

Storms

Kendra Haloviak Valentine

Abstract

The gospel of Mark draws heavily on imagery from the Exodus in telling the stories of Jesus. Reading the three Markan sea crossings literally provides new possibilities for interpretation. Not only do the first two sea crossings with their scary storms echo the Exodus and invite readers of Mark to see Jesus as the one who calms chaos, the third sea crossing might be the riskiest storm of all because of the danger that fears overcome faith – that disciples might succumb to the fears induced by Pharisaic attitudes and political oppression.

Our conference¹ theme seems timely: “Tensions, Conflicts, Wars: Storms in the Bible, Church & Society.” Storms generate fear and to the degree that there are “storms” aplenty in our era, there is a great deal of “fear in the air.” We sense it. It is inescapable. People in our world today experience genuine fear – of cyber-attacks and climate change, wars and unmanageable influxes of refugees, super-viruses, terrorism and chemical disasters – to think of just a few. Some fear fundamentalists, others fear liberals. People fear failure and financial ruin, abandonment, cancer, getting old, death. Indeed, “fear is in the air.” Storms in our society and in our church can engender acute fear. What might we notice about the storms in Mark’s gospel that could perhaps help us better navigate our contemporary storms and fears?

The gospel of Mark tells the story of Jesus drawing from his deep well of imagery from the Exodus. We know the Exodus story – that key moment in Israel’s history when Hebrew slaves walked away from their Egyptian masters free at last. Enslaved black people in 19th century America sure heard the

¹ A morning devotional talk presented at the European Theology Teachers’ Convention held in Budapest from March 22–26, 2023, on the theme: “Tensions, Conflicts, Wars: ‘Storms’ in the Bible, Church and Society.”

echoes between their experience and those of Moses' people. I am convinced that Mark and his first century community heard those echoes too.

Mark begins his narrative about Jesus with John the Baptist, a prophet figure like Moses, wandering around in the desert, calling people to come out and leading them to a new beginning. When we first meet Jesus, he is baptized in the Jordan River, a key location for the Exodus story. Jesus then experiences trials in the wilderness, not for 40 years, but for 40 days. In the wilderness, there is once again miraculous bread for a multitude of 5,000 people and then again for 4,000! Like Moses on Sinai, Jesus will frequently go "up a mountain" to be with God. In Mark's gospel, there are also lots of people being released from bondage – it might not be bondage to Egyptian masters this time, but it is release from bondage to demons, and from illness and even from synagogue leaders who taught without having authority.

The gospel of Mark tells the story of Jesus intentionally and artfully using imagery from the Exodus. This is one of the reasons I'm drawn to the scenes where Jesus crosses the Sea of Galilee. It isn't the Red Sea. It is not even a sea, but a lake, and Jesus and his disciples don't walk through it on dry land. But they *are* able to safely cross the sea into new territories. Perhaps not "promised lands" in the minds of the disciples, but maybe that is precisely just how Jesus understands the territory on "the other side" of the lake – promising lands, lands of promise. These hints in the story invite us to more closely study the three boat trips on the Sea of Galilee that Mark includes in his gospel. Appendix 1 highlights common themes in the three accounts. Appendix 2 outlines the three boat trips using three columns to help us compare them literarily.

1. First Boat Crossing

The first scene takes place in Mark 4, and several things catch the careful reader's attention.² There are several hints in the gospel that Capernaum, and most likely Simon Peter's home in Capernaum, was the home base of Jesus' ministry. Capernaum is near the water and on the shoreline of the Sea of Galilee, both of which provided avenues for movement among the fishing villages. Earlier in his narrative, Mark hinted that Jesus preferred teaching the

² Since Mark's first readers were actually listeners, the literary echoes would have been even more important. They heard the echoes in the narrative as they intently listened to the story and its retelling.

crowds while near the water (2:13; 3:7, 9; 4:1). The sequence seems clear then that after teaching the gathered crowds about the parable of the Sower (4:1–9) and then explaining it privately to the disciples (4:10–20) as they met in Peter’s home (4:33–34), that they then take their first narrated boat trip.

