memory. And when it was evening, the boat was in the middle of the sea, and he was alone on the land. And seeing them straining at the oars, for the wind was against them at about the fourth watch of the night, he came to them walking on the sea. and he was intending to pass them by. But when they saw him walking on the sea, they thought that it was a ghost and cried out, for they all saw him and were terrified. But immediately he spoke with them and said to them, take courage, it is I, do not be afraid. So let me set the physical background for you here real quickly. They were likely in the hill country on the northwest corner of the Sea of Galilee. Bethsaida is gonna be on the east side of the Jordan, the mouth of the Jordan. They were gonna cross the sea from where Christ was sending them. It should take about six to eight hours to cross the sea if there's no issues. So it was already late in the evening. We know it was late in the evening because of the loaves, right? It was later in the evening already because the crowd was getting hungry. It was dinner time. It was time to send them away. And at this point, 20,000 people to eat a meal, probably a couple hours, right? So by the time they got in the boat and were heading off, it was already fairly late in the evening. And now, they're out in the middle of the ocean. Jesus went off in the hills to pray there. And of course, by his own ability to see them, they were probably out in the middle of the lake, several miles from the shore, a couple hours, you know, four or five hours in the rowing. He sees them struggling against the Shakira or Shakira. It's Arabic for a wind that comes from the northwest of the Sea of Galilee. Every fisherman that works that sea knows in English it means shark. They named this northwestern wind that comes across the sea very prevalent. They were used to it, but it was normal for fishermen to have to fight against it. You basically tried to avoid it if it kicked up. You just stayed off the water. And so here they are in the pitch black of night. The shark wind, as the locals called it, have picked up. And here they are in the middle of the sea, straining as hard as they can against these oars. Anybody ever been in a boat where you had to paddle against the current or against wind? It is not an easy endeavor. It is not easy at all. It's exhausting. So I want you to think about going back through the passage here as we back up

in chapter six a little bit. Christ originally took them away before the feeding of the 5,000 to rest because of how tired they were from coming back off the mission of performing all the miracles. So they were already exhausted and Christ said, let's go over here and you can rest. And the crowd follows them, some 20,000 people. And they actually went off and basically smarted off to Jesus and said, you want us to feed all these people? You can tell the tension, they're tired, they're exhausted, they don't want the people anymore. And they've come off this feeding, it's late at night, and instead of giving them rest, Jesus says, nope, go paddle six to eight hours across on a good day. And here the wind is. Can you imagine from a human perspective, the physicality, the exhaustion, what you're mentally thinking in that moment? So I want you guys to picture that in your mind. something absolutely exhausting. In fact, the word for straining that the text use here has also been used to describe childbirth, suffering in hell, and demon possession. That's the root language word is covers all of those intense things. So the straining here is unimaginable. So here they are in the fourth watch of the night. which is 3 a.m. to 6 a.m. I will make a small note that we can know again that Mark was writing this to the Romans because he uses the Roman four system of measuring time of day instead of the Jewish three system time of measuring day. So here they are, 3 to 6 a.m., somewhere around in there, and they're out in the middle of a pitch black lake against the shark wind trying to get where their rabbi has told them to go. And Jesus, understanding them and seeing them, comes down off the mountain, was probably a little bit of a walk, get out into the middle of the sea to be able to reveal himself to them. Now, when we think about what the crowd said in John, and we know the note of what the crowd said, that this is the king, I wonder what's going through the disciples' mind. Right, they're rowing. They've seen the miracles that Jesus has done. This has the biggest impact on a large group of people that we've had in all of Mark. This is the biggest, the feeding of 5,000 is the biggest thing so far the disciples had witnessed. And suddenly looking up, they see what they think is a ghost. Now, on a quick side note, that means ghosts and apparitions have been around for much longer than what we would maybe think. Okay, people thinking that things appear. But they see this ghost, but a curious thing happens before they exclaim that there might be a ghost. Look in verse 48, at the end of that verse, Jesus came to them because they were struggling, but then it says, and he was intending to pass them by, or pass by them, depending on your translation. Now I know what you're thinking. Why would Jesus come to the middle of the sea to help them if all he was gonna do was go by him? And we see an example again of the disciples being separated from Jesus in distress. Every time they get separated

