

Jesus Walking On Water

Part 2

6. Skeptics refuse to believe Jesus actually walked on water because this calls for a miracle.
 - a. Some contend He walked on rocks near the beach leaving the impression He was walking on water.
 - b. Others affirm He was walking on the shore and because of the darkness the fearful disciples thought they saw someone walking on the water.
 - c. Others contend Jesus was really walking near the shore in the shallow water, but because of the limited light thought they saw someone walking in the water.
 7. None of these theories are based on the facts presented by the gospel writers, but are prompted by the intense desire to deny the miracles of Christ.
 8. None of these theories explain Peter walking on the water, the boat immediately reaching land from the middle of the sea, the instant cessation of the storm when Christ entered the boat.
 9. All of these theories attempt to strip everything supernatural out of the gospel accounts and destroy the credibility of the apostles and gospel writers.
 10. They all seek to make the disciples dupes or liars.
 11. It is very important that Christians be able to show the weaknesses of these theories.
 12. Unprepared Christians are easy prey for those hostile to Christ and Christianity.
 13. Christians must be ready to give answer to those who deny or challenge God's word. (1 Pet. 3:15).
- 1 Pet 3:15 but sanctify Christ as Lord in your hearts, always {being} ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

Comment:

1. The disciples were in "the middle of the sea." (Mk. 6:47).

Mark 6:47 When it was evening, the boat was in the middle of the sea, and He was alone on the land.

- a. They were two or three miles from the shore and at night and in the midst of a storm.
- b. It would have been impossible for them to clearly see anyone on the shore and have a conversation with Jesus on the shore.
- c. It is impossible for honest minds to reach such ridiculous conclusions, as mentioned in the introduction of this lesson, based on the gospel accounts.

2. In order to reach such conclusions one must reject the writers as totally unreliable and accuse them of fraud and utter stupidity.
3. Those who do such must abandon Christ and the Bible and accept the attempts of men to explain away this and every other miracle.

Jn. 6:20 But He said to them, "It is I; do not be afraid."

- The Greek literally has "I am; do not be afraid."
- John used the expression "I am" a number of times in this gospel. (Jn. 6:35; 8:12; 8:58; 9:5; 10:9,11,14; 11:25; 14:6; 15:1).

John 6:35 Jesus said to them, "**I am the bread of life**; he who comes to Me will not hunger, and he who believes in Me will never thirst.

Jn. 8:12 Then Jesus again spoke to them, saying, "**I am the Light of the world**; he who follows Me will not walk in the darkness, but will have the Light of life.

Jn. 8:58 Jesus said to them, "Truly, truly, I say to you, **before Abraham was born, I am.**"

John 9:5 "While I am in the world, **I am the Light of the world.**"

John 10:9 "**I am the door**; if anyone enters through Me, he will be saved, and will go in and out and find pasture.

Jn. 10:11 "**I am the good shepherd**; the good shepherd lays down His life for the sheep."

Jn. 10:14 "**I am the good shepherd**, and I know My own and My own know Me,"

Jn. 11:25 Jesus said to her, "**I am the resurrection and the life**; he who believes in Me will live even if he dies,

Jn. 14:6 Jesus said to him, "**I am the way, and the truth, and the life**; no one comes to the Father but through Me.

John 15:1 "**I am the true vine**, and My Father is the vinedresser.

- These words carried with them the idea of Deity.
- No one could satisfy the demands of all these "I am's" without being Deity.
- Matthew and Mark have Jesus' statement as "Be of good cheer, I am."
- The writers did not always give the exact words of Jesus, but gave an inspired paraphrase of His words.
- John omitted the words "Be of good cheer."

1. Matthew recorded something omitted by John.

a. Matthew recorded that Peter also walked on the water. (Matt. 14:28-32).

Matt. 14:28 Peter said to Him, "Lord, if it is You, command me to come to You on the water."

Matt. 14:29 And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus.

Matt. 14:30 But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!"

Matt. 14:31 Immediately Jesus stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?"

Matt. 14:32 When they got into the boat, the wind stopped.

- b. Only Peter had enough faith to get out of the boat in a storm and begin to walk toward Jesus.
- c. The strong wind frightened Peter and he began "to sink." (Matt. 14:30).
- d. He cried out, "Lord, save me!" (Matt. 14:32). He was not speaking of the salvation of his soul, but of the saving of his physical life.
- e. Jesus rebuked Peter for his "little faith." (Matt. 14:31).

