

## Fourth Sunday after Pentecost

OLD TESTAMENT – Job 38:1-11

Then the LORD answered Job out of the storm. He said: <sup>2</sup>“Who is this that darkens my counsel with words without knowledge? <sup>3</sup>Brace yourself like a man; I will question you, and you shall answer me. <sup>4</sup>“Where were you when I laid the earth’s foundation? Tell me, if you understand. <sup>5</sup>Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? <sup>6</sup>On what were its footings set, or who laid its cornerstone— <sup>7</sup>while the morning stars sang together and all the angels <sup>a</sup> shouted for joy? <sup>8</sup>“Who shut up the sea behind doors when it burst forth from the womb, <sup>9</sup>when I made the clouds its garment and wrapped it in thick darkness, <sup>10</sup>when I fixed limits for it and set its doors and bars in place, <sup>11</sup>when I said, ‘This far you may come and no farther; here is where your proud waves halt’?”

**38:1–42:6** The theophany (appearance of God) to Job, consisting of two discourses by the Lord (38:1–40:2; 40:6–41:34), each of which receives a brief response from Job (40:3–5; 42:1–6). (CSB)

**38:1** *the LORD*. The Israelite covenant name for God (see Introduction: Author). (CSB)

Hbr *yahweh* is used as in the opening chapters. By this name, God revealed Himself to Moses as the Savior and as the God who established a gracious covenant with Abraham, Isaac, and Jacob (Ex 3:15). (TLSB)

It is significant that in verse 1 God is referred to by his name the Lord (Yahweh – covenant/promise keeper). Throughout the greatest part of the book he is referred to by three titles” Shaddai (the Almighty – the Mountain One), El and Eloah (both meaning God). Only once in these 35 chapters do we find the name Lord. From this we can conclude that Job knew the true God by his name and that he stood in a covenant relationship with him. (PBC)

*storm*. See 40:6. Elihu had imagined the appearance of the divine presence as a display of “golden splendor” and “awesome majesty” (37:22). He also had anticipated the storm or whirlwind (see note on 37:22), from which Job would hear the voice of God. Job had said, “Let the Almighty answer me” (31:35). He now receives the Lord’s answer. (CSB)

Mighty tornado like tempest threatens Job with destruction, in marked contrast to the “still small voice” that came to Elisha (1Ki 19:12). God often appeared in storms (Ex 19:16; 2Ki 2:1; Ps 18:12–14; Zec 9:14). The Lord comes to Job as Job had requested (23:3–5), answering Job’s blustery and windy words (16:3). Earlier, Job stated that if the Lord came to him in a whirlwind, He would crush Job (9:17). Instead of crushing him, the Lord speaks with him as Job had hoped (23:6–7) and as Elihu had assured him (33:14–17). His confrontation is a loving, gracious response to Job’s many questions. *said*. Instead of answering Job’s specific questions, the Lord

floods Job with further questions to demonstrate His creative power and continuing presence in the midst of the ambiguities of this life. (TLSB)

Storm of hurricane proportions. Storms involve clouds and God used clouds to protect his people from his brilliance. The storm might also have been a reminder to Job that his children had perished in a storm. At any rate it would get Job's attention.

Exodus 19:16-20 "On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because the LORD descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently, and the sound of the trumpet grew louder and louder. Then Moses spoke and the voice of God answered him. The LORD descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went up"

Ezekiel 1:2-4 "On the fifth of the month—it was the fifth year of the exile of King Jehoiachin—the word of the LORD came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the LORD was upon him.

I looked, and I saw a windstorm coming out of the north—an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal."

Zechariah 9:14 "Then the LORD will appear over them; his arrow will flash like lightning. The Sovereign LORD will sound the trumpet; he will march in the storms of the south,"

**38:2** See 35:16. In 42:3, Job echoes the Lord's words. God states that Job's complaining and raging against him are unjustified and proceed from limited understanding. (CSB)

**DARKENS MY COUNSEL** – In this case it means to hinder God's counsel or take the true light from it. (QV)

Job's questions, which he thought would teach the Lord, were corrupted by his ignorance of the Lord's inscrutable ways (cf Ac 2:23; Rm 11:31–33). Job did not just cloud the issue; he spoke out of ignorance. Elihu warned Job that no mortal could stand before the Lord in a legal battle (34:23). Yet the Lord graciously and caringly restrains judgment. God's theme throughout the following two speeches is that His design of creation needed no counsel or cooperation by humanity. (TLSB)

WITH WORDS WITHOUT KNOWLEDGE – The passage below point to the problem of speaking without having the proper information.

Proverbs 10:19 “When words are many, sin is not absent, but he who holds his tongue is wise.”

Proverbs 29:11 “A fool gives full vent to his anger, but a wise man keeps himself Under control.”

Ecclesiastes 5:3 “As a dream comes when there are many cares, so the speech of a fool when there are many words.”

Titus 1:10 “For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group.”

**38:3** Repeated in 40:7 (see also 42:4). The format of God’s response is to ply Job with rhetorical questions, to each of which Job must plead ignorance. God says nothing about Job’s suffering, nor does he address Job’s problem about divine justice. Job gets neither a bill of indictment nor a verdict of innocence. But, more important, God does not humiliate or condemn him—which surely would have been the case if the counselors had been right. So by implication Job is vindicated, and later his vindication is directly affirmed (see 42:7–8). The divine discourses, then, succeed in bringing Job to complete faith in God’s goodness without his receiving a direct answer to his questions. (CSB)

BRACE YOURSELF LIKE A MAN – Literally those words read, “Gird your loins like a man.” In ancient time people didn’t wear slacks, jean or short as people do today. They wore long, flowing garments which they would tie up with a sash or belt when they engaged in some physical activity. That was particularly true in the case of warfare or athletic contests. In these words God challenges Job to get ready for a contest with him. (PBC)

To free the legs for running, people would gird their loins by binding their flowing garments around their waists. Now is the time for Job to “roll up his sleeves” and prepare himself for verbal combat and to talk like God—if he dares. (TLSB)

**38:4–38** Inanimate creation testifies to God’s sovereignty and power (the earth, vv. 4–7, 18; the sea, vv. 8–11, 16; the sun, vv. 12–15; the netherworld, v. 17; light and darkness, vv. 19–20; the weather, vv. 22–30, 34–38; the constellations, vv. 31–33). See note on 38:39–39:30. (CSB)

**38:4–5** See the similar questions of Agur, and the similar irony in his demand for a response (Pr 30:4). (CSB)

WHERE WERE YOU – Job had set himself up as the judge of his situation. God needs to bring Job back to reality. This is reminiscent of 9:20-21 “But who are you, O

man, to talk back to God? “Shall what is formed say to him who formed it, ‘Why did you make me like this?’” Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?”

