

Mark Chapter 4

Verses 1-34: Jesus extends His influence by His teaching.

In (verses 1-20), is the parable of the sower. A “parable is a brief story that makes a comparison. It typically uses an illustration from everyday life to bring out a spiritual truth.

Mark 4:1 "And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land."

“Sat”: The typical rabbinical position for teaching; and more practically, Jesus may have sat because of the rocking of the boat in the water.

Once before, Jesus had called for a ship to come so that He could get away from the multitude of people on shore. This multitude was so great that He was to get into a ship and cast out just a little way to minister. There are a number of reasons why this is good. One reason is that the voice carries better across water, and Jesus' voice would be magnified with the water, so this huge group could hear.

Mark 4:2 "And he taught them many things by parables, and said unto them in his doctrine,"

“Parables”: A common method of teaching in Judaism, which Jesus employed to conceal the truth from unbelievers while explaining it to His disciples (verse 11; see note on Matt. 13:3).

“Doctrine” refers here to the act of teaching, as well as to the content.

We see here, that this doctrine was of Jesus. Jesus was teaching in parables so that people could not receive His message in their minds but through their spirits. The Holy Spirit teaches the Christians all truths.

Verses 3-8: This parable depicts the teaching of the gospel throughout the world and the various responses of people to it. Some will reject it; some will accept it for a brief time but then fall away; yet some will believe and will lead others to believe.

Mark 4:3 "Hearken; Behold, there went out a sower to sow:"

"Hearken" means give me your full attention. "Behold" here, was telling those in attendance (and us, as well), to see with our inner man. He in essence was saying, "You must look beyond what I am saying literally and look into the spiritual to understand what I am about to tell you".

Notice also, the simplicity of this message. These people were all familiar with growing things and could easily relate to someone sowing seed.

Mark 4:4 "And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up."

“By the way side”: Either a road near a field’s edge or a path that traversed a field, both of which were hard surfaces due to constant foot traffic.

Jesus is the great sower of the seed (Word of God). Not all who hear this Word will receive it. This is an explanation by Jesus about the different way the world and its people receive the Word of God. The sower is the same in all cases (Jesus). The seed (the Word of God), is the same in all cases.

It is in the way it is received that is different. Jesus Himself would come back and explain in detail what this parable meant, and it will help us in other parables to look for the hidden meaning. Not all who hear the gospel receive it. Satan is depicted as the fowl of the air. Satan has come to steal and destroy the Word.

Mark 4:5 "And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:"

“Stony ground”: Beds of solid rock, usually limestone, lying under the surface of good soil. They are a little too deep for the plow to reach, and too shallow to allow a plant to reach water and develop a decent root system in the small amount of soil that covers them.

Mark 4:6 "But when the sun was up, it was scorched; and because it had no root, it withered away."

All of us who have been in church for any length of time have seen the type of person who is indicated above. An evangelist comes through town, and he is so thrilled with the message he goes down front and makes big commitments to God.

In a few days when his friends have laughed at him and he runs into hardships, he falls by the wayside. On fire for God for a few days, but his fire went out.

Mark 4:7 "And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit."

“Thorns”: Tough, thistle-bearing weeds that use up the available space, light, and water which good plants need.

These are people who are trying to keep one foot in the world and one in church. They still lust for the things of the world while claiming to be Christians.

Mark 4:8 "And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred."

“Increased ... some a hundred”: An average ration of harvested grain to what had been sown was 8 to 1, with a 10 to 1 ratio considered exceptional. The yields Jesus refers to are like an unbelievable harvest.

We see here, Christians who receive the truth and live daily upright lives. These Christians are in for all of eternity. Troubles and lust of worldly goods will not turn their heads. They will follow Jesus whatever the cost. These are fruit bearers, messengers who tell others of Jesus and add to God's kingdom to the best of their ability.

Some of them just get a few saved, but some of them get hundreds saved. Perhaps, the different amounts have to do with where they are located and how many they have opportunity to witness to.

Mark 4:9 "And he said unto them, He that hath ears to hear, let him hear."

“He that hath ears to hear, let him hear”: On the surface, this is a call for the listener to be attentive and discern the meaning of His analogy. Yet more than human understanding is necessary to interpret the parable, only those who have been redeemed will have the true meaning explained to them by the divine Teacher.

