

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

This is not a parable it is fact a true person a scholar, a learned man, one of those that studied and knew the law; generally we find them in the gospels to be men of no good character or hypocrites; usually coupled with the Pharisees, as enemies to Christ and his doctrine. Where is the scribe? . He is very seldom following Christ; yet here was one that ask to be a follower or disciple of Christ. Now observe. How he expressed his forwardness; Master, I will follow thee, wherever thou go. I don't believe you or I could have asked in a better way. . His profession of a self-dedication to Christ is, Very ready, and seems to be from his own will not of any other force. He is not called to it by Christ, nor urged by any of the disciples, but, of his own accord, he professes himself to be a follower of Christ; he is not a forced man, but a volunteer. Just as we must be when we are called to salvation. He appears to be very resolute; he seems to be at a point in this matter in his own words he clearly states I will follow'' It was unlimited and without reserve; "I will follow thee whithersoever thou goest; He was willing to go anything else .'' This exactly what Paul was talking about in his letter to the church in Corinth.

1 Co 1:18-21

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. **19** For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. **20** Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? **21** For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. **22** For the Jews require a sign, and the Greeks seek after wisdom: **23** But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

Matthew 24:13-15

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

Yes, he was a learned man, but Jesus wants him as well as us to understand that the road will be hard and difficult. We must forsake all worldly ways to follow Him. Jesus did not ask the scribe to forsake everything but, He knew that the scribe would have to understand the glory in following and being a disciple would not come on the earth. Jesus was not asking for sympathy He was stating a fact. He also knew that He was to minister the whole world. He also wants us to understand that He was lowly and self-sacrificing in doing the will of the father. How many Kings or their heirs would leave their place or Kingdom to come and live a lowly life, be scorned and crucified for others. NONE PERIOD. Now we should think ourselves sure of such a man as this; and yet it appears, by Christ's answer, that his ways were rash, his ways were worldly either he did not consider at all, or he did not consider everything involved in being a

disciple ; he saw the miracles Christ wrought, and hoped he was the messiah but only on this earth not of Heaven , and he wished to apply betimes for a share in it. There are many converted in to religion, produced by some sudden pangs of conviction, and taken up without due consideration, that prove difficult and often time left, and come to nothing: soon ripe, soon weaken. That is why it is necessary to stay the course. Jesus tells him and us that to follow Him you will have to take up your cross, follow Him and remain true to it. Luke in his gospel tells us of Jesus

Luke 14:27-28

27 And whosoever doth not bear his cross, and come after me, cannot be -my disciple. **28** For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

We also have that assurance that if we do so He will be there for us.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

This does not mean any of the twelve, but one of those who were constant hearers of our Lord's preaching; the name of disciple being common to all those who professed to believe in him

John 6:66-68

⁶⁶ From that time many of his disciples went back, and walked no more with him. ⁶⁷ Then said Jesus unto the twelve, Will ye also go away? ⁶⁸ Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

Bury my father: probably his father was old, and apparently near death; but it was a maxim among the Jews, that, if a man had any duty to perform to the dead, he was, for that time, free from the observance of any other precept or duty. Men are always in extremes; some will rush into the ministry of the Gospel without a call, others will delay long after they are called; the middle way is the only safe one: not to move a finger in the work till the call be given, and not to delay a moment after. To be called to do a work for the Lord means we are to place that above all other things.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Jesus once again tells Him to follow the call. It was usual for the Jews to consider a man as dead who had departed from the precepts of the law; and, on this ground, every transgressor was reputed a dead man. Our Lord's saying, being in common use, had nothing difficult in it to a Jew. Natural death is the separation of the body and soul; spiritual death, the separation of God and the soul: men who live in sin are dead to God. Leave the spiritually dead to bury their natural dead. All the common offices of life may be performed by any person; to preach the glad tidings of the kingdom of God is granted but to a few, and to these only by an especial call; these should immediately abandon worldly concerns and, and give themselves wholly up to the work of the ministry. This is not a vocation nor a career it is a calling. Jesus wants our best not our leftovers.