*laid the foundation.* The Lord speaks of creation in terms of building a house with plans (v 5) that are known to the Architect of the universe, but not to the laborers in the building. The Lord echoes Eliphaz’s sarcastic comment about Job being born “before the hills” (15:7). With sarcastic questions, the Lord shows Job how little he knows. All is under His control, as Job had acknowledged earlier (12:13). (TLSB)

*understanding.* Comes only from the One who is Wisdom Himself, the Word who was with God and who was God (Jn 1:1) at creation. (TLSB)

Proverbs 30:4 “Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all the ends of the earth? What is his name, and the name of his son? Tell me if you know!”

Psalms 104:5 “He set the earth on its foundations; it can never be moved.”

Isaiah 40:12-31 “<sup>12</sup>Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens? Who has held the dust of the earth in a basket, or weighed the mountains on the scales - and the hills in a balance? <sup>13</sup>Who has understood the mind of the LORD, or instructed him as his counselor? <sup>14</sup>Whom did the LORD consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding? <sup>15</sup>Surely the nations are like a drop in a bucket; they are regarded as dust on the scales; he weighs the islands as though they were fine dust. <sup>16</sup>Lebanon is not sufficient for altar fires, -nor its animals enough for burnt offerings. <sup>17</sup>Before him all the nations are as nothing; they are regarded by him as worthless and less than nothing. <sup>18</sup>To whom, then, will you compare God? What image will you compare him to? <sup>19</sup>As for an idol, a craftsman casts it, and a goldsmith overlays it with gold and fashions silver chains for it. <sup>20</sup>A man too poor to present such an offering selects wood that will not rot. He looks for a skilled craftsman to set up an idol that will not topple. <sup>21</sup>Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? <sup>22</sup>He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in. <sup>23</sup>He brings princes to naught and reduces the rulers of this world to nothing. <sup>24</sup>No sooner are the planted, no sooner are they sown, no sooner do they take root in the ground, than he blows on them and they wither, and a whirlwind sweeps them away like chaff. <sup>25</sup>“To whom will you compare me? Or who is my equal?” says the Holy One. <sup>26</sup>Lift your eyes and look to the heavens: Who created all these? He who brings out the starry host one by one, and calls them each by name. Because of his great power and mighty strength, not one of them is missing.

<sup>7</sup>Why do you say, O Jacob, and complain, O Israel, “My way is hidden from the LORD; my cause is disregarded by my God”? <sup>28</sup> Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. <sup>29</sup> He gives strength to the weary and increases the power of the weak. <sup>30</sup> Even youths grow tired and weary, and young men stumble and fall; <sup>31</sup> but those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.”

**38:7** See Ps 148:2–3; see also note on Ps 65:13 (in the exuberant language of the psalmists, all creation—even its inanimate elements—joins the human chorus to celebrate the goodness of God in creation, blessing and redemption (see 89:12; 96:11–13; 98:8–9; 103:22; 145:10; 148:3–4, 7–10; see also Job 38:7; Isa 44:23; 49:13; 55:12). When the earth was created, the angels were there to sing the praises of the Creator, but Job was not (see vv. 4–5). He should therefore not expect to be able to understand even lesser aspects of God’s plans for the world and for mankind. (CSB)

*morning stars sang together.* Chemnitz: “He adds this regard to the angels” (*LTh* 1:165). Angels sang festively at creation. They rejoiced again at re-creation, which began at the incarnation of Jesus and culminated in Christ’s resurrection and ascension. There was celestial joy at the beginning of time, and there will be joy at the end of the world (Rv 19:1–3). The preeminent Morning Star is Jesus Himself (Rv 22:16). Yet Job was unaware of these heavenly hosts. (TLSB)

*angels.* See NIV text notes here (sons of God) and on 1:6; 2:1. (CSB)

People often ask the question, “On what day were the angels created?” Genesis chapter 1 doesn’t answer that question, perhaps because angels are invisible beings. This verse strongly suggests that God created angels on the one of first days of creation, perhaps the first day when he created light. Some angels rebelled against God and were banished from heaven (2 Peter 2:4; Jude 6). The devil was already at work in the Garden of Eden to tempt Adam and Eve as we read in Genesis 3. From these verse it appears as if the angels were present at the time God created the earth and separated the land from the water. (PBC)

**38:8** SHUT UP THE SEA BEHIND DOORS – About three-fourths (some say four-fifths) of the earth’s surface is covered by water. What a powerful force water is! We have seen instances of the devastating damage inflicted upon homes that have been struck by hurricanes and flood. How much greater was the damage caused by the flood in the days of Noah! If he so willed, God could send another universal floods, but in his underserved goodness he has promised not to do so (Genesis 8:21). God has the powerful forces of water under his control. Addressing God, the psalmist states: “You set a boundary they (the waters) cannot cross; never again will they cover the earth” (Psalm 104:9). (PBC)

*when it burst out from the womb.* Personifies creation of the seas as a birthing event. The infant waters gush into the swaddling clothes of the clouds (v 9). Many in the ancient Near East thought of water as an evil element, but it is a gracious gift from God, always under His caring dominion and delimitation (vv 10–11). Babylonian mythology described the creation as the destruction of a monster, Tiamat, whose body was used to construct the world. (TLSB)

To the people of that time the sea symbolized chaos and something to be feared. When John describes heaven he addresses that concern. Revelation 21:1 “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.”

