



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V22 N32 August 23, 2020

KING JESUS

"The Perfect Storm "

Mark 4:35-41

THIS WEEK'S CORE COMPETENCY

Peace

I am free from anxiety because things are right between God, myself and others.

"Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

Philippians 4:6-7



Where can I find peace?

Peace is something Jesus has to give. It is his by virtue of his confidence in God. The story of the storm at sea found in Mark 4:35-41 (cf., Mt 8:23-27; Lk 8:22-25) indicates as much. One commentator writes: "One can imagine that at the close of a hard, full day, preaching to hardened hearts, Jesus is physically exhausted. Those attuned to Scripture, however, catch a deeper significance behind his peaceful repose. Jesus' sleep in the midst of a raging storm churning the sea around him and filling the boat with water is a *sign of his trust in God* (Job 11:18-19; Pss. 3:5; 4:8; 121:3-4; Prov. 3:23-26) and contrasts with the terror of the disciples. The disciples, however, do not interpret his untroubled sleep as evidence of his trust in God, which will also ensure their welfare. They regard it as a token of his indifference to their safety in their hour of danger" (David E. Garland, *The NIV Application Commentary: Mark*, 191, italics added). The fact that Jesus does not call on God to still the storm hardly argues against this interpretation (see Robert H. Stein, *Mark*, BECNT, 242), given the fact that Jesus understood he performed miracles by the power of God's Spirit (Mt 12:28; cf., Mk 3:29; Lk 11:20).

Peace is his to give by virtue of his person and promise. This is most evident in five passages in John's Gospel. In 14:27 he tells his disciples, "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." In 16:33 after warning them of their coming failure, he tells them, "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." And then following the resurrection he regularly greets them with a peace-wish. According to 20:19, "On the evening of that first day of the week, when the disciples were together, with the doors locked out of

fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!" And then in 20:21, "Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And finally in 20:26, "A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!"

Peace is ours through him, but Jesus doesn't serve it up to us on a platter. After rebuking the wind and calming the waves, Jesus asks his disciples, "Why are you so afraid? Do you still have no faith?" His questions cause us to wonder whether he meant, "Do you still have no faith *in God*?" He was able to sleep well in the midst of the storm because of his faith in God. Or whether he meant, "Do you still have no faith *in me*?" Commentators generally opt for the second interpretation, but Jesus brings the two complementary thoughts together in John 14:1. "Do not let your hearts be troubled," he tells his disciples. "Trust *in God*; trust also *in me*." Peace is ours when we trust in God *and* trust in Jesus. Only then can we calm our troubled hearts. The chorus of the Jason Mraz song, "Out of My Hands," goes like this:

"When it feels like life has gotten out of control,

When it feels like there's much too much to hold,

When it feels like too much to understand, Know that it's out of your hands, out of your hands,

Know that it's out of your hands, out of your hands, out of your hands."

Know, too, that what's out of your hands isn't out of his. The storm was out of the disciples' hands, but not out of the Lord's hands.



EXAMINE GOD'S WORD

35 *That day when evening came, he said to his disciples, "Let us go over to the other side."* 36 *Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him.* 37 *A furious squall came up, and the waves broke over the boat, so that it was nearly swamped.* 38 *Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, "Teacher, don't you care if we drown?"*

39 *He got up, rebuked the wind and said to the waves, "Quiet! Be still!" Then the wind died down and it was completely calm.*

40 *He said to his disciples, "Why are you so afraid? Do you still have no faith?"*

41 *They were terrified and asked each other, "Who is this? Even the wind and the waves obey him!"*

After reading the text, practice your Observation skills by noting the following:

- Underline "that day when evening came" in v. 35.
- Circle "other side" in v. 35.
- Bracket "just as he was" in v. 36.
- Underline "other boats" in v. 36.
- Circle "furious squall" in v. 37.
- Box "so that" indicating *result* in v. 37.
- Circle "sleeping" in v. 38.
- Circle "cushion" in v. 38.
- Bracket the disciples' question in v. 38.
- Bracket the Lord's questions in v. 40.
- Highlight v. 41.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing you do not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Many events had occurred on the “that day” to which Mark refers in 4:35. If “that day” began in 3:7 (vv. 35-36; cf., 3:9), list three of them.