Jesus was telling them here, to open the ears of their understanding; the inner ears. He was saying, receive these words inside of you and think about it until you understand. These messages in parables are not for the world to understand, but are to be understood within us from the teachings of the Holy Spirit.

Mark 4:10 "And when he was alone, they that were about him with the twelve asked of him the parable."

The twelve do not grasp Jesus' meaning. Mark does not glorify the Twelve; they often lack understanding or are out of step with Jesus. This is part of what gives Mark its ring of genuineness, since a story embellished by the later church would surely paint more complimentary portraits of the apostles.

One thing we need to realize here, is that the disciples at this time, had not been filled with the Holy Spirit. You remember what happened to them on the day of Pentecost. Some of them had not been with Jesus very long, and perhaps, were not even really familiar with the books of the law.

We know that there were more than just 12 disciples. There were 70, and by the time of Pentecost, there were 120. These 12 were the closest to Jesus and were actually the foundation of Jesus' outreach ministry.

Mark 4:11 "And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all [these] things are done in parables:"

“Mystery ... parables”: A “mystery” in the New Testament refers to something previously hidden and unknown but revealed in the New Testament (see notes on 1 Cor. 2:7; Eph. 3:4-6).

In context, the subject of the mystery is the kingdom of heaven (see note on Matt. 3:2), which Jesus communicates in the form of parables. Thus, the mystery is revealed to those who believe, yet it remains concealed to those who reject Christ and His gospel (see note on Matt. 13:11).

“But unto them that are without”: Those who are not followers of Christ.

In the New Testament, a “mystery” is not a decipherable puzzle but a profound spiritual truth, which God is just now revealing to whomever He chooses. The Twelve are evidently regarded as being receptive to the deeper meaning or application of the parable just related. In this sense the parable has a positive aim: to reveal a mystery of God's working.

On the other hand, the parable obscures its meaning to those who are outside, who evidently lack the spiritual responsiveness for Jesus to divulge His story's full import.

The secrets of God are just revealed to the believers. Those that seek will find. The Bible is written in such a manner that just casual reading does not reveal the great mysteries of God. You can read the same Scripture 20 times, and each time God will reveal just a little bit more to you.

I have spent many years studying the Bible and even in doing these lessons, I have seen things that I never saw before. I believe the Lord reveals as much as you can handle at the time. I have said this before, but it bears repeating. God does not want us to accept Him with our minds. He wants our hearts. He wants us to have faith in things we cannot see with the physical eye.

Verses 12-20: Jesus interprets the parable. The four soils represent four kinds of people who hear the gospel.

(1) Unresponsive people, “they by the way side,” fail to respond to the seed or “work” (gospel) sown, so “Satan” quickly removes it lest they be saved (Luke 8:12).

(2) Impulsive people, the “stony ground,” are those who “immediately receive” (verse 16), the gospel, but not counting the cost, “have no root” (spiritual reality), “in themselves” (verse 17). They believe for a while (Luke 8:13), but soon are “offended” (verse 17; defect from the truth), because of “persecution”. Their rejection of the gospel is as speedy as their reception of it.

(3) Preoccupied people, those “among thorns,” allow legitimate matters (“cares of this world”), and illegitimate matters (“deceitfulness of riches, and the lusts of other things”), to take priority over the gospel, and

(4) Some people, “good ground, hear” and “receive” (take to heart), the gospel, which bears the fruits of faith, obedience, and fidelity in them.

Mark 4:12 "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and [their] sins should be forgiven them."

“That seeing” (see note on Matt. 13:13). Unlike Matthew, which specifically quotes (Isa. 6:9-10), Mark quotes Jesus as giving the substance of what Isaiah wrote in that text.

“They may see, and not perceive”: The implication is that unbelievers do not want to turn from sin (see notes on Matt. 13:3, 13).

You see, if everyone could fully understand the Scriptures, many would repent and come to God because it is the practical thing to do, and not because they love God. This is not what the Lord wants. He wants to be our Savior, but He also wants to be Lord of our lives. He must be the center of everything, or He will not be anything.

Religion of the mind is lukewarm religion. Jesus said He will spew us out of His mouth if we are lukewarm. We must be on fire for God to please Him.

Mark 4:13 "And he said unto them, Know ye not this parable? And how then will ye know all parables?"

“All parables”: Understanding the parable of the sower was to be key in the disciple’s ability to discern the meaning of Jesus’ other parables of the kingdom (verses 21-34).