**38:9** CLOUDS ITS GARMENT – God describes himself as making the clouds a garment for the sea and wrapping it in thick darkness. The picture is that of wrapping a baby. (PBC)

**38:10–11** See Ps 33:7; Jer 5:22. (CSB)

**38:11** *when I said.* God the Father controls the sea by speaking to it, as does God the Son (see Lk 8:24–25). (CSB)

God can control the mighty waters of the sea more easily than you or I can turn on a water faucet to fill a bathtub. (PBC)

#### EPISTLE – 2 Corinthians 6:1-13

**As God’s fellow workers we urge you not to receive God’s grace in vain. <sup>2</sup> For he says, “In the time of my favor I heard you, and in the day of salvation I helped you.” I tell you, now is the time of God’s favor, now is the day of salvation. <sup>3</sup> We put no stumbling block in anyone’s path, so that our ministry will not be discredited. <sup>4</sup> Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; <sup>5</sup> in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; <sup>6</sup> in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; <sup>7</sup> in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; <sup>8</sup> through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; <sup>9</sup> known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; <sup>10</sup> sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything. <sup>11</sup> We have spoken freely to you, Corinthians, and opened wide our hearts to you. <sup>12</sup> We are not withholding our affection from you, but you are withholding yours from us. <sup>13</sup> As a fair exchange—I speak as to my children—open wide your hearts also.**

**6:1** WORKING TOGETHER WITH HIM – As an apostle and ambassador of Jesus Christ, Paul was in essence God’s co-worker (cf. 1:1; 5:19). (TLSB)

*to receive God's grace in vain.* To live for oneself (see 5:15) is one way to do this. (CSB)

Gk *kenon*, in an “empty fashion,” without purpose, treating it lightly. (TLSB)

Paul had just given a summary description of the ministry of reconciliation which had been entrusted to him, and had sent forth a ringing invitation to accept the grace of God. He now makes the application in an admonition to sanctification: We, then, working together with Him, also entreat you not in vain to receive the grace of God. In carrying out the Gospel-ministry, in issuing the Lord's urgent invitation to accept the effected reconciliation, Paul and all ministers of the Gospel are God's assistants, working with Him for the salvation of men's souls. “Therefore God is the true Master within, in the heart, that performs the best work; and we help and serve Him to this end externally with the ministry of preaching.” It is necessary, then, to add admonition to Gospel exposition, as the apostle here does, entreating the Corinthians, appealing to them not to hear the message of the grace of God without benefit. “To accept the grace of God in vain can be nothing else than hearing the pure Word of God, in which the grace of God is offered, and yet remaining apathetic and not accepting it, remaining as one was before.” The grace of God is offered independently of man's faith and obedience, but if it is not accepted by the hearers, it will, instead of profiting them, result in their everlasting condemnation, chap. 2: 16a. If a person feigns interest in the forgiveness of sins, but will not truly repent of his sins; if he makes a practice of referring to the Redeemer, but himself trusts in his own merits; if he is a member of a congregation and uses the means of grace, but incidentally leads a life by which the mercy of God is disgraced, then he belongs to the class of those whom the warning of the apostle strikes. (Kretzmann)

**6:2** Paul applies the words of promise in Is 49:8 to the Corinthian Christians. He impresses on the Corinthians the importance and seriousness of God's offer of grace to them through Jesus Christ. God's favor is being offered now to the Corinthians, and Paul pleads with them not to take this offer lightly. (TLSB)

*the time of my favor ... the day of salvation.* An affirmation that is true in a general sense of all God's saving acts in the history of his people, but that finds its particular fulfillment in this present age of grace between the two comings of Christ. This understanding does not exclude from grace and salvation those who lived before Christ's coming, for the believers of the OT period received the promises that in due course were fulfilled in Christ (1:20) and they saw and welcomed their fulfillment from a distance (see Jn 8:56; Heb 11:13). (CSB)

In order to give proper weight to his evangelical admonition, Paul supports it with a passage from the Old Testament: at an accepted time I hearkened to thee, and in a day of salvation I succored thee, Is. 49:8. This word of the prophet was being fulfilled before the eyes of the Corinthians, as it is today, for he speaks of the time of the New Testament as that of the dispensation of grace. What God had promised to His great Servant, the Messiah, that is being given by grace to all those that accept the Christ in

true faith. Behold, now is the acceptable time; behold, now is the day of salvation; that is Paul's explanation and comment. Since Christ has been made manifest in the flesh, the propitious time has come, the time of His good pleasure, the time of His good will toward men, in which He intends to reveal His mercy, power, and glory. The present Christian dispensation is the day of salvation, with God freely extending His gracious help to all sinners that will hear His call. The repetition of the word "behold" emphasizes the point that the present time is that in which God so accepts, in which He so dispenses His grace and mercy. Now they have free access to the redemption of Christ, Heb. 4: 16; Rom. 5:2. Now, today, they should make their decision and partake of His bounty, accept the hand of reconciliation extended to them. Mark: If the time of grace is neglected, if its invitation is ignored, it may soon be past forever, to be followed by a time of wrath and condemnation. "Now that God has given us His mercy in such rich measure,... truly it is necessary that we do not set the grace of God at naught and let Him knock in vain. He is standing at the door: well for us if we open to Him. He is saluting us; blessed he that answers. If we overlook His passing, who will bring Him back?" (Kretzmann)

**6:3** *We put no stumbling block in anyone's path.* Paul is concerned that he live an exemplary life because he does not want the ministry discredited. (CSB)

As a minister of the Gospel, Paul was careful not to get in the way of the message of Jesus. He was the messenger, not the message. (TLSB)

Paul here sets forth his own example, partly in vindication of his own conduct, partly with the intention of stimulating emulation. He conducts himself so that he gives no one an occasion for stumbling, since any deliberate act of that kind would have reacted upon the Gospel. He could not indeed hinder the self-righteous and self-conceited from taking offense at the Word of the Cross and blaspheming both the office and its ministers, 1 Cor. 4, 12, 13. But he made use of the most untiring vigilance in doctrine and life, lest some one should find a reason for censuring him; he took heed to himself in the most scrupulous manner, lest on his account some one should stumble and fall. (Kretzmann)

