

Matthew (Quality: Good, Quiet)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 06 September 1973

Preacher: Crowter, David (1931-2000)

- [0 : 00] As promised help and guidance, I will speak from the words found in the 14th chapter of the Gospel of Matthew, the 27th verse.
- The Gospel according to Matthew, chapter 14, verse 27. But the straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.
- In these chapters, we read the wonderful accounts of the many remarkable miracles that Jesus performed in this period of time, and which so demonstrates his complete control over all created things, his control of demons, of diseases, of death, of the very substance of matter, and the multiplying of it, and over the elements of nature, and how his absolute authority and control over all these things is a demonstration.
- About the need to understand of these matters in their right sense and priority.
- Why did Jesus perform these mighty works? Well, it was certainly not to satisfy the curiosity of any of such as the Pharisees, and of Herod, who longed to see him perform some new miracle.
- [2 : 14] He refused to do so. Nor did he, nor did he, in any way, so to speak, advertise these things, or say that he was going to do them.
- It was not in the least like the meetings that are held in our day, when we are told that at a particular time there will be a healing.
- The Lord Jesus did never, never did act in this kind of way. The whole thought seems to be quite grotesque in comparison with his mighty works.
- But what was the purpose of them? You may glean from the Gospels of some important reason why the Lord Jesus did perform these wonderful works.
- In the first place, they were to manifest his Father's glory. Before this was the greatest purpose of his coming. They were to display the glorious nature of God, his power, his love, and all the attributes, as we call them, in the deity.
- [3 : 40] And so we read concerning the first miracle, that's Cana of Galilee, where Jesus turned the water into wine, that this beginning of miracles did Jesus in Cana of Galilee and manifested his glory, and his disciples believed on him.
- This was certainly one reason why he performed such works. And another surely was the authentication of his own ministry, his own teaching.
- We read the Gospels carefully. We can see that, I may so put it, his teaching came first. This was the priority.
- He went about teaching and preaching the Gospel and healing those that had need of healing. About the mighty works that he did, they were a permanent authentication of the words that he spoke.
- And so Nicodemus saw it this way, although he saw not very much at that time. He came to Jesus at night by night and said to him, Master, thou art a teacher come from God, who know that thou art.

[5 : 12] For no man could do the works that thou doest, the miracles that thou doest, and let God be with him. To him, the miracles showed that God was with this person.

They were works wrought by God's power. And so, ever since then, as we have the Gospels in this way handed down to us, they do authenticate his own ministry, and, so to speak, confirm the words that he spoke as being the very words of God.

And then also another reason why the Lord Jesus did perform these miracles was to confirm or bestow the faith on those that saw them.

Certainly there were those, such as the rich man, the nobleman, who is a son of healed from a distance by Jesus. As a result of that, and the fact that it was at the very time when Jesus spoke to him the words, you read that he believed with all his power.

And, of course, that was a much greater miracle than the other. It is indeed a much higher miracle to believe with a real and vital faith in the Lord Jesus Christ than to see any number of outful signs.

[7 : 06] But this was also, these miracles were to confirm the faith of those that saw them, such as his disciples at this time.

But on these occasions, their faith was often very faulty, and that when they saw the works that he did, their faith was strengthened by them.

He said such words as these to them when he walked from the water. Be of good cheer. It is I.

Be not afraid. Another reason why the Lord Jesus performed such miracles as these was not only to confirm the faith of his disciples, but also there were other reasons, such as this one, the illustration of the truth that is so important, of spiritual truth.

those are things that these miracles themselves taught in a deeper way. For instance, when he healed the blind man, then he brought out of that such beautiful spiritual teaching, and he said, to those around, for this cause came I into the world, for those who see might be made blind, for those who see not might see.

[8 : 56] So that that is spiritual teaching behind what he said, and in the, what he did. And in this miracle also of the feeding of the 5,000, the discourse that we have in John's Gospel, the following that, it showed that it had a spiritual meaning.

He said, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.

So there were various reasons why the Lord Jesus performed these wonderful miracles. The other reason was upon my mind to bring before you a stares, which is so appropriate in this particular incident, that these miracles were not to satisfy human curiosity, but to supply an urgent human need.

