

Mistaken Identity

Jesus and the Walking on the Water

John 6:14-25

^{ESV} **John 6**¹⁴ When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!"

¹⁵ Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

¹⁶ When evening came, his disciples went down to the sea,

¹⁷ got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them.

¹⁸ The sea became rough because a strong wind was blowing.

¹⁹ When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were frightened.

²⁰ But he said to them, "It is I; do not be afraid."

²¹ Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going.

²² On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone.

²³ Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks.

²⁴ So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.

²⁵ When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?"

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In the movie *O Brother, Where Art Thou*, three escaped convicts from the south venture down to a river where they are seduced by three fair maidens and soon fall into a deep sleep (the movie is actually a contemporary retelling of Homer's *Odyssey*). The three men are, how shall I put it, not the brightest bulbs in the drawer. When two of them awake, they find the other missing. But they look down and see a small amphibian on the rock next to them. For the next half hour they hold onto the creature, thinking it is their friend who had a spell cast on him by the sirens. But then they see their friend later, having been recaptured by the law, and in a state of disbelief, the one whispers loudly to the other, “We thought you was a toad.” **Mistaken identity.**

Everyone has some idea of who Jesus is. The story before us is the famous story of Jesus walking on water. It is told by Matthew, Mark, and John. All three Gospels relate that the disciples were terrified by what they saw. John leaves something out of the tale that the other two both mention. They say that when the disciples saw Jesus walking on the water they thought **he was a ghost (Matt 14:26; Mark 6:49).** **Mistaken Identity.**

If even the disciples can't figure out who Christ is, how may a person like you or I make a right judgment about him? If we see a picture of him or try to dissect the Scriptures up like some lab experiment, our tendency will be towards

thinking of him as nothing but an enlightened human. This is the view of all the world's religions that acknowledge his existence. With respect to his divinity, Calvin makes the observation on his comments on **John 6:19**, "... what kind of knowledge of Christ we obtain without the word, and what advantage may be reaped from that knowledge. For if he present[s] a simple demonstration of his divinity, we immediately fall into our imaginations, and every person forms an idol for himself instead of Christ." Only Christ's speech, he says, allows us to "obtain from his voice clear and solid knowledge, and then also joy and delightful peace" dawns upon our minds.¹ Only when we are thinking rightly about who Christ is will it begin to have an impact at all on our actions, thoughts, and behavior. Conversely, if we find ourselves in the midst of sinful thoughts or deeds, it is surely rooted in incorrect thinking about Christ which leads to a short-circuited faith.

Faith Alone?

Why in the world does Jesus walk on the water? And what are you supposed to come away thinking about it? The story takes place on the **sea of Tiberius** (Galilee). The setting is a **mighty storm** that rushes upon the disciples as they are leaving for the other side to Capernaum, which will be the third and final visit to that little village in the Gospel of John. The setting, the storm, and the miracles that ensue all combine

¹ Calvin, Commentary on John 6:19.

with the mistaken identity and the words of Christ to further create in the one who truly hears the kind of faith that can remain calm and at peace any time great storms come crashing down upon a person's life.

I tell you about these things virtually every week, especially when preaching through the Gospels. I do so because that is what John does. I pray this will never grow old for you. But for many, it does. They want more. Faith alone is too simple. The rallying cry of the Reformation made and still makes some people quite angry and a lot of Christians don't understand why they need to keep hearing about it. Perhaps they think of faith as something given in infinite measure, impervious to attack, without need of repair, unassailed by doubts, unaffected by sin. Perhaps they delude themselves due to their position in Christ and the forgiveness that comes through him. They begin to think of themselves better than they ought, oblivious to their sinful thoughts and actions and faith moves to the background of their life. They neglect that which is most important: simple trust in Christ. Faith alone can't possibly be enough. They feel like they are to move beyond that to the truly spiritual life of a Christian. For others, it is the constant buffeting of waves from the storms of life that come crashing down on the tower of their own strength. This begins to reveal cracks, water leaks in, weakens the structure, and soon it feels like all will collapse into the dark abyss. Their life is ruined and they don't know why. Maybe they did something

to bring it all on. Maybe they didn't. But they can't figure out how to live in the midst of it.

