

Mark 4:35-41

(cf. Mt 8:23-27; Lk 8:22-25)

³⁵ As evening came, Jesus said to his disciples, "Let's cross to the other side of the lake." ³⁶ So they took Jesus in the boat and started out, leaving the crowds behind (although other boats followed). ³⁷ But soon a fierce storm came up. High waves were breaking into the boat, and it began to fill with water. ³⁸ Jesus was sleeping at the back of the boat with his head on a cushion. The disciples woke him up, shouting, "Teacher, don't you care that we're going to drown?" ³⁹ When Jesus woke up, he rebuked the wind and said to the waves, "Silence! Be still!" Suddenly the wind stopped, and there was a great calm. ⁴⁰ Then he asked them, "Why are you afraid? Do you still have no faith?" ⁴¹ The disciples were absolutely terrified. "Who is this man?" they asked each other. "Even the wind and waves obey him!" (NLT)

³⁵ Ese día al anochecer, les dijo a sus discípulos: —Crucemos al otro lado. ³⁶ Dejaron a la multitud y se fueron con él en la barca donde estaba. También lo acompañaban otras barcas. ³⁷ Se desató entonces una fuerte tormenta, y las olas azotaban la barca, tanto que ya comenzaba a inundarse. ³⁸ Jesús, mientras tanto, estaba en la popa, durmiendo sobre un cabezal, así que los discípulos lo despertaron. —¡Maestro! —gritaron—, ¿no te importa que nos ahogemos? ³⁹ Él se levantó, reprendió al viento y ordenó al mar: —¡Silencio! ¡Cálmate! El viento se calmó y todo quedó completamente tranquilo. ⁴⁰ —¿Por qué tienen tanto miedo? —dijo a sus discípulos—. ¿Todavía no tienen fe? ⁴¹ Ellos estaban espantados y se decían unos a otros: —¿Quién es éste, que hasta el viento y el mar le obedecen? (NVI)

³⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁψίας γενομένης διέλθωμεν εἰς τὸ πέραν ³⁶ καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ ³⁷ καὶ γίνεται λαίλαψ μεγάλη ἀνέμου καὶ τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον ὥστε ἦδη γεμίζεσθαι τὸ πλοῖον ³⁸ καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ. διδάσκαλέ οὐ μέλει σοι ὅτι ἀπολλύμεθα ³⁹ καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ· σιῶπά πεφίμωσθαι καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη ⁴⁰ καὶ εἶπεν αὐτοῖς· τί δευλοὶ ἐστὲ οὕτω ἔχετε πίστιν ⁴¹ καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ (NA28)

Notes:

A. From a literary perspective, Mark resumes the narrative:

a. The teaching discourse (4:1-30) was a nice break in the rapid action of the narrative thus far. It both summarized and explained reactions to Jesus thus far, and anticipates upcoming reactions to Jesus.

b. **Recall the structure of “Who is this Jesus Part 2?”¹ (3:7-6:6):**

i. Introduction/Summary (3:7-12).

1. Concludes “Who is this Jesus Part 1?”² and introduces Part 2.

2. Large crowds came from all over because they had heard of His miracles.

3. Who is Jesus?

a. Crowds’ answer: miracle worker of some kind.

b. They acknowledge what Jesus can do (for them), but are distracted from who He is³.

ii. Event involving Disciples (3:13-19).

1. The call of the *twelve*.

2. Provides a basic definition for a disciple:

a. Be with Him (be a disciple),

b. Participate in His mission (which will become more focused as: make disciples).

3. Who is Jesus?

a. Disciples’ answer:

i. They don’t have enough information yet to fully know that “He is the Messiah, the Son of God”, but they believe He is somehow intimately and uniquely associated with God—He is worthy of following. They believe enough to dare to find out who this Jesus really is, and not just what He can do—some incredible experiences and answers lay ahead.

iii. *Insiders and Outsiders* (3:20-4:34).