**6:4–10** Cf. 4:8–12. (CSB)

**6:4-5** The apostle now speaks of the distinctive characteristics of his apostolic office in detail: But in all things commending ourselves as God's servants do, He acted so conscientiously in all things pertaining to his office and to his whole life that his boast of proving his worth was not too strong. He and his fellow-workers were examples of all that was good in their office as well as in their daily conduct. As it was appropriate for the ministers of God, their whole life was a testimony to the office with which they had been entrusted. This was true, first of all, in the enduring of outward hardships. They did their work in great patience, in determined perseverance, in steadfast calmness, since this was necessary for enduring and conquering the peculiar difficulties which they were obliged to encounter. They worked in afflictions occasioned by the hatred of their enemies; in distresses, in various troubles which fall to the lot of the persecuted; in

straits of perplexities, from which there seemed to be no escape, which left them at a loss as to how they might proceed. The enemies of the Gospel also succeeded in making their enmity felt in the person of Paul, in stripes, when he was beaten, Acts 22:24; in imprisonments, Acts 16:24; in tumults, when the people did not wait for the judgment of the authorities, but aroused the rabble in a demonstration against the person and work of the Christian teachers, Acts 13:50; 14:5-19; 16:22; 17:5; 18:12. He was troubled also in hard labors, both in preaching the Gospel and in supporting himself while so doing, making his body weary and sapping his strength, 1 Cor. 15:10; Acts 20:26; in watchings, many a sleepless night being credited to his account, since he was active day and night, Acts 20: 7- 31, in behalf of the souls entrusted to him; in fastings, which he undertook voluntarily, partly as a fine outward training, Acts 14:23, partly to keep his body in subjection, 1 Cor. 9:27, partly also to strengthen his body for the endurance of hardships, chap. 11:27. What an example for all ministers of all times! And how earnestly does this account rebuke the superficiality and externalism of many modern Christians! (Kretzmann)

**6:4** *as servants of God we commend ourselves.* Paul commends himself again inasmuch as the gospel he preached in Corinth is at stake; but, in contrast to the false apostles who were no better than self-servers, he does so as God's servant. His life, with all its trials and afflictions, could not have been more starkly different from that of these intruders whose concern was for their own comfort and prestige. (CSB)

Here, Paul adds that his conduct in suffering and persecution has been worthy of his calling as a minister of God to the Corinthians (cf 4:7-12). (TLSB)

**6:5** Cf Ac 14:19; 18:12 for examples. (TLSB)

**6:6-7** Paul's ministry has been a demonstration of God's power for others. God Himself effects the kind of self-sacrificial character and motivation Paul needs to serve others as God in Christ served him (cf Rm 5:1-5). (TLSB)

**6:6** The apostle next shows his behavior as a true minister of Christ in inward gifts and qualities: in integrity of mind and life, in the moral purity which cleanses itself from all contamination of flesh and spirit; in knowledge, which is essentially the right understanding of the good, acceptable, and perfect will of God, the ability to form the proper judgment regarding the various conditions and circumstances of men in the light of God's Word; in long-suffering, an attribute of especial value in a missionary, since it enables him to bear the weaknesses of those deficient in knowledge and to hold back his righteous indignation on account of insults; in kindness, according to which the apostle showed his benignant gentleness in seeking and promoting the welfare of his neighbor, whether friend or enemy. All these qualities are not natural abilities of the apostle, but they are gifts of the Holy Ghost, who also works love unfeigned, true, genuine love, which knows nothing of hypocrisy and dissimulation, 1 Cor. 13: Col. 3:12. And as a possessor of these gifts and qualities, Paul does his work in the Word of Truth, in his activity as a messenger of the Lord, for he preached only the pure, unadulterated, divine doctrine, chap. 4:2; in the power of God which enables him to do the work of his

ministry, which causes him to take all his own reason and ability captive under the obedience of Christ, chap. 10:5; Rom. 1:16. (Kretzmann)

**6:7** *weapons of righteousness.* The tools that God graciously provides His people to wage His battle, to execute His mission and ministry—namely, God’s Word and Sacraments (Mt 28:18–20), prayer, sacrificial service (cf 10:3–5; Rm 6:13; 13:12). (TLSB)

A further feature of the apostle’s work was this, that he commended himself as a minister of God through the weapons of righteousness on the right and on the left, carrying on the warfare of the Lord not with carnal instruments, but with those means that are appropriate for the justice of the Lord’s cause, using them for offense as well as for defense. In doing this, he was undaunted, no matter whether the way of his ministry led through honor or dishonor, through evil reports or good reports; exposed as he was to slanderous, malicious tongues, he accepted it in the spirit which characterized his Lord, as a testimony for the fact that he was doing his work as a servant of God and not of men, Gal. 1:10; John 15:18. (Kretzmann)

**6:8–10** Throughout these verses, one is confronted by the contrasts involved in Paul’s ministry, the tensions of people’s reaction to him, his own personal struggles, and even the paradox of what it means to be an earthen vessel with the treasures of Christ. But through it all, Paul claims that none of these circumstances affected his faithful sharing of the ministry of God’s reconciliation with others (3:3–4). (TLSB)

**6:8** Thus Paul proved his character to be diametrically opposite to that which was ascribed to him by his enemies. He was defamed as a deceiver, just as his Master was before him. John 7:12, as one that was trying to defraud the people by false doctrines, by teaching new gods, Acts 17:18; and yet he was true, in the eyes of God as well as in those of men that were won by the Word of Truth. (Kretzmann)

**6:9** He was unknown, misjudged, misunderstood, represented as an obscure person without proper credentials, as the teacher of a sect which was everywhere spoken against, Acts 28:22; 24, 14; and yet he was well known before Him who had inscribed his name in heaven, Luke 12: 20, as well as to them that had felt the power of the Gospel in their hearts, Gal. 4, 15. He was dying, surrounded on all sides by enemies that sought his life, and may often have been reported dead, and he himself often gave up all hope of life, Acts 27:21; 2 Cor. 1:8: and yet, behold, by a miracle of God he was living, he had till now triumphed over death. He carried on his work as chastened, stricken with the consequences of sin in his body, as his adversaries were sure to sneer of him, 2 Cor. 12:7, and yet the chastening of the Lord did not kill him, Ps. 118:18, its intention rather being to purify him in life and work, to make him more valuable for the ministry which was entrusted to him. (Kretzmann)

**6:10** *making many rich.* In Christ. True wealth does not consist in worldly possessions but in being “rich toward God” (Lk 12:15, 21). The believer, even if he has nothing of this world’s goods, nevertheless has everything in him who is Lord of all (cf. 1Co 1:4–5; 3:21–23; Eph 2:7; 3:8; Php 4:19; Col 2:3). (CSB)