There was a need for all the miracles that he did. In these cases, he saw, and no doubt felt, the need that these people experience, and he met that need.

There was, so to speak, an important human reason behind these matters. It was not to affect men's minds with mere wonder, but there was a deep spiritual and natural health afforded by these things.

[10 : 42] There was that need for the people to be fed. There was the need for those who were set to be healed. There was the need for these disciples to be met.

And with his gracious help at this time, I will come more particularly to the words of the text, which, as you will notice, are the same as those, virtually the same as those in the chapter that we read in Mark's Gospel.

It is the same incident, as though here the following one, Peter also walking upon the sea, is recorded as well.

Now we have in these words the particular need and condition of the disciples of this time for their situation.

And we have also in the second place the Saviour who drew near to them at this time and who spoke these profound and blessed words.

[11 : 51] It is I, be not afraid. It is the presence in this difficult situation of all the disciples.

And I hope that by the Lord's blessing it may be suitable to your hearts and minds. We have first of all then this situation which is upon my mind to speak of in reference to the words in verse 24 the ship was now in the midst of the sea tossed with waves for the wind was spread.

They, the disciples at the command of Jesus had ventured out onto the sea. They were doing certainly what he instructed them to do.

But it seemed as though they very soon met with trouble their boat could not make the short journey across the little lake of Galilee because the wind was contrary.

There was this opposition. And the times indicate that they had been on the sea for a long time, something like six hours.

[13 : 12] They had been trying to get across to the other side. The waves were high. They had a long and weary day. And they were certainly at this time in a rather sensitive and rather alarmed position, condition.

There they were in the midst of the sea. Jesus had gone up to a mountain to pray. As the people had thought to make him a king, he went alone to pray to his father.

And there his disciples were on the water. And we read in the other gospels as we read together, he saw them toiling and rowing.

He saw them. Though they did not realize it, he began to panic and be frightened in this difficult situation, the Savior's eye was still upon them.

He had been praying to his father. He saw his disciples in this condition, weary and rather alarmed.

[14 : 31] Though, of course, a number of them were fishermen and knew this lake so well, they were clearly rather frightened at the situation. that Jesus saw them and no doubt his heart was moved.

As I have compassion, I saw them tossed about with the waves, toiling and rowing. And as his heart went out to them, nothing could prevent him going through them as well.

not distance, not winds or waves could prevent him or keep him from going to their age and comforting him, comforting them with his words and his presence.

What a beautiful lesson that is. Because this Jesus is exactly the same today. You may feel at times to be vainly toiling and rowing, to be struggling against greater difficulties and apparently alone and in the dark.

But the Lord's eye is still upon his children in such condition. his heart, we may so to speak, still goes out to them in their tender compassion.

[16 : 06] This same Jesus remains ever the same, the same yesterday and today and forever. But with these waves, also indicative of other matters, a deeper situation, because it is clear that the waves were not only, so to speak, without, but also to some extent within the disciples, that they were affected in their hearts by these outward conditions.

The waves of the sea were rising without, the ship was tossed about with waves, and there were waves within, also tossing them about with the fear and doubt, complexity, what was happening to them.

And so there are waves, waves which tend to threaten the soul with destruction, threaten to overwhelm the people of God, waves which perhaps quite suddenly rise high.

And with alarming possibility, we know that the waves of the sea can be very dangerous, it can be very destructive, it has taken away, so to speak many, many human lives, the waves of the sea roaring.

We read in these psalms concerning the Lord himself and the sea, that he raises up the waves there are. They're under his control, whether they are outward, visible waves, or whether they are those things that affect their soul.

[18 : 09] For instance, there may be waves of guilt, which suddenly threaten the soul, which pierce the soul through the social stream, and the threatened with destruction.

Surely so is the day of Pentecost, where those of the three thousand who have heard the preaching of Peter, and their hearts were pierced, breathed or fierce, broke.

And they said, men of brethren, what do we do? It's like a sudden, mighty wave over their head, threatening to carry them right away into destruction.

And at such times, when we may, when we have been overwhelmed, almost, we're feeling of guilt before God, for how we need the presence of the Saviour, his voice to say, be of good cheer, to desire, to be not afraid, a grave of sin bearer.