1. Negative reaction & false conclusions: Jesus’ family & scribes from Jerusalem. (3:20-35)

a. Intro to the teaching discourse and further defines *insiders* and *outsiders*.

i. Defined exclusively by one’s relational proximity with Jesus.

b. Who is Jesus?

i. Jesus’ family’s answer: “out of His mind”

ii. Scribes from Jerusalem’s answer: He is possessed by Satan and in league with Satan.

2. Teaching Discourse: Parables

a. The use of parables, among other things (cf. previous notes), are intended to bring *outsiders inside* & keep *insiders inside* and draw them ever more *inside*.

b. Explain:

¹ (Stein 2008)

² (Stein 2008)

³ The fundamental assessment.

- i. Why mixed reactions and assessments of Jesus have occurred and will continue to occur.
 - ii. The importance to *hear* & ‘how one *Hears*’, i.e., be with Jesus and be open to Him.
 - iii. The relationship between Jesus; His message, i.e., The Kingdom of God; and humanity.
 - 3. Miracles⁴ (4:35-5:43)⁵.
 - a. Over nature (4:35-41) ← This is where we are.
 - b. Over the demonic realm (5:1-20).
 - c. Over disease and death (5:21-43)⁶.
 - d. In each of these events the audience (and the reader) is forced to make a judgement regarding Jesus⁷—the possibility of neutrality or apathy is thrown out the window, never to be recovered. “In each event the presence of Jesus constitutes an affirmation of life and the defeat of death. Confronted with his word of power, the man of faith finds himself in the presence of the Lord of Life.” (Lane 1974).
 - i. We will see more mixed reactions to these events.
 - ii. The disciples (*insiders*) will be forced to consider closer the overarching question: “Who is this Jesus?”.
 - 4. Summary: Unbelief and Rejection (6:1-6)⁸.
- B. **Jesus’ authority over nature: *Even the wind and waves obey him!* (4:35-41)⁹:**
 - a. *As evening came*¹⁰, Jesus said to his disciples, “*Let’s cross to the other side of the lake*¹¹.” (v. 35).
 - i. They are leaving Capernaum (or somewhere close to it) and heading East (or possibly South)¹²—leaving the predominantly Jewish side (Galilee) and heading for the predominantly Gentiles side (The Decapolis) (cf. Map 2).
 - ii. Recall: The Sea of Galilee is a small lake: 12.5 miles (North to South) x 7 miles (West to East at its widest point—the Northern portion), and is about 700 ft below sea level. Cf. Map 1.
 - b. *So they took Jesus in the boat*¹³ and started out¹⁴, leaving the crowds¹⁵ behind (although other boats followed¹⁶). *But soon a fierce storm came up. High waves were breaking into the boat, and it began to fill with water.* (vv. 36-37).
 - i. Because of geographic conditions, sudden serious storms are well attested to on the Sea of Galilee (cf. Map 1):
 - 1. “The Sea of Galilee lies nearly seven hundred feet below sea level in a basin surrounded by hills and mountains that are especially precipitous on the east side. Thirty miles to the northeast Mt. Hermon rises to 9,200 feet above sea level. The interchange between cold upper air from Mt. Hermon and warm air rising from the Sea of Galilee produces tempestuous weather conditions for which the lake is famed...[the storm of v. 37] fits the stories of Galilean fishermen¹⁷ even today.” (Edwards 2002).
 - 2. “The Sea of Galilee is surrounded by hills except in the southern area, where the Jordan River exits. With certain wind patterns, air can funnel up into the lake and get trapped, creating quick and violent storms.” (Bock 2005).
 - ii. This was a serious, sudden, and strong storm.

⁴ We will notice these are much more detailed and longer than is typical of Mark.

⁵ The placement of these miracle stories after the teaching block is natural: “for word and deed go hand in hand...Jesus both announces the coming of the kingdom of God in his teaching and demonstrates his authority and power by his actions (1:27; cf. 1:21-22, 25-26).” (Stein 2008).

