

In the name of ✠ Jesus.

Jesus' disciples had been witnessing Jesus do awesome and powerful acts. He had healed a paralytic and a man with a withered hand; He had cast out demons. Yet none of these miracles prompted the disciples to wonder who He was. Already in their call, they had figured out that He was the Messiah, the promised anointed son of David; this man was to be King of Israel.

But therein is also the disciples' consternation today as they witnessed Jesus still the wind and the wave. This is why they wonder, "*Who ... is this, that even the wind and the sea obey him?*"

Mark does not supply the answer to their question, and I submit, it's not necessary. The disciples could figure it out. And so can we. We don't need special revelation, the Bible, to tell us the answer. We know it by natural revelation, even as we can recognize God "*in the things that have been made*" (Rom 1:20), that is, in the creation. Oh, without God's word, we might not know that God made the heavens by "*the word of the Lord,*" or all the starry host by "*the breath of his mouth*" (Ps. 33:6). Without the Bible telling us, we might not "*understand that the universe was created*" out of nothing by this word, "*so that what is seen was not made out of things that are visible*" (Heb. 11:3), as the writer to the Hebrews tells us, but we can "*clearly perceive*" that the heavens and the earth and everything in them didn't just happen on their own. By nature, we know it takes "*eternal power and divine nature*" (Rom. 1:20) to make this world of ours. And to say otherwise is to "*suppress the truth*" in "*ungodliness and unrighteousness*" (Rom. 1:19). The One who holds the power over the wind and the sea is none other than God Himself.

Of course, as we think about the One who made heaven and earth, we most often think of Him as God the Father. That's how we say it in our creeds: today, "one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible." And we remember that "*No one has ever seen God*" (John 1:18), not face to face. The Old Testament people saw God only hidden behind masks: in the form of an angel, in a burning bush, in pillars of fire and cloud. The Lord told Moses, "*you cannot see my face, for man shall not see me and live.*" Then the Lord hid Moses in the cleft of a rock and covered Moses' face while His glory passed by. And only then would He let Moses see Him: "*Then I will take away my hand, and you shall see my back, but my face shall not be seen*" (Exodus 33:20-23). So you can understand the disciples' consternation—and it's perhaps yours, too.

The disciples' eyes were not deceiving them. They were indeed in the presence of God, "*the only God, [the Son,] who is at the Father's side,*" who makes the Father known (John 1:18). And although the impression is given in the creeds that it's only the Father who is the creator, the Bible tells us that all three persons of the

Holy Trinity are involved in the creation. And so, concerning the Son of God, whom John in His prologue identifies as the “Word,” the evangelist records that this “*Word was God,*” and that “*All things were made through him, and without him was not any thing made that was made*” (John 1:1-3). And this Word is the beloved Son of God who “*became flesh and dwelt among us*” (John 1:14). St. Paul says that this Son is “*the image of the invisible God,*” and that by Him “*all things were created, in heaven and on earth*” (Col. 1:16).

This is what the disciples were asking one another: “Who is this man whom *‘the wind and the sea obey.’*” Who can stay the seas’ “*proud waves*”? Surely it is He who “*laid the foundation of the earth.*” Surely, the answer is God. Yes, Jesus Christ is “true God, begotten of the Father from eternity” and He is also “true man born of the virgin Mary.”

This is who slept in the stern of the boat as it was being buffeted by the wind and waves. As God, of course, a windstorm and a sinking boat were no cause of alarm, and He slept right through them. In fact, the disciples had to roust Him out of His slumber.

“*Teacher, do you not care that we are perishing?*” Or perhaps better, “*Teacher, You do care that we’re about to perish, don’t You?*” ... expecting Jesus to say, “*Yes, of course.*” You see, in Greek, a question can be asked in such a way as to expect “no” for an answer, or in another way as to expect “yes” for an answer. Here, the disciples asked Jesus their question expecting a “yes” answer. And they were not disappointed. Jesus demonstrated this concern as He spoke a word, “*Peace! Be still!*” And it was so. And doesn’t that remind you again of the creation account where “*God said, ‘Let there be ...,’ ... And it was so.*”?

Indeed, Jesus, true God and man, demonstrated His concern for the disciples with this display of power over creation, but His concern stretched beyond their physical well being. He displayed concern over their eternal welfare. Thus He asked them, “*Why are you so afraid? Have you still no faith?*”

In fact, it’s this very concern for the disciples and all the world that moves God to give His Son — not to condemn, but to save — to keep us from perishing and to give eternal life to all who believe (John 3:16-17). And that concern led the man Jesus, true God, through suffering and death and burial Himself to resurrection and life. For although Gods don’t by nature die, when the Son became man and assumed humanity into His Divine Person (see Athanasian Creed), God became subject to death. That’s what allowed Jesus to be our Great High Priest both able to sympathize with us and to offer Himself up as the once-for-all sacrifice, that by blood shed and life given, He might win for the world the forgiveness of our sins. Jesus’ concern for us led Him to promise and give the Holy Spirit, that we might

be led to confess Jesus as Lord, Jesus risen from the dead, and be saved. Jesus' concern for us led Him to give us a sacrament of regeneration and renewal that gives us rebirth into the kingdom (Titus 3:5; John 3:5), that gives us the right to be called children of God (John 1:12), that gives us access to Him (Rom. 5:2) that we might cry out in our need, "*Abba, Father!*" (Rom. 8:15-16).

Yes, knowing Jesus' concern for us leads us also to cry out to Him for mercy in our time of need, when the winds and waves figuratively buffet against us. It leads us with confidence to say to Him, "*You do care that we are perishing, don't You?*", knowing that you will also receive a "yes" answer from Him. For Jesus does care for you, and He Himself invites the faithful in your anxieties to "*seek first the kingdom of God and His righteousness*" (Matt. 6:33), but then to ask, expecting that you will receive (Matt. 7:7). He invites the weary to come to Him, expecting that you will receive rest (Matt. 11:28). And St. Peter exhorts you to cast "*all your anxieties on him, because he cares for you*" (1 Pet. 5:7).

Dear fellow believers in Christ, Jesus is not only the powerful God who created heaven and earth, but He is the Son sent in love into our flesh. He cares for you. Trust in Him. Hope in Him. Be confident in your cries for mercy, "*firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. To him be the dominion forever and ever. Amen*" (1 Pet. 5:9-10).

In the name of the Father and of the ✠ Son and of the Holy Spirit.