So why does Christ walk on water? Like so many other things in this book, as Calvin said, this story is “intended to profit [Christ’s] disciples by again confirming their faith.”² Or as Cyril of Alexandria said, “His primary concern was to use every occasion to confirm the mind of the apostles in their faith toward him.”³ This is not a simple thing, confirming faith. Nor is it something to be taken for granted. It is not something I or you can do. Only God’s word can do this. He does it through his word, which is why it takes such care to continue to feed your faith. To create faith is the purpose of the story. To strengthen faith in the right object is the reason for the miracles here. And if you are anything like the disciples, you are in need of it even this very morning, for you are as dull as they were, as I am, and you do not constantly see your savior as he truly is, but persistently turn back again on yourself, even while thinking you are not.

The God of the Exodus

How does this story contribute to your faith in Christ? It does so in remarkable ways. First, it shows you **who it is that is before you**. It does this on **two levels**. The first is the **miracles** themselves. There are at least four miracles here. Christ walks on water. Christ calms the storm (not recorded

² Ibid, vs. 16.

³ Cyril, COMMENTARY ON THE GOSPEL OF JOHN 3.4.

in John). Christ allows Peter to walk on the water (not recorded in John). Christ takes the boat from the middle of the lake “immediately” to the other side. This basic level of reading is something that anyone not familiar with any other book in the Bible would be able to gain immediately. You simply read the story and you see the incredible things Christ does here. This is supposed to cause you to gasp in wonder at the power of the man before your eyes. The word stirs up faith in him so that you will believe in his power, his majesty, his control of nature, and so on. If he can do these kinds of things, is there anything impossible for him?

The [second level](#) is the deeper level, but it is not a mystical or secret level. You don't have to go into a trance or hear voices in the night or see secret visions or uncode some hidden message. It does this through an extraordinary number of allusions to the Exodus. These allusions teach you not only of Christ's power, but they connect that power to the God of the OT. This is critical for anyone wishing to make a proper judgment about this Jesus. Who exactly was he? Is he a rival god, a new god, or the Ancient of Days?

Any Jewish child would have been familiar with those stories of Moses and Aaron, and so such deliberate literary connections would have been easy for them to see. But we are not used to thinking in these ways that connect one story to another. We are actually taught in many Sunday Schools to compartmentalize God's word into bits and pieces, and this is greatly damaging to faith in Christ. But John is doing this to

confirm in your mind that this Jesus is none other than the God of the Exodus. In other words, he firmly grounds Christ's actions in the promises of the OT, in the covenant faithfulness of Yahweh towards Israel, and in the Word of God which alone is able to bring you to the faith you need. He does this because what John sees in this chapter is a new Exodus. How does it do this?

In the previous story (feeding the 5,000) I gave you **seven amazing connections** with the Exodus. Jesus goes up **the mountain** (twice), it is the **Passover**, the miracle concerns **bread**, he is **testing** the disciples, they **gathering** up the leftovers, there are **twelve** baskets, and the people think Christ is **The Prophet**. That story is pregnant with Exodus imagery. But so is the whole chapter. Why does this matter? Let me put it another way. These people who find themselves in the center of Christ's ministry have become the new generation of Israelites in a new Exodus with a new Moses who claims to be God in the flesh. God is giving the people another chance, though they failed once and were cursed for forty years. How will they respond?

