

1. Story (Luke 8:22-25)
 - a. One day. There is no connector here to any specific event or events. Luke is concerned and interested in the way that Jesus showed himself, his power, and his love during his time on earth. Each snapshot into the savior's life is meant to do that and to support Luke's claim that he is giving Theophilus proof for the life of Jesus.
 - b. Jesus said let's go over—he shows that he is the leader of this little band and it is he who takes the initiative.
 - c. Their boat and Mark says other boats.
 - d. And Jesus fell asleep. It must have been a busy day—we do not know how tiring it was for Jesus to teach and to heal—teaching is tiring, even for those who love to teach and for those who are gifted. And we know that there was a noticeable release or drain of power when Jesus healed. (Luke 8: 46). Here is yet another picture of Jesus' humanity—He tires. But we see also that he trusts totally in the care of the heavenly father. There is a three-part humility here.
 - i. The humility of humanity
 - ii. the humility of sleep
 - iii. also the humility of following the direction of his father. William Hendricksen "We must not forget that divine guidance was operative here, as always; Jesus must be on these waters in order to, by means of an astounding miracle, to strengthen the faith of his disciples. He must land on the other shore because there was a demon possessed man who needed him."
 - e. Winds came down
 - i. described
 1. Sudden and unexpected
 2. Hurricane Wind
 3. Came down
 4. the Greek word is *seismos* – it was an earthquake of a wind.
 - ii. cause
 1. not emons
 2. not natural weather patterns just working without God
 3. God himself!
 - f. They call out Master, Master!
 - i. Not teacher (they didn't need a lesson—in fact no one in the book of Luke who is a follower of Jesus calls him teacher. They call him Lord or Master) The great Princeton theologian who died in 1921 wrote a book describing all of the titles given to Jesus in the New Testament titled, "The Lord of Glory" call teacher a 'non-committal honorific'
 - ii. Instead of teacher, the disciples in Luke call Jesus "Master" or Lord. Master shows him as Superior Officer, chief, commander,

Leader. This is the term used by those who were in closest relationship.

- iii. Does it sound like they are putting the emphasis on Jesus as Master (you are responsible for us!) to save them.
- g. Jesus Awakens and rebukes the winds and the waves
- 2. The disciples Get it Wrong and the Get it right
 - a. They get it right by taking their fear and concern to Jesus
 - b. They get it wrong in their timing—they wait till the last minute to call on him.
 - c. They get it wrong when they doubt his knowledge—they accuse him of ignorance
 - d. They get it wrong when they doubt his care and concern—they accuse him of apathy.
 - e. What is your response when you find your boat swamped?
 - i. Do you come immediately to the Master?
 - ii. Do you accuse God of not caring about you?
 - iii. Do you fear that he is not able to save you?
 - iv. Do you mistrust his goodness?
- 3. Jesus Responds to their cries
 - a. he awakens
 - b. he speaks to the wind and the waves—Luke said that he rebuked them
 - i. He rebuked demons, he rebuked the evil of Peter's mother-in-law. Does this mean that the storm is animate?
 - ii. Does this suggest to us that Satan is behind the storm and Jesus is rebuking Satan for causing the storm? If so then why doesn't he speak to Satan as he spoke to the demons? If so what are we to say about the weather? Is it Satanically directed
 - iii. "The really important fact is conveyed by this expression is that in a very effective manner Jesus asserted his authority over the elements of nature so that their fury subsided and all became calm." Are we surprised that the creator retains control over his work?
 - c. The waves and winds become immediately still. Waves don't just stop—think of even the wake of a boat passing by—the little waves of the wake of even a small boat continue for some time—until they reach the shore. Think of the ripples of a stone—or even a drop of water as they tire out. They don't stop right away—these waves did. This is a wonderful display of the power of Jesus.
- 4. The real problem here was not the winds or the waves. The real problem wasn't that Jesus was apathetic. Their real problem is not that Jesus didn't know what was happening. He does care and he does know everything. The real problem is the apostasy of the Disciples. It is their lack of faith.
 - a. Jesus asks—where is your faith?
 - i. Here is a loving admonition.
 - ii. Have you not seen that I care for you?

- iii. With me as your Lord—for this is what you call me—how is it that you are afraid?
 - b. Now this question can be understood in two ways—one wrong and the other right.
 - i. Where is your faith as in what have you done with it? Where did you leave it?
 - 1. It is absent, go get some
 - 2. You've let it get weak and thin.
 - ii. Where is your faith grounded—on what do you place your confidence? Faith is not a power all of itself—It is the act of grounding my hope in an object.
 - iii. Biblical faith is grounded in God.
 - iv. Biblical faith is not
 - 1. Faith in doctors
 - 2. faith in cars
 - 3. faith in politics
 - 4. faith in job and economy
 - 5. faith in some part of self—strength, perseverance, intellect...
 - 6. faith in the fact that what I want God wants for me and will do for me.
 - 7. Even faith in faith
 - v. Biblical faith is grounded in God.
 - 1. His character
 - 2. His Word
 - 3. His unthwartable will and plan
 - 4. Or this way
 - a. His Person
 - b. His Promises
 - c. His purpose
5. They do not answer him—But they do begin to get it right when they ask and begin to answer this question: Who is this that even the winds and the waves obey him?
- a. They marveled
 - b. They were filled with a great fear
 - c. There is another response from the disciples—they were afraid again. This time their fear is motivated by a new awareness of who Jesus is. There is a bigger fear than the fear of dying. The bigger fear is when one is in the presence of God. We have a wonderful way of forgetting this, of ignoring it, of living in denial—it is not God who is apathetic about us it is we who are apathetic about him. it is not God who doesn't know our world and life and situation, is we who don't take notice of who God is—we don't take time to know him, to learn about him, to add to our store of knowledge—why else would we fear so little? Do you stop and consider this? The disciples saw the power of

Jesus and they were frightened. I remind you of the two post resurrection appearances of Jesus in the NT—

- i. Saul (before he became Paul) on the road to Tarsus—struck blind and thrown to the ground, he answers Who are you Lord
- ii. More significantly, when John the beloved apostle sees Jesus on the Island of Patmos during his exile we read

6. Application:

- a. Where is the storm in your life? What is bringing you fear and worry and concern? What water is overflowing your little boat? What is the wind the threatens to swamp you?
 - i. drowning in debt,
 - ii. buffeted by doubt
 - iii. Lies
 - iv. The sun of God's presence hidden by clouds of despair
 - v. joblessness
 - vi. floundering relationship, divorce
 - vii. family rejection
 - viii. the job is too tough
- b. How big is your fear in this storm?
- c. Who is your Master in this storm?
 - i. Is he asleep?
 - ii. Is he absent?
 - iii. Does he care?
 - iv. Is he big enough and strong enough to calm the raging winds in your life, to keep your vessel from overturning?
 - v. If he hasn't rebuked the winds and the waves of your storms, has he said, is he saying to you—to the storm raging in your heart—"Peace be still?"
- d. Is your fear as big as your faith is small?
- e. Is your fear of God—that is your faith in God large enough to counter all other fears?
- f. Have you asked the question Who is this? And where have you gone for the answer--

7. Transition to the Lord's Supper Rev. 1:17—Fear Not.