

1. Fear, which can also lead us to Christ as it did those disciples, creates terror, often paralyzing God's people (Numbers 13 & 14; Matthew 25:25).
2. Fear also keeps many from obeying the gospel (John 12:42; 9:22).
3. Faith is the antidote to fear (Isaiah 41:9,10; Psalm 34:4).
4. Let us work steadfastly to overcome fear (1 John 4:18; 2:5).

V. OTHER RESULTS OF THE MIRACLE (4:41).

- A. "And they feared exceedingly, and said one to another, who then is this that even the wind and the sea obey him" (41)?
 1. His total lordship over nature's forces compelled his disciples to perceive his power, filling them with wonder and awe.
 2. Their question, uttered in fear and amazement, expresses their "profound astonishment"--Lamar.
 3. But they should not have been amazed that he who created and governs the seas could still one tempest (Psalms 33:7,9; Job 38:11).
- B. The great lesson of this miracle is that we should not fear but believe, with the Lord near us.
 1. He has demonstrated that he "cares" whether we perish (1 Peter 5:7; 2 Peter 3:9).
 2. If we are faithful to him, he will be with us in every storm unto the end of the world (Matt. 28:20).
- C. Jesus and the storms of life.
 1. With perfect trust in God, Jesus was able to sleep through that storm.
 2. With full trust in Christ, God can quell the tempests within us and give us "perfect peace" (Prov. 3:5,6; Isa. 26:3; John 14:27; 16:33).
 3. With complete trust in Christ, sinners can obey his gospel and receive full pardon of all sin and eternal hope (Heb. 5:8,9; Rom. 6:17,18).
 4. With perfect trust in Christ we can overcome feeble faith and crippling fear (Rom. 8:28; 1 Cor. 10:13; Heb. 13:5; Matt. 6:33).
 5. With perfect trust in Christ, we can and will worship and serve God in spirit and in truth (John 4:23,24).

CONCLUSION -

- I. Sinners must do more than simply say, "Master, Save me!" to be rescued from sin. We must heed and obey his word to us (even as the wind and the sea), entering the ship as he directs (Heb. 5:9; Acts 2:38,47).
- II. If we keep Jesus aboard the ship of God, we can weather every storm.
- III. If we abandon him, God will abandon us to the storms.
- IV. God has demonstrated his care for us and his power to save us, through Jesus (Rom. 8:32; John 3:16; Rom. 1:16).

STUDIES IN MARK--LESSON TEN
The Stillling of the Tempest
Mark 4:36-41

INTRODUCTION -

I. By this miracle Jesus demonstrated he is Master of nature's inorganic laws and forces. In showing his lordship over the inorganic, C. S. Lewis, in Miracles, points out that he did "close and small" what he, in making nature, does over the whole earth repeatedly in stilling every sea after every tempest.

II. Wrapped in this miracle, like others, is a parable with larger meaning: The sea is symbolic of the sea of life; the wind and storm symbolize the persecutions and trials which blast weary and faint-hearted Christians along the way; the boat, storm-tossed, with its occupants, is the Lord's church; and Christ, asleep in the stern on the pillow, is the Author and Protector of life and "the giver of security and peace of mind"--Cox.

DISCUSSION -

I. THE WEARY MASTER SEEKS REST AT DAY'S END (Mark 4:35,36).

- A. "And on that day, when even was come, he saith unto them, Let us go over unto the other side" (35).
 1. According to Mark 4:33,35, this miracle was wrought at the end of a busy day when Jesus taught the seven parables recorded in Matt. 13.
 2. Wearied by an exciting day of constant toil, "when even was come," "Jesus saw great multitudes about him, he gave commandment to depart unto the other side" (Matt. 8:18,23), to seek rest from the multitude in the quieter, less populated region of Perea.
 3. "The Son of man" became tired as we do and needed rest.
- B. Even as he was: "And leaving the multitude, they take him with them, even as he was, in the boat.
 1. "Even as he was" indicates they departed without making any further preparation for the sometimes treacherous journey.
 2. The lake was no more than six or eight miles wide at its widest point, and Jesus crossed it often at that region (likely Capernaum, to "the country of the Gerasenes" Mark 5:1).

3. The boat was possibly a fishing boat--likely a large row-boat like ours. This boat was "a beautiful emblem of the church sailing over the waters of the world on her voyage to the harbor of eternity"--Wordsworth, via Cox.
4. "And other boats were with them," possibly owned by other disciples, or at their disposal, who wanted to be as near to Jesus as possible to hear his teaching. Evidently mentioned "to show there were other witnesses of the storm and its miraculous cessation besides the immediate companions of Jesus"--McGarvey.

II. THE STORM AT SEA (4:37,38).

- A. "And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling" (37).
 1. Luke 8:23: "And there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy."
 2. Matthew 8:24: "There arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep."
 3. The sea of Galilee, about 682 feet below sea level, and subject to sudden and violent winds rushing down from the colder mountains to the north into the warm depression of the lake, is typical of the sudden and sometimes violent winds which blast and test the ship (church) of the Lord on the sea of life, often covering it "with the waves," and placing its occupants "in jeopardy."
 4. With Christ in our boat, "Let us not pray to escape the storm, but for strength to endure it"--Cox.
- B. "And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish" (38)?
 1. Luke 8:24a: "Master, Master, we perish,"--the urgent language of distress. A storm at sea, especially in a small boat, is "a fearful thing."
 2. The Master, asleep with pure conscience during the storm he was to still, is a glaring contrast with "fugitive" Jonah, who slept with benumbed conscience during the storm he caused.
 3. In the storm of life we come painfully face to face with our weaknesses, and are forced to call

upon the Master of the ship of Zion for needed help (James 1:12; 1 Peter 1:7; 4:12). Sometimes we cause the storms we face.

4. Lamar notes that their knowledge of his wonderful power led them to believe he might, if awake, in some way protect and save them.

III. THE CALMING OF THE STORM (4:39).

- A. A double miracle: "And he awoke, and rebuked the wind ("the winds and the sea"--Matt. 8:26), and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (39).
 1. All three evangelists mention his rebuke of the wind.
 2. Only Mark, however, records the words he used to still the sea.
 - B. This scene in which the Master's voice brought calm to powerful winds and raging waters, and peace to troubled hearts, is one of the most, if not the most, sublime of all the Lord's miracles.
 1. The word of Jesus was the only instrument He needed. He did not need a rod like Moses or a mantle like Elijah (Exodus 4:2; 2 Kings 2:8).
 2. The small vessel and its precious passengers needed only the power of the Lord's word for safe direction and destiny.
 3. The ship of Zion today needs only to be alert to duty and danger, calling upon the Lord, who is ever near his people, as needed.
 4. The distressed crew often calls out in urgent trouble; but let us not fail to call upon the right Master, as needed.
 - C. The "great calm" which followed the Lord's command that night is typical of the peace and calm which can be in our hearts if we listen to and follow his bidding to us (Phil. 4:6,7).
- #### IV. THE LORD'S QUESTION ABOUT FEAR AND FAITH (4:40).
- A. "And he said unto them, Why are ye fearful? have ye not yet faith" (40)?
 1. Matt. 8:26: "Why are ye fearful, O ye of little faith"?
 2. Luke 8:25: "Where is your faith"? In his presence, such was inexcusable.
 3. Jesus rebuked them for their fear, even though they had some faith (Rev. 21:8).
 - B. Fear is present in proportion to the degree and/or weakness of our faith.