"But that is them," you say, and so you still don't see how this matters *to you*? This is because you are used to think of this great chasm between yourself and the ancient world, when in fact the only real chasm is our inability to identify ourselves with those people, to become them. You see, beloved, you are no different from them. Indeed, each of us is them. Faced with the same facts of this man performing these miracles,

with the same words he gave to them, but with even more ability to see what was going on because of inspired Scripture, we still must all think properly about Christ, not just once, but continually. **This is our test**, even as it was for the disciples. Each time a person reads the biblical story, the same testing, the same decisions about who Christ is present themselves anew. God's deliverance in the Exodus did not end with Moses or even in those days with Jesus. It continues today every time a person is confronted with the stories. Will you believe in one greater than Moses, will you come to greater and greater understanding of what that means, and will you surrender your life to him, or will you come only to have your ears tickled and eyes astonished? And how will you know as you are sitting there which one it actually is? You know it by how God moves you by his word.

These connections with the Exodus story do not diminish in our story today. Rather, they are further enhanced, because if Christ is not the Word made sure from the OT, then he is not God at all, but a con-artist who cares nothing for God's Holy Word. Is this the God we worship? A con-artist?

As we move through the story, we begin to see these connections almost immediately. **First**, as evening came on the day of the miraculous feeding, Jesus' disciples went down to the sea, got into a boat, and started across **the sea** (**vv. 16-17**). By itself, the sea is not particularly note worthy. It is a common enough word used throughout the Greek OT (*thalassa*). It is, however, the word used to translate the *yam* or

sea of the Exodus. It is not that the Disciples are somehow going down to the Red Sea, but merely that at a sea these disciples will view a greater miracle than the Israelites did, but one in line with the greatest miracle of the entire OT: Israel's crossing of the Sea on dry land.

Vs. 18 adds that the “sea became rough because a strong wind was blowing.” Again, by itself this is unremarkable, except that it is the occasion for a great storm upon which Christ will eventually ride to the disciples. But in the context of the Exodus, the wind is remarkable, for we read, “The LORD drove the sea back by a strong east wind all night and made the sea dry land” (Ex 14:21). What was the purpose of the wind? It was to create a bed of dry land upon which the Israelites could walk in the midst of the mighty sea (vs. 29).

The poets of the OT reflected often on the Exodus. Listen to how they put it. Isaiah says, “Thus says the LORD, who makes a way in the sea, a path in the mighty waters” (Isa 45:16). We almost always think of this path as being the path for the Israelites. In fact, I've just said as much. Yet, listen to what the Psalmist adds, “Your way was through the sea, your path through the great waters; yet your footprints were unseen” (Ps 77:19).⁴ God's footprints? You have surely heard the famous poem “Footprints in the Sand.” In the poem, God actually has footprints, each time we get into trouble. He walks beside us. Only looking back in the sand can we see

⁴ The next verse makes it clear that this is talking about the exodus, “you led your people like a flock by the hand of Moses and Aaron” (vs. 20).

them. Here, God has no footprints, yet he walked with Israel. In fact, he went ahead of them. Because he has no footprints, only the eyes of faith can see such a thing, for even those people who witnessed the miracle first-hand refused to believe what the Psalmist understood.

The most remarkable fact John recalls in this regard is what the disciples now see Jesus do. “They saw Jesus walking on the sea” (John 6:19). He was coming towards them. Walking on the sea is exactly how God is described in Job (recalling the Exodus?): “Who alone has stretched out the heavens, and walks on the sea as on firm ground” (Job 9:8 LXX). In other words, Jesus is doing something that only Yahweh does. He is no new god or rival God. Jesus is Yahweh.

It is curious that John leaves out the entire episode of Peter walking on water, and also of the response of the disciples as recorded in Matthew and Mark (for Mark’s response, see note 8). John only cares about God walking on the water, not Peter. After skipping that event, John finishes with what some people think is another miracle, “Immediately the boat was at the land to which they were going.” Does this not remind us of Israel of whom it is said, “The people of Israel walked on dry ground in the midst of the sea” (Ex 15:19). In other words, Jesus brought the 12 disciples through their storm just as he brought the 12 tribes through theirs when the Egyptian army was riding their heels. Jesus is the OT deliverer.

