

Message Transcript

LET JESUS CALM YOUR CHAOS | THE KINGDOM BREAKS IN
AARON BROCKETT | MARK 4:35-41, 5:1-20 | MARCH 28 & 29, 2026

Well the weekend after next our friend Todd Pierce from Riding High Ministries in Idaho is going to be here all weekend long and we're calling it Born Wild Weekend. Now, if you've not seen this before, if you were not at Men's Night this last year, all of the services in two weeks, we're going to have a wild, unbroken horse in the room on this platform. No, it's not going to be two dudes in a horse suit. Alright? It's a real horse.

And honestly, if you are listening to this going, "What are you talking about?" you didn't come to Men's Night. If you were at Men's Night, you saw this before. And honestly, it's not a gimmick. I believe that our friend, Todd, has a real calling. I would even say an anointing on his life and ministry. What he does is really profound. I've seen this done about a dozen times. Every time I cry.

And he will have a microphone strapped up and he will teach us as he is breaking the horse, however long that takes. And what he is doing is he is making this powerful connection between how Jesus patiently and persistently pursues our wild, unbroken hearts to ultimately set us free and bring healing.

You don't want to miss it. It's going to be really, really powerful. Check your local campus for service times because we're adjusting service times that weekend to accommodate this. Friday night is the very first service. It will start at 7 p.m. and we've got some on Saturday and Sunday as well. So, that's coming up in two weeks.

And I don't know if any of you... I've talked to a number of you who said, "I've been praying for my one more for Easter, and they are stubbornly telling me no." And I would say to invite them back to this week. And say, "Hey, a wild, unbroken horse in the auditorium, what can go wrong?" Alright?

If you've got a Bible, and I hope you do, go ahead and find Mark, chapter 4. Mark, chapter 4 is where we are going to be today. We are continuing in our year-long study in Mark's gospel. We're going to make it to the end of chapter 4 and get into chapter 5 together.



And I'm just kind of curious. How many of you are like me and you are just ready for spring to finally get here? Anybody with me in that? Here's the thing, man. Spring weather in Indiana it can't decide what it wants to be. It's like warm one minute, cool the next—80 degrees one day, 40 degrees the next.

And what happens in the spring, as a result, the warmer air collides with the cooler air and it results in a few pop-up spring thunderstorms. And storms can pop up suddenly out of nowhere with varying degrees of intensity. Some are quite harmless. Actually they can be kind of relaxing—a little bit of rolling thunder, light rain—nice to take a nap. Other storms, they roll in and it's high winds, utter chaos, lots of anxiety, and damage to property.

Now, would you not agree that life is kind of like that? It can go from calm to chaos in an instant. All it takes is one phone call or text, one diagnosis, one conversation, one unexpected bill and you find yourself in a storm. Now, here's the deal about storms. They don't schedule appointments. They don't ask for your opinion or your feedback. And they are inevitable. Unfortunately, they are not optional.

There are only three kinds of people in this life: those who have been through storms, are going to go through storms, or they are in a storm right now. Now, the number of people listening to the sound of my voice right now, whether at a location or online, I'm just guessing there are a lot of you, right now, who are in a storm. After every service this weekend I've had people come up to me and tell me the kind of storms that they are in.

In our passage today, Mark is going to pair a couple of narratives together where Jesus calms the chaos of two storms. One is external. And one is internal. One is a physical storm that you can see, one is a spiritual storm you can feel. And in doing so He demonstrates authority over both the natural and the supernatural realm.

Jesus commands the wind and the waves. And that shouldn't surprise us because if He is Creator of the universe, if He spoke it into existence, then He can command the way in which it conducts itself. And Jesus is also going to speak to unclean spirits and demons.

And we learn through this that Jesus can calm the chaos of whatever storm you might be facing. But, in the meantime, He will bring some understanding to the storms that you are in.

Can Jesus handle my storm?



Here's the question that I think, oftentimes, many of us are asking, "Can Jesus really handle my storm?" Because maybe when it comes to the storm that is going on in your life, you are thinking, "You know, my divorce is pretty messy. Can Jesus handle that?"

"My loneliness is extremely pervasive and it feels never ending."

"My pain is piercing."

"My anxiety or fear is crippling."

"And I believe up here [in my head] that Jesus can handle other people's storms, but can He handle mine? Can Jesus bring calm to my chaos?" Anybody asking that? Or maybe this is the question, "Is Jesus even aware of the storm that I'm in? Does He even care?"

And if you are asking or if you have asked those questions, you are not alone. Not only when people in the room sitting next to you have asked those, but the disciples in our text asked all of those questions. And we learn from our passage that we can either fear the storm or we can fear the Lord. But you cannot do both at the same time.

Look with me in your Bible at verse 35. It says:

"That day when evening came, he said to his disciples, 'Let us go over to the other side.'" (NIV)

So, Mark says, "That day." What day are we talking about? Well, we're talking about the day we've been in in all of chapter 4 where Jesus has been teaching parables about seeds. He's been teaching all day long. And He's exhausted.