At this point, it isn’t clear where they are headed, but while going across there is a “great windstorm of wind” (vs 37); it is a fierce storm. And the disciples are anxious and fighting for their lives while Jesus... sleeps! We hear echoes here also from the story of Jonah. Not only the one sleeping during a storm, but also the repetition of the word “great” – a “great storm” (4:37); there is later a “great calm” (4:39); disciples have “great fear” (4:41). In Jonah’s story, the word “great” is repeated eleven times.

Are there additional echoes of Jonah which Mark hopes we will hear in the story? When they arrive at the “other side” (5:1), for example, they are, for the first time, in Gentile territory. It is unclean territory – this land of the Geraseses. And while Mark’s narrative says that “they” arrived (5:1), only Jesus steps out of the boat into the territory to receive a greeting from a man with 2,000 unclean spirits. Like Jonah, the disciples resist preaching to the people of this foreign land. But Jesus steps out of the boat. And after releasing Legion from his terrible bondage, Legion himself will share the gospel throughout the Greek cities (5:20).

The disciples were afraid on their journey to this “foreign” shore, and Jesus had challenged them: “Why are you afraid? Have you still no faith” (4:40)? No faith to share with the people on the other side of the now calm sea? I have a hunch that they were much more comfortable after they returned to Capernaum (5:21) and were back in Jewish territory.

2. The Second Boat Crossing

The second boat trip probably departs from the fertile plain extending three miles between Capernaum and Tiberias called Gennesaret, along the shoreline of the Sea of Galilee, southwest of Capernaum. Located in this area is the current town of Tabgha, the traditional location for the feeding of the 5,000. Earlier Jesus had encouraged his disciples to get away and rest awhile (6:32), and they had gone to a “deserted place.” However, the crowd discovered where they were (6:33). This seems like a difficult parishioner or student learning your cell phone number! Having compassion on the crowd, Jesus feeds them a miraculous meal of bread and fish. But then Jesus made the disciples

get into the boat again. As one reads this second account of a storm at sea it is helpful to hear carefully the emphasis placed on some of the ideas that are more evident and accented in the original language:

⁴⁵Immediately he [Jesus] made [forced, compelled] his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dismissed the crowd. ⁴⁶After saying farewell to them, he went up on the mountain to pray. ⁴⁷When evening came, the boat was out on the lake [in the middle of the Sea], and he was alone on the land. ⁴⁸When he saw that they were straining at the oars against an adverse wind, he came towards them early in the morning, walking on the lake [Sea]. He intended [wanted] to pass them by. ⁴⁹But when they saw him walking on the lake [Sea], they thought it was a ghost and cried out; ⁵⁰for they all saw him and were terrified. But immediately he spoke to [with] them and said [to them], 'Take heart [be courageous], it is I [I AM]; do not be afraid.' ⁵¹Then he got [rose up] into the boat with them and the wind ceased. And they [themselves] were utterly astounded [beside themselves with shock], ⁵²for they did not understand about the loaves, but their hearts [was] were hardened.

We know now that this is not the first storm for the disciples, but it is the first one they encounter without Jesus. Compare column 2 in appendix 2 to its parallel elements. By sending the disciples to Bethsaida, the gateway to Gentile territory, Jesus sends them back "to the other side" towards the land of the Gerasenes, into territory heavily populated with Gentiles; towards the Decapolis. While Jesus goes up the mountain to pray, the disciples head toward Bethsaida.

Earlier in this chapter, Jesus had sent his disciples to cast out unclean spirits and they did so while preaching and healing (6:7–13), but that was a ministry among their own people; among familiar fishing towns and nearby villages. Why wouldn't Jesus join them now as they head to the territory of the Gentiles? Even before we know the disciples are in danger, we sense the separation. Pastors frequently say to their church members, "when you're going through the difficulties of life – the storms of life – you can know that Jesus is right there with you." But in this part of Mark's story, Jesus wasn't close to them.