Sorrowful indeed he was; for the enmity of men, the evil reports, the distresses and perplexities, the chastenings of the Lord caused him sorrow according to the flesh; and yet he was always rejoicing, for all the troubles of this present life could not rob him of his joy in the Lord and his blessed hope of salvation, Phil. 4:4. Poor he was in this world's goods, a pauper so far as the money of this life was concerned, yet he made many rich, beyond the dreams of avarice, in spiritual blessings, in the treasures of heaven. Yea, he was one of those that had nothing which is counted in the eyes of this world, neither wealth nor social position; and yet he possessed all things, 1 Cor. 3:22, having the riches of the grace of God in Christ Jesus as a treasure which no man could take from him. Note: What Paul here says of himself and of his fellow-ministers is true of all messengers of the Gospel at all times, and, in a degree, of all true believers. It therefore behooves them to pass through the dangers and persecutions, through the trials and distresses of the world, with their eyes fixed upon the heavenly glory which is promised them as a reward of mercy, in their Redeemer, Jesus Christ. It is worth while to notice also in this section how the enthusiasm of the apostle carries him forward on a wave of eloquence: "When Paul's heart was all ablaze with passion, as in Second Corinthians, he did pile up participles like boulders on a mountainside, a sort of volcanic eruption.... But there is always a path through these participles. Paul would not let himself be caught in a net of mere grammatical niceties. If necessary, he broke the rule and went on. But Moulton is right in saying that all this is 'more a matter of style than of grammar.' It is rhetoric." (Kretzmann)

**6:11–13†** Paul has always been completely open and sincere in his relations with the Christians in Corinth (cf. 1:12–14; 4:2), but the false apostles among them have been trying to persuade them that Paul does not really love them. Now the apostle tenderly appeals to these Corinthians, who are the beneficiaries of his love for them. (CSB)

**6:11-13** The enthusiasm of the inspired writer has carried him forward to a wonderful height of eloquence in picturing true faithfulness in the ministry of the Gospel. Before making the application of the appeal of v.1 to the various relations of life, therefore, the apostle here pours forth some of the affectionate feeling which he cannot hide from them: Our mouth is open to you, O Corinthians; our heart is enlarged. He feels constrained to speak openly and without reserve to them; for it is his love which causes him to speak with such plain candor and frankness, which will not suffer him to remain silent, but urges him to show such confidence toward them. A similar thought is contained in the thought of the enlargement of his heart in their behalf, for the expression indicates the widening of his sympathy for them. In speaking to them so frankly, Paul had really become aware of the depth and extent of his affection for them. (Kretzmann)

**6:11** *our heart is wide open.* Paul's work with them was motivated by great love (cf 11:2; Php 1:7; 1Th 2:5–9), unlike the false apostles who cared more for themselves (11:11–14). (TLSB)

**6:12** Paul was unrestrained in his love for the Corinthians. If there was any distance between them, it was due to their hearts being restricted toward him. (TLSB)

**6:13** *as to children.* Paul's appeal to them is as a loving father (1Co 4:15). (TLSB)

*widen your hearts.* Paul, in appealing to their hearts, is not simply calling them back to himself. He is calling them back to Christ, who can make His light shine in their hearts (4:6). Restored to Jesus, their hearts could again be wide open to Paul. (TLSB)

**5:11–6:13** Christ's love compels Paul to persevere through all hardships to make God's offer of forgiveness and reconciliation plain to the people at Corinth. Too often we mute the Gospel's power because of our pride, our carelessness, or our lack of concern for others. No greater honor can be given us than to be His ambassadors, His spokespeople. He not only saves us but also works through us. • What an honor to be Your ambassador, dear Lord! Continue to deepen our understanding of Your great reconciliation of the world in Christ so we might heartily revel in it with others. Amen. (TLSB)

#### GOSPEL – Mark4:35-41

<sup>35</sup> **That day when evening came, he said to his disciples, "Let us go over to the other side."** <sup>36</sup> **Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him.** <sup>37</sup> **A furious squall came up, and the waves broke over the boat, so that it was nearly swamped.** <sup>38</sup> **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?"** <sup>39</sup> **He got up, rebuked the wind and said to the waves, "Quiet! Be still!"** **Then the wind died down and it was completely calm.** <sup>40</sup> **He said to his disciples, "Why are you so afraid? Do you still have no faith?"** <sup>41</sup> **They were terrified and asked each other, "Who is this? Even the wind and the waves obey him!"**

**4:35–41** Although miracles are hard for modern man to accept, the NT makes it clear that Jesus is Lord not only over his church but also over all creation. (CSB)

From a small boat Jesus had been teaching the multitude lined up on the shore (4:2). Now that evening had come He determined to cross over to the eastern shore of the lake (probably in keeping with the principle expressed in chapter 1:38, that His mission must be extended elsewhere). (Lane)

The miracle in the text is the first of three miracles (4:35–5:43) which emphasize Mark's proposition that Jesus is the Son of God (1:1). The stilling of the storm, the cleansing of the Gerasene demoniac, and the raising of Jairus' daughter show that Jesus is Lord over nature, evil, and death. (Concordia Pulpit Resources - Volume 4, Part 3)

**4:35 THAT DAY** – "On that day" when He spoke the many parables. Jesus speaks here indicating His human nature, "Let us go..." They were on the west side of the Sea of Galilee and were about to pass over to the other side. Only Mark notes that this happened when evening had come. (Buls)

It was on the evening of the day on which Christ had taught the people and His disciples in so many parables. He was probably very tired from the strain of speaking for many hours and desired a few hours of rest. (Kretzmann)

ὀψίας γενομένης, “after evening had fallen”: Evening is the time to conclude the day’s activities, but evening is also a time when divine action takes place. See 1:32. (CC)

*to the other side.* Jesus left the territory of Galilee to go to the region of the Gerasenes (5:1). (CSB)

He was leaving the predominantly Jewish region of Galilee for the more Gentile region. (TLSB)

The Sea of Galilee is 13 miles long, 7 miles wide, and 160 feet deep at its deepest point. (Lutheran Bible Companion – Volume 2)

He was tired, but He also knew there was someone desperately in need of His help on the other side of the lake. In the meantime there was also a lesson to be taught to His disciples. (PBC)

Jesus and his disciples crossed the sea “when evening came.” The storm took place in darkness, adding to its terror. The disciples took Jesus along in the boat “just as he was,” that is, without his making any special preparations for the trip. Considering that Jesus had been teaching all day, this phrase probably also means “tired and weary as he was.” (Concordia Pulpit Resources - Volume 4, Part 3)

**4:36 LEAVING THE CROWD BEHIND** – In this verse only Mark notes that they left a large crowd, that they took Him “just as He was,” and that other boats were with Him. What does “just as He was” mean? It is similar to “tired as he was” in John 4:6. Possibly they went quickly without any sumptuous preparation. (Buls)