Matt. 14:31 Immediately Jesus stretched out His hand and took hold of him, and *said to him, "You of little faith, why did you doubt?"

- 1) Peter should have kept his eyes on Jesus. (Matt. 14:30).
- 2) It is only when he took his eyes off of Jesus and began to worry about drowning that he began to sink.
- 3) Taking our eyes off Jesus today ends in spiritual drowning.
- 4) We need to constantly [at all times] keep our eyes on Jesus and things above. (Heb. 12:1-2; Col. 3:1-2).

Heb. 12:1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

Heb. 12:2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Col. 3:1 Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

Col. 3:2 Set your mind on the things above, not on the things that are on earth.

- f. When Jesus and Peter got back "into the boat, the wind stopped." (Matt. 14:32).
 - 1) We have no record of Jesus speaking to stop the storm in John's account or in the accounts of Matthew or Mark.
 - 2) He did still the storm earlier in His ministry by rebuking the wind and the sea. (Matt. 8:26, 27).

Matt. 8:26 He said to them, "Why are you afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm.

Matt. 8:27 The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?"

Jn. 6:21 So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going.

- 1. Emphasis was placed on Jesus being received into the boat (Jn. 6:21; Mk. 6:51), but both Jesus and Peter climbed into the boat. (Matt. 14:32).

Matt. 14:32 When they [Jesus and Peter] got into the boat, the wind stopped.

- a. John and Mark do not mention Peter entering the boat, but they put emphasis on the actions of Jesus.

- b. They did not deny Peter entered the boat with Jesus.
- c. They were not saying Peter was left in the sea to drown or swim to the shore.
- d. Common sense would indicate Peter also entered the boat as well as Jesus.

2. Matthew also recorded another fact omitted by John. (Matt. 14:33).

Matt. 14:33 And those who were in the boat worshiped Him, saying, "You are certainly God's Son!"

- a. We learn here that it is proper and right to worship Jesus as "God's Son."
- b. They were convinced Jesus was not a mere man or even an extraordinary man.
- c. Jesus accepted their worship showing it was proper to worship Him as Deity. (Jn. 1:1,14,18; 10:30; 14:9; Col. 1:15; Heb. 1:3).
- d. There were other times Jesus was worshiped. (Matt. 2:11; 28:9, 17; Jn. 9:38).

Matt. 2:11 After coming into the house they saw the Child with Mary His mother; and they fell to the ground and **worshiped Him**. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh.

Matt. 28:9 And behold, Jesus met them and greeted them. And they came up and took hold of His feet and **worshiped Him**.

Matt. 28:17 When they saw Him, they **worshiped Him**; but some were doubtful.

Jn. 9:38 And he said, "Lord, I believe." And he **worshiped Him**.

- e. Jesus taught it was wrong to worship anyone except God [Deity]. (Matt. 4:10; Deut. 6:13).

3. John recorded what appears to be another miracle in this narrative.

- a. "And immediately the boat was at the land to which they were going."
- b. Once again we see the unlimited power of God's Son.
- c. He could walk on water and still the storm.
- d. He could also cause the boat to immediately reach the shore. (Jn. 6:21).
 - 1) The wind had instantly stopped. (Matt. 14:32; Mk. 6:51).
 - 2) The word "immediately" comes from the Greek "eutheos" [yoo **theh** ohs] meaning "at once, soon, shortly, quickly, immediately, instantly" depending on its usage in context.
 - a) This word was used in regard to the instantaneous healing of the leper (Matt. 8:3,4).

Matt. 8:3 Jesus stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed.

Matt. 8:4 And Jesus said to him, "See that you tell no one; but go, show yourself to the priest and present the offering that Moses commanded, as a testimony to them."

- b) There was no delay in the healing of this leper.
- c) He was instantly cleansed and given instructions he must follow to be accepted back into Israel.
- d) Matthew also used the word to mean "very quickly, soon, shortly" (Matt. 13:5; 21:2; 25:16).

Matt 13:5 "Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil.

Matt 21:2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied {there} and a colt with her; untie them and bring them to Me.

Matt 25:16 "Immediately the one who had received the five talents went and traded with them, and gained five more talents.

e) See also the baptism of Christ. (Matt. 3:16).