And I can speak from firsthand experience how exhausting what I'm doing right now is. I have a number of you ask me, "Why do you wear two watches?" I don't wear two watches. This is a watch. This tests my heart rate. And it's kind of interesting because at the end of a Sunday—I don't physically work out on Sunday, but I will look at my day strain at the end of a Sunday and it's raised higher than if I were to have worked out.

So, this is my fourth sermon that I'll preach this weekend, and it explains why, here in a few hours where you will find me is at home, in a dark corner, drooling because I can't feel my face.



Jesus has been teaching all day long, He's exhausted, He's tired. You would think He would say, "Let's go back to the Airbnb." But instead He goes, "Let's go over to the other side."

What other side is He talking about? Up to this point in Mark's gospel, Jesus has been teaching and doing ministry on the west or the northwest side of the Sea of Galilee—the western side. So, this would be the Jewish territory. You can see where Capernaum is—kind of Jesus' home base as an adult. That is Peter's hometown. A little bit further west from Capernaum is Nazareth, which is where Jesus would have grown up. So, this is like home turf.

And when Jesus says to the disciples, "Let's go over to the other side," that little red dot is what He is talking about [on the east side of the Sea of Galilee]. He's talking about the Gentile side. He's talking about the east side. What He's saying is, "Let's go over to the non-Jewish side of the Sea—the side that does not worship the God of Abraham, Isaac, and Jacob, but false gods and idols."

Now, immediately, this would have made the disciples nervous because Jews and Gentiles did not like each other. So, the question that they likely would have been asking is, "Well, why? Why should we go over there? Why in the world would we give up homefield advantage, and put on the away jerseys, and go over there?" And the answer is Jesus' urgent Kingdom is advancing across Galilee and beyond.

And if that sounds familiar to you, and I hope that it does, it's because that is very reminiscent of our Vision Statement as a church, that we want to take ground for Jesus' Kingdom across Indy and beyond. Now, what I want you to know is that is not a cool phrase we thought up in a conference room one weekend, this is grounded in the life and ministry of Jesus.

The other side of the lake is Jesus' beyond. And if you're jotting down a few notes, I want you to just mark this down. Right here in our study:

This is the first clear move in Mark where Jesus takes ground for the kingdom into Gentile space, foreshadowing his global and ongoing mission

This is the first clear move in Mark where Jesus takes ground for the kingdom into Gentile space, foreshadowing his global and ongoing mission of which we continue to be a part of today.

And in verse 36 it says:



"Leaving the crowd behind, they took him along, just as he was," it's talking about Jesus, just as He was, which is very exhausted, "in the boat. There were also other boats with him. A furious squall came up, and the waves broke over the boat, so that it was nearly swamped."(NIV)

Now, we've been talking a little bit about the Sea of Galilee. So far, in Mark's study, there is a lot happening around it. And the Sea of Galilee, most of the time, is very calm and tranquil. It's located about 690 feet below sea level, it's surrounded by hills and mountains, and is sort of shaped like a bowl.

Now, when I got to go to Israel a few years ago, my favorite part of the trip was the Sea of Galilee. Somebody snapped this picture behind me. I didn't know he took it. I was doing my Bible reading in the morning on the Sea of Galilee. And I want you to notice two things in this picture. One, is that the water is so calm and tranquil.

The thing that I want you to notice is the hills that are off in the distance. And the cool thing about this picture is that this is the other side that Jesus is talking about in this passage. He's talking about those hills. He's talking about that bank, notice the golden heights.

And so, what oftentimes happens is that the cool air that would be up on top of those hills would go rushing down the slope. And when it collides with the warm, moist air coming off of the water it would create this intense down draft of wind. So, it would be calm one minute, and then turbulent the next. Not unlike an Indiana spring day. Not unlike life—calm one minute, turbulent the next.

Any of you ever experienced that? You are healthy for one minute, then a sickness rushes upon you the next. You are perfectly healthy and fine one minute, get into an accident that happens in a flash and you are in the hospital. This relationship over here, the last time you checked on it, "We're good." The next time you text them, "We're not good." One minute you check on your kids and everything seems to be fine, you're calm. And then they become teenagers. Chaos.

Storms can come out of nowhere.

What causes storms (suffering)?

So, here's the question, what causes storms, or we could say suffering—we've actually talked a lot about this in the past. I'm not going to talk exhaustively about it. This is by way of review. What causes storms in our life, I think it would be important to know this:



1. Our own sin—we do what we know we shouldn't

Number one: some storms come into our life because of our own sin. We do what we know we shouldn't do and it can create a storm.

There have been decisions that I have made in my life, foolish, simple decisions, that created a storm in my life. I cannot blame God for that storm. In Isaiah, chapter 8, referring to Israel's sin it says, "They sow the wind and they reap the whirlwind."