This is a very good question. The Bible itself, has hidden meanings throughout. It is the diligent student who does not mind digging who finds the treasures in the Word.

Verses 14-20: Jesus’ explanation of the parable of the sower, who is in fact Jesus Himself (Matt. 13:37), and anyone who proclaims the gospel.

Mark 4:14 "The sower soweth the word."

“The word”: (Luke 8:11), says it is the “word of God,” and (Matt. 13:19), calls it the “word of the kingdom.” It is the salvation gospel (see note on Matt. 13:19).

Mark 4:15 "And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."

We see above again, that the Word of God never varies. It goes out for all to hear. The difference in the results comes about by those who hear the Word. We see here, in the first instance where the fowls eat it up. This message is never received. The message goes out, but the person is too calloused by things of the world to even receive it.

Mark 4:16 "And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;"

“Receive it with gladness”: An enthusiastic, emotional, yet superficial response to the gospel that does not take into account the cost involved.

In the second instance above, the stony ground indicated a shallow person. He received the Word and may even come forward for salvation, but the very first sign of any problems, he drops out.

Mark 4:17 "And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended."

“Have no root”: Because the person’s heart is hard, like the rocky ground (see note on verse 5), the gospel never takes root in the individual’s soul and never transforms his life, there is only a temporary, surface change.

“Affliction or persecution”: Not the routine difficulties and trouble of life, but specifically the suffering, trials and persecutions which result from one’s association with God’s Word.

“Are offended”: The Greek word also means “to cause offense,” from which comes the English word “scandalize.” All those meanings are appropriate since the superficial believer is offended, stumbles, and falls away when his faith is put to the test (John 8:31; 1 John 2:19).

Mark 4:18 "And these are they which are sown among thorns; such as hear the word,"

In the third instance, the thorns indicate to me, that this Word sown goes into an area where there are many worldly people. In fact, many of our churches fall into that category today. This person, instead of coming out of all this worldliness, gets caught up in it and importance in the community.

Mark 4:19 "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

“Cares of this world”: Literally “the distractions of the age.” A preoccupation with the temporal issues of this present age blinds a person to any serious consideration of the gospel (James 4:4; 1 John 2:15-16).

“Deceitfulness of riches”: Not only can money and material possessions not satisfy the desires of the heart or bring the lasting happiness they deceptively promise, but they also blind those who pursue them to eternal, spiritual concerns (1 Tim. 6:9-10).

These things become more important than studying the Word. This person is finally overcome with lust for these worldly things. None of these people above produce any extra members for God's kingdom. They bear no fruit at all.

Mark 4:20 "And these are they which are sown on good ground; such as hear the word, and receive [it], and bring forth fruit, some thirtyfold, some sixty, and some a hundred."

“Hear ... receive ... bring forth fruit”: Three Greek present participles mark continuing action. Believers, in contrast to unbelievers, hear God’s Word because God allows them to hear it. They “accept” it, they understand and obey it because God opens their mind and heart and transforms their lives. The result is that they produce spiritual fruit.

We can easily see that this fourth person is what we all need to be. We not only receive the Word for ourselves, but go out and share it with others and lead them into full knowledge of God and His salvation.

Some of us may not come in contact with many people, and we may not produce but 30. Others who have an opportunity to witness to large groups may get a hundred saved. The important thing is to bring as many into the kingdom as you possibly can. Be a fruit bearer for God.

Mark Chapter 4 Questions

1. Why did Jesus enter into a ship to speak to the people?
2. What help is the water to the voice?
3. How did Jesus teach them?
4. Why did Jesus use this manner of teaching?
5. Who teaches the Christian all truth?
6. What does hearken mean?
7. What was Jesus saying with the word, "Behold", here?
8. Why did Jesus speak to them about sowing seed?
9. What happened to the seed in the first parable?
10. Who do the fowls symbolize?
11. What does the seed symbolize?
12. Who is the sower?
13. In the second example, where did the seed fall?
14. Why did it spring up immediately?
15. Why did it wither away?
16. Where did the third seed fall?
17. What happened to this seed?
18. In verse 8, the seed fell where?
19. What was the difference in the results?

20. What type of person does this represent?
21. What did Jesus tell them to do in verse 9?
22. Messages in parables are for who to understand?
23. When did the disciples ask Jesus what the parables meant?
24. Who is it given to know the mystery of the kingdom of God?
25. What has the author discovered about reading the Bible?
26. If God does not want our minds, what does He want?
27. Is it a different message that brings different results?
28. Which one of these four are you?