2. Do you see any details in the story suggesting it is an eyewitness account of events?

3. Paraphrase the action described in verses 36-39; put what happened in your own words.

4. How could Jesus fall asleep on such a short voyage?

5. What does this signify about him?

6. Do you think the disciples overreacted to the situation? Explain.

7. “Do you still have no faith?” Put the point of Jesus’ *rhetorical* question in your own words.

8. Jesus “rebuked” the wind. Is this just an example of *personification* or something more? Explain.

9. Put the *upper story* of this narrative — what it teaches about Jesus — in your own words.

10. Put the *lower story* of this narrative — what it teaches his disciples — in your own words.

Commentary On The Text

Mark begins a new section of his Gospel in 4:35 that runs through 5:43. One commentator writes: “Having explained the paradox of people’s reactions to Jesus varying from excited enthusiasm to fierce rejection and the hidden reality of the growth of the kingdom of God, Mark relates further examples of Jesus’ authority displayed in miracles. He begins by recounting the first nature miracle, the calming of the storm on the Sea of Galilee, which prompts the disciples to ask who this man is who is able to control wind and water (4:41). Controlling the forces of nature is even more dramatic and inexplicable than exorcisms and healings. Two miracles of physical healing follow: the exorcism of demons in Gerasa (5:1-20) and the healing of the woman with a chronic haemorrhage (5:21-34). Mark concludes the section with a miracle that trumps the nature miracle at the beginning of the section: Jesus raises a dead girl (5:35-43), which reinforces the significance of the earlier question concerning Jesus’ true identity” (Eckhard J. Schnabel, *Mark*, TNTC, 112).

It was late in the day, and Jesus and his disciples were exhausted. “That day” (4:35) was clearly the same day as the one on which Jesus told the parables recorded in 4:1-35. What’s more, “that day” was apparently the one that began when “Jesus withdrew with his disciples to the lake” (3:7), given the allusion to a “small boat” the disciples were to “ready for him” (v. 9), which was evidently the same boat that he “got into” (4:1) and from which he told his parables (v. 36) before going over to the other side. It had been a busy day indeed! The disciples witnessed exorcisms (3:11), which led the Pharisees to accuse Jesus of working in league with the devil (v. 22); they witnessed, too, Jesus’ unexpectedly terse reply to a concerned mother and brothers who thought he was out of his mind and wanted only to protect him from the crowds that followed him relentlessly. They also heard Jesus tell a number of intriguing parables to a large gathering by the lake and heard the scribes and Pharisees demand he give them a sign. Their minds must have been spinning by evening, but the day wasn’t over yet. When their Lord said, “Let us go over to the other side,” they left the crowd behind and headed across

the lake with no way of knowing what was going to happen next.

Jesus made his way to the stern of the boat where he found a cushion and fell asleep. Before long, a squall swept across the lake, producing high waves that beat over the ship’s bow, swamping the craft. There was nothing the disciples could do; even though they were seasoned fishermen, they were out of control. Thinking they were going to drown, they woke Jesus to give him the bad news. Jesus’ ability to sleep through it all was a sign of his faith and trust in God. Unlike their teacher, the disciples had faith neither in God nor in him. Nevertheless, he got up, rebuked the wind and raging waters, and in obedience to the Creator’s word, the storm subsided.