He was near on that day of Pentecost. Healing was not far away for those that guilt he had sold. He was there in the hearts of his disciples to guide them, to enable them to speak those words to their hearts that would bring peace and healing.

[19 : 52] He is the same Saviour today. You are threatened with ways of guilt. There is forgiveness, with him. He has taken away for all his dear children the terrible attacks of sin, the guilt that threatens the times to overwhelm them.

And then also there are ways of temptation and are very much like the ways of the sea, which no doubt we have all observed from time to time, they may quite suddenly, and it seems to be especially true as we go out of the Sea of Galilee, they may very suddenly, very quickly rise.

Quite unexpected. He said that these storms on sea, but the sea, and the sea rise with very frightening suddenness.

One time, it may be very quiet and still, and just in the short time, the waves rise and the storm breaks, stopped with waves.

of temptation, the sea rise, and the sorrows may swell at the sea, but none of the righteous can ever be lost.

[21 : 26] The righteous shall hold on to his way. Do you know what waves of temptation are? And they may suddenly break in upon your soul, born unexpectedly, with a tremendous power, and the threatening your destruction.

Such times again, how we need to realize that the Savior is not. He knows when his children are in such a condition, when these temptations threaten, and the seem to be so powerful, that they threaten to overwhelm the soul, and bring to ruin.

So the hymn speaks of that time, days of fierce temptation too, threatening as the foaming way, high to heaven shall my view, threatening a watery grave.

Up I cast my longing eye, cast my Jonah in the sea, Jesus whispered from the sky, as thy days, thy strength shall be.

The Lord knows how to deliver the godly out of temptation, he knows what the sore temptations mean, that he has felt the Savior.

[22 : 59] trouble. And then also, there are waves of trouble. It's very much the case with Job in his greatest dread.

It was as though one wave after another, one huge wave of trouble after another, broke upon that poor man, when he was so acquired, the trouble came, as he said.

Trouble came as a number of waves almost carrying him away, robbing him of almost everything that he had, as though suddenly and unexpectedly.

we never know, of course, when it may be so with us. In this present world, we are bound to have trouble.

They are the lot of all men in their fallen state. A man has gone out of trouble as the sparks fly up. Troubles must come.

[24 : 12] They often come like a wave suddenly rising with tremendous power. In days of trouble, how again we need this fresh of faith, if only one that is sufficient to help.

See, him expresses it to be a refuge of my weary soul. To thee when troubles rise, to thee when waves of trouble roll.

my fainting hope to lie. Waves of trouble, you know what they are. Have you found the refuge of sinners in such times that the psalmist had and could say, God, is our refuge and strength, a very present help in trouble.

the saviour is near, his eyes are upon his children in the midst of trouble, in the midst of the sea, soft with waves, you see, you know, all their conditions, all their perplexity, ways of trouble.

depression, there are also ways of depression, you know, that even the Lord Jesus himself was affected to some extent in this way.

[25 : 47] That is, when he came through the tremendous agony before him, he said to his disciples, or he said concerning him that his soul began to be very sorrowful, to be sorrowful and very heavy, very heavy, that is, very latent, with the grace of sorrow, almost overwhelming him, and pressing himself strongly down upon his holy soul.

He began to be, so to speak, depressed. That is not, of course, in any wrong way. In our own case, though we may be subject to terrible depression, very often there is much unbelief in it.

It is not always, as I judge, we cannot always be so. We may feel overwhelmed in the spirit, and they feel overwhelmed and grief.

Such times again, how we do need to feel and to know the presence of the Lord Jesus. He knows all about these matters.

He has felt the tremendous weight and the pressure of the sorrow and grief, and those things that are threatened to actually overwhelm.

[27 : 32] You know what these things are, dear friends. You know not only the experience, the ways, but also the Saviour's presence in to know something of these things.

I remember in connection with this text, a time some years ago myself, when things were so overwhelming, matters rose to such a point that it seemed quite impossible that any solution could possibly be known.

and yet the Lord came. Although it wasn't in this particular word, it was certainly the very experience of when he said to the ways peace, be still, and they were still, because when he speaks, then it is done, because he has the power to command, and all things obey his voice.

and there are also other ways to face the ways of death, as we often have it expressed in such a way, the ways of Jordan.