I am hardly the first person to notice these things. **Chrysostom** wrote, “The Jews, guided by Moses, passed over the Red Sea, but that case is widely different. Moses did everything with prayer and as a servant. Christ does this with absolute power. There when the south wind blew, the water yielded so as to allow them to pass over on dry land, but here the miracle is greater. For the sea retained its proper nature and in this way carried its Lord upon its surface, thus testifying to the Scripture that says, ‘Who walks on the sea as on pavement’ (Job 9:8 LXX).”⁵

You see, friend, John’s whole point throughout this chapter is to solidify in your mind that Christ is—not *like* the God of the OT—but is the very God of the OT Exodus, only come in the flesh. You are to put your faith in him and he will deliver you. **We’ll talk more about this deliverance later.**

Christ Not With You?

The second way the story contributes to faith is by showing you your desperate need for it. Many commentators have seized upon the words, “**Jesus had not yet come to them**” (**vs. 17**). Looking at the story again we see that after the disciples had gotten in the boat and rowed a few miles out to sea, a giant storm came upon them. Increasingly their fears grew. But why? Because **Jesus was not with them**. **Cyril** says, “**Yes, and through all of this, John records, ‘Jesus was not yet**

⁵ Chrysostom, HOMILIES ON THE GOSPEL OF JOHN 43.2.

with them.’ This was the real danger.”⁶ How true this is. When Christ is not near, terror overcomes us. “Those who are not with Jesus,” he says, “are in a fierce tempest of a storm. They are cut off from him or at least seem to be absent from him because they have departed from his holy laws. Because of their sin they are separated from the one who is able to save. If then it is overwhelming to be in such spiritual darkness, if it is oppressive to be swamped by the bitter sea of pleasures, let us then receive Jesus. For this is what will deliver us from dangers and from death in sin.”⁷ Christ is not with you if you have not trusted in him. No one can do that for you. You must look to him alone and trust that he will save you. You must repent of your sins. You must be baptized and learn to follow him and obey him. Pray to him and tell him these things.

Yet, **even Christians** can experience a kind of terror. When we forsake him and revel in our sin, fear grips us, hatred consumes us, doubts dispel us, anger over takes us. We think it can never change. Perhaps we do not even want it to. But then, this is because we do not realize the dangers that are around us, or the storms we are in, or the God who is before us. We are just like the disciples, who had all professed faith in Christ. That’s why **Augustine** says (in one of his favorite metaphors) that the boat represents the church (as opposed to the pagan world). Even Christians experience the storms of life. That’s why it is imperative that you not think faith is

⁶ Cyril, COMMENTARY ON THE GOSPEL OF JOHN 3.4

⁷ IBID.

something you get at salvation and then graduate onto bigger and better things. This whole series of miracles is for the disciples. The crowds were not privy to them. The whole episode thus teaches us of our need for Christ, for we are not able to overcome our sin, our alienation with God, our temptations, or things outside of ourselves that God throws our way.

Cyril added, “**Christ’s absence from these voyagers was making their fear grow more and more.**” This is true in a certain sense, but only in a certain sense. Any Christian who has wandered away or chosen a deliberate path of sin (such as David did) knows the fear, doubt, and loneliness that come from such betrayal. But the disciples had fear, not only of the storm, but of Christ himself when he came to them as the divine figure walking on the water. You must not overlook this. The very sight of Christ caused them utter terror. Those who long for God to uncover himself from the clothing of Christ’s humanity do not know what they wish for. When he does, even the most faithful disciples collapse in horror. How much more those who do not have any faith at all?