Then Jesus sees their situation. He sees them "straining in anguish at [the lack of] headway, because the wind was against them" (6:48). In the gospel of Mark, Jesus is described as "seeing" a lot of people. It is a rewarding study of

Mark to notice all the people Jesus notices. Jesus “sees” a lot of people.³ And Jesus sees the disciples struggling. Even though he’s not with them, he sees them. He sees them “straining in anguish.” The Greek expression here can mean “torture,” or to “experience pain.” It’s a word that makes us think of the physical struggle they were going through. Were they approaching exhaustion, running out of breath, finding it difficult to breathe, fearful of drowning with waves overwhelming them and the intense winds taking their breath away?

Several years ago, I had a cycling accident. The 5–10 seconds after I hit the ground (having flipped over the handlebars) was a very frightening experience: I couldn’t breathe. My entire focus was on trying to breathe...get the strap off my neck, pull down the high neck on my shirt...breathe...I needed air...were my ribs broken, had part of the bike punctured my lungs? It felt like it. But no... I just had the wind knocked out of me. And, though I would spend two days in the ICU with a liver laceration, I never needed supplemental oxygen. The injuries all seemed minor once I could breathe again.

What were Jesus’ disciples experiencing, physically and emotionally during that storm? Was it hard even to breathe? That can be terrifying. And was the storm a powerful way for Mark to reflect what his first readers/hearers were themselves going through at that very time? Theirs, too, was a world turned upside down by a storm.⁴ They, too, knew that fear that can take your breath away. Fear that takes over your life. Fear that paralyzes.

The echoes of the Exodus come together here in a powerful way. There’s just been a miraculous feeding in the wilderness; “manna” again for a multitude (6:30–44). Jesus has been up the mountain (Sinai) in prayer (6:46). Jesus has seen the disciples’ afflictions on the lake, much as God had told Moses that God saw the afflictions of the people in bondage (6:49). Now Jesus walks on the sea. It isn’t the Red Sea this time, but the Sea of Galilee. And Mark says that Jesus “wanted to pass them by,” echoing the time when God revealed God’s glory to Moses by “passing by.” In the Septuagint, “passing by” is a code expression for a divine epiphany! A theophany! Jesus wanted to “pass

³ Notice Mark 1:16, 19; 2:5, 14; 5:32; 6:34, 48; 8:33; 9:25; 10:14.

⁴ Some scholars suggest that Mark was writing to a community on the run from the storm of political upheaval and persecution breaking out over Jerusalem between 66–74 C. E. See for example, Marcus 1992, 441–462.

them by,” that is, he wanted to reveal his divine glory to them. But they are too afraid.

The Greek word used here that we translate “terrified” is the only use that Mark makes of the word. The more general words translated as “fear” and “being afraid” are used frequently, but not this word. This is fear in the extreme. The disciples think that they are seeing a ghost, a “phantasma,” and they scream out. This is one of the most dangerous moments for the disciples: they are labeling divinity as part of the underworld. They are calling the divine one, a ghost. They are accrediting good as evil.

A similar thing happened back in Capernaum (Mark 3) and Jesus used some of the strongest language he uses anywhere in the gospels: an unforgiveable sin, an eternal sin; sin with eternal consequences. This moment of terror in the boat should cause all would-be disciples to pause. Fear sometimes turns our judgment upside down – we see something good, but call it evil; we see something evil, but call it good. It is a very dangerous thing to look at the Spirit of God working and say it is of Satan’s realm. When we do that, Jesus cannot reveal his full identity to us. When we do that, we are unable to fulfill the mission Jesus gave us.

Fear kept the disciples from experiencing a full disclosure of Jesus’ identity. Even though Jesus references that remarkable moment in the Exodus story with the echo: “Take courage, I AM, do not be afraid,” he is still unable to reveal himself to them. He gets into the boat. He’s Jesus again, not the Spirit of God hovering over the waters as at creation. He’s Jesus again, because, with fear limiting their vision, that’s all his disciples could recognize. He’s Jesus again, because that’s what they needed him to be.