There are these ways to be faced, and for him expressing it, the man to dread moment, oh to hide beneath his sheltering blood.

[29 : 06] will the Jordan's icy waves divide, and land my soul with God. But death can be, as we know, a sudden and very alarming matter to face.

the last enemy to be destroyed is death. And we know not how soon we may have to face this last enemy, the last enemy on earth to be faced.

And it may be like a flood suddenly coming upon us. We know not at all how soon we may be thus overtaken.

Well, might we use such words as those of the hymn I cannot do without thee, before years are fleeting far, and soon in solemn silence the river must be passed.

But thou art ever near me, and though these floods, though the waves roll high, I know thou wilt see me, and with breath in the sky.

[30 : 31] How blessed is such a solemn time to know this truth, for the Saviour who himself has tasted the bitterness of death in such a way and to such a purpose that his dear people should ever be delivered from the great bitterness of it, that he is there.

He will help his people through the waves of death and the land and saved on the blessed and perfect shores of the promised land.

There are then these waves, things that are there are and though I do not know anything about your circumstances, I wonder if there is any particular purpose in this.

We should at this time be considering such a matter. We may, if we are not now, we may soon be tossed in a way, in a experience, may we be enabled to remember the other truth in this world.

For there is a Savior near, for there is one who regards his dear people even under such a circumstance, who knows all about their needs, and who feels for them in such a wonderful and deep way that we cannot comprehend at all fully.

[32 : 12] So we will speak a little as the Lord may help us concerning the other side of this, the Savior who was near, the one who was regarding them all this time, who knew exactly where they were, and who went to their aid.

compassion. And we see clearly in this, in the context also, his wonderful compassion. He saw the multitude, the great multitude he was moved with compassion towards.

As we read he taught them many things. We read here he healed their sins. He attended both the needs of their soul and of their body.

But he was moved with compassion. He saw them, his defender heart was deeply affected by their great needs.

He is full of compassion. If you read this in the Old Testament in quite a number of places, that the Lord is gracious and full of compassion.

[33 : 27] read it concerning the great high priests, and even of those earthly priests, human priests of old.

For they were such as could have compassion on the ignorant, and on them that are out of the way, seeing themselves compassed with infirmity, although how much more, how much greater in the case of the Lord Jesus himself, who is touched with the feeling of our infirmity, who was in all points tempted, like as we are, yet without sin.

What ways of trouble had on his head, and how he was almost overwhelmed by the tremendous weight of trouble and sorrow that fell upon him, as we read in these psalms, of his expressions of such time.

All thy ways and thy billows are gone only. And he is moved with compassion still. He saw his disciples toiling and rowing, tossed about and away, and knew that they had a long and weary day, and would be much forplaced, and perhaps alarm, as their fear very soon showed when they saw him walking through them.

They were affrighted, they cried out with fear. He knew exactly what their condition was. He felt, no doubt, deeply affected towards him with this wonderful compassion.

[35 : 20] compassion, but not merely compassion, because he also had these powers of health. How blessed it is to remember that he is not only full of compassion, but also full of power.

He knew all about their condition. His heart went out for the minute, but he had that power to do exactly what was necessary, the power to walk on the sea toward them, as though he came through them, and the power to deliver them, not only from the force of the way, but from their fears and difficulties with him.

He has that almighty power to help. I see him expresses it, pour not on thyself too long, lest it sink thee low.

Look to Jesus, kind and strong. Pity joins with power, for how we lead both.

What a wonderful blend this is, not only to have compassion, but also to have that power, that almighty power, to help in every time of need, for what the saviour he is, so that our faith were more fixed on him, instead of being so much concerned with the ways, the troubles, the difficulties to remember him, he was not far away, he was very soon near to them, and entered into the very shed, and found their fear, which manifests also that he is so full also of love, his heart is full of love to his children, it was in love that he came to them, in love that he dealt with them, so that at the end they knew very well what he meant, when he said, this is my commandment, that ye love one another, as I have loved you, in all his dealings with his disciples, as much as they failed at times, in all of them they could see his love, love, and he had never received anything from him, but in love, it was full of love towards them, and it manifested itself in every occasion that he dealt with them, for such as at this time, in his words of such love towards them, so full of compassion and tender love, be of good cheer, it is I, but be not afraid.

