

Who is Jesus? Jesus is the Lord of creation, who commands even the sea to subdue it to man's dominion.

1) The raging sea is a primary example of humanity's failed dominion over creation because of sin (8:22-24a).

a) Biblical Theology of the Sea:

i) Biblical Theology (BT)

- (1) BT is not simply a theology that is consistent with the Bible. Much theology is arranged around the questions we raise. The answers given should be consistent with the Bible. This theology can be in the form of catechisms, confessions, systematic theology, or worldview analysis.
- (2) BT is a discipline that traces the flow of thought of a book of the Bible, a human author's corpus (e.g., Luke-Acts or John's gospel, letters, and Revelation or the five books of Moses), or the narrative of the whole Bible, identifying major and minor themes that connect the parts to the whole. On the whole-Bible scale, BT traces the flow of Redemptive History—God's "plan for the fullness of time, to unite all things in Christ, things in heaven and things on earth" (Ephesians 1:10)—using the terminology of the Bible to expound theological concepts. Because much of the Bible is historical narrative, BT has as much to say about God's actions (e.g., God created, God spoke, God grieved, etc.) as it says about His being (e.g., God is omnipotent, God is omniscient, God is holy, etc.).

ii) The Sea (also, the deep and the waters)

- (1) Darkness and the Deep (Genesis 1:2a)
- (2) The Spirit of God rules over the face of the waters (Gen. 1:2b)
- (3) God separates the waters, setting its boundaries (Gen. 1:6-10; cf. Job 38:8-11)
- (4) Humanity given dominion over creatures of the sea (Gen. 1:28)
- (5) The Flood—the boundaries of the sea removed as judgment on human wickedness (Gen. 6-7)
- (6) The waters recede to allow for human flourishing (Gen. 8)
- (7) Waters of Red Sea "divided" for deliverance of Israel (Exod. 14:21-22)
- (8) Waters of Red Sea returned to normal course for judgment upon Egyptians (Exod. 14:26-28)
- (9) Waters of Jordan "cut off" for Israel to enter Promised Land (Josh. 3:15-17)
- (10) Elijah enacts reversal of coming into the Promised Land, parting the waters of the Jordan to go into exile (2 Kings 2:8)
- (11) Elisha enacts return from exile, parting the waters of the Jordan to return to the Promised Land (2 Kings 2:13-14)
- (12) Wisdom Literature celebrates this motif (theme) as God's sovereignty over the dark forces of chaos that prevail due to man's rebellion (e.g., Job 26:8-14; 38:8-11; Prov. 8:24, 27-29)
- (13) The Psalms and Prophets celebrate this motif as God's victory over evil and deliverance of His people (e.g., Psalms 74:12-14; 89:9-10; 107:23-32; Jonah 1:4-16; Isa. 27:1; 51:9-10; Ezek. 29:3-5; 32:2-8)
- (14) The Book of Revelation portrays the devil as a dragon who seeks to destroy the people of God with a flood pouring from his mouth (Rev. 12:15); and the kingdom of man who is empowered by the dragon is portrayed as a Sea Monster (Rev. 13:1).

- iii) The whole of creation is in rebellion against humanity because of Adam's treason against God, the Creator (Gen. 3:17-19). The sea is an especially dangerous part of an unruly creation. It is only God's restraining of the sea that keeps humanity from its destructive power.
- b) Reconsider the plight of the disciples in Luke 8:23-24a in the light of this biblical theme:
 - i) "a windstorm came down on the lake"
 - ii) "they were filling with water"
 - iii) "they were in danger"
 - iv) "We are perishing!"—the word for "perishing" is more ominous than simply "dying"
- c) How can Jesus sleep on the raging sea?
 - i) As God, Jesus is the creator of the sea who controls its boundaries. Leviathan is His pet (Job 41:5)
 - ii) As the Second/Last Adam, Jesus did not abdicate His dominion over the sea (Psalm 8; Heb. 2:5-9).

2) Jesus has authority to command the sea as the Lord of creation (8:24-25).

- a) He is the Lord God who rules all of creation:
 - i) "And they went and woke Him . . . And He awoke . . ."—Isaiah 51:9-10 "Awake, awake, put on strength, O arm of the LORD; awake, as in the days of old, the generations of long ago. Was it not You who cut Rahab (Egypt) in pieces, who pierced the dragon? Was it not You who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over?"
 - ii) Biblical Theology of God's sovereignty over the sea
- b) He is the God-man who reclaims man's dominion of creation. The parallelism with the next account, the legion of demons, paints this storm as a force of evil.
 - i) ". . . and He rebuked the wind and the raging waves"—same word used for the "rebuking" of demons (4:35; 9:42)
 - ii) "He commands even winds and water"—same word used for "commanding" demons in next section (8:31)
 - iii) When Adam tried to overrule God in the garden, he also allowed himself to be overruled by a creature, abdicating his dominion.
 - iv) Jesus took on a human nature to redeem mankind and to restore humanity's dominion over creation (Psalm 8; Heb. 2:5-9)

3) Two questions essential to life (8:25):

- a) "Who then is this, that He commands even winds and water, and they obey Him?"
 - i) He is the Lord of creation both in His Deity and in His humanity.
 - ii) He is the Redeemer, who restores humanity to his proper relation under God and thus over creation (demonstrated at 9:1).
- b) "Where is your faith?"
 - i) Not—"Why don't you have faith?"—Humanity's problem is not that we don't believe in something; it's that we believe in the wrong thing.
 - ii) Where is your faith placed? Who do you trust?
 - iii) We will "perish" without Him. Our sin—our complicity with evil—makes the good creation a danger to us, because we have abdicated our right to rule it. "Natural disasters" are just a symptom of the deeper problem of our rebellion against God's rule. People can keep trying to address the symptoms with practical solutions, but the only answer to the problem is repentance from sin and faith in the Lord of Creation, Jesus Christ.