AM With You

This is why it is necessary that Christ comes to us and that he speaks to us. Christ is the God-man, clothed in our humanity ... for our sake. This is the third way the story contributes to faith is in **the movement of Christ in the story**. Jesus begins on a mountain, alone, solitary, in prayer, but

watching over his disciples. He moves down to the sea and begins walking upon it. But unlike the Exodus when he moves before the people; this time he comes towards the people. Then, when he comes to the disciples, he **speaks** to them. Not just to one of them (like Moses), but to all of them. It is a movement from upon high into the very midst of the lowest, scariest place imaginable, from heaven to earth, from peaceful fellowship with the Father to intimate contact with terrified, faithless disciples.

To help us see this, let me finish the allusions to the Exodus in this story (they continue even beyond it) which seems to combine two statements from the Exodus story.⁸ When Jesus comes into the boat he says something like, “**It is I; do not be afraid.**” Two statements: **It is I** and **Do not be afraid**. The later statement is made by Moses to the people of Israel and then to Joshua, “**Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go**” (**Josh 1:9; Deut 31:6, 8**). But Moses God it from his own experience at the Burning Bush. It says, “**And [God] said, ‘I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look at God**” (**Ex 3:6**).

⁸ There are at least two other allusions as recorded by Mark. First, Mark records that when he came to them on the sea, “**He meant to pass by them.**” Most commentaries see this as an allusion to **Ex 33:19** and God’s statement that he will pass by Moses, but he will not be allowed to see his face. Mark also records the disciples reaction as being “**utterly astounded, for they did not understand about the loaves, but their hearts were hardened,**” an overt allusion to and **Ex 17:7** and **Ps 95:8** (see also **Ps 81:7; Heb 3:8-4:7**) and the hardening of Israel at Meribah. John picks up the grumbling/hardening theme later in chapter 6.

But when Christ came near to them, he came near with his word saying not only do not be afraid, but more importantly, “It is I.” In my view, because this passage is supercharged with Exodus imagery and because John is so fond of the “I Am” sayings of Christ, including even in this chapter (i.e. **John 6:35**), “It is I” is a bad translation. I’m not alone in this view, though it is not common today. The better translation is to consistently translate “*ego eimi*” the way it is translated when God speaks, such as the way he did to Moses at the Burning Bush: *I AM* (**Ex 3:6** etc). Jesus was not just saying, “Hey guys, it’s me.” He is saying, “I AM. Do not fear. I have come to deliver you.” The **Venerable Bede** wrote, “He says only ‘I am.’ He trusts that they will easily recognize his voice, which was so familiar to them. Or, more probably, he shows that he was the same who said to Moses, ‘Say to the children of Israel, the one who is has sent me to you.’”⁹

It is the word of Christ that calms their fears. It is his self-identification with the God of the Exodus (I Am He) combined with his power to walk on the sea as Yahweh does, and his power over the storm, his power to feed the multitude in the wilderness, and the whole day’s events that strikes the cord of faith in their hearts. They have seen him. Now they recognize him. He was far away, but now he is near. They

⁹ Bede, COMMENTARY ON MATTHEW 3.14. A modern commentary that takes this view says, The reason for the present review of the theophany pattern is to suggest that the identification cannot be other than a divine identification statement. Moreover, given the use of “I am” (*egō eimi*) throughout this Gospel, it seems to me that the connection with the identification of God’s name at Exod 3:14 argues strongly for ‘I am.’” Gerald L. Borchert, vol. 25A, *John 1-11*, electronic ed., Logos Library System; The New American Commentary (Nashville: Broadman & Holman Publishers, 2001), 259.

were fearful of him, but his word calmed the storm and their storm and brought them peace.