Mark Chapter 4 Continued

Verses 21-23: Here is another practical illustration.

“Candle” refers to a small lamp. Jesus’ point (in verses 21 and 22), seems to be that God’s in-breaking kingdom, which it is Jesus’ task to reveal in God’s time, must for now be partially hidden. But the time will come when it is gloriously revealed.

Mark 4:21 "And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?"

“Candle”: This refers to a very small clay bowl made with a spout to hold a wick and containing a few ounces of oil that served as the fuel.

“A candlestick”: In common homes, this was simply a shelf protruding from the wall. Wealthier homes might have separate, ornate stands (Rev. 1:12).

Jesus was just making an example of how foolish it is to hide the Light of the world. This lamp symbolizes the divine Truth that is caught up in the person of Jesus Christ. A candlestick is to give light. Covering the very thing that produces light would be very foolish.

Christians are the bearers of the Light of Jesus to the lost world. We must shine forth, not cover the Light the Lord has given us.

Mark 4:22 "For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad."

“Nothing hid ... manifested”: The purpose in keeping something hidden is so that one day it can be revealed. Jesus’ teaching was never intended to be just for inner circle of followers. It would be the responsibility of the disciples to communicate the gospel of the kingdom to the world at large (Matt. 28:19-20).

Much was hidden before Jesus came. The way into the Holy of Holies was opened when Jesus died on the cross, and the curtain was torn from the top to the bottom. This tells us that Jesus has opened the way to God the Father for us.

The Scriptures are revealed to us by the Holy Spirit of God. The hidden things of God are revealed through Jesus Christ.

Mark 4:23 "If any man have ears to hear, let him hear."

Again, He was speaking of the understanding of man being opened. This was speaking of listening carefully and understanding.

Verses 24-25: This may be paraphrased: “Give careful attention to what you hear. For according to the proportion of study given God’s Word, a corresponding amount of knowledge will be given you, and generously multiplied at that.”

The point is that God’s truth, instead of being divinely hidden from man (verses 21-22), will be understood in proportion to one’s attention to and study of it.

Mark 4:24 "And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given."

“With what measure ye mete”: The spiritual results which the disciples realized were to be based on the amount of effort they put forth; they would reap as they had sown.

“Shall more be given”: The one who has learned spiritual truth and applied it diligently will receive even more truth to faithfully apply.

More than ever before, it is very important what you listen to. The brain is like a computer, and everything that goes into the brain is recorded. We must filter out all the dirty movies, the rock music with its suggestive lyrics, and even much conversation of the general public; because it is spiced with cursing.

The information that we receive into our brains can be built upon, so we must make sure that it is absolute truth. The more we receive the truth, the more we build upon it. The Bible says that we must seek to find. It is amazing how much extra knowledge we can acquire from just one extra hour in the Bible.

If we desire to learn the truths in the Bible, the Holy Spirit of God will teach us. Whatever you do, study and memorize as many Scriptures as you can. We see here, that if we preach (mete), what we do know, God will fill us with more and more that we can pass on. It never ends. He just fills us over and over again.

Mark 4:25 "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath."

This is just saying that the knowledge God has given you must be used. If you never recollect a Scripture, pretty soon you couldn't remember it even if you tried. If you use it frequently, then you will add more and more to it all the time.

Verses 26-29: The point of this parable is that God causes the gospel to bear fruit and His kingdom to grow. Just how He does these things we do not fully understand.

This parable is recorded only by Mark and complements the parable of the sower by explaining in more depth the results of spiritual growth accomplished in good soil.

Mark 4:26 "And he said, So is the kingdom of God, as if a man should cast seed into the ground;"

“Kingdom of God” (see note on 1:15).

Remember the seed was the Word of God. If we scatter that Word out, we may not see the results right now, but on harvest day there will be those who have received that Word and are counted in the kingdom, because of that Word that was spread.

Mark 4:27 "And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

Many times, we do not know that we have said something about the Lord that has influenced their lives. We don't always know that the Lord is working in someone's life when He is. By the foolishness of preaching, men are saved. This means foolish to the world.

Two or three different people may think they have ministered to a person to no avail; but when you least expect it, he comes into the kingdom. We know not how, but it is part of God's plan; just like the seed in the verse above.