from Jesus, we've seen a mark and they get into trouble. So here they are, got themselves into trouble, if you will, and he comes and we think the hero is here, he's gonna help them. But the text says he was gonna pass them by. He was gonna walk by them. When I first started digging into this, I was like, why in the world would Jesus pass them by? It doesn't make any sense. It's his disciples that he sent along the way. He's rescued them over and over again. We know he's provided for the 5,000. What could he possibly be doing? And then God, through his grace, showed me in scripture what Jesus is doing. So get your fingers ready for flipping through the Old Testament, because we're going to look and show exactly what Jesus is doing. Jesus is establishing himself as Yahweh. He's done this before, but he's doing it in a different way. And according to Mark's usual process, he is showing us a parable in action. This is Jesus teaching, but with his actions, which is typical of Mark's writing style. So I want you to begin first in Job, and we're gonna start with him walking on water as his first point of establishing himself. Turn to Job chapter nine, if you would, please. Job chapter nine. And verse eight. In Job chapter nine, as you're turning there, I'll give you an idea of, we're in a portion of Job where Job is describing the complete transcendence of God, his mighty power, who he is. And in Job chapter nine in verse eight, it says, who alone stretches out the heavens and tramples down the waves of the sea. In other words, who walks on the water. In verse 10 of Job chapter 9, he goes on to say, who does great things unsearchable and wondrous works innumerable. Later on in Job in chapter 38, you don't have to turn there, but in chapter 38 in verse 16, Job again, this is Jesus, or excuse me, God asking Job, have you entered in the springs of the sea or walked in the recesses of the deep? One of the earmarks in the Old Testament of Yahweh, of knowing God is God, is he can tread on water. That's one of the actual points of knowing who Yahweh is, as we see in Job. So the very fact that Jesus is walking on water is point number one of him revealing himself as Yahweh to his disciples. According to the Old Testament, only God can do this. Now, there's been a lot of people throughout the years who have tried to take down this text and say, Jesus wasn't really walking on water. That's a physical impossibility. You cannot do it. There had to be a sandbar or something running through the lake there at that. There's been all kinds of ways. What I'm telling you is we trust the scriptures, which says Jesus walked on water. It doesn't say on sandbars. It says on water. And the reason why it's so important to understand that we trust the miracle of the text is because Jesus is revealing himself as Yahweh. He is doing what only

God can do. And in so doing, walking on the water, he is intending to pass them by. Well, that's again, so odd. But it's not odd when you understand that that is precisely how Yahweh revealed himself to his chosen people in the Old Testament. Now turn with me, if you will, to Exodus chapter 33 and verse 22, and we're not gonna read all of it, but Exodus chapter 33 and verse 22. Of course, Exodus 33 and 34 is whenever Moses is asking God, please show me your glory. Show me who you are. Reveal yourself to me. And in response to this, Yahweh gives multiple indications of who he is. He verbally describes who he is. And then he tells Moses in verse 22, and it will come about while my glory is passing by that I will put you in the cleft of the rock and cover you with my hand until I have passed by. I'm not gonna read the other instances. If you continue, I encourage you to read them if you haven't read them in a while, chapters 33 and 34 of Exodus. But it goes on and essentially, God does exactly what he said he's going to do. Moses goes to a particular point in the mountain, and God passes by him to reveal himself to Moses. And this isn't the only time. If you'd like to make a note, we won't turn there, but 1 Kings 19 is he does the exact same thing for Elijah. So he's revealing himself, who he is to his people by passing them by so that they can catch a glimpse of who he truly is. And so Jesus now here is not only taking from Job in fulfillment of walking on the water to show, I am Yahweh. He is now in his actual action of passing them by saying, I am Yahweh. We know that Christ is God. If you take the Old Testament and you look and you say, this is who was promised to come, this is God, and you see the Savior, Jesus Christ, the Nazarene, doing the exact same things, the only conclusion that you can come to by the grace of the Spirit's revelation is that Jesus Christ is God. That's it. There's no other conclusion you can come to. And so the language here, even in the structure and the linguistic abilities of using the words, Mark is copying Job and Christ is showing himself to his disciples. But there's something so beautiful here, it gets even better. It's gonna get even better, get ready. Now, the disciples are scared. They see what they think is a ghost. Their first conclusion is not, hey, maybe the guy that just fed 20,000 people with five loaves is coming to save us. No, no, it's gotta be a ghost. It has to be a ghost. You can see where their mind is still not wrapped around who Jesus is. And they exclaim, it must be a ghost. And yet Jesus comes to them, And he says, take courage, it is I, do not be afraid. But this is not the normal language of saying I in Greek. This is ego,