[38 : 25] I would just make one or two comments on this whole subject. First of all, how we need to remember this, to remember that the Savior is always near.

He's not, of course, quite the same matter as when he was on earth. His bodily presence was a little way removed from his disciples when he went out into the mountains to pray, but his spiritual presence was still really with them, and as he has promised to all his children, he has said, I will never leave thee, nor forsake thee, and if we really believe that, it doesn't matter very much about the way.

Because these are of such little importance in comparison with his presence. Or, that we might consider this more.

That word, as we read it in the other chapter, is surely very important. The trouble with these disciples, we read, was really this, that they considered not, the miracle of the loaves that their hearts would pass.

They've seen his wonderful miracles, and seen how he's done this extraordinary thing, this amazing thing, that through break a few loaves, five loaves and two fishes, and with those to feed the multitude.

[40 : 03] what power, and what compassion was his, how he's manifested his mighty power in this way. Why should they be afraid?

They hadn't stopped to consider. They hadn't considered the miracle of the loaves, but their hearts were hardened, and therefore, of course, they very soon got into trouble.

They very soon feared because of the waves of the sea, roaring about them. They couldn't see, and they didn't seem to remember that the Lord Jesus was so near to them.

And isn't it often the same still? We can see the waves, but can we see the Savior? We realize his loving and powerful presence, that in all these matters, no harm could possibly be for the disciples of the Lord Jesus Christ.

They could not be tossed by the waves of destruction. Whatever might happen to them, they were perfectly safe, because the Savior's eye was upon them, and he watched over them in love and in power, so that we might remember there, that might be sealed by the Lord upon our hearts.

[41 : 35] It is I, be not afraid. Not so far away as they thought, they seemed to have forgotten all about it, they didn't expect to see it, they thought that they'd seen us there, what an extraordinary thought that was, and yet how much like us in a way to think of some extraordinary possibility rather than the obvious one, the Savior had come to their aim.

And so he said, be of good cheer, it is I, be not afraid. Do you hear his voice? It is thy perfect love, which casts elsewhere.

I know the voice that whispers it as ours, and in those well-known words that heavenly cheer, I hear the voice that bids my sorrow slide.

then also, I just want to say there that you also, you were disciples of the Lord Jesus, you also may walk on the way.

The amazing thing it is, the Peter, we read in these following verses, he also walked on the way. That power of the Lord Jesus was communicating to him.

[43 : 07] At this time, he said, Lord, if it be thou who bid me come to thee on the water, Jesus said one word, come.

And he came, and he walked on the water, to go to Jesus. He walked on these waves, no doubt they're still present, but God would seem that not until Jesus came into the boat was the sea actually calm.

He walked on the waves. They were nothing to him now. He had been like the others tossed about with these waves, but now he could walk on them. Where it is in our own cases, where we are tossed about with waves, is still possible, by the wondrous grace and power of God to tread them under your feet.

as the psalm says, concerning that one who abides in the shadow of the Almighty, thou shalt tread upon the lion and the young lion and the dragon, thou shalt trample under thee.

For these dangers and difficulties may be beneath your feet. by looking as Peter did at first, by looking to the Savior alone for all the help and power that he needed.

[44 : 36] As long as he looked to the Savior and received that power, that quite a supernatural power, that he might walk on the way. Have you not seen that?

Have you not seen the Lord's people, even in the midst of trouble, so to speak, walking on the way, not bothered at all by them, maybe in much distress and pain, and not disturbed within, wonderfully preserved in peace by looking to the Savior.

But of course, as like Peter, as soon as we take our eyes upon him, then we see the way. When Peter would come out of the ship, he walked on the water to go to Jesus, and when he saw the wind voice, he was afraid, and beginning to sing, he cried, saying, Lord, save me.

Immediately, Jesus stretched forth his hand and caught him and said unto him, O thou of little faith, wherefore didst thou doubt, when they were come into the ship, the wind see.

Lord, let's have a word to us. Amen. Amen. Amen. Let us now close to 1789 home to submission.

[46 : 26] Thank you.