⁶ “These [nature, realm of the demonic, and death] were seen in antiquity as the gamut of nonhuman forces that most threatened human life.” (Witherington III 2001). Modernity would agree (with the exception of the demonic realm, in some circles).

⁷ “The right judgment of Jesus cannot be made by following convention, for Jesus supersedes the powers of nature, demons, illness, death, and family influence. Confining Jesus within such categories and stereotypes is to misunderstand him; acknowledging his supremacy to such categories is the first act of discipleship.” (Edwards 2002).

⁸ Despite the mighty works He does!

⁹ “The Markan account of the subduing of the wind and the sea bears the marks of the personal reminiscence of one who had experienced the event...” (Lane 1974). Recall: Peter is behind Mark’s gospel.

¹⁰ After concluding the teaching in parables, that same evening (cf. ESV et al.).

¹¹ The lake has a number of names: the Sea of Galilee, the Sea/Lake of Tiberias, the Lake of Gennesart, and the Sea of Chinnereth.

¹² We will discuss ‘the other side’ and its location next week.

¹³ The same boat Jesus was teaching from (4:1; cf. 3:9). In 1986, the hull of an ancient fishing boat was discovered on the northwest shore of the Sea of Galilee (about 5 miles south of Capernaum, and was Carbon 14 dated to be within the range of 120 BC—AD 40. Its dimensions are: 26.5 ft long x 7.5 ft wide x 4.5 ft high, and has a maximum capacity of around 15 persons. This boat fits well with the boat described in the Gospel accounts—Jesus would have used a very similar boat. A Galilean boat can be seen pictured on a 1st century mosaic from Migdal (about a mile from the boat’s discovery site). Cf. Appendix 1.

¹⁴ “they took him with them in the boat, *just as he was*.” (ESV). The ‘just as he was’ comment indicates immediacy, i.e., without even going to shore to gather belongings, shower & shave, eat, rest, etc.

¹⁵ The crowds that Jesus was teaching in parables (4:1-9, 21-41; cf. 3:7-8).

¹⁶ Nothing else is stated about these other boats; we don’t know what happened to them. “[They] may allude to the larger circle of disciples beyond the Twelve who were with Jesus in 3:34 and 4:10.” (Edwards 2002).

¹⁷ Winds are typically stronger in the afternoon, which is why fishing was typically done at night.