Then Jesus asked an immensely profound, timely question, “Where is your faith?” It’s a question for all of us; it’s the question he asks when we’re certain we’re going to perish in the midst of overwhelming troubles. It’s not a question he expects us to answer. It’s his way of inviting us to trust him. “There is no telling how often some of the disciples, as former fishermen, had been on the lake in the midst of a storm. Yet it was clear that they were powerless to deal with such forces. Though their faith was weak, they did the right thing in turning to Jesus for help. Only their cry that they were perishing was in error. Had they understood God’s care, they would have realized that divine care never takes a break, even when it leads into rough waters. Jesus’ call for faith is also a call to reassurance that God is aware of whatever storms we are going through and is watching over us” (Darrell L. Bock, *The NIV Application Commentary: Luke*, 238).

The *upper story* of this narrative is about Jesus, God incarnate, who commanded the wind and the waves, a man with unwavering faith. It is suggested by the disciples’ question, “Who is this? Even the wind and the waves obey him!” (v. 41).

The *lower story* is about the disciples, men growing in faith in God and in their teacher. It is suggested by the Lord’s question, “Why are you so afraid? Do you still have no faith?” (v. 40).

Word Studies/Notes

v. 35 **that day** “Here the dual temporal designation simply ties 4:35-41 to 4:1-34” (Robert H. Stein, *Mark*, BECNT, 241). “Jesus’ teaching in parables recorded in verses 1-34 took place on a single day on the shore of the Sea of Galilee near Capernaum. At the same time, the changes in audience in verses 1, 10, 26, 33-34 allow the possibility that at least part of the material in the preceding teaching section was organized thematically, drawing in teaching present on other occasions” (Eckhard J. Schnabel, *Mark*, TNTC, 112). “The Marcan account of the subduing of the wind and the sea bears the marks of the personal reminiscence of one who had experienced the event. The precise notice of time, the unnecessary reference to the other boats which were present, the vivid detail that ‘the boat was already filling,’ the precise location of Jesus’ position (‘in the stern, asleep on the cushion’), the harshness of the rebuke implied in the disciples’ cry of indignation and terror as well as their subsequent bewilderment, combine to suggest an eyewitness report” (William L. Lane, *The Gospel According to Mark*, NICNT, 174-75).

v. 35 **other side** “The geographical notice to the other side indicates the east shore of the Sea of Galilee, Capernaum being the point of reference . . . which means that they travelled to the south-eastern shore of the lake, a distance of about 7 to 11 miles (12-18 km)” (Schnabel, 113). Jesus leaves the territory of Galilee to go across the lake to the region of the Gerasenes (5:1).

v. 36 **just as he was** This observation is not found in Matthew or Luke. “The confusing comment ‘just as he was’ has generally been interpreted to mean ‘immediately’ or ‘without returning to shore’” (Stein, 242) — i.e., “without first returning to Capernaum” (Schnabel, 113).

v. 36 **other boats** Some have speculated that these boats sank indicating the severity of the storm, but it’s just as likely they, too, miraculously survived (Stein, 242). Perhaps they “returned to Capernaum as the storm was approaching” (Schnabel, 113).

v. 37 **furious squall** Cf., “furious storm” (Mt 8:24), “squall” (Lk 8:23). The Sea of Galilee is a freshwater lake surrounded by high hills. The Jordan River feeds it with water from snowcapped Mount Hermon to the north before exiting the lake’s southern end to continue on its 200-mile serpentine journey southward to the Dead Sea — a distance of no more than 65 miles as the crow flies. Lying in a basin six hundred feet below sea level, the lake is about 12 miles long, 7 miles wide, and reaches depths of two hundred feet. “Violent winds from the southwest enter the basin from

the southern cleft and create a situation in which storm and calm succeed one another rapidly. Since the wind is nearly always stronger in the afternoon than in the morning or evening, fishing was done at night. But when a storm arises in the evening, it is all the more dangerous” (Lane, 175).