a me. And if you're familiar with the original languages at all, this is the exact same phrase. of the Septuagint, which is the Greek translation of the Old Testament, of the Septuagint, whenever God comes to Moses in the burning bush and says, I am who I am. So in the original language, this actually reads, take courage, it is I am. So we are now three fold deep in Christ's revelation of himself as saying, I am God. And if you'd like to write down some other examples, Exodus 6, 6, he uses ego e me. Isaiah 41, 4, he uses ego e me to identify himself. Isaiah 43, 10 through 11, he uses the same phrase. And Isaiah 48, 12 also indicates Yahweh's reference to himself. And there's many other that you can look at as well. So Jesus comes and he says, take courage. It is I am, do not be afraid. Now let's compare this to the Old Testament. In the Old Testament, God is majestic, right? He's holy. He reveals himself as completely separate. Don't come to the mountain, only Moses is allowed up the mountain. Don't come to the inner sanctuary of the tabernacle. Only the high priest through certain cleansing rituals is allowed inside to see me. But Christ, what does he do? He condescends to his people. The incarnation is so vitally important because it issues in a new covenant phase of God interacting with His people. It's no longer the covenant of separation where you have to be, follow these rules, do this ritualistic material things that you have to do to be able to approach me. No, Christ stops passing them by and condescends to the boat with them. That is our savior. That is God entering a new relationship with his people, a new way of interacting with them. How beautiful is that? He says, I am the one who walks on water. I am the one who is the great I am. I am the one that can only be revealed till now in a passing covered up way so that I did not destroy you with my glory, but I have now put on flesh. I have now condescended to the earth. I have now come to reveal myself as I've never revealed myself before. And so now, God is noble face to face. The majestic and glorious Yahweh is now entering into humanity to draw his people to himself. The one who was worthy of praise is now entering a boat for his people. And yet they still, as the first time Jesus calmed the storm, still doesn't know. The first time he calmed the storm in chapter four in verse 41, they said, who then is this? Who then is this that even the wind and the seas obey? And if their eyes had been opened by the spirit and they understood the context of what they probably had memorized at this point, of a good Jewish convert memorizing the Old Testament, they should have put two and two together.

He calms the storm, now he's walking on water. He was gonna pass us by. He says, I am. And yet he doesn't, or they don't, excuse me. And we'll look more about that in a moment. But it's so exciting to see Jesus revealing himself in ways that check the boxes of the Old Testament, that it fulfills who God is, revealing himself as Yahweh come to man. And he does it during a most intense, distressing situation. And how often does he do that in our lives? And that's what I want us to apply from the second one. Yes, it's beautiful to see all that, but it's great to know that, and I hope it drives you to a point of glorifying God even more in Christ. But how often does he reveal himself to us when we are so distressed compared to childbirth or being in hell? And that brings a whole new light to our distresses, does it not? When we're pulling at the oars of life, understand that we have to take courage because the I am of the universe is climbing into the boat with us. And how beautiful that is. That the one who walks on water reveals himself as God because he can walk on water, reveals himself as I am Yahweh and enters the boat with us. That should calm all of our fears. Because we have the Spirit in us that tells us who He is. We know who He is. We are not in the same capacity that the disciples are in. We have the gift of the Spirit. So we know who He is. We should be relying on Him, resting in who He is, understanding that Yahweh came to earth as a man for you and I. and it makes the distresses of this world calm as glass, whether or not they actually are or not, because then we have the peace that passes all understanding. We have a peace that doesn't make sense to the world around us, because when we're anxious, we look to God and we understand that Yahweh condescended to us, creatures of the dirt, worms, sinful enemies, and he redeemed us to himself, brought us into his family, and we are his. and we can trust the covenant that he made with us. Amen. Told you I was gonna get really excited. I got broke a sweat on that one guys. Number three, a time to learn. A time to learn. Verses 51 and 52. Then he got into the boat with them, and the wind stopped. And they were utterly amazed, for they had not gained any insight about the loaves, but their heart was hardened. So now he's in the boat and the wind has stopped. And we get to see a brief glimpse into the practical consequences of being a follower of Christ, that there are times that he blesses us in ways that we don't understand. But Mark reveals here something that the disciples, it's very hard for us to wrap our minds around the disciples' heart being hardened, isn't it? They were called, they were fishermen that were called and they've been with him, they've witnessed him. At this point in the text, they've already been sent out to do miracles, given a portion of Christ's