1. **It is described as:** a *fierce storm* [a *great windstorm* (ESV)] (cf. Jon 1:4¹⁸),
2. **Its result was:** the waves were such that they were filling the boat, i.e., the boat was sinking.
3. **This was a serious storm and the disciples were correct in their assessment that they were going to drown!** They were not overreacting¹⁹.
 - a. The great strength/power of the storm²⁰ is emphasized to highlight the even greater strength/power of Jesus (cf. 3:27)
- c. [Meanwhile] Jesus was sleeping at the back of the boat with his head on a cushion. The disciples woke him up, shouting, “Teacher, don’t you care that we’re going to drown?” (v. 38).
 - i. Jesus asleep during a storm of this magnitude...how/why?
 1. Possibility #1: As fully God, Jesus is confident in His divine sovereignty over storms.
 2. Possibility #2: As the sinless, perfectly obedient son, He exhibits perfect and appropriate faith and trust in God. Sleep is sometimes a sign for faith and trust in God (cf. Pss 3:5; 4:8; Prov 3:24).
 3. Possibility #3: As fully human, He is exhausted from His ministry esp. from teaching in a boat all day(s)²¹.
 4. Answer: Mark doesn’t tell us—so all we can do is speculate. Possibly/probably a combination of all three above mentioned possibilities, among other unmentioned ones, play into it. For whatever reason(s) Jesus is asleep during this raging storm.
 - ii. “Teacher²²” is a favorite designation for Jesus in Mark. This is the first occurrence.
 1. This is an appropriate designation for the disciples to use at this panicked moment:
 - a. Recall: Teaching/Preaching²³ is the primary aspect of Jesus’ ministry in Mark (cf. 1:14, 38),
 - b. Just earlier in the day, Jesus concluded an extensive teaching time (4:1-4:34),
 - c. In Mark, we have already noticed a correlation between Jesus’ *teaching* and authority & power (1:22, 27), and we will see similar correlations throughout the rest of Mark. ““Teacher” carries with it the kind of authority usually associated with a title such as “Lord.”” (Stein 2008). Cf. Mt 8:25 & Lk 8:24, where the designations of Jesus differ from Mark, but are authoritative, i.e., “Lord” & “Master”.
 - iii. Plea for help:
 1. The disciples’ language is somewhat reproachful and rude, but perhaps understandable as this is how desperate and scared people tend to speak—they realize they are in serious danger.
 2. The disciples don’t know enough of who Jesus really is to know how Jesus could rescue them—they didn’t expect Him to calm the storm (v. 41), but they knew enough of who He was to hope He could, or at least assume that He should care.
- d. *When Jesus woke up, he rebuked²⁴ the wind and said to the waves, “Silence! Be still!”²⁵ Suddenly the wind stopped, and there was a great calm.* (v. 39).
 - i. What Jesus does:
 1. rebukes the wind,
 2. commands the waves to
 - a. [be] silent!
 - b. Be still!
 - ii. The **sudden** result, in response to Jesus’ rebuke and command is:
 1. The wind stops,
 2. A great calm results.
 3. In short, Jesus calms the storm, i.e., He has authority over nature.
 - iii. Compare with Jonah: as noted above, many parallels are obvious. However, note an important and striking difference:
 1. In Jonah, the men in the boat plead with God and **God ends the storm**,

¹⁸Mark’s hearers that were familiar with the OT, may have thought of Jonah. There are a number of similarities between the two events, e.g., the description of the storm (Mk 4:37; Jon 1:4, 15); the sleeping of Jesus (Mk 4:38) & of Jonah (Jon 1:5b) who are both awakened by the panicking, reproachful, and perishing crews on the respective boats: the disciples (Mk 4:38) & the captain and crew (Jon 1:6); the immediate calming of the storms by God (Mk 4:39; Jon 1:15b-16); the amazement of those present (Mk 4:41; Jon 1:16); as well as some more subtle ones. There are also some striking differences: Jonah is fleeing from the direction of God (Jon 1:3) while Jesus is/has/will be obedient to the direction of God (Mk 1:12); Jonah knew what had to be done to calm the storm, but he isn’t able to calm it (he is thrown overboard) & the crew pleads with God—God, in response, calms the storm (Jon 1:14-15); rather, Jesus doesn’t plead with God or call on God—He calms the storm by His own authority and power (He of course is God! but his disciples don’t know that yet) (Mk 4:39).

¹⁹ While Jews were not known as a seafaring people (that reputation belonged to their neighbors the Phoenicians), some of the disciples, i.e., the fishermen were experienced water-goers esp. on the Sea of Galilee from which they fished occupationally (probably for generations, e.g., the sons of Zebedee). They knew how to handle a boat and had experience with the Sea of Galilee’s proneness to sudden storms—based on their experience they knew that they were in real danger.

²⁰ Similarly, as we shall see, the great strength of the demoniac (5:3-4).

²¹ It is frequently highlighted that this is ironically the only mention of Jesus sleeping in the Gospels, but He was fully human (as well as fully God) so he slept as much as all who are fully human do—a lot.

²² (διδάσκαλε, *didaskale*)

²³ Recall: For Mark, *teaching* and *preaching* are used interchangeably.

²⁴ ‘Rebuked’ (ἐπετιμήσεν, *epetimēsen*), Jesus rebukes demons (cf. [NA-28]1:25; 3:12; 9:25) & interestingly Peter (8:33), et al.

²⁵ In 3:12 (NA-28), Jesus both rebukes the demons and commands them to be silent.