v. 38 **sleeping** “The 1986 discovery in the Sea of Galilee of a boat 26.5 feet long, 7.5 feet wide, and 4.5 feet deep with an elevated high stern dating from the time of Jesus helps us to understand the structure and makeup of such a boat (Wachsmann 1988). The boat could hold up to fifteen people. Jesus was probably asleep under the elevated stern platform” (Stein, 242). “Jesus’ sleep in the midst of a raging storm churning the sea around him and filling the boat with water is a sign of his trust in God (Job 11:18-19; Pss. 3:5; 4:8; 121:3-4; Prov. 3:23-26) and contrasts with the terror of the disciples” (David E. Garland, *The NIV Application Commentary: Mark*, 191).

v. 38 **cushion** “The use of the article with ‘cushion’ may indicate that this was part of the boat’s equipment, perhaps a bag of ballast, used as a pillow” (Stein, 243), or “a sailor’s leather rowing **cushion**” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 122).

v. 38 **don’t you care** “Their question expects the answer yes: ‘You do care that we are perishing, don’t you?’” (Garland, 191). The question is best understood as a request, not a rebuke (Stein, 243), although one commentator sees in their question a “hint of reproach.” He writes: “Why had Jesus allowed them to enter such a situation? Jonah’s storm, after all, had been a punishment for disobedience (Jon. 1:4), but they had been obedient: no wonder that they felt aggrieved at what had happened to them” (R. Alan Cole, *Mark*, TNTC, 154-55).

v. 39 **rebuked** “This verb ‘be muzzled,’ was somewhat of a technical term for disposing a demon of his power (cf. 1:25) and may suggest that Jesus recognized demonic powers behind the ferocious storm. But at His command **the wind** stopped and **the lake** became **completely calm**” (Grassmick, 122).

v. 40 **no faith** “The disciples’ lack of faith can refer to ‘faith in God’ or ‘faith in Jesus’ (Marcus 2000:334). The question in 4:40 suggests that the latter is meant.” (244). Perhaps both are involved. “When Jesus asks, ‘do you not yet have faith?’ he means specifically faith in God’s saving power as this is present and released through his own person” (Lane, 177).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

When you fear things are out of your hands, peace can be yours by trusting in Jesus, God incarnate, who has authority even over the forces of nature.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



FAMILY TALK

My youngest son got a microscope for Christmas last year and he has loved investigating all kinds of things from food to leaves to pixels in a printed picture. Nothing is cooler than focusing super close up on an object and seeing that it's completely different from what you originally thought it was. Sometimes, as followers of Christ, we lose focus on what's important. We allow our circumstances to take over and in our fear the storm becomes overwhelming. We picture God happily taking a snooze with his favorite pillow and maybe a little snore while we are barely surviving, clawing our way out of a financial crisis, terrible news, or relationship gone awry. We become so focused on our situation that we forget God actually is in control and way bigger than any trouble that might come our way. In our passage this week, the disciples are in the middle of the storm; they feel like Jesus has abandoned them to take a nap. They have forgotten Jesus' faithfulness, His past miracles and spiritual healing. They forgot that He cares. What circumstance has stolen your attention? What hardship is consuming you right now? Jesus sees you. He cares about you, your family, your storm. He is faithful; His love is great and His compassions never fail (Lamentations 3:22). It's time to refocus, and as the old hymn says, "turn your eyes upon Jesus." You might find that your situation is different from what you originally thought. Take hold of the peace that surpasses all understanding and watch how calm your storm will become.

What Does The Bible Say?

Read Mark 4:35-41.

1. Where was Jesus during the storm and what was he doing?
2. How did Jesus calm the storm?
3. What was the disciples' reaction to Jesus calming the storm?

What Do You Think?

Why did Jesus address the faith of the disciples?

What Do You Do?

With your parent's help, find easy origami boat instructions online. Create a boat and tell your family the story in your bathtub or kitchen sink.

CORE COMPETENCY: Peace

I live without worry because things are good between God, myself and others.

MEMORY VERSE: Isaiah 41:10

*So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you;
I will uphold you with my righteous right hand.*

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME

GRADE PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)
I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)
I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)
I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)
I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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