What is the storm? It was obviously a literal storm on the Sea of Galilee into which the disciples were caught. But Christians have seen the storm as representing the storms of our own lives, those times when everything seems out of control or hopelessly doomed to failure. Augustine's remarks are interesting. "[Jesus] comes walking upon the waves, keeping all the swellings of the world under his feet, pressing down all of humanity's pride. And so it continues, so long as time endures, so long as the ages roll. Tribulations increase, all these swell and mount up: Jesus passes on treading upon the waves. And yet, so great are the tribulations that even those who have trusted in Jesus and who strive to persevere to the end greatly fear lest their fail ... But they open the gospel, they open the Scriptures and find all these things there foretold; that this is the Lord's doing. He tramples down the heights of the world that he may be gloried by the humble."¹⁰

Taking the storm as a metaphor is common, even in our own hymnal. I'm certain it is only a coincidence, but the number of songs in the **Trinity Hymnal** that describe "storms" is equal to the number of years our Lord lived on the earth in the flesh (33 years). "And dark is his path on the wings of the storm." "God moves in a mysterious way His wonders to perform;
He plants his footsteps in the sea, And rides upon the storm."

¹⁰ Augustine, TRACTATES ON THE GOSPEL OF JOHN 25.4–7.

“Our God, our help in ages past,
Our hope for years to come, Our shelter from the stormy blast,
And our eternal home.” “We worship thee, God of our
fathers, we bless thee; Through life's storm and tempest our
guide hast thou been.” “When peace, like a river, attendeth
my way, When sorrows like sea billows roll; Whatever my lot,
thou hast taught me to say, It is well, it is well with my soul.”

What is striking is the way John records their change, from fear to peace in the midst of the storm. It is different than Matthew and Mark for a reason. He does not talk about Jesus calming the storm. Rather, he is emphasizing the crossing of the Sea with God. “Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going.” Again, this is an ancient view. One writer says, “He records this in order to demonstrate that they did not take him but that, while they tried to bring him in, both the boat and the Lord reached land at an awesome speed.”¹¹ Again, most Evangelical commentaries shy away from such an interpretation. But it makes perfect sense in light of the Exodus imagery where the people of Israel fleeing on foot reach the other side before Pharaoh’s chariots.¹²

When he is welcomed by a person, or rather when he comes to them and assuages their fears and is then welcomed by a person, the deliverance is instantaneous. The storms may, in fact, still rage on. But faith in Christ creates instantaneous

¹¹ Theodore of Mopsuestia, COMMENTARY ON JOHN 3.6.21. Joel C. Elowsky, *John 1-10*, Ancient Christian Commentary on Scripture NT 4a (Downers Grove, IL: InterVarsity Press, 2006), 220.

¹² Echoing (minus the speed), “The people of Israel may go through the sea on dry ground” (Ex 14:16).

justification. God then builds upon these things with, repentance and trust, hope, perseverance, longsuffering, love, and other fruit of the Spirit. These are built over a lifetime and are in constant need of attention. Only God's word and a renewal in your mind of who Christ is, what he has done, how he has come near, and what cost it was to him can bring that change. But if you will trust and have faith, he will bring them.

Two Kinds of People (the search for Jesus vv. 22-25)

As I conclude this sermon, I want to add the transitional verses (22-25), which really need to be read with this story in mind (not just the next story in mind). John tells us that the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone (John 6:22). Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks (23). So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus (24). When they found him on the other side of the sea, they said to him, 'Rabbi, when did you come here?' (vs. 25).

What kind of a question is this, "When did you come here?" Jesus will answer them with all of this fantastical language of the Exodus, of Calvinism, and of Sacraments. It will cause them to grumble. It will cause them to leave. But the disciples, when asked what they will do, respond a bit

differently. What this shows us is that there are two kinds of people that witnessed Christ's miracles. Which one are you?

The first group looks, at first, like they are the faithful group, while the disciples make you raise your eyebrows. Jesus is testing the disciples. Philip can't seem to figure out where the food will come from. The twelve are in the boat and think they see a ghost. Meanwhile, the crowds are proclaiming that this is the Prophet. That's what the woman at the well said to Jesus too. They also realize that there are prophecies that Messiah will be David's son, thereby making him king. Now they ask this simple question, "When did you come here?"