Though Jesus was the sinless Son of God, He took all our weaknesses and infirmities on Himself. And the disciples did not fuss over Him. (Buls)

**OTHER BOATS** – Only Mark notes the presence of other boats, though Jesus and the Twelve were evidently all in a single boat. (TLSB)

As noted above, only Mark notes that there were other boats. What became of them? (Buls)

Ylvisaker: They who were in the other boats also noticed this and asked in surprise: ‘What manner of man is this etc.’ (Buls)

Fahling: But these other little ships were probably soon scattered or frightened back on account of an approaching storm. (Buls)

We do not know. (Buls)

What happened to the other boats? Perhaps they turned back as Jesus and His disciples pulled out. At any rate the Lord, who saved the disciples, would also have

saved the, had they been in danger. That the Lord Jesus came to rescue of His disciples, and did not permit those in the other boats to perish, however, must not be missed by us. To expect the Lord to come to through for us when we knowingly take unnecessary and uncalled for risks is not applying faith in our Lord's actions on the Sea of Galilee properly. In that case it was the Lord Himself who told His disciples, "Let us go over to the others side." It had not been their own idea, nor did they know in advance that a storm was brewing and thus deliberately took a chance. (PBC)

**4:37** *A furious squall came up.* Situated in a basin surrounded by mountains, the Sea of Galilee is particularly susceptible to sudden, violent storms. Cool air from the Mediterranean is drawn down through the narrow mountain passes and clashes with the hot, humid air lying over the lake. (CSB)

"Furious squall" or "great windstorm" is something like a hurricane squall. No wonder the waves were beating against the boat and that it was nearly swamped.

The result clause shows the dire circumstance. The boat was filling with water. The weight of 13 men in a boat which was filling with water must have been frightening.

*Lailaps megalē anemou* literally means "a great storm of wind." "Situated in a basin surrounded by mountains, the Sea of Galilee is particularly susceptible to sudden, violent storms. Cool air from the Mediterranean is drawn down through the narrow mountain passes and clashes with the hot, humid air lying over the lake" (*Concordia Self-Study Bible*, p. 1509). Large waves broke over the boat (*epeballen*, literally, "were throwing upon"), threatening to sink it. (Concordia Pulpit Resources - Volume 4, Part 3)

*lailaps megalē anemou*, "a great storm of wind." Great indeed! The waves began to fill the boat. This was not so unusual for the Sea of Galilee, because it was shallow, and wind easily stirred up huge waves. (Concordia Pulpit Resources - Volume 19, Part 3)

The storm was extraordinary, as shown by the reaction of the disciples. Experienced fishermen though they were, they could not control the boat and feared for their lives. (PBC)

The Sea of Galilee is c 700 feet below sea level. Mount Hermon, with a 9200 foot-high peak, sits only 30 miles NE. When the westerly winds come off this mountains collide with the warm air over the lake, sudden and violent storms are sometimes produced. (TLSB)

Since the wind is nearly always stronger in the afternoon than is the morning or evening, fishing was done at night. When a storm arises in the evening, it is all the more dangerous. (Lane)

**4:38** *sleeping on a cushion.* The picture of Jesus, exhausted and asleep on the cushion customarily kept under the coxswain's seat, is characteristic of Mark's human touch. (CSB)

Cushion" or "pillow" was something that just happened to be in the boat. The word in ancient Greek means simply a part of the boat made of wood. (Buls)

Hendriksen: The word 'sleeping' at the very end of the sentence, creates a dramatic effect, a most striking contrast. . . . neither the roaring of the wind nor the dashing and splashing of the billows nor even the rolling and pitching of the rapidly filling boat was able to awaken Him. (Buls)

Jesus truly trusted His Father. (Buls)

Amazingly, Jesus slept through the noise and commotion, resting his head on one of the rower's cushions inside the stern. Certainly this illustrates Jesus' real humanity. He was dead tired and needed to be physically roused (*egeirō*, "raised") from sleep. But was Jesus caught off guard here? Were things out of his control? Certainly not! For he was the one who directed his disciples to cross over the sea at this time. Even knowing what was coming, Jesus was able to sleep soundly because of his perfect trust in his heavenly Father's providence and care. Nevertheless, the disciples thought matters were quite out of control: literally, "Is it not a concern to you that we are perishing?" They interpreted their circumstances to mean that Jesus didn't care what happened to them. How often do we do the same! (Concordia Pulpit Resources - Volume 4, Part 3)

*katheudōn*, "sleeping." What a picture of complete and perfect internal calm! Oh, that we could be that way! That's the point of the whole account—that we can have that same perfect calm in Christ Jesus. (Concordia Pulpit Resources - Volume 19, Part 3)

Jesus felt comfortable enough traveling by boat to nap on the way. (TLSB)

In the midst of all this turmoil Jesus, true man as He was, tired out from the day's hard work, was soundly asleep, lying in the stern of the boat, with His head on the low bench or railing known as the "pillow," used by the helmsman to rest on when the ship follows the helm without difficulty. But with His humanity thus visibly portrayed, there was combined the divinity of Him that rules all, in whose hand all the powers of nature are held securely: the storm did not bother Him in the least. (Kretzmann)

TEACHER – This is the Greek *didaskalos* which corresponds to the Hebrew *rabbi*. Strangers and critics (e.g. scribes) used this term when addressing Jesus to show they did not regard Him as an authority (cf. Mt. 12:38). Jesus' disciples seldom used this term. (TLSB note on Mt. 8:19)

DON'T YOU CARE – Hendriksen: There is a variety in the reports concerning the cries of the fear-stricken men. Matthew has 'So they came to him and woke him up, saying Lord, save us, we're perishing;' Luke: 'Master, we're perishing:' Mark: 'Master, don't you care that we're perishing?' It is reasonable to suppose that in a situation of terrified distress this disciple would cry one thing, another something else. (Buls)

Lenski: It has a tone of reproach, but this is softened by the implication that it is unbelievable that Jesus should not care." True. "The disciples had no right to fear, even if they perished in the waves.(Buls)

Compare this with the answer of Shadrach, Meshach, and Abednego in Daniel 3:17-18: "If our God whom we serve can save us from the furnace with its flaming fire and from your hands, He will save us, King. But if He doesn't you should know, King, we won't serve your gods or worship the golden statue you set up." (Buls)