Malachi 1:6-14

⁶ A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? ⁷ Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.⁸ And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts

Just as in the time of Malachi the Lord wants our first fruits and will not accept less than our best, We must be about His business above all else.

23 And when he was entered into a ship, his disciples followed him.

hat they should depart to the other side of the sea of Tiberias, into the country of Gadara, in the tribe of Gad, which lay east of Jordan; there he would go to rescue a poor creature that was possessed with a legion of devils, though he foresaw how he should be affronted there. Now. 1. He chose to go by water. It had not been much about, if he had gone by land; but he chose to cross the lake, that he might have occasion to manifest himself the God of the sea as well as of the dry land, and to show that all power is his, both in heaven and in earth. It is a comfort to those who go down to the sea in ships, and are often in perils there, to reflect that they have a Saviour to trust in, and pray to, who knows what it is to be at sea, and to be in storms there. But observe, when he went to sea, he had no yacht or pleasure-boat to attend him, but made use of his disciples' fishing-boats; so poorly was he accommodated in all respects. 2. His disciples followed him; the twelve kept close to him, when others staid behind upon the terra firma, where there was sure footing. Note, They, and they only, will be found the true disciples of Christ, that are willing to go to sea with him, to follow him into dangers and difficulties. Many would be content to go the land-way to heaven, that will rather stand still, or go back, than venture upon a dangerous sea; but those that would rest with Christ hereafter must follow him now wherever he leads them, into a ship or into a prison, as well as into a palace. Now observe here, I. The peril and perplexity of the disciples in this voyage; and in this appeared the truth of what Christ had just now said, that those who follow him must count upon difficulties. There arose a very great storm,

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

Christ could have prevented this storm, and have ordered them a pleasant passage, but that would not have been so much for his glory and the confirmation of their faith as their deliverance was: this storm was for their sakes, as [Jn. 11:4](#). One would have expected, that having Christ with them, they should have had a very favorable gale, but it is quite otherwise; for Christ would show that they who are passing with him over the ocean of this world to the other side, must expect storms by the way. We as Christians should expect and accept trial and tribulations such as storms in our walk. . Jesus Christ was asleep in this storm. We never read of Christ's sleeping but at this time; he was,; this was a sleep, not of security, like Jonah's in a storm, but of holy

serenity, and dependence upon his Father: he slept to show that he was really and truly man, and subject to the sinless infirmities of our nature: his work made him weary and sleepy, and he had no guilt, no fear within, to disturb his repose. Those that can lay their heads upon the pillow of a clear conscience, may sleep quietly and sweetly in a storm ([Ps. 4:8](#)), as Peter, [Acts. 12:6](#). He slept at this time, to try the faith of his disciples, whether they would trust him.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

Where else should they go? It was well they had him so near them. They awoke him with their prayers; Lord, save us, we perish. They who would learn to pray must go to sea. Imminent and sensible dangers will drive people to him who alone can help in time of need. Their prayer has life in it, Lord, save us, we perish. Their prayer is, Lord, save us. They believed he could save them; they begged he would, Christ's errand into the world was to save, but those only shall be saved that call on the name of the Lord,

[Acts. 2:21](#)²¹ And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. . They who by faith are interested in the eternal salvation wrought out by Christ, may with a humble confidence apply themselves to him for temporal deliverances. Observe, They call him, Lord, and then pray, Save us. Christ will save none but those that are willing to take him for their Lord; for he is a Prince and a Savior Their plea is, We perish; which was, The language of their fear; they looked upon their case as desperate, and gave up all for lost; they had received a sentence of death within themselves, and this they plead, "We perish, if thou dost not save us; look upon us therefore with pity. It was the language of their fervency; they pray as men in earnest, that beg for their lives; it becomes us thus to strive and wrestle in prayer; therefore Christ slept, that he might draw out this importunity. The power and grace of Jesus Christ put forth for their salvation: then the Lord Jesus awaked, as one refreshed, [Ps. 78:65](#). . Christ may sleep when his church is in a storm, but he will not out sleep himself: the time, the set time to favor his distressed people, will come, the wind; the former he did as the God of grace, and the Sovereign of the heart, who can do what he pleases in us; this he did as the God of nature, the Sovereign of the world, who can do what he pleases for us. It is the same power that stills the noise of the sea, and the tumult of fear,