authority

and power to do the miracles, and they've come back and reported. How could their heart still be hardened? Friend, brother and sister, our hearts are still often hardened beyond what they should be. By the grace of God, he softens them continually as we grow and we're sanctified and we have this progressive change as the spirit works within us and we're continually softened, but our hearts are not as soft as they should be. And so let us not cast disparage upon the disciples for their hard hearts.

We know later on in Mark, at the end after his resurrection, Mark records the disciples remembered all the things that he had done and taught and they understood. It just simply wasn't time yet. But here, Jesus comes and he

calms the sea and they were, as the original language would be translated literally, utterly amazed in themselves. not sure what was going on, but

they had not gained any insight from the loaves. Please hear me when I say this, seeing miracles is not an automatic activator of faith. I'm gonna say that again, because

so many people today seek the miracles. Show me a sign. If you can prove Jesus or God is real, I'll believe in him right now. How many times have we seen videos of possible street preachers, or maybe you've been engaged in questions like that? If you can prove it to me, I'll believe it. Seeing miracles does not guarantee faith. There is only one guarantee of

faith, and that is the spirit working in the elect. That is the only guarantee of faith. God is the only giver of the gift of faith, that is it. And I think Mark is recording this here under the inspiration of the Spirit so that we will understand the providence of God is still where we rest. It is His timing, His revelation,

His work, His softening, His sanctification, His control over the elements, His providence that we rely on. We can't conjure up a soft heart. We can't give ourselves more faith. We can't pull ourselves up by our bootstraps. It is all according to the perfect timing of a holy and good, kind God. Let us not forget that. But one

of the primary applications I want us to make in this third point here, stepped on my toes this week. If you look in context as this entire pericope, if you take the feeding of the 5,000, you bring it into the walking on the sea and the disciples' reaction and not understanding the loaves, They fashioned Jesus in their own image of what they thought he should be. Didn't they? Tying in John and understanding

what the crowd was doing, Jesus forcing them to go away. We understand that the text is telling us as a whole, the disciples still wanted a Messiah that was gonna kick out the Romans and establish, it's an incorrect image of Christ. How often do we do that? How often do we do that in our daily lives? Now, we as good Christians wanna say, well, I don't consciously do it, and that's fine. A lot

of times we don't consciously go, well, I don't like Jesus, the Jesus of the Bible, I want him to be my way. But how often do we do that in our actions, subconsciously, and how we react to situations? Do you realize that reacting and not trusting in the providence of God creates God and Christ in our own image? That's what worry is. Not trusting who God said he is, the one who controls all, has all power, shows us all, is providential, guides everything by the strength of his hand. When we don't trust that, we're making him in our own image because we don't trust that he is the one who is providential.