Read Psalm 46, especially verses 2 and 3: "We're not afraid even when the earth quakes, the mountains topple into the sea, even when its waters roar and foam, and the mountains shake in the middle of it." (Buls)

They feared. This is not commendable. But they sought help from the right person. That is commendable. (Buls)

But the disciples soon gave up what seemed to them an unequal struggle. They roused Him from His sleep and said to Him: Teacher, does it cause Thee no worry that we are being destroyed? They include Him in their prayer, but are chiefly concerned about their own welfare. Whether this was a cry of fear or an actual reproach, at any rate they showed little faith in crying thus. Jesus told them so even before He arose, Matt. 18:26. (Kretzmann)

*ou melei*, "Do you not care?" What a question to the Savior of mankind! The disciples had shallow faith that allowed great worry when trouble came. When trouble comes, our statement to Jesus is "Do you not care?" Meaning that if he cared, he'd have already done something about it. (Concordia Pulpit Resources - Volume 19, Part 3)

In their great fear they woke Christ, and their words to Him were words both of faith and rebuke. They believed He could help them, but why had He not taken a hand already? It seems to them as though He didn't care. Their faith was not thinking straight. They were not applying to their present situation all they had witnessed Him do previously. (PBC)

**4:39** REBUKED...BE STILL – Jesus addresses creation by speaking to the storm as if it were a person. By His authoritative word, He masters the wind and waves just as easily as illness and demons. (TLSB)

Ylvisaker: Every disturbance in the realm of nature is a result of sin and therefore displeasing to god. The revolt in nature is a result of the interrupted harmony in the domain of the spirit. A groan of pain is heard in the kingdom of creation, Romans 8:22. (Buls)

The word for "rebuked" is found in all three Synoptics. The wind was causing the disturbance of the sea. He speaks first to the wind. He is saying: "Be lastingly muzzled." (Buls)

Jesus “rebuked” (*epitimaō*, “censure, sternly warn”) the wind, as if it were a living thing. This verb is used elsewhere by Mark of Jesus rebuking demons and commanding them to be silent (Mk 1:25; 3:12; 9:25) as well as for the rebuking of people by Jesus or by others. Only in one other place in Scripture is its object an inanimate thing; in Lk 4:39 Jesus rebukes a fever. Jesus also used anthropomorphic language with the sea, which is portrayed in the OT Lesson as a proud and unruly creature, bound by God. (NIV translates *thalassa*, “sea” as “waves” in vv 39, 41.) The perfect *pephimōso* (NIV: “Be still!”) literally means “put the muzzle on and keep it on” (A. T. Robertson, *A Grammar of the Greek New Testament*, p. 908). Jesus’ words accomplish what they say: literally, “the wind grew tired.” Even a weary Jesus is stronger than the mighty winds! Notice the stark contrast between the “great storm” and the “great calm” (literal translations of vv 37, 39). (Concordia Pulpit Resources - Volume 4, Part 3)

This was no scientifically explainable coincidence; this was a miracle by the only Son of God. It displays Jesus’ control over nature (First Article of the Creed), but moreover, it also reflects Jesus’ conquest of the demonic forces of darkness and chaos that disrupt God’s creation and threaten God’s people (Second Article of the Creed). “The reason the Son of God appeared was to destroy the devil’s work” (1 Jn 3:8). (Concordia Pulpit Resources - Volume 4, Part 3)

*epetimēsen*, “Rebuked, spoke.” He spoke to the wind and sea as if they could hear. This speaks to his power over all things. Thus are “all things under his feet” (Eph 1:22). *ekopasen ho anemos*, “the wind ceased.” Of course, the wind and sea listened and obeyed. He was their Creator. The Word has power that we can’t even begin to comprehend. *galēnē megalē*, “a great calm.” Not only did the wind and sea listen to Jesus, but he did much more. (Concordia Pulpit Resources - Volume 19, Part 3)

WIND DIED DOWN – Hendriksen: Not only the winds immediately quiet down, but so do even the waves. Generally, it is well-known, after the winds have perceptibly diminished, the billows will continue to roll for a while . . . But in this instance winds and waves synchronize in the sublime symphony of a solemn silence. (Buls)

Only Mark records Jesus' words. (Buls)

Lenski: All three synoptists record the calm, and they all use the significant "they died down" to show instant obedience to the mighty command. (Buls)

The great storm must have been awesome. Equally awesome must have been the sudden calm. (Buls)

He had compassion with their weakness. He suddenly got up, He rebuked the wind and said to the sea: Be quiet, hold your peace. And at His word the miracle was performed before their wondering eyes. The wind did not merely die down slowly, it ceased abruptly; and at once there was a great quietness, all the more noticeable after the rushing turmoil of a few minutes before. The boat was now gently parting the mirror-like surface of the calm sea. (Kretzmann)

Christ gave them an answer that definitely showed them He was not only a man in touch with God, but Himself possessed the power of God. At creation God spoke the word, and it was so. Here Jesus Christ spoke, "Quiet! Be still!" and the wind and the waves obeyed. IN fact, the waves died down immediately, something that normally did not happen. The calm was complete. (PBC)

**4:40 WHY ARE YOU AFRAID...NO FAITH** – Jesus censures them on two counts: Their cowardliness and their lack of faith. Both are sin. Even if Jesus had not been present they should not have been afraid. Our sympathy for the disciples shows that we are like they were but it is still sin. But Jesus did not rebuke them for their reproachful words, but rather for their lack of faith. (Buls)

Stoeckhardt notes that the mighty Persian King, Xerxes, in his arrogance had the waters of the Hellespont whipped because his ships were destroyed. But we have the King who orders the sea and it obeys. Well said. (Buls)

Jesus pinpoints the malady in the disciples. Despite his presence with them, they still were fearful (*deiloi*, "cowardly, timid") when trouble came. When all else failed, they finally did look to Jesus for help (see Mt 8:25), but their faith was weak. They were not confident of Jesus' care and protection. They were not sure if he was the Lord of their lives. (Concordia Pulpit Resources - Volume 4, Part 3)

Jesus had assured the Twelve not much earlier that "the secret of the kingdom" had been given to them (v. 11). However, they had yet to internalize His teaching and self-revelation. Their lack of understanding is a theme for almost all of Mark. (TLSB)