Mark 4:28-29 "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

We see in verse 28 and 29 above, the life of an individual Christian, and also the growth of a church. A person, when he first receives the Word of God (seed), is not a full grown Christian. In the meantime, we must patiently await and grow until harvest.

“Putteth in the sickle, because the harvest is come”: When the grain is ripe, the sower of the seed must harvest the crop. There are two possible interpretations of this unexplained parable. It could be referring to the entire scope of the kingdom, from the time Jesus sowed the gospel message until the final harvest in the future.

His disciples would continue the work of presenting the gospel that would eventually yield a harvest. The better interpretation pictures the gospel working in lives. After the gospel is presented, the Word of God works in the individual heart, sometimes slowly, until the time when God reaps the harvest in that individual and saves him.

Verses 30-32: The central truth here is: Although God’s work in Jesus currently is very small, apparently insignificant, and making little visible headway, His kingdom will grow eventually worldwide and have global impact.

Mark 4:30 "And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?"

The physical heaven has no comparison here on this earth. Heaven far surpasses anything on this earth. This perhaps, could be speaking of the kingdom of God's people.

Even while we are on the earth, we Christians make up the kingdom of God on the earth. We are His kingdom here. It is very peculiar how the Christian population grows. One gets saved, and then that one draws several more; and then the first thing you know, there are millions of Christians.

Mark 4:31 "[It is] like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:"

“A grain of mustard seed”: A reference to the common black mustard plant. The leaves were used as a vegetable and the seed as a condiment. It also had medicinal benefits.

“Is less than”: The mustard seed is not the smallest of all seeds in existence, but it was in comparison to all the other seeds the Jews sowed in Israel.

When you stop and think about it, it is amazing how one Jesus Christ about 2,000 years ago started what has grown into literally millions of Christians today. The seed that was planted was the Word of God, Jesus Christ. God's church started first with Jesus Christ, then the twelve, and look what it has grown into today.

Mark 4:32 "But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

“Fowls of the air”: While not a tree in the truest sense of the word, the mustard shrub has been known to grow as large as 15 feet high and to have the properties of a tree, such as having branches large enough for birds to nest in.

The tree represents the sphere of salvation, which would grow so large that it would provide shelter, protection, and benefit to people (see note on Matt. 13:32). Even unbelievers have been blessed by association with the gospel and the power of God in salvation. Christians have been a benediction to the world (see note on 1 Cor. 7:14).

Every country has been touched by this Word. In South America, the mustard tree grows so big that a man on horseback can ride under the branches. This is really minor however, to the true meaning of this Scripture about the humble beginning of the church of Jesus Christ, and how it has grown into millions of believers.

Verses 33-34: This is a summary statement. Jesus’ indirect method of teaching created interest and summoned to decision, while yet leaving time to reflect and decide. The parables are at once both a sort of judgment on the hearers’ spiritual dullness and an expression of God’s active willingness to enlighten and save.

This conclusion to Mark’s account of Jesus’ parables highlights Mark’s recording only representative samples of all the parables Jesus taught.

Mark 4:33 "And with many such parables spake he the word unto them, as they were able to hear [it]."

The multitudes were not yet ready for more direct truth about Jesus or the kingdom of God, so in grace, Jesus gave them just enough information to spark their curiosity.

Mark 4:34 "But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples."

“Without a parable spake he not unto them”: On that particular day, Jesus spoke to the larger crowd only in parables. This method of teaching left unbelievers with riddles and kept them from being forced to believe or disbelieve Him, they could make no decision to follow Him since they did not understand what He taught.

These parables, as we said before, were spoken so that the unbelieving world would not understand what He was saying. The only ones who did understand were the ones to whom He chose to reveal it. He explained every parable in detail to His disciples.

Verses 4:35 – 5:43: Here Jesus takes His disciples from the classroom to the laboratory. Having just taught that God’s power will cause His kingdom to grow to worldwide proportion and influence (4:30-32). Jesus now performs four miracles that demonstrate this divine might. God’s power is seen overcoming

- (1) The danger of a storm (4:35-41);
- (2) Demons in a victim possessed (5:1-20);
- (3) Disease in a woman physically ravished (5:21-34); and
- (4) The death of a little girl (5:35-43).

Verses 35-41: This account demonstrates Jesus' unlimited power over the natural world.