When we look to caricatures of what man says Jesus should be like on TV or video, that takes away from who Scripture reveals Him as being, we are inadvertently consuming things that make Jesus out to be who He is not. We are creating Him in our own image. When we don't live with grace, and kindness and patience and gentleness and self-control as Christ has taught us to be because we are identified in Him. We are making Him in our own image because we claim to be who Christ is and we claim to be changed by Him, but then we don't live that out. We are creating Christ in our own image. Now, the good news is, that God is still growing us and changing us and softening us and he never leaves us and he's working in us so that we can put those things aside. But I caution us this morning to be on the lookout for making Jesus in our own image instead of who he's revealed himself to be. Because that's the impact of the people around us that they need is the true Christ, not one that we've made up ourselves. Number four. Excuse me. A time to minister. So this has been an exciting couple of weeks of sermons as we've seen this text broken down and Mark in his true Mark in fashion as he continues to sprint through things, gives us a solid recap again. He's given us a couple of recaps. Okay, he's going to give us another recap essentially. Verses 53 through 56, it reads, and when they had crossed over, they came to land at Gennesaret and moored to the shore. When they got out of the boat, immediately the people recognized him and ran about the whole region and began to carry here and there on their mats those who were sick to the place they heard he was. And whenever he was entering villages or cities or countryside, they were laying the sick in the marketplaces and pleading with him that they might just touch the fringe of his garment And as many as touched it were being saved from their sicknesses. So with this summary, Mark is telling us that essentially there's too much and too many things happened to fill a gospel with everything that Christ did. So he's giving us a recap of what Jesus did as they landed. Now, I know what many of you are thinking, wait a second, Jesus sent the disciples to Bethsaida, now they're in Gennesaret, which is eight miles south of Bethsaida, in case you didn't know that. Eight

miles south. Whoa. What is that? Has anyone been in an open sea against the wind? There's not a whole lot you can do up against nature, especially with oars. There's very little chance of landing where you are, where you're intending in a situation like that. You just can't do it. Now, Christ calmed the wind and he still directed them to where they were going. But there's only two options here. Either they went to Bethsaida

and then down to Gennesaret and it's just not recorded, or B, the wind pushed the disciples so far off course that Christ simply went to Gennesaret, told them to go to Gennesaret, and they landed there. I hold the position too. I don't think the scripture is missing anything, okay? And so Christ now is leading them to Gennesaret, which is in the land of Capernaum. It's a very fertile valley. It's about three miles long, couple miles wide, very, very fertile, very heavily populated, just south of Capernaum, in between Capernaum and Tiberias. And he's already done miracles here. So people knew who he was. They knew what he would do. And so the second he lands, They run about to get everyone's attention. Hey, that guy that did all that stuff in Capernaum is here. And it's interesting that they moored the ship. That's a terminology in that time that they were planning

to stay there for a while. This wasn't a quick dock and they were gonna move on in a little bit. They moored the ship. They were planning to be here and minister for a while. So it's hard to say exactly the timeline right now of exactly how long this took or how long they stayed there. But then the recognition of the people and the immediate reaction of them, they knew that they wanted to get something from this man that can do all the miracles. And so here they set about running around place to place, region to region, and began carrying people on their mats. And in the original language, that word mats there is specifically

assigned to the mattresses or pallets of poor people. That's the original connotation there. So they're bringing the poor and destitute to him. It would be in our language of thinking of a cardboard bed indicates someone who's sleeping homeless, right? So it's the same mentality, the same idea. It's the same connotation here. So here they were bringing all these poor and sick people to him. And he was healing them as they came. In fact, there were so many as he was traveling around teaching and ministering to the villages that they were literally laying people out in the marketplaces, just the common area of the town, laying all these people along the street. And they would probably, if you picture it, they were probably laid in such a way that there was a very thin walking place so that everybody could reach him. And Jesus, being a good Jew, was wearing his garb that had the tassels on all four corners, because that was required to be worn. So the word here

in language for fringes were the tassels of his Jewish garment. And it says and records that