2. In Mark, Jesus ends the storm by His own authoritative words²⁶—He speaks and that is what happens (cf. Gen 1).
 3. In the OT (and everyday experience) only God has authority like this over nature. (cf.²⁷ Gen 8:1; Job 12:15; 26:11-12; 28:25; Pss 18:15; 33:7; 65:7; 74:13-15; 77:16-19; 89:9; 104:4-9; 106:9; 107:23-32; 147:18; Prov 30:4; Is 50:2; 51:9-10; Amos 4:13; Nah 1:3-4)²⁸.
- iv. **Jesus does what only God can do** (cf. 2:5-12)!
- e. *Then he asked them, “Why are you afraid? Do you still have no faith?” The disciples were absolutely terrified²⁹. “Who is this man?” they asked each other. “Even the wind and waves obey him!”* (vv. 40-41).
- i. Jesus asks two questions³⁰:
 1. *Why are you [the disciples] afraid?*
 - a. “afraid” (δελοί, *deiloī*) indicates cowardice. “For Mark, [this] fear is the opposite of faith...Jesus’ remark is a call to trust him.” (Bock 2005) (cf. note # 29).
 2. *Do you still have no faith?*
 - a. The lack of the disciples’ faith (their failure to understand and to trust in what they do understand)³¹ is a subplot to the main theme of the pericope, i.e., Jesus does what only God can do!
 - b. Even though the disciples are *insiders* and have therefore received more revelation (Jesus’ teaching) they are still full of misunderstanding and lack adequate trust in the understanding they do have—it is one thing to understand something, and quite another to trust in that understanding and orient one’s life with it, i.e., faith. *Having ears to hear* is not a weekend retreat or seminar; it is a lifetime relational commitment to, and trust in, Jesus.
 - c. This event adds to their understanding of Jesus, but even after this incredible event, they still lack understanding and faith...but it no doubt brought them closer to Jesus...and consequently, they will be *with Him* which will allow for more revelation (teaching— theory and action—experience) which contributes to more understanding and faith. (cf. 4:24-25a).
 - i. The miracle didn’t produce instant faith in and of itself, but it did lead them to face, front and center, the question that could: Who is this man?
 - ii. The disciples’ response to Jesus’ calming the storm:

They have experienced the fact that: “even the wind and waves obey him!”. This evokes a reaction and a question—that demands an answer:

 1. **A reaction: they are absolutely terrified!**
 - a. The storm is over, there is no longer any danger. So, why still the fear³²?
 - i. Without delving into a Biblical or Systematic excursus on the ‘fear of God’³³, which is of course a multi-faceted discussion³⁴—within the context of this pericope: fear/awe of god (a positive reverential fear, cf. note # 29) is the recognition that God/Jesus is significantly more powerful, sovereign, etc. over the storm—which was cause for terror. In other words, to fear the storm because of its dominion over humanity, leads one to fear God/Jesus even more because of His utter dominion over the storm³⁵.
 - ii. This is a terrifying realization, but an incredibly liberating one as well: to fear Jesus/God is to fear nothing else, as nothing else has dominion over Jesus/God (cf. Mt10:28 // Lk 12:5)! So, the fear of God is sound recognition—a proper

²⁶ “The portrayal of Jesus here certainly suggests his divinity.” (Witherington III 2001).

²⁷ These references, I would imagine are not exhaustive, and are restricted to those dealing with storms, wind, waves, water, and similar aspects.

²⁸ Also, other Jewish literature expresses the belief that only God can control the ‘wind and waves’. To mention but one example: in II Maccabees chapter 9, Antiochus Epiphanes (I’ll detail him more next week) is described as arrogantly, blasphemously, and erroneously thinking he could *command the waves of the sea...weigh the high mountains in a balance...reach the stars of heaven*. It turns out he couldn’t (to save some vibrant and disturbing description of his diseased state)—because he is not God. I note this example, as I plan to note Antiochus in the following pericope (Mk 5:1-20) as well.