Sometimes we experience the storm through our own sinful decisions.

2. The curse of general sin—God didn't create the world with suffering

Sometimes storms come up just because of the curse of general sin. God did not create the world with suffering. But suffering and storms got ushered in when Adam and Eve chose to rebel against God. In Isaiah, chapter 24, verses 5 and 6 it says:

"The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant. Therefore a curse consumes the earth;" (NIV)

So, sometimes storms come up because of our sin or other people's sin. But the third one is one that we don't often consider or hear a lot about. But, it's here in the text.

3. Obedience to God—sometimes, you do the right thing and that's what causes the storm!

Sometimes we experience storms because we've been obedient to God. Sometimes you do the right thing at the right time for the right reasons and you find yourself in a storm. David talks a little bit about this in Psalm 71, what starts off as a really good worship song. He says:

"Your righteousness, O God, reaches to the highest heavens. You have done such wonderful things. Who can compare with you, O God?" Psalm 71:19 (NLT)

It sounds like he is having a good day. But then in verse 20 he goes:

"You have allowed me to suffer much hardship," What? But then he says this: "but you will restore me to life again and lift me up from the depths of the earth. You will restore me to even greater honor and comfort me once again." Psalm 71:20-21 (NLT)



If you are taking notes, I've got four observations from this passage. Here's the first one:

#1 Jesus may lead you into a storm He fully controls

What I want you to notice in the passage is that the disciples were in a storm, not because they disobeyed Jesus, but because they obeyed Him. This is not a Jonah scenario. Remember Jonah from the Old Testament? He disobeyed God. He didn't want to go and so he ran away. And so God says, "I'll send a storm."

This is very different in this passage. This is not like the disciples are in a storm and then Peter comes in and says, "Hey, guys. I think I've sinned, throw me overboard." That's not what he does. It was Jesus' idea to go and they find themselves in a storm. All they had done was they were obedient. Now what I want you to know is:

Obedience does not make you storm proof

And I think somebody needs to be reminded of that. I think that we can oftentimes begin to think, or maybe we've heard this somewhere before, "If I can just obey God, and just do everything right, and just be a really good Christian, and do my Bible reading, and serve somewhere, and give, then God's job is to spare me from the storm."

And it's a nice thought, it's just not biblical. And that kind of thinking will either lead (speaking from firsthand experience) to a sort of spiritual entitlement—it's sort of like a negotiation with God. It's like, "God if I do this, this, and this then You owe me."

Or, on the other side it leads to spiritual disillusionment, "God, I did this, this, and this and You failed me." And that's a recipe for deconstruction. In John, 16 Jesus says, "In this world you're going to have trouble." And He was talking to both believers and non-believers. But then He said, "Take heart. I just want you to know, be encouraged, I have overcome the world."

And I just very lovingly want to say that sometimes obedience is what causes the storm. And if it's because of your obedience, you have nothing to fear because Jesus is the One who led you into it and He is the One who will lead you through it.



Some of you might be in a season of comfort. Your life has literally gotten too comfortable and you sense it. There is this holy discontent within you. And you feel this sort of prompting from God to do something uncomfortable—not unlike the disciples on the comfortable side of the Sea of Galilee with Jesus saying, “Let’s go over there.” “Jesus, why in the world would we do that?” And then they were just being obedient and they found themselves in a storm.

Maybe for you, you got to the season in your career where you are like, “I love what I do, but it’s causing me to be on the road too much and I’m missing time with my family. So, I need to make a decision here.” So you take counsel and you pray and you talk with everybody and you are like, “You know what? I don’t know what I’m going to do but I’m going to be obedient to the prompting of the Holy Spirit here and I’m going to quit my job. And I know that God will provide. I know another job is right around the corner.”

You are firing up the email to the Traders Point film team, “Get ready to film this testimony.” And you quit your job and it’s been six months and you don’t even have an interview. Storm.

Maybe you see somebody in your life making a destructive decision and you feel convicted over it and you are like, “Well, it will be okay.” And finally, you are just like, “No. I’ve got to have a hard conversation. And so you pray it up and you think it through and you go and you have a hard conversation.” And it does not go well. He does not receive it. Storm.

You speak truth to somebody who you love, to a friend, and they turn on you. Storm.

You just decide, “You know what? I’m going to stop receiving from church. I’m going to contribute and give back. And I feel like I’m healed from my church hurt. I’m going to jump in and I’m going to serve as a Difference Maker. And you know what? I think I’m going to do it in the parking lot.” Storm. Because all of a sudden you’re like, “People are still people here. Out there. And I find myself in a literal rainstorm and they are flipping me the bird. This is awful.”

Or maybe you volunteer to serve as a Rooted facilitator, “This is going to be so great. Rooted changed my life and I’m going to pour into some other people.” And then you get a few EGR people—extra grace required. And you are like, “Man, why in the world did I do this?”