Mark, or Mark shows us and records that everyone that touched him was being healed. In another translation there is saved, healed and saved from their sickness. Now what's interesting here is there's no teaching recorded. There's no preaching recorded. It's just simply a recap of ministry of healing because another fulfillment

of the Old Testament is Isaiah 44 tells us that he will bear our iniquities, bear our sicknesses within himself. He will take all of our infirmities upon himself. He is doing exactly what the Messiah was prophesied to do. So even in the times where Mark doesn't record details of teaching or exact situations, Mark is revealing to us who Christ is. We now have a four fold revelation in these few short verses of Jesus showing himself, I am Yahweh, the one who was sent for my people. And so as he's continuing this mission, He's gonna continue to move forward through Mark, and we're gonna see him get marked closer and closer and closer to the passion. But this last little bit here really shows us the attitude of the crowd, 53 through 56, because they're still seeking what they can get on this earth from a miracle worker. That's all they view him as.

He's done miracles in Capernaum. This is the guy, hey guys, this is the guy that does the miracles. If you wanna get something from him in this life, go see him. They were running around, grabbing people and bringing them. And the attitude of this crowd mimics so often, so often the modern church, doesn't it? What can I get in this life from Jesus? What can I get from him? We almost view God and I'm talking about the church as a whole when I say we, but we almost view God as a credit card machine, this guy that we can swipe the credit card of our emotions on or our needs on, and he'll just spit out whatever we ask for because we want this life to be better. We want our best life now, don't we? And sometimes it's really easy

to say broader evangelicalism wants this, especially in America, right? But I would bring this a little bit closer to home and say, how often do we, even in this church, fall into that mentality.

The sermon last weekend on the contentment in Christ was challenging for me because I know that I often lose sight of my true purpose and calling in Jesus being my Savior. And I look around me and I go,

I want that stuff. My secular job, because I'm bivocational, my secular job is to help people who have literally millions and millions of dollars make sure that they don't run out of money before they end their life. And the cars they drive up and the vacations that they take, that's, I'm just being real with you as your pastor, that's a hard thing to see every single day and not desire it in my sin, in my flesh. So I would challenge all of us because do we take the time or do we take the attitude, I should say, to look to Jesus for what I can get out of him

right now? Or do we thank him for what we have, trust him for what he's promised, which is the basics to live and glorify him and know that what we have coming later is so much more than what will be burned up here. It's so much more. How quickly the distresses of this life no longer become distresses, but simply annoyances when we understand what's coming. How much easier it is to focus on glorifying Christ in everything that we do, whenever we know we don't need everything here, when we don't get distracted with the things of this world. And so this was a challenge to me this week as I, the Lord, the spirit worked in me to apply the contentment lesson that I learned that this last week, and then slap me in the face with this text this week too. And he said, hey, look, this is not the right attitude. This is the attitude of the crowd on the outside. You are a child of God. What attitude are you reflecting? Are you making Christ in your image? Are you making, are you worshiping him in the image that he's revealed himself as? So that's the application for this fourth and final point. So in closing and conclusion, my prayer is that this has encouraged you and inspired you as we see Christ make the fulfillments of the Old Testament in a brand new and beautiful way that we haven't seen a mark so far. and that this encourages you to go through this week understanding who he truly is and how the God of the universe condescended to this earth for you and I. He came to the earth to find the sheep that was bound by Satan and let his sheep free. That's what the shepherd, as Devin mentioned last week, the great shepherd has come to do. Let us look to Him as He's revealed Himself and not make Him out into an image of our own making or our own desire, not looking for what we can get for Him now, but looking to what He's already promised that we're gonna get regardless of what happens in this earth. So let us do all that we do to rest in Him and His completed work this week and simply glorify our Christ for who He is. Let's pray. Dear Heavenly Father, we're so thankful to be gathered here. I'm so thankful to be back here with the family that you've given me the privilege to serve. And I pray that your words were impactful by the Spirit today, that we can apply this to our lives and glorify Him, glorify you, Lord Christ, throughout this week for who you are and who you've revealed yourself to be. And I pray, Lord, as we go through this week, if there are distresses that we may already be thinking of, or there are things in our lives that have picked up wind, the shark wind of our lives coming about now, that we would understand that Jesus is the great I am that entered our boat and will help us get to exactly where he intends us to be. We love you and praise you in your holy name. Amen.