But they are no longer headed to Bethsaida. The work of the Gospel is held back. The “I AM” is with them, but they don’t understand who he is nor the mission he wants them to undertake. Mark tells us that it was because their heart (singular) was hardened. Collectively their heart was hardened. Here is yet another echo of the Exodus, an echo that calls to mind Pharaoh’s heart. Pharaoh was the oppressor of God’s people; the one keeping people in bondage.

Up to this point in Mark’s gospel, only Pharisees had been referred to as having hardness of heart (3:5). Now the disciples are described in this way too. They’ve become like Pharaoh and the Pharisees, keeping people in bond-

age. According to the story, this hardness of heart has to do with not understanding the loaves (6:52). What does that mean? What didn't they understand about the miraculous bread? What do we not understand?

Is it that food should be shared – in Gentile territory too? Is it that there's still more, that there is actually an abundance of resources if distributed properly? Is it about the source of the bread? That there's so much more?

Their hearts were hardened. They didn't understand about the bread. So, the disciples were no longer heading to the territory for the mission Jesus longed for, connecting with people in Bethsaida and beyond who had not yet heard the gospel; people who needed the bread of life. Instead, their boat lands on another shore, Gennesaret, back in Jewish territory, where instead of spreading the gospel to new lands, they will argue about eating without first properly washing (7:2), about the degree to which one should wash cups and pots and bronze vessels (7:3–4) and they will discuss clean versus unclean foods. Jesus sits with them in the boat – heading back, yet again, to all those futile or irrelevant questions – when he wanted to share the gospel in Bethsaida, with the unchurched.

Fear has its costs. A careful reading of the narrative suggests that the opposite of "faith" in Mark's gospel, is not doubt. Rather, it is fear. In Mark's gospel, doubt isn't the opposite of faith, fear is. Fear hardens the disciples' heart. Fear hardens our heart. Fear causes us to miss out on the mission. Fear can even cause us to justify horrible actions and unjust public policies in direct opposition to Christ's mission. In this second storm at sea, Jesus identifies himself as the "I AM," and says: "Do not be afraid!" Can we hear him?

For some time now I have associated only these two distinctive storm-at-sea stories in Mark, noticing their similarities and differences. I assumed that any other story on the Sea of Galilee that didn't include adverse winds and panicked disciples doesn't belong to this group of stories. But a closer reading notices some literary connections between this storm that immediately follows the feeding of the 5,000 people in the Jewish villages on the plain of Gennesaret, and the on-the-sea story that follows the feeding of the 4,000 people over "on the other side" in the Gentile region of the Decapolis.

3. The Third Boat Crossing

The second sea crossing story ended with the narrator telling readers that the disciples did not understand about the bread, and that their heart was hardened. The third sea crossing returns to the idea about bread. In fact, the narrative repeats the word five times in just a few short verses. Listeners would have noticed such things. The narrator also returns to the idea of people not understanding. In the very middle of the scene Jesus asks if their hearts were hardened. Once again readers/listeners are reminded of the crossing of seas and miraculous bread and Pharaoh's hard heart. What is going on here? What are the disciples *supposed* to get, even though they clearly don't? What are *readers/listeners* supposed to understand, even if the disciples still don't? It's almost like the "threatening wind" *this* time is the yeast of the Pharisees and of Herod.

The Pharisees are mentioned twelve times in the gospel of Mark, all of which involve challenges to Jesus' ministry.⁵ They challenged his eating with tax collectors, his disciples not fasting like their own followers and doing what was unlawful on the Sabbath. Not long before this third scene on the Sea of Galilee, they had challenged Jesus about improper washing of hands, food from the market, cups, pots and bronze kettles (7:1-5). If one takes their appearances together, the Pharisees are depicted as those who value and uphold traditions of the past, rather than embrace what God was doing in the present through Jesus.