Listen. Sometimes the Holy Spirit can lay a conviction on your heart and you follow it and it leads you straight into turmoil. You are in good company. You are in good company with others. You are in good company with the disciples. You're actually in good company with Jesus because Jesus followed the will of God the Father and it led Him to the storm of the cross. And He did that for you and me.

And in those moments, I want to encourage you to stay the course. If Jesus led you into it, He is in full control of it. And we see that in our passage in verse 38. Look at this. I love this so much. Verse 38 is probably my favorite verse in Mark 4.

"Jesus was in the stern, sleeping on a cushion."

It's storming outside. And Jesus is napping in the chaos. My wife tells me that I fall asleep at night before my head even hits the pillow. Like, "You can fall asleep anywhere." But I've never done that.

Listen man. To Jesus a boat... Here's the equation. A boat plus a storm plus a cushion equals a nap. And this also shows us that Jesus is God in the flesh, God incarnate. This passage really shows us His humanity. He got tired. He needed to sleep.

In John, chapter 4 when He meets a woman at a well, He gets thirsty. In Mark 11, when He is hungry and angry—He's hangry—and He wants to eat fruit, figs from a tree that is not producing. He gets angry. In John 11 when His good friend Lazarus died, Jesus weeps.

He experienced the same range of emotions that we do and He was flesh and blood just like we are. He was exhausted but it was like a good kind of tired. It's the kind of tired after a long day at work or a good workout. And Jesus is sleeping. He is resting. He is not worried or concerned.

And a big way to regulate your fear (is it not true?) is to be around somebody else who isn't scared, a non-anxious presence. So, whenever you're going through a difficult season, whatever it may be, you're looking to the leader of the room, whoever that may be, and you're trying to determine his body language. Is he worried? Because if he is worried, I should be worried. But if he is not worried, there is nothing for me to worry about.

This is a lot like kids and parents. Kids will reflect the tone and the body language of their parents. And God is calm. He will not leave you or forsake you. Even in the storm He is with you.



The number one command in the Bible is not to love more or to serve more or to give more. It is to fear less. Actually, it says, "Fear not." Why would that command be in the Bible so often? It's because our lives are riddled with it. And the disciples would have been taught that, but in the storm they forget it. And it's so easy to forget. Isn't it? We see the wind and the waves. It's kind of like Peter when he walked on the water—totally fine. Doing the miraculous. Walking on water. And then he takes His eyes off of Jesus and he sinks.

So, the disciples in verse 38 wake Him and they said to Him:

"Teacher, don't you care,"

"You ever asked that question of God or others? "Can't you see that I'm in pain. Don't you care?" Don't you care:

"if we drown?"

Now, understand these are experienced fishermen. This is not their first time on the Sea of Galilee. They would have grown up on it. This is not their first storm, which tells us this must have been a big storm. And they are worried to the point of death. It is not a good sign when you get on a plane and an experienced pilot comes over the intercom and says, "We're all going to die." They are freaking out. And if they are freaking out, you know it's bad.

So, they come to Jesus like, "Hey, man. Don't you care?" This is more an accusation than it is a curious examination. It's not that they were doubting His power so much. Actually, by the question they imply they know He has the power to change things, they just don't think He will. They question His affection. They are questioning His concern. They are questioning like, "Are you out of touch here?"

And fear makes you question what you should trust, "Don't You love me, God. Can't You see what I'm going through? Can't You see my honest effort to be obedient to You?" And we oftentimes ask the same questions in the middle of our storms.

That's when we need to be reminded of something fundamentally true. When it comes to human, earthly relationships as great as they are, our interaction with other human beings is often temporary, conditional, or circumstantial. God's love is not temporary, it is not conditional, it is not circumstantial. It is everlasting and unending. Other people may leave you in life because of your poor performance. God never will. His love for you...



Hey, I get it. All weekend long people have just been looking at me like a deer in highlights. I don't know if it's spring or the week before Easter—whatever. It's all good. God's love for me is not based upon how you respond.

His love is not based upon your performance; it's based upon His character. And that is such good news. Jeremiah, chapter 31, verse 3 says:

"The Lord appeared to us in the past, saying: 'I have loved you with an everlasting love; I have drawn you with unfailing kindness.'" (NIV)

I just want to lovingly say to you, don't measure God's love for you based upon temporary circumstances that you are walking through right now because your circumstances will change. I know it may not feel like it but they will.

Base God's love for you on what Jesus did for you on a cross 2,000 years ago. If you find yourself in a place where Satan is defeating you and lying to you or your emotions are getting the best of you wondering, "Hey God, do you understand? Do you see me?" You look back to what God did through Jesus on the cross because Jesus hanging on a cross was a statement of His love for you. That's how much He loves. That's what He was willing to do.

And then in verse 39 Jesus gets up from His nap. I just imagine He's probably groggy, got some bed head—going to let that sit for a minute. Alright? I love you guys:

"He got up, rebuked the wind and said to the waves,"

Any of you ever talked to the weather? Does it ever listen? No way. But Jesus talked to the weather and it listened:

"'Quiet! Be still!' Then the wind died down and it was completely calm."