Christ's next words forced the disciples to face their own spiritual weakness. They should have known by this time that by having Christ on board with them awake or asleep they were safe. They had called Him teach, but had not taken His teachings to heart. They learned from this experience, and we should too. The world we live in is still under the control of our Savior, its Creator. (PBC)

**4:41 THEY WERE TERRIFIED** - *ephobēthēsan phobon megan ephobe*, "they feared a great fear." To the core of their being they feared—fearing their presence before a force like they had not before seen, fearing this God before whom they do not deserve to stand, fearing for their eternal welfare. (Concordia Pulpit Resources - Volume 19, Part 3)

For the third time in this pericope we have the form of "great." There was a great storm, a great calm and now a great fear. (Buls)

Very likely "Who is this?" was said very softly and in a whisper. (Buls)

All they saw was a man. But what He did God alone can do. Though they had been with Him for a long time, they are deeply impressed by His person, both human and divine. In all ages the Arians deny the divinity of Jesus and the Docetists deny His humanity. Both divinity and humanity are very pronounced in this text. Always preach the God-Man who came to seek and to save that which was lost. (Buls)

Stoeckhardt: This man Jesus is the almighty God and with His human voice quiets the raging sea. Jesus is an almighty man also in His state of humiliation as He walked here on earth. Yes, while He was asleep in this frail ship with His disciples He was ruling heaven and earth, land and sea, with His strong arm even though He was concealing this divine majesty in the form of a servant. (Buls)

Luther: It also happens today that it appears as if the Lord does not see us, and had entirely forgotten about us, as He does here in the ship, and sleeps. He lets the waves overwhelm the ship, He lets the devil and the world rage against the Christians so that it appears that we will certainly sink and drown. In His own time, however, the Lord awakes and shows His might, rebukes the littleness of our faith, the fear and fright of His disciples, listens to our pitiful cries, and 'stills the noise of the people.' Ps. 65:7. (Buls)

Stoeckhardt: Finally all restlessness of our times will subside and there will be a great calm. Yes, 'We expect the fullness of joy and blessed quietness in the heavenly garden, to which our thoughts are directed.' (Buls)

Scripture pictures heaven as a sea of glass, Revelation 4:6. But in this life we can expect the sea and the waves roaring, Luke 21:25. (Buls)

From this text the early church derived the allegory of the church as a ship, storm-tossed on the sea of life. But don't allegorize the text when you preach it. Preach it just as it is. Many of your hearers are crying: "Lord I believe. Help Thou mine unbelief!" (Buls)

"They were terrified" (literally, "they feared a great fear") is probably best understood as a positive development. "The fear of the Lord is the beginning of knowledge" (Prov 1:7). They had that due sense of fear that comes from being in the presence of the One who possesses almighty power. (Concordia Pulpit Resources - Volume 4, Part 3)

*Who is this?* In view of what Jesus had just done, the only answer to this rhetorical question was: He is the very Son of God! God's presence, as well as his power, was demonstrated (see Ps 65:7; 107:25–30; Pr 30:4). Mark indicates his answer to this question in the opening line of his Gospel (1:1). By such miracles Jesus sought to establish and increase the disciples' faith in his deity.

"Who is this?" This rhetorical question implies that the disciples were beginning to recognize that Jesus was divine. "Even" suggests that previously they assumed that his power was limited. Now they were beginning to see Jesus as the Lord of creation, and

perhaps also as the gracious Lord of their lives. (Concordia Pulpit Resources - Volume 4, Part 3)

Thus the question, *tis ara houtos estin*. Again, is this God? Do they now stand before the Almighty? Are they now going to die because they have seen God in their sinfulness? Though their fears are legitimate, he simply called them on their not having faith. (Concordia Pulpit Resources - Volume 19, Part 3)

They may have been wondering if Jesus was a miracle worker, such as Honi the Circle-Drawer and Hanina ben Dosa. They still did not understand that Jesus is more than a miracle worker; He is the Messiah and Son of God. None of them will acclaim Jesus as Messiah until 8:29. (TLSB)

The impression of the miracle on the disciples was profound. They feared a great fear; they felt utterly insignificant in the presence of this man that had given them evidence of such superhuman power. They said one to another: Who, then, is this man that wind and sea yield obedience to Him? Each of the two was a wild, lawless element; and yet He controls them as easily as though such an experience were an every-day occurrence with Him! Note the pictorial vividness of Mark's narrative: Evening, the sudden departure, the convoy of ships, the violence of the storm, the ship all but sinking, the image of Him that slept on the ship's pillow, the reproach of the distressed men that Jesus cared not, the words of rebuke to the wind, the strong reproof of the disciples, their great fear, and its effect. (Kretzmann)

As we read this account, we are particularly struck by all the details Mark gives, as compared with the other Gospels. Such details could only be supplied by an eyewitness, Mark's mentor, the Apostle Peter. (PBC)

WIND...WAVES OBEY - The evangelist here pictures Jesus, the Lord of the universe, who commands the sea, and it gives Him unquestioning obedience. The man Jesus is the almighty God. With His human voice He restored peace in the uproar of the elements. His human nature possesses also the divine glory and majesty! Jesus is an almighty man, was an almighty man even when He was here on earth in the midst of His humiliation. From that little nutshell of a boat, even while He was asleep, He governed heaven and earth, land and sea. Only His divine majesty was covered by the form of a servant. And as He did then, so He does now: He uses His divine power, His omnipotence, in the interest, in the service of men, especially of His disciples, of His believers. That is the comfort of this story. (Kretzmann)

*ho anemos kai hē thalassa hupakouei autōi*, "the wind and the sea obey him." This sign is inconsistent with the disciples' limited view of the Christ, in that they cannot see how this could be if it were not God himself performing this. The intensity of their inner turmoil! They had not seen anything like this before. How can it be God before them? Or how can this be only a man and still do these things? (Concordia Pulpit Resources - Volume 19, Part 3)

**4:35–41** When Jesus rebukes the wind and waves, the lifeless storm shows a greater recognition of His divine power than the disciples. Similar examples still abound, as the brute forces of nature invariably obey the Lord’s commands better than people, including God’s own children, obey them. But the Lord nonetheless continues to love and care for us, despite our dullness and doubts. He not only calms all of the storms in our lives but actually does so in ways that mature our faith and lead us to trust Him more deeply. • Lord, forgive our doubts, for we sometimes take Your silence as nothing more than sleepy indifference. Remind us that You never sleep nor slumber, but always keep us under Your watchful eye. Amen. (TLSB)