Why? Why wouldn't religious leaders, who were also being oppressed by Rome, welcome Jesus' message of release from bondage? Do they fear being moved out of their comfort zone? It seems that they respond by staying with what was familiar, long-held interpretations that segregated people out of fear. What about contemporary readers?

When we feel threatened, when what little power we have seems about to be taken away, do we also double down and stay with our tribe for comfort and some sense of identity? Do we respond, in essence, by saying, "you make us nervous, Jesus. Moses said, let's be sure to wash our hands properly and our pots and pans"? When the chaos around us begins to be too much, it's like there is some kind of comfort in focusing on what we can get our head and

⁵ See Mark 2:16, 18 (twice), 24; 3:6; 7:1, 3, 5; 8:11, 15; 10:2; 12:13.

hands around. When threatened, when afraid, why is our default position – tribal?

The tensions, conflicts and wars in our world make people afraid. They induce fear. Do we as a church also foster fear rather than faith? Why try to get the unchurched to attend Revelation Seminars through fear? Why use fear to enlarge the trenches between groups of people? Why foster fear rather than faith? Why not instead present the Advent as the welcomed presence of God with us?

When confronted by the breaking in of the kingdom of God, the Pharisees resisted by focusing in on identity theology, emphasizing what made them different from “the others” even as Jesus’ message embraced “others,” finding solidarity with people who were sick and demon-possessed and Gentile and Jewish and young and old.

It seems that the Pharisees were good people, but people who were overcome by fear. It is easy for us to say we would have aligned ourselves with Jesus over against the Pharisees. After all, we now know him as the risen Christ. It is much less easy to stand next to Jesus when his theology threatens our own.

In this third boat story telling us about the disciples’ second attempt at getting to Bethsaida, Jesus says: “beware of the yeast of the Pharisees!” Yeast is not bread! You don’t eat yeast. There is potential in yeast – but it isn’t the same as the nurturing, miraculous bread provided by Jesus. “Beware of the yeast of the Pharisees and the yeast of Herod.”

Herod is mentioned six other times in the gospel of Mark, but all six instances occur within the same one story: the episode of the beheading of John the Baptist. When we hear Herod being referenced here in chapter 8, we cannot help but remember the party he gave to Galilee’s elite, a party with plenty of exotic food, a feast of vulgar excess. It was a bankrupt meal. The scene concludes with the head of a prophet on a platter. The yeast of Herod. No wonder the disciples were afraid. There was a lot to fear even when one wasn’t in a storm at sea.

On the boat for the third time, when the disciples make a second attempt to get to Bethsaida, Jesus says: “beware of the yeast of Herod” (8:15). “Beware of the yeast of the Pharisees *and the yeast of Herod.*” Pharaoh’s heart was hardened, as was the new Pharaoh – Herod, and the Pharisees. What does one do

when one's political and religious leaders give trauma rather than nurture? Notice Jesus' question to his disciples: Are your hearts also hardened?

Jesus doesn't spend lots of time analyzing where Herod and the Pharisees have gone wrong. But instead, he reminded the disciples to consider their own hearts. Are your hearts hardened? Has my heart become hard during the last few months? Years? Decades? How can we keep our hearts from hardening?

A new word is introduced here in this third boat story. It is the first time it is used in the gospel of Mark, the word we translate as "remember." After Jesus asks about their hearts, Jesus highlights the importance of remembering. And then, in case they don't, he refreshes their memories and, like a good teacher, he asks questions that lets them fill in the blanks. What do his reminders prompt them to recall? "The five loaves of bread feeding 5,000 people, how many baskets of bread were left over?" he asks. "Twelve," they respond (8:19). "And the seven loaves of bread that fed 4,000 people, how many baskets of bread were left over?" he presses them. "Seven," they answer correctly (8:20). Are things starting to click?