²⁹ ‘Feared a great fear’ (ἐφοβήθησαν φόβον μέγαν, *ephobēthēsan phobon megan*)—“Filled with awe translates...feared a great fear...cf. Lk 2:9; 1 Pet 3:14; also Jon 1:10...The verb “fear” is frequently used to describe a reverential or terrifying fear or awe...Here this refers to a positive fear or “awe,” whereas in 4:40 the fear (a different word is used—δελοί, *deiloī*) is negative and refers to the kind of cowardice mentioned in Rev 21:8.” (Stein 2008).

Fun (maybe!) Aside: Try to guess what English words correspond to the transliterated ones in the phrase: ‘great fear’, *phobon megan*. (1) *phobon* → *phobia* → “fear” (2) *megan* → *mega* → “great”.

³⁰ The first involving the observed state, i.e., they are afraid & the second involves what being in that state reveals, i.e., they still have no faith—because they are afraid. It is sound to conclude that they still have no faith.

³¹ Recall: the disciples’ lack of faith: understanding or misunderstanding, is an important theme in Mark. It will be emphasized from here on. It will of course ultimately culminate in a positive, unshakable, and life defining faith!

³² “The sea is calmed, but the disciples’ terror does not abate.” (Garland 2015); actually, it is intensified.

³³ Which I had planned to do, but will refrain from, as this set of notes is already longer than I intended. The point of notes is that one doesn’t have to read a book!

³⁴ Cf. (Alexander and Rosner 2000) & (Ryken, Wilhoit and Longman III 1998).

³⁵ “Ironically, the terror of the disciples at what Jesus has done exceeds their initial fear of the storm. The presence of the supernatural is more frightening to humanity than the most destructive of natural disasters.” (Edwards 2002).

assessment of, and reaction to, reality, i.e. it “is the proper and elemental response of a person to God” (Ryken, Wilhoit and Longman III 1998).

- b. Absolute fear (or awe) at what Jesus does is not belief or faith, it is simply recognition and reaction³⁶, but with ‘ears to hear’ and ‘eyes to see’ it can lead to belief and faith as one recognizes who Jesus is³⁷, and consequently orients one’s life in faith to Him.
2. And an inescapable question that demands an answer³⁸: Who is this man?
 - a. The unsettling and terrifying state the disciples find themselves in, i.e., “absolutely terrified” leads them to face the question that makes faith possible: “Who then is this man?³⁹”; this question functions as an inescapable lens in which they can’t help but view everything that follows from.
 - i. Cf. Ex 14:10-31 esp. v. 31: “Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed⁴⁰ in the LORD” (ESV).
 - b. “The question before the disciples and Mark’s readers [including us] is this: Will their fear lead them also to “put their trust in him”?” (Edwards 2002).