Jesus stills the storm. In the Old Testament, such power resides only in God (Psalms 65:7; 107:29).

Mark 4:35 "And the same day, when the even was come, he saith unto them, Let us pass over unto the other side."

"The same day", spoken of here, probably means the same day that He spoke these parables. They dismissed the multitude, and Jesus climbed into the little ship that He probably used to preach from before.

"Unto the other side": Jesus and His disciples were on the western shore of the Sea of Galilee. To escape the crowds for a brief respite, Jesus wanted to go to the eastern shore, which had no large cities and therefore fewer people.

Mark 4:36-37 "And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships." "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full."

It is not unusual for a strong wind to come up suddenly on the Sea of Galilee. Many fishermen through the years have lost their lives because of the sea. All of these little ships were having problems. Many had followed Jesus into the sea in small boats.

"Great storm of wind": Wind is a common occurrence on that lake, about 690 feet below sea level and surrounded by hills. The Greek word can also mean "whirlwind." In this case, it was a storm so severe that it took on the properties of a hurricane (see note on Matt. 8:24). The disciples, used to being on the lake in the wind, thought this storm would drown them (verse 38).

Mark 4:38 "And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?"

"He ... was ... asleep": Jesus was so exhausted from a full day of healing and preaching, even that storm could not wake Him up (see note on Matt. 8:24).

You must remember that Jesus' flesh was of Mary. In the flesh, He got tired, and that was why He sent the multitude away and cast out into the sea to rest His body; and also that He might show that He is Lord of the sea, as well. Jesus knew no fear as these disciples did. Jesus was not concerned about the high waves for Himself.

Mark 4:39 "And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

"Peace, be still": Literally "be silent, be muzzled." Storms normally subside gradually, but when the Creator gave the order, the natural elements of this storm ceased immediately.

Jesus is Peace. He is the King of Peace. Jesus is in total authority over everything in this world. Land, sea, air, and under the earth, as well. When He speaks, it must obey.

Mark 4:40 "And he said unto them, Why are ye so fearful? how is it that ye have no faith?"

Jesus constantly questions in order to spur people to deeper trust (see 2:8, 19, 25-26; 3:4, 23, 33; 4:13, 21, 30).

Fear is not of God. Faith is the opposite of fear. Jesus scolded them for doubting. They should have known, if they had truly known Jesus, that no harm would come to them as long as Jesus was with them.

Mark 4:41 "And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"

“They feared exceedingly”: This was not fear of being harmed by the storm, but a reverence for the supernatural power Jesus had just displayed. The only thing more terrifying than having a storm outside the boat was having God in the boat!

“What manner of man is this ... ?” This statement betrayed the disciples’ wonder at the true identity of Jesus.

The fear must have been a mixture of reverential awe and real fright, it would be chillingly eerie to witness the instantaneous dissipation of a violent storm.

That is the secret. He is not a man at all. He is God the Word housed in the body of a man. I have used this Scripture so much, but it tells us that Jesus is Lord of all. (Philippians 2:10), tells us that Jesus is Lord of everything.

Philippians 2:10 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;"

Mark Chapter 4 Continued Questions

1. Where is the natural place to put a candle?
2. This Light symbolizes the divine truth that is caught up in _____.
3. What is going to happen to things that are hidden?
4. When was the way opened for Christians to God the Father?
5. What does Jesus tell us to do with our ears?
6. What does this really mean?
7. How will measure be made to us?
8. What is our responsibility toward what goes in our brain?
9. What can you compare the brain to?
10. What will happen to those who have?
11. What did Jesus liken the kingdom of God to?
12. Can you explain in detail what makes a seed grow?
13. What is the seed symbolic of?
14. What kind of foolishness are men saved by?

15. The earth bringeth forth fruit of _____.
16. When is the harvest?
17. Who makes up the kingdom of God on earth?
18. What kind of seed is supposed to be the smallest?
19. What does it grow into?
20. What does it symbolize?
21. When Jesus had finished the parables, what did He do?
22. Was Jesus' ship the only ship that went into the sea?
23. What happened that frightened the disciples?
24. What was Jesus doing on the ship?
25. Why did Jesus need to rest?
26. When they awakened Jesus, what did He do?
27. What question did Jesus ask the disciples?
28. What is fear?
29. What surprised even the disciples about Jesus?
30. What is the secret of Jesus?