When we remember what has happened so far in the gospel, specifically what has happened with bread – with miraculous, abundant, life-sustaining bread – we know that the Pharisees are wrong about identity theology. We know that Herod is wrong about policies of political oppression and violence. We know that we don't need to fear great windstorms of wind, nor do we need to fear Jesus walking on the water wanting to "pass us by." We don't need to be afraid that there's only one loaf – not enough to go around. No, scarcity is not part of the kingdom of God – instead, there is plenty! There isn't hoarding of resources so that some (the powerless and voiceless) go without, but there is distribution, all around so that all, equally, are filled, nourished, made whole. In fact, there is so much bread left over that whole baskets are full with more bread to share. The response to the disciples' fear at only having one loaf, is to be reminded of the bread of life!

Fear is in the air. But Mark's gospel proclaims: It's the new Exodus! If we remember the bread, we understand that once again God is in the wilderness miraculously feeding multitudes. If we remember the bread, we understand that once again God is freeing people from bondage. If we remember the bread, we understand that once again God is walking on water – across the sea of chaos. If we remember the bread, we understand that once again the I

AM wants to “pass by” and want us to see the divine more clearly. If we remember the bread, we are not afraid, and won’t act like those who use fear to maintain power. If we remember the bread, our hearts will not be hardened like Pharaoh’s and the Pharisees’ and Herod’s. Instead, our hearts will understand that the kingdom of God has arrived!

So let it be. Amen.

Reference List

Marcus, Joel. “The Jewish War and the *Sitz im Leben* of Mark.” *Journal of Biblical Literature* 111.3, Autumn 1992, 441–462.

Appendix 1

1.1 Mark 4:35–41

³⁵On that day, when evening had come, he said to them, ‘Let us go across to the other side.’ ³⁶And *leaving the crowd behind*, they took him with them in the boat, just as he was. Other boats were with him. ³⁷**A great gale arose**, and the waves beat into the boat, so that the boat was already being swamped. ³⁸But he was in the stern, asleep on the cushion; and they woke him up and said to him, ‘Teacher, do you not care that we are perishing?’ ³⁹He woke up and rebuked the **wind**, and said to the sea, ‘Peace! Be still!’ Then the **wind ceased**, and there was a dead calm. ⁴⁰He said to them, ‘**Why are you afraid? Have you still no faith?**’ ⁴¹And they were **filled with great awe** and said to one another, ‘Who then is this, that even the **wind** and the sea obey him?’

1.2 Mark 6:45–56

⁴⁵Immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while *he dismissed the crowd*. ⁴⁶After saying farewell to them, he went up on the mountain to pray. ⁴⁷When evening came, the boat was out on the lake, and he was alone on the land. ⁴⁸When he saw that they were straining at the oars against **an adverse wind**, he came towards them early in the morning, walking on the lake. He intended to pass them by. ⁴⁹But when they saw him walking on the lake, they thought it was a ghost and cried out; ⁵⁰for they all saw him and were terrified. But immediately he spoke to them and said, ‘Take heart, it is I; **do not be afraid**.’ ⁵¹Then he got into the boat with them and the **wind ceased**. And they were utterly astounded, ⁵²for **they did not understand about the loaves**, but **their hearts were hardened**.

1.3 Mark 8:13–21

¹³And *he left them*, and getting into the boat again, he went across to the other side. ¹⁴Now the disciples had forgotten to bring any **bread**; and they had only **one loaf** with them in the boat. ¹⁵And he cautioned them, saying, ‘**Watch out – beware of the yeast of the Pharisees and the yeast of Herod**.’ ¹⁶They said to one another, ‘It is because we have **no bread**.’ ¹⁷And becoming aware of it, Jesus said to them, ‘Why are you talking about having **no bread? Do you still not perceive or understand? Are your hearts hardened?**’ ¹⁸Do you have eyes, and fail to see? Do you have ears, and fail to hear? And do you not remember? ¹⁹When I broke the **five loaves** for the five thousand, how many baskets full of broken pieces did you collect?’ They said to him, ‘Twelve.’ ²⁰And the seven for the four thousand, how many baskets full of broken pieces did you collect?’ And they said to him, ‘Seven.’ ²¹Then he said to them, ‘**Do you not yet understand?**’

