

The 5th Sunday after Epiphany ~ Sunday, February 9, 2025

“Manifestations of Glory ~ A Tale of Two Fears”

Mark 4:35-41

confirmation bias =

When we read the account of Jesus calming the storm, we see it as a lovely story that comforts us with the _____ that Jesus will calm all the storms in our lives, no matter what. The main purpose of Jesus in this interpretation of the text is to _____ the disciples, and therefore, us, from the storms of life. The disciples take _____ stage because we take centre stage.

This approach to the story is a kind of confirmation bias that distorts the real point of the passage, which isn't focussed on the disciples, or us, but fully on _____.

The theologically _____ interpretation of the story is supported by the climactic and rhetorical question of the disciples in verse 41; a question that cuts through our bias and our attempt to make this story all about _____. It directs our gaze away from ourselves so that we can ask the same question the disciples asked; “Who then, is this, that even the wind and the waves obey Him?”

#1. _____.

lailaps = storm =

“Teacher, don't you care that we are perishing?” (Mark 4:38)

The disciples' reaction to the wind and waves that night on the Sea of Galilee shows that they hadn't fully grasped the secrets of the _____ at all.

In the original Greek, their response is actually a statement—or more appropriately, an _____ rather than a question.

The storm outside the boat had caused an even greater storm of a different kind _____ the boat. And so, now they accuse Him of a lack of _____ and care.

The disciples' reaction betrays their confirmation bias—a bias that led them to believe that they were the _____ of the story, and that Jesus really ought to show them a bit more attention.

If we're honest, we could admit that we sometimes share this same bias, don't we? Sometimes we can make it all about _____ and not about Jesus—especially when the storms of life threaten to overtake us.

The disciples had misread the situation, and _____ what was going on.

We may know better, intellectually at least, but somewhere deep down we still believe that Jesus is all about our _____ and our prosperity, and if we're faithful to Him, He'll _____ everything else

And then the crisis strikes and _____ permits some unforeseen hardship, loss, or pain to come into our lives, and when Jesus doesn't fix everything—at least as we'd like or as soon as we'd like—the whole fabric of our faith begins to _____ and we wonder if He really cares.

It's in these moments that our confirmation bias has made us _____ the providence of God. Mark is clear that Jesus led the disciples into the storm. It wasn't a lack of care that brought them there—it was _____.

It's ironic that the disciples called Jesus, “Teacher” that night, yet they didn't understand that He was still _____ them in the midst of the storm.

He's teaching us the same lesson He was teaching the disciples. That no matter what our trials, there's nowhere _____ then to be with Him. And we can trust Him to lead us through _____ to the other side.

What do you do when you find yourself in the midst of a storm?

Do you make it all about yourself and your own fear or do you trust that no matter what happens, Jesus is with you, that He loves you, and He will see you through?

#2. _____.

In verse 30, Mark tells us that while the storm raged, Jesus _____ on a cushion in the stern of the boat, oblivious to the wind and waves.

This is an important point because it bears testimony to the _____ of Jesus, who was a man with _____ physical resources just like us.

Mark also wants us to see the _____ between Jesus' reaction to the storm and the disciples' reaction. The disciples panic because they don't understand the sovereign _____ of God. Jesus, on the other hand, is _____ because He knows His _____ has not yet come.

Jesus is unconcerned because of His _____ in the sovereign purposes of God in whose hands He rests.

When He's finally roused by His frantic followers in verse 39, He stands and rebukes the wind and waves saying, “Peace, be still.” And instantly, the _____

that allowed Jesus to sleep so soundly, calmly flows from Him and brings _____ the troubled waters of the sea.

Here is creation raging in chaos and disorder, threatening and malicious, and standing in the centre of the storm is the _____ made flesh. And when He speaks the Word, the storm comes to _____ like a well-trained dog at the sound of its master's voice.

In that moment, in the middle of the storm made to heel—we're given a picture of Jesus' ultimate _____ and a glimpse of why He came. The calming of the storm on the Sea of Galilee that night _____ the final outcome of Jesus' earthly ministry for the entire created order.

When Adam and Eve sinned in the garden we're told that the ground, and indeed, the entire fabric of creation was _____. It was no longer a garden paradise, but disordered, _____, dangerous. Jesus, the second Adam, came to make His _____ flow far as the curse is found.

He kept _____ with God. He obeyed, bled, and died. In doing so, the curse fell on Him, the storm of divine _____ engulfed Him, and there was no peace for Him.

“Christ redeemed us from the curse of the law by becoming a curse for us. For it is written, ‘Cursed is everyone who is hanged on a tree.’” (Galatians 3:13)

The curse undone at last, _____ and peace restored in a new creation. The disciples were afraid they'd perish that night. They didn't understand that Jesus came to give them _____—that He would eventually die so they might live.

“Why are you so afraid? Have you still no faith?” (Mark 4:40)

After all of the teaching and discipling, after even ending the apparent threat of the storm, the disciples' fear still seems to carry more _____ for them than Jesus' presence, promise, and _____.

What are the storms in your life in this season? What wind and waves are threatening to overwhelm you? Do you trust that no matter what happens, Jesus, and Jesus alone, can and will pilot you safely to shore?

#3. _____.

When He spoke so calmly in the face of the howling wind and the pounding seas, commanding, “Peace, be still,” a new _____ filled the disciples' hearts.

“They were filled with a great fear, and said to one another, ‘Who is this, even the

wind and the sea obey Him?’” (Mark 4:41)

***deilos* = fear of the storm =**

***phobeo* = fear of Jesus =**

The great fear that fills them is the proper _____ of creatures to their Creator.

“O Lord, God of hosts! Who is mighty as You, O Lord? With Your faithfulness all around You, You rule the raging sea. When its waves rise, You still them.” (Psalm 89:8-9)

“Some went down to the sea in ships, doing business on the great waters; they saw the deeds of the Lord, his wondrous works in the deep. For he commanded and raised the stormy wind, which lifted up the waves of the sea. They mounted up to heaven; they went down to the depths; their courage melted away in their evil plight; they reeled and staggered like drunken men and were at their wits' end. Then they cried to the Lord in their trouble, and he delivered them from their distress. He made the storm be still, and the waves of the sea were hushed. Then they were glad that the waters were quiet, and he brought them to their desired haven.” (Psalm 107:23-32)

The disciples know exactly who Jesus was, and the great fear that fills their hearts, that drives out every other fear, is the _____, awe-inspired fear of the Lord, which, as we read in Proverbs 9:10, is “the beginning of _____.”

In place of their former _____ before the storm, their hearts are now consumed with holy _____ before the Lord Jesus Christ.

How do we overcome the confirmation bias that puts self at the centre, only to be overcome with cowardice and panic when life gets difficult? The only way is by the _____ power of a higher, deeper, sweeter fear—the fear of the _____.

This is a fear that can _____ all other fears. And someone who fears the Lord need fear nothing and no one else.

When the storms of life come, when the wind and waves range about us, which fear will rule us? The fear that threatens to overwhelm us or the fear that leads us to peace?

Like the storm on the Sea of Galilee that threatened the disciples that night, the storms of life are _____, often coming out of no where, when we least expect them, threatening to overwhelm us.

Which fear is going to rule you? The fear of the storm or the fear of the Lord?