If Jesus had allowed them to do whatever they wanted to him and to think whatever they wanted about him, they would have gladly accepted him. But Jesus won't allow this, for he is God and not us. He will not allow us to turn him into an idol and create him in our own image. That's why he confronts us with who he is. Jesus answered them, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves (John 6:26). These are difficult words and you must not come to Christ for what he can give you. Faith is not looking to him to tickle your ears or create wonders before your eyes. It is a looking to Christ to save you from your sins and to be Lord over your life.

The Exodus is replaying itself right here and now. What will you do? We read these stories of the 12 tribes and the 12 disciples and we think, "I can't believe how stupid those people were, not to believe in him." I'm sure those in Christ's day

said the same thing about the people of the Exodus, and yet they will do the same thing to him. Only a humbling of yourself and a recognition of who it is that speaks to you now will be sufficient. Here he is saying, "I Am. Do not be afraid." Are you glad to welcome him?

Harmony: Walking on the Water

(Mat 14:22-36 ESV)	(Mar 6:45-56 ESV)	(Joh 6:16-25 ESV)
<p>²² Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.</p>	<p>⁴⁵ Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd.</p>	<p>¹⁶ When evening came, his disciples went down to the sea, ¹⁷ got into a boat, and started across the sea to Capernaum.</p>
<p>²³ And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone,</p>	<p>⁴⁶ And after he had taken leave of them, he went up on the mountain to pray. ⁴⁷ And when evening came, the boat was out on the sea, and he was alone on the land.</p>	<p>¹⁵ Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself . . . ^{16b} It was now dark, and Jesus had not yet come to them.</p>
<p>²⁴ but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them.</p>	<p>⁴⁸ And he saw that they were making headway painfully, for the wind was against them.</p>	<p>¹⁸ The sea became rough because a strong wind was blowing.</p>
<p>²⁵ And in the fourth watch of the night he came to them, walking on the sea.</p>	<p>And about the fourth watch of the night he came to them, walking on the sea. He meant to pass by them,</p>	<p>¹⁹ When they had rowed about three or four miles,</p>
<p>²⁶ But when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in fear.</p>	<p>⁴⁹ but when they saw him walking on the sea they thought it was a ghost, and cried out, ⁵⁰ for they all saw him and were terrified.</p>	<p>they saw Jesus walking on the sea and coming near the boat, and they were frightened.</p>
<p>²⁷ But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid."</p>	<p>But immediately he spoke to them and said, "Take heart; it is I. Do not be afraid."</p>	<p>²⁰ But he said to them, "It is I; do not be afraid."</p>
<p>²⁸ And Peter answered him, "Lord, if it is you, command me to come to you on the water."</p>		
<p>²⁹ He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus.</p>		
<p>³⁰ But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me."</p>		
<p>³¹ Jesus immediately reached out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?"</p>		
<p>³² And when they got into the boat, the wind ceased.</p>	<p>⁵¹ And he got into the boat with them, and the wind ceased.</p>	<p>²¹ Then they were glad to take him into the boat,</p>
<p>³³ And those in the boat worshiped him, saying, "Truly you are the Son of God."</p>	<p>And they were utterly astounded, ⁵² for they did not understand about the loaves, but their hearts were hardened.</p>	
<p>³⁴ And when they had crossed over, they came to land at Gennesaret.</p>	<p>⁵³ When they had crossed over, they came to land at Gennesaret and moored to the shore.</p>	<p>and immediately the boat was at the land to which they were going.</p>
<p>³⁵ And when the men of that place recognized him,</p>	<p>⁵⁴ And when they got out of the boat, the people immediately recognized</p>	<p>²² On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. ²³ Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. ²⁴ So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus. ²⁵ When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?"</p>
<p>they sent around to all that region and brought to him all who were sick</p>	<p>him⁵⁵ and ran about the whole region and began to bring the sick people on their beds to wherever they heard he was.</p>	
<p>³⁶ and implored him that they might only touch the fringe of his garment. And as many as touched it were made well.</p>		