Appendix 2

On the Sea of Galilee in Mark's Gospel

Prepared by Kendra Haloviak Valentine

Parables shared publicly (4:1–32) Disciples taught privately (4:33–34)	Feeding 5,000 in Gennesaret (6:30–44)	Feeding 4,000 in the Decapolis (8:1–9) Go to Dalmanutha (8:10) Confronted by the Pharisees in Dalmanutha (8:11–12)
<u>On the Sea of Galilee</u> (Mark 4:35–41)	<u>On the Sea of Galilee</u> (Mark 6:45–52)	<u>On the Sea of Galilee</u> (Mark 8:13–21)
start in: Capernaum (Jewish territory)	start in: Gennesaret (Jewish territory)	start in: Dalmanutha (Jewish territory)
sent to: “other side” (4:35)	sent to: “other side, Bethsaida” (6:45)	sent to: “other side” (8:13)
Crowd mentioned (4:36)	Crowd mentioned (6:45)	Pharisees mentioned (8:11–13)
“into the boat” (4:36)	“into the boat” (6:45)	“into the boat” (8:13)
a great windstorm of wind (4:37)	an adverse wind (6:48)	no wind mentioned
wind ceased (4:39)		
Jesus asks: “Why afraid?” (4:40)		
disciples filled with a great fear (4:41)	Jesus says: “do not be afraid” (6:50)	

	wind ceased (6:51)	
	disciples astounded (6:51)	
	did not understand about the bread (6:52)	bread/one loaf (8:14)
	hearts hardened (6:52)	yeast of Pharisees (8:15)
		yeast of Herod (8:15)
		we have no bread (8:16)
		Jesus asks: Why talk of no bread? (8:17)
		Jesus asks: Do you not yet understand? (8:17)
		Jesus asks: Are your hearts hardened? (8:17)
		Jesus asks: Do you not remember when I broke bread? (8:18)
		Jesus asks: Do you not yet understand? (8:21)
Arrival: Gerasenes (Gentile territory)	Arrival: Gennesaret (Jewish territory)	Arrival: Bethsaida (mixed territory)

Zusammenfassung

Das Markusevangelium greift bei der Erzählung der Geschichten von Jesus stark auf Bilder aus dem Buch Exodus zurück. Die drei markinischen Seeüberquerungen literarisch zu lesen, bietet neue Interpretationsmöglichkeiten. Nicht nur, dass die ersten beiden Seeüberquerungen mit ihren beängstigenden Stürmen an den Exodus erinnern und die Leser von Markus dazu einladen, Jesus als denjenigen zu sehen, der das Chaos besänftigt; die dritte Seeüberquerung könnte der riskanteste Sturm von allen sein, weil dort die Gefahr besteht, dass Ängste den Glauben überwinden – dass die Jünger ihren Ängsten erliegen, die durch pharisäische Haltungen und politische Unterdrückung hervorgerufen werden.

Résumé

L'évangile de Marc s'appuie fortement sur l'imagerie de l'Exode pour raconter l'histoire de Jésus. La lecture littéraire des trois traversées maritimes de Marc offre de nouvelles possibilités d'interprétation. Non seulement les deux premières traversées, avec leurs tempêtes effrayantes, font écho à l'Exode et invitent les lecteurs de Marc à voir en Jésus celui qui apaise le chaos, mais la troisième traversée pourrait être la tempête la plus risquée de toutes en raison du danger que les peurs l'emportent sur la foi - que les disciples succombent aux peurs induites par les attitudes pharisiennes et l'oppression politique.

Kendra Haloviak Valentine, Ph.D., is Professor of New Testament Studies at La Sierra University, Riverside, California. E-mail: khalovia@lasierra.edu

