

# 25-0316a - Detailed Summary

## 25-0316a - *The Storm Without, Part 1, Jim Lokenbauer*

**Bible Readers:** Stephen Tuck and John Nousek

This detailed summary by Grok, xAI

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

(Transcription by TurboScribe.ai)

## The Storm Without, Part 1

Summary of Transcript (0:04 - 36:55)

### Scripture Readings:

#### 1<sup>st</sup> Scripture Reading (0:04 - 1:03), Stephen Tuck

##### 1 Peter 5:6-11

The transcript begins with a scripture reading from 1 Peter 5:6-11, where the speaker recites verses emphasizing humility under God's hand, casting anxieties on Him, and resisting the devil, who seeks to devour like a roaring lion. The passage assures that God will perfect, confirm, strengthen, and establish those who endure suffering, concluding with a declaration of God's eternal dominion.

#### 2<sup>nd</sup> Scripture Reading (1:08 - 2:02), John Nousek

##### Isaiah 26:1-4

A second reading follows from Isaiah 26:1-4, describing a strong city with secure walls, open to a righteous nation, and promising perfect peace to those steadfast in trusting God, depicted as an everlasting rock.

## Summary

**Preacher:** Jim Lokenbauer

### (2:07 - 4:17) Introduction

The speaker greets the congregation and introduces the day's lesson titled "The Storm Without and the Storm Within," a two-part series, with "The Storm Without" as the morning focus and "The Storm Within" reserved for the evening. The speaker connects the scriptures to the theme, explaining that Peter highlights the inevitability of life's storms for Christians, urging patience and faith in God to navigate them, while Isaiah's message to Israel—applicable to modern spiritual Israel—emphasizes trust (equated with faith in Hebrew) in God as a rock. The speaker then transitions into a geographical discussion of the Sea of Galilee, a unique lake in Israel, 64 square miles in size, 686 feet below sea level, and 157 feet deep, with a pear shape and a warm microclimate averaging 57 degrees in winter.

## **(4:18 - 10:06) The Sea of Galilee and Its Nature**

The speaker elaborates on the Sea of Galilee, noting its semi-tropical climate that supports crops like dates, citrus, and bananas, and its historical names: Shinra in Old Testament times, Lake Gennesaret later, and Lake Tiberias in Jesus' era, though commonly known as the Sea of Galilee today. A 19th-century theologian, Dr. William Thompson (1806-1894), is cited from his book *The Land and the Book*, which describes the lake's dual nature—calm and mirror-like at times, yet capable of turning turbulent, likened to a boiling cauldron, when fierce winds from the eastern mountains (the Golan Heights) whip across it. This turbulence stems from the lake's bowl shape, its low elevation, and the convection of cool mountain air meeting warm, moist air rising from the sun-heated water, creating cyclonic winds unlike the linear wave patterns of lakes like Lake Erie. The speaker explains that this makes the lake treacherous for navigation. A brief history follows: in Thompson's time, the Golan Heights were part of Syria under the Ottoman Empire, which lost the region after World War I. The 1917 Balfour Declaration allowed Jews to return to Palestine, but conflicts persisted. After World War II, the U.S.-led Allies re-established Israel in 1948, though not with its full biblical borders, excluding the Golan Heights, which remained Arab territory until Israel reclaimed it in the 1967 Six-Day War after defeating surrounding Arab nations in six days.

## **(10:07 - 15:43) Historical Context and the Storm Without Story**

The speaker provides further historical context, noting that in Jesus' time, the Sea of Galilee region was under Roman rule, preceded by Greek influence from Alexander the Great, who established the Decapolis ("ten cities") on the lake's east side, populated by Gentiles. This area, once part of the tribe of Manasseh's inheritance in Mosaic times, was legally Israel's by God's authority, reclaimed in 1967. The lesson shifts to "The Storm Without," illustrated by a story of Jesus calming a storm on the Sea of Galilee, synthesized from Matthew 8:23-27, Mark 4:35-41, and Luke 8:22-25. The narrative describes Jesus (Yeshua) ordering his disciples to cross the sea amid a crowd, falling asleep in the boat's stern on a cushion as a great storm arises, with winds and waves swamping the vessel. The panicked disciples wake him, crying out for salvation, and Jesus rebukes their lack of faith before calming the storm with the words "Peace, be still," leaving the disciples marveling at his authority over nature. The speaker clarifies that "The Storm Without" refers to external challenges—events beyond one's control—used by God to test spiritual growth and faith, distinct from internal struggles ("The Storm Within") to be explored later. The story is analyzed in segments, starting with Jesus' decision to cross the sea.

## **(15:43 - 18:23) Context of Jesus' Day and Exhaustion**

The speaker provides context for the storm narrative, detailing Jesus' busy day prior to the boat trip: delivering the Sermon on the Mount (Matthew 5-7) to thousands, healing a leper, a centurion's servant, and Peter's mother-in-law, and continuing to heal the sick into the evening. Exhausted, Jesus seeks respite by crossing the lake. The disciples escort him to the boat, honoring him as their leader by letting him board first, and he promptly falls asleep in the stern. The speaker reflects on Jesus' humanity—despite being divine, he required rest—highlighting universal human needs like food, water, and sleep, setting the stage for the storm's dramatic interruption.