That's amazing. So, here's what I want you to see. Sleeping is a sign of His humanity. Stopping the storm was a sign of His divinity. And just by mere words He sends out the chaos.

Here's the problem with passages like this. I think that sometimes we become so over familiar with hearing them or reading them or hearing sermons about them, we lose the awe. Like, that's amazing. I think sometimes we think, "Well, the Old Testament, that's where like really wild miracles took place. The New Testament is Jesus does some talking and stuff.



In the Old Testament, Elijah called down fire from heaven as he trashed talked the false gods of Baal. It was pretty awesome. But in the New Testament, God actually comes down in the person of Jesus. That's way better.

In the Old Testament we see the miracle of God's parting the Red Sea and the Israelites walking through on dry ground. That's pretty amazing. But in the New Testament we see Jesus walking on top of the water. That's better.

In the Old Testament we see David killing the giant, Goliath. That's a pretty awesome miracle. But in the New Testament Jesus kills death. That's way better. So, we see some awesome miracles in the New Testament. And Jesus says to the wind and the waves, "Be quiet." Actually, the Greek is to be muzzled. It's the same word in Mark 1 when He casts the demon out.

The implication is that this storm may have had demonic influence. Maybe it wasn't just weather patterns, it could have been that Satan did not want them to get to the other side. He was trying to prevent the gospel from spreading to the Gentiles.

And then in verse 40 He says to His disciples—He just got done talking to the wind and the waves and now He's going to talk to His disciples. He's going to rebuke them:

"He said to his disciples, 'Why are you so afraid? Do you still have no faith?'" (NIV)

Now, that little term so afraid is only used three times in the New Testament. It comes from the Greek term *deilós*, which means timid, fearful, or here's the word I really want you to see, cowardice.

This is resulting from a lack of faith. Jesus is right there with them. But they were afraid of the storm. And when Jesus says this to them, this isn't coddling. This is actually a hard core rebuke. It's actually a harder rebuke than what He just gave the to the wind and the waves. The literal translation, "Why are you such cowards?" That's tough love.

Have you ever had this question of yourself when it comes to your life?

Do you fear what people will think or what God has said?



I've asked it of myself. Do I fear what people will think more or do I fear what God has said? Do you fear what people will think more than what God has said? That is the primary question in this cultural moment that we need to consider. Because here's the deal. If you were really afraid of what people will think at some point that is going to run counter to what God has said. So, if you are going to be more fearful of what God has said than what people think, it's going to likely cause a storm if you speak up.

We like to be liked. We don't want to be canceled, fired, or slandered. So, as human beings we have a tendency to sort of like soften what God has clearly said. It should be a red flag in your mind when you hear somebody say, "Well, the Bible is true but what it really means is this." That is an easy and convenient way to sort of twist what God has said so clearly.

So, it requires this courage within us to say, "No. I'll actually go with what God has said rather than what you think because what you think is always changing." Proverbs 29, verse 5 says the:

"Fear of man will prove to be a snare, but whoever trusts in the Lord is kept safe." (NIV)

Galatians 1:10 says:

"Am I now trying to win the approval of human beings, or of God?"

Can I just encourage you to take that question right there and place that over your life and every conversation, every interaction, every decision, every social media comment ask yourself, "Why did I just do that? Was it for the approval of others or the approval of God?"

"...am I trying to please people? If I were still trying to please people, I would not be a servant of Christ." (NIV)

Now, I am not talking about being abrasive, legalistic, or mean spirited. Quite the opposite. I'm talking about being brokenhearted over sin and what sin does in my life and in your life. And I am not going to diminish the effect of sin because that would be to make a mockery of Jesus' sacrifice on the cross. And it's going to take courage. And it might stir up some storms. But the same Jesus that created the universe commands your storms and if Jesus is in your boat you're going to make it to the other side. It might be a rough ride, but it will be a secure destination.



And then notice this in verse 41. I want you to see here that the disciples' fear turns to terror. Notice this in verse 41. Jesus has just calmed the storm. You'd actually think that was good news. It should be good news. Here's their response:

"They were terrified and asked each other, 'Who is this? Even the wind and the waves obey him!'" (NIV)

That's a good question. Man, if I am with you somewhere and we get into a tornado and you are like, "Hey, Pastor. Just a second." And you turn to the tornado and are like, "Be still." And the tornado stops, I'm afraid of you. You've got something going on, man. I'm not going to mess with you.

This terror here, actually the Greek Term is:

Megas phobeo

Do you recognize the English words there? Mega phobia.

Reactively alarmed, startled by unusual sights, reverence that leads to obedience

It's this idea they were reactively alarmed. They were startled by unusual sights. Here's really what I want to double down on: reverence that leads to obedience.