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

First He asked why they were afraid Jesus as He always did knows the future He knows what is to happen. It is His way of testing their faith. How easily this was done, with a word's speaking. Moses commanded the waters with a rod; Joshua, with the ark of the covenant; Elisha, with the prophet's mantle; but Christ with just a word. These tells us of His absolute dominion over all the creatures, which bespeaks both his honor, and the happiness of those that have him on their side. How effectually it was done? All of a sudden. There was a great calm, Why are ye fearful, O ye of little faith? He does not rebuke them for disturbing him with their prayers, but for disturbing themselves with their fears. Christ reprov'd them first, and then delivered them; this is his method, to prepare us for a mercy, and then to give it us. Observe, He is upset by their fears;

"Why are ye fearful? Ye, my disciples? Let the sinners of the world be afraid, let lost seamen or fishermen be afraid in the storm, but we should not be so. Enquire into the reasons of your fear, and weigh them. His discovery of the cause and reasons of their fears; O ye of little faith. Many that have true faith are weak in it, and it does but little. Christ's disciples are apt to be disquieted with fears in a stormy day, to torment themselves with jealousies that things are bad with them, and dismal conclusions that they will be worse. The prevalence of our inordinate fears in a stormy day is owing to the weakness of our faith, which would be as an anchor to the soul, and would ply the oar of prayer. By faith we might see through the storm to the quiet shore, and encourage ourselves with hope that we shall weather our point. The fearfulness of Christ's disciples in a storm, and their unbelief, the cause of it, are very displeasing to the Lord Jesus, for they reflect dishonor upon him, and create disturbance to themselves. He rebukes the wind; the former he did as the God of grace, and the Sovereign of the heart, who can do what he pleases in us; this he did as the God of nature, the Sovereign of the world, who can do what he pleases for us. It is the same power that stills the noise of the sea, and the tumult of fear, He rebuked the disciples. The fearfulness of Christ's disciples in a storm, and their unbelief, the cause of it, are very displeasing to the Lord Jesus, for they reflect dishonor upon him, and create disturbance to themselves.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! Ordinarily, after a storm, there is such a fret of the waters, that it is a good while they can settle; but if Christ speak the word, not only the storm ceases, but all the effects of it, all the remains of it. Great storms of doubt, and fear in the soul, under the power of the spirit of bondage, sometimes end in a wonderful calm, created and spoken by the Spirit of adoption. This excited their astonishment. The men marveled. Remember they were for the most part fishermen. They had been long acquainted with the sea, and never saw a storm so immediately turned into a perfect calm, in all their lives. It has all the marks and signatures of a miracle upon it; it is the Lord's doing, and is marvelous in their eyes. Observe, Their admiration of Christ; What manner of man is this! Christ is a everything in him is admirable: none so wise, so mighty, so amiable, as Jesus. The reason of it; Even the winds and the sea obey him. Upon this account, Christ is to be admired, that he has a commanding power even over winds and seas. Others pretended to cure diseases, but he only undertook to command the winds. We know not the way of the wind. **Jn. 3:8** **8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.**, much less can we control it; but he that bringeth forth the wind out of his treasury

Ps. 135:5- 7^s For I know that the LORD is great, and that our Lord is above all gods.

⁶Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places ⁷He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

when it is out, gathers it into his fists,

Prov. 30:4⁴Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

He that can do this, can do any thing, can do enough to encourage our confidence and comfort in him, in the most stormy day, within or without, The Lord sits upon the floods, and is mightier than the noise of many waters. Christ, by commanding the seas, showed himself to be the same that made the world, when, at his rebuke, the waters fled

Ps. 104:7-8 ⁷At thy rebuke they fled; at the voice of thy thunder they hasted away. ⁸They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

as now, at his rebuke, they fell.

We will pick up from here next week. I am working on making this a better study by trying to make the notes available to you. Until the situation is