## **(18:24 - 22:17) Jesus' Humanity and the Storm's Onset**

The transcript continues with the speaker emphasizing Jesus' understanding of human weakness, particularly the need for sleep, as he rested in the boat's stern despite the rising wind. Jesus, aware of his physical limitations, had said, "the spirit is willing, but the flesh is weak," reflecting his personal experience. A small fleet of boats, including those of fishermen disciples like Peter, Andrew, James, and John (possibly with Zebedee), departed from Capernaum on the west coast of the Sea of Galilee, heading toward the Decapolis on the eastern shore, accompanied by others from the crowd. As they crossed, a storm brewed, yet Jesus slept peacefully, demonstrating total faith in God's protection, confident that his time had not yet come. The text then highlights the storm's sudden intensity with "there arose a great storm of wind," a phrase emphasized by the speaker. The waves overwhelmed the boat, filling it with water and putting the crew in peril. Despite the disciples' experience as seasoned sailors familiar with the lake's unpredictable nature, this storm's ferocity was unprecedented. The speaker suggests a supernatural cause, noting the Greek word "genomiae" (to cause or generate) for "arose," and proposes that Satan, the "prince of the air," might have orchestrated it, recalling his use of a whirlwind against Job's children. This storm, the speaker speculates, could have been Satan's attempt to destroy Jesus and his disciples.

## **(22:19 - 23:53) Disciples' Panic and Plea**

The disciples' reaction to the storm reveals their desperation, as they woke Jesus with cries of "Save, Lord, don't you care that we are perishing?" and Mark's account adding "we are dying." The speaker reflects on how fear prompts rash words, admitting personal relatability to such outbursts. Despite half the disciples being experienced sailors who had weathered storms before, this event overwhelmed them. Their attempts to keep the boats afloat—steering into waves—failed due to the lake's unique cyclonic wave action, unlike typical linear wave sets, leaving them on a chaotic "roller coaster" with water pouring in from all sides. The speaker underscores their genuine danger, distinguishing this storm from their prior experiences.

## **(23:54 - 25:04) Jesus Calms the Storm**

The narrative progresses as the terrified disciples, in hysteria, pleaded with Jesus, who remained asleep until awakened by their cries. Mark 4:39 recounts Jesus rising, rebuking the wind, and commanding the sea, "Peace, be still," resulting in an immediate cessation of the wind and a great calm. Jesus then questioned their fear, saying, "Why are you fearful? Oh, you men of little faith." The speaker highlights Jesus' swift response upon waking, first addressing the storm before turning to the disciples, noting the deliberate order of his actions as significant.

## **(25:05 - 27:17) The Meaning of "Rebuke"**

The speaker delves into Jesus' use of "rebuke" (Greek "epitimao," meaning to censure, admonish, or forbid), a term implying moral judgment, as seen in Congress censuring Representative Al Green for disruptive behavior during a presidential address. The speaker questions why Jesus would rebuke the wind, an inanimate force governed by physics—cold air mixing with warm, moist air to create convection—suggesting it lacks moral agency. This leads to the hypothesis that Jesus' rebuke targeted not the wind itself but an entity driving its abnormal violence, setting the stage for further exploration.

## **(27:19 - 29:01) Rebuking Satan**

The speaker posits that Jesus rebuked Satan, not the wind, for manipulating the storm with malicious intent. Biblical precedents are cited: in Zechariah 3:2, the Lord rebukes Satan before he can accuse Joshua the high priest, and in Jude 1:9, Michael the archangel rebukes Satan over Moses' body. The speaker suggests this storm was Satan's opportune moment, post-temptation in the desert (Luke 4), to attack Jesus and his followers. Jesus then commanded the sea to be still, a morally neutral directive to calm the water, distinct from the moral censure of the wind's instigator.

## **(29:03 - 34:33) Authority Over Creation and Faith**

Jesus' command instantly stilled the waters, defying natural physics where turbulent waters typically take time to settle, as with Lake Erie post-storm. This act showcased his divine authority over creation and Satan, originally created good but turned evil. Addressing the disciples, Jesus linked their fear to weak faith, a lesson reinforced by his repeated gospel admonitions to "take no thought" (Greek "merimnao," meaning to be anxious or divided in mind) about material concerns. The speaker connects this to James 1's double-mindedness, explaining how fear, worry, and anxiety—symptoms of weak faith—distract from Godly focus. Anxiety, described as visceral and physically debilitating (e.g., heart palpitations, headaches), mirrors David's torment in Psalms 32 and 51 over unrepented sin. The disciples' question, "What sort of man is this that even the winds and sea obey him?" reveals their immature faith, not yet grasping Jesus' divinity, though this event prompted reflection.

## **(34:34 - 36:55) Lessons for Today**

The speaker applies the story to modern life, asking whether one trusts Jesus amid uncontrollable turbulence or succumbs to fear, urging patience and reliance on God's control, as Peter's epistle suggests storms test faith. The disciples failed this test but provided a learning opportunity, overreacting instead of calmly seeking help. Re-reading Isaiah 26:3-4, the speaker emphasizes trusting God as an eternal rock for perfect peace, encouraging steadfast faith through storms, assured of God's presence and care. The segment closes with an invitation for the congregation to express any needs.