Whenever you hear about the fear of the Lord in the Bible, that's what we're talking about. And that might sound kind of funny to you, like, "Why would I fear a God who loves me?" No. This is like a reverent, holy kind of fear that you are fearing the God who talks to wind and waves.

Lack of faith = fear of the storm

Increase of faith = fear of the Lord

Here's the deal. You will either fear the storm or you will fear the Lord, but you can't do both. How do you know the difference? Well, it's based on causation. If you have a lack of faith over what is going on in your life, then you will fear the circumstances of your life. If you have an increase in faith then you will have a healthy fear of the Lord who controls your storm.



Holy Fear: a healthy fear/respect of His power, authority, and consequences of defying Him

Let me give you this definition of holy fear: a healthy fear, you could say respect, of Jesus' power, authority, and the consequences of defying Him. I think we've tried to make God more into our own image. We've sort of lessened God. We don't have enough of this in our culture today where we just have this healthy respect, this healthy fear of who He is, His awesome power and the consequences of defying Him.

Proverbs, chapter 9, verse 10 says:

"The fear of the Lord is the," What? It's the, "beginning of wisdom," (NIV)

It doesn't say the end of wisdom. It doesn't say full of wisdom and all of this maturity. It says the beginning of wisdom. Fear the Lord is where wisdom begins. What is that talking about?

Well, let me see if I can illustrate it this way. When I was a kid growing up I went to the neighborhood pool every single day. And let's just say that I did not listen to the lifeguard. And that's putting it mildly.

It got to a place where some of the adults who kind of made up the HOA of our neighborhood (it was me and several other boys that were kind of troublemakers) sat us down. The lifeguard was just a paid by the hour teenager. So, the adults sat us down and they said, "Listen. If you don't start listening to the lifeguard, we're going to kick you out all summer."

So, I started listening to the lifeguard. It was fear. It was fear but it wasn't based upon a healthy respect of the lifeguard, it was, "I just don't want to get kicked out." But it was the beginning of wisdom because I eventually began to realize, as I grew older, that sprinting full speed on wet cement is not good for you. It's like going the speed limit. I don't really want to go the speed limit but I'm going to obey the speed limit because I don't want to get pulled over and get a speeding ticket. I'm not doing it because I should, I'm doing it out of fear of getting a speeding ticket. But then I begin to realize that actually the speed limit is good for me and for everybody else.

Do you understand what I'm saying here? He's saying that the fear of the Lord is the beginning of wisdom that it might grow to realize that God's commands in your life are there not to constrain you but to free you.



And as you grow in wisdom, you begin to realize, "All of those dumb things that I've done that I thought would set me free, have actually bound me. It has been my sin and other people's sin—that's been the thing that causes storms and pain in my life." It's the beginning of wisdom, not the conclusion of wisdom. The conclusion of wisdom is the knowledge of the love of the Lord. In Proverbs 19, verse 23 it says:

"The fear of the Lord leads to life; then one rests content, untouched by trouble." (NIV)

So, this story isn't primarily about how God wants to take away your fear but that you and I would fear the right thing.

Don't fear the storms of life, but the Lord of life

In Ecclesiastes, chapter 12, it says:

"Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind." Ecclesiastes 12:13 (NIV)

And when you see that the wind and the waves even obey Him, the logical conclusion should be, "I probably should too. If He has the power over nature, He should have power over me."

Now, the disciples, the storm gets calm, they survive. But it turns out that the storm was just the commute because what is waiting for them on the other side was another storm. And that leads to point number two.

#2 Jesus runs toward what everyone else runs from

Point number two is that Jesus runs toward what everyone else runs from. So, in chapter 5, verse 1, they get to the other side, they get to the shore, the disciples sit down, they kiss the ground, "We made it. We're safe and sound." And then they go right into another storm. They went across the lake to the region of the Gerasenes:

"When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. This man lived in the tombs, and no one could bind him anymore, not even with a chain. For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. Night and day among the tombs and in the hills he would cry out and cut himself with stones." (NIV)



So, I think we could say this is a frightening dude. At the time it was believed that the tombs were to be the dwelling place of demons, which is likely why this man was banished there by his people. They were like, "You go live in the tombs."

So, what we know about him is he is wild, he is loud, he's desperate, violent, likely naked, and isolated. He is a danger to himself and others. He is the kind of guy you pray that your daughter never brings home.

And everybody has given up on this guy. Everybody is trying to bind him. But he's got this supernatural, demonic strength to break chains and iron shackles. And nobody is strong enough to subdue him. But he is about to meet the one who subdues wind and waves.

And now we are beginning to understand why Jesus said to the disciples, "Let's go to the other side." It's him. Jesus came all that way to free him.

I'm reminded of the woman at the well in the gospel of John where Jesus says to the disciples, "Let Me go through Samaria." He didn't have to go through Samaria. He wanted to go through Samaria so He could talk to that Samaritan woman. I think it's the same deal here. He's like, "Let's go over to the other side." It was a long day of teaching and the reason was this guy.