C. Conclusion: Jesus is Lord of Nature

- a. Because the disciples were around Jesus (*insiders*) they found themselves in a life threatening fearful situation—a fierce storm that was on the verge of sinking their boat and their lives. The *outsiders* were not around Jesus, and consequently were not in this deadly situation.
 - i. From a temporary perspective, the *outsiders* appear to be in the privileged and wise position with respect to Jesus—they were not put in harm’s way and received healing and inspiration, i.e., their past hardships had been remedied and they received their motivational and inspirational latte, to help them get through the immediate future, until Jesus came back from across the lake (sounds like how I treated church for much of my life).
 - ii. From a permanent perspective, the *outsiders* missed incredible revelation—an epiphany—Jesus did/does what only God does; no second-hand recounting of the story can recapture the disciples’ experience. They missed being rescued by Jesus. Yes, the *insiders* faced imminent death—their mortality was never so realized and vulnerable, but they emerged face to face with God and rescue (salvation from death)⁴¹. On a long enough timeline, the *outsiders*’ healed bodies will break—mortality will be subject to the arrow of time—entropy will increase, and their motivational/inspirational high’s will level off; they will eventually face imminent death after all, but without the recognition that only Jesus can rescue them (cf. 4:24-25; Mt 10:39).
 - iii. Discipleship (being with Jesus) can temporarily be difficult, dangerous, inconvenient, and not always phenomenologically stimulating; but being with Jesus is permanently intimate and salvific. *Who God is*, is always more profound and important than *what God can do* for us. If we leave this passage, simply comforted by the fact that allegorically Jesus can calm the storms in our lives⁴², we have tamed and reduced this incredible event to the realm of the temporary. The reality and historicity of this event is an epiphany of permanent importance. The disciples did not leave the boat enamored with the fact that they were still alive; they left the boat with the question, “Who is this man?”. Who this man is, is the source of why they/us can find comfort and tranquility in ‘life’s storms’.
- b. Mark’s intention in recounting this amazing event is to leave the reader reflecting on who this Jesus is, when even the wind and waves obey Him! This question cannot be passed over; it demands an answer⁴³. Mark of course provides this answer at the outset: Jesus is the Messiah, the Son of God (1:1)! The disciples will arrive at it, embrace it, believe it, and dedicate their lives to it. As we can see, Jesus is redefining these titles [Messiah & Son of God], and so much more, in incredible ways—the Messiah turns out to be God; the son of God is God (cf. Jn 1:1); Jesus is God (cf. Jn 1:14); God is more intimate and yet vexingly unexpected than previously understood. Mixing Mark’s and John’s metaphors: the lamp’s revealing light is shining through the darkness—we are beginning to see glimpses of the incredible revelation: Jesus is God incarnate! The shocking reality of Jesus incarnate is followed by

³⁶ Similarly, acknowledgment of wrong doing, and even remorse, is not repentance, but it can lead to it.

³⁷ *Fear of the LORD is the foundation of true knowledge, but fools despise wisdom and discipline.* (Prov 1:7; cf. Ps 111:10; Prov 8:13; 9:10 Eccles 7:16-18).

³⁸ “The question is rhetorical, inviting the response of faith, “He is the Christ, the Son of God.” In the account of the subduing of the sea we are told that Jesus is the living Lord. What is true of the God of Israel is true of him.” (Lane 1974).

³⁹ “He is something more than a charismatic, miracle-working prophet. The answer to their question comes from Scripture, which reveals that Jesus has power to do what only the God who created the sea can do...” (Garland 2015).

⁴⁰ “put their trust in” (NIV).

⁴¹ “The subduing of the sea and the wind was not merely a demonstration of power; it was an epiphany, through which Jesus was unveiled to his disciples as the Savior in the midst of intense peril.” (Lane 1974).

⁴² Which is true—He can/does, and this should be comforting.

⁴³ Miracles like this pose a problem for much of Western-Modernity (of which most of us are products of)—we tend to side-step answering this all important question [Who is this man?] by relegating the event [even the wind and waves obey him] to myth, coincidence, or imagination; to solely a source of comfort; or to existential spirituality. However: “It is completely inadequate to explain this miracle of the sovereign Lord by coincidence or to relegate it to myth or imagination. One’s conclusion about the historicity of this and similar stories in the Gospels will inevitably depend on one’s Christology. If Jesus was, as he claimed to be, the strong Son of God, a miracle of this kind is not inconsistent with that claim. If, on the other hand, he was less than God there I a serious problem.” (Wessel 1984) (cf. Mk 4:24-25).

an equally shocking sequel: Jesus is rejected, suffers, and dies...but of course rises! Mark's narrative is getting interesting.

- i. “[This event is saying] in concrete terms, what the parables earlier in the chapter were saying in word-pictures. God’s sovereign power is being unleashed; that is, God’s kingdom is at hand. It isn’t like people thought it would be, but this is the real thing. It’s the same power that made the world in the first place. And this power is now living in Jesus, and acting through him.” (Wright 2004).