See, religion manages behavior, Jesus sets cursed people free. Everyone has tried to chain him. Jesus wants to change him. You cannot fix spiritually dead people through affirmation or behavior modification. They need an encounter with the living God who breaks chains.

#3 Jesus has authority over what controls you

That leads to number three. Jesus has authority over whatever controls you. And you may not have demon possession. In fact, I've even talked about this before. If you are a Christian, you don't have to worry demon possession, the Holy Spirit possesses you, but maybe demon oppression.

Maybe it's not that. Maybe you've got some stuff in your life right now that is controlling you. Maybe it's a sports gambling thing and it's gotten out of control. Maybe it's an addiction or it's shame or it's guilt or something that is binding you right now. I want you to know that Jesus has authority over that.



So, verse 6. It says:

"When he saw Jesus from a distance, he ran and fell on his knees in front of him. He shouted at the top of his voice, 'What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!' For Jesus had said to him, 'Come out of this man, you impure spirit!'" (NIV)

So, apparently Jesus has already spoken to him and this guy is responding to it. And what I want you to see is that demons immediately recognize who Jesus is. We've seen that before. In Mark, chapter 1, Jesus has already cast out a demon. And then notice Jesus' response in verse 9:

"Then Jesus asked him, 'What is your name?' 'My name is Legion,' he replied, 'for we are many.'"

That's like straight up out of a horror movie. What I want you to know is a Roman Legion was a group of about four to six thousand men. So, I don't know that there were four to six thousand demons in this guy, but what we can conclude is this guy is completely overwhelmed and sacked. He's in there somewhere but he's bound by all of these demons.

And here's just a little bit of an observation. They know Jesus' name but Jesus asked what their name was. Question: Do you think Jesus didn't know? No, I think He knew. He's all knowing. I think Jesus didn't want them to know because He's kind of messing with them.

It's kind of like when my daughters first started dating and they would bring a boy home and they would walk into our house feeling kind of intimidated. I would intentionally call that young man by the wrong name even though I knew his real name, just to mess with him. You dad's, you've got young daughters, keep that in your back pocket. It is so gratifying.

"Dad, this is Scott." "Oh, hey Carl. How are you doing?"

"No, it's Scott." "Oh, thanks Ted."

It's so much fun. Then they made me stop. So I couldn't do it anymore. I think that's what Jesus is doing here. Listen, man. Whatever has a grip on you: addiction, shame, sin patterns, fear it does not have more authority than Jesus. And Jesus wants this guy to know it. And He wants you to know.

And in verse 10:



"And he begged Jesus again and again not to send them out of the area. A large herd of pigs was feeding on the nearby hillside. The demons begged Jesus, 'Send us among the pigs; allow us to go into them.' He gave them permission,"

Notice that. There is zero struggle here. They need permission from Him: "...and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned." (NIV)

If that is like the first time you've read that passage you are like, "Oh, no." It will be okay. Alright? It's going to be okay. Verse 14:

"Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid."

They were afraid because there was a stark difference between the man's previous description and now this one. It shows the power that the demons had over him and what they did to him and the power that Jesus had to free him.

And I want you to know that if Jesus can heal a crazed, demon possessed, unclean man who lived in tombs, He can heal anyone. It doesn't matter where you've been, man. If you've ever wondered, "If God could save somebody like that, could God save somebody like me?" The answer is yes.

Then in verse 16 it says:

"Those who had seen it told the people what had happened to the demon-possessed man—and told about the pigs as well. Then the people began to plead with Jesus to leave their region." (NIV)

They were like, "You get right back in that boat and go back to the other side." These people were terrified by something they didn't understand. And, likely, they were angry over dead pigs because that was their livelihood.

I just want you to see this connection. Their economy likely took a hit by this guy getting set free from demons. Was that a cost that they were willing to give? And for many of them, they were like, "No way. We would rather the demons stayed with that dude."



Can I just say this, man? Jesus disrupts in the best way, but He is disruptive. Get a higher view of Him. It sounds cute to say (it makes fun for a little bumper sticker) Jesus had zero desire to be your co-pilot. He is not an add on in your life. He is not an afterthought. It doesn't work. He is either Lord of all or not Lord at all.

In the words of the great theologian Conner McGregor, "He is not to take part. He is here to take over." That hasn't worked in any service, but I'm not giving up on it.

Freedom from sin and following Him is costly, but it is worth everything. Colossians, chapter 3, verse 5 says—this is our version of putting to death pigs—he says:

"Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry." (NIV)

So, the question is, if something is going to cost you, what will it cost you and is it the right thing? Some of us may be hesitant to give our life to Jesus because we are afraid of what we might have to give up. And some of us would rather keep our pigs than be set free or see others set free.

Following Jesus will cost you something but it will give you everything. And not following Jesus will cost you everything.

#4 Jesus turns your deliverance into your mission

Here's the last thing, number four. Jesus turns your deliverance into your mission. Look at these last two verses:

"As Jesus was getting into the boat,"

So, notice here. Jesus is getting right back into the boat. The only thing that He has done is set this dude free. That's all He came to do. That was His mission. And:

"the man who had been demon-possessed begged to go with him."

I bet. "I don't want to stay in this place." But:

"Jesus did not let him,"



In the last week as I was studying that I thought, for the first time ever, I've read this text a thousand times, I was like, "Why wouldn't He?" If I was Jesus I would have been like, "Well, come on man. The more the merrier. I could use a 13th disciple. I've got one of these guys who is going to betray Me soon. I need a backup."

This guy would have been a perfect candidate for that. But instead Jesus goes: "Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you."

Hey, I just want you to know that sometimes the hardest mission field is your own home. He said, "You tell them how He has had mercy on you."

"So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed." (NIV)

Notice that it says amazed not converted. I think eventually some of them got converted but it started off with amazement. So, the same man who could not be contained is now commissioned. And he begs to go with Jesus, "Please let me go with You." And he's had a really, really rough life. And Jesus says, "No, I need you to stay here because I need you to continue to preach the sermon that I started preaching. You're going to preach it through your changed life."

Jesus is demonstrating here what He's just been teaching about with the parable of the seeds. Remember? Like, "Hey, your job is to sow the seed and let God do the work." And here Jesus is saying, "You are the seed. And every single day these hardhearted people are going to wake up and they are going to turn their hearts against God. And every time they see you fully clothed, in your right mind, declaring what I've done to set you free, it's going to force them to confront the truth of who I am. And eventually some of them will give their life to Me."

And here's the gospel connection that I want you to see in this text. Physically, in the text, Jesus crossed a boundary—west side of the lake to the east side. The gospel says Jesus has crossed the boundary. He went from heaven to earth. The text says that Jesus left the comfort of His home—Capernaum. The gospel says Jesus left the place of comfort in His Kingdom with God and He came to live among us.

The text says that Jesus went through a storm—the Sea of Galilee. The gospel says Jesus would go through a storm—the cross on Calvary. And He did it in the text to reach one broken man in enemy territory. The gospel says He did it for you. He did it for you. You are His one more. You are the person He would do everything for.



And you cannot escape from or calm your storm. You cannot manage or cast out your demons. You cannot clean yourself up enough for God. But Jesus can. He's already done all of the work.

The same Jesus who commands wind and waves, the same Jesus who commands demons and unclean spirits is the same Jesus who calms the chaos of the storm and He went to the cross to take your sin upon Himself. And on that cross, ironically, the storm of God's wrath would be poured out on Him. And the penalty of your sin was paid in full. And three days later He walked out of the grave proving that there is nothing in your life more powerful than Him.

So, if you are in a storm can I just ask you to trust Him? If you are in bondage can I ask you to surrender to Him? If you've been resisting Him can I ask you to stop running away and run to Him?

I'm not asking you to come to church more. I'm not asking you to be a good Christian. I'm not asking you to believe harder. I'm not asking you to serve or to give more. I'm asking you this. Has there ever been a white flag moment in your life where you surrendered your life to the authority and the Lordship of Jesus? I'm not talking about mere belief. I'm not talking about piggy backing on the belief of your parents or grandparents. I'm not talking about an agreement or negotiation that you've made with God, "I'll do this if You do that." I'm talking about full surrender. His terms, not yours.

And if you have never done that then I want to ask you to bow your head and close your eyes with me today. And I want to lead you through this prayer and you just pray this prayer from a sincere heart and Jesus will listen to it.

Jesus, I need You. I confess that I am a sinner and I cannot save myself. I believe that You died on the cross for my sin and You rose again. So, right now I surrender my life to You. I confess my sin. I trust You as Lord and Savior. I no longer want to fear the storms of life but I want to redirect that fear to a healthy fear of You as the Lord of life—a holy fear, a rightly placed fear. So, would You please forgive me, change me, make me new. In Jesus' name I pray. Amen.

I want to put our hands together to celebrate one person who maybe prayed that right now. And I want you to look right at me. That same Jesus who calmed the storm wants to bring peace to your soul. Not based upon your circumstances but on who He is and what He has done for you.



That same Jesus who cast out demons wants to break the power of sin in your life. Not based upon your performance, but on His. And if that happened, don't keep that to yourself. You've got to tell someone. You've got to tell the person you came with, you've got to tell your spouse, you've got to tell your parent or friend. You tell someone.

Tell your campus pastor or group leader. You follow up with your next steps of baptism. And here's why. The demoniac in Mark 5 didn't keep it quiet. So don't you either. He went and told everybody what Jesus had done. The storm does not get the last word. Demons don't get the last word. Your sin does not get the last word. The powerful name of King Jesus gets the last word. Amen and Amen and Amen.