- 1) The word here did not mean instantaneous.
- 2) It meant without delay denoting a very very short time.

f) John used the word to mean "very quickly" or "immediately, shortly." (Jn. 5:9; 6:21; 13:30; 18:27).

John 5:9 Immediately the man became well, and picked up his pallet and {began} to walk. Now it was the Sabbath on that day.

John 6:21 So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going.

John 13:30 So after receiving the morsel he went out immediately; and it was night.

John 18:27 Peter then denied {it} again, and immediately a rooster crowed.

e. The wind had stopped so the sudden arrival to the shore was not by the wind, but it was by Divine motion.

Comment:

1. Some argue "immediately" is not the same as "instantaneous."

- a. It is true that "immediately" does not always mean "instantaneous," but can mean "without delay, quickly."
- b. The context must be used to determine its meaning.

2. Some do not view the arrival to land as a miracle.

- a. They argue the boat was already near the shore.
- b. This contradicts what Mark earlier reported that the boat was "in the middle" of the sea. (Mk. 6:47).

3. The context strongly favors the landing of the boat was a miracle since the whole account is full of miraculous events.

a. Christ had miraculous knowledge of the disciples in the storm.

1) Jesus knew they were in a storm on the Sea, but Mark 6:48 indicates Jesus would have passed them by if they had not called upon Him for help.

Mark 6:48 Seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night He came to them, walking on the sea; and **He intended** [lit. wished] **to pass by them.**

2) Christ most often withheld blessings and help unless called upon to bless. (Matt. 15:23; Lk. 24:48).

b. Jesus miraculously walked on water. (Mk. 6:48).

c. Peter also walked on water for a short time. (Matt. 14:29). The Lord permitted and enabled this as long as he had faith.

d. Jesus rescued Peter from drowning in a storm in the middle of the sea of Galilee. (Matt. 14:31).

e. The sudden cessation of the winds when Christ entered the boat was a miracle.

1) Matthew and Mark stressed the storm ceased [stopped] after Jesus entered the boat. (Matt. 14:32; Mk. 6:51).

2) One might try to say it was coincidental that the storm ceased when Jesus got into the boat, but this certainly was not what the gospel writers were affirming.

f. All of these miraculous events point to the boat suddenly, quickly reaching land as another miraculous event.

g. Whether the boat came instantaneously or very quickly came to shore was a miracle of the Lord.

4. Some have argued there were no real mountains at the north end of the sea of Galilee.

a. The Greek word “oros” [**ah** rahs] usually rendered “mountain” (Matt. 14:22) can also have the meaning of “hill.” (Matt. 5:14; Lk. 4:29).

Matt 5:14 "You are the light of the world. A city set on a hill cannot be hidden;

Luke 4:29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.

b. The word “oros” [**ah** rahs] can be translated in some contexts “mount.” (Matt. 5:1; Acts 1:12). Some translations have “mount” and others have “hill” or “mount.”

c. The best rendering of the word in this account, based on what we know about the north end of the sea of Galilee, is “hill.”

5. The words “ego eimi” [e **goh** aymee] translated “I am” were the equivalent of the phrase with which God announced Himself to Israel. (Exod. 3:14; Isa. 43:10; 51:12).

Exod 3:14 God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, '**I AM** has sent me to you.'"

Isa. 43:10 "You are My witnesses," declares the LORD, "And My servant whom I have chosen, So that you may know and believe Me And understand that **I am He**. Before Me there was no God formed, And there will be none after Me.

Isa. 51:12 "I, even **I, am He** who comforts you. Who are you that you are afraid of man who dies And of the son of man who is made like grass,

6. It is argued the word "worship" only means here "kneel in the presence of."

a. It does have this meaning several times in Matthew. (Matt. 9:18; 15:26; 18:26; 20:20).

Matt 9:18 While He was saying these things to them, a {synagogue} official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live."

Matt 15:25 But she came and {began} to bow down before Him, saying, "Lord, help me."

Matt 18:26 "So the slave fell {to the ground} and prostrated himself before him, saying, 'Have patience with me and I will repay you everything.'

Matt 20:20 Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him.

b. It is clear the word "worship" in this account means to worship Jesus as a Divine Person. (Matt. 14:33).

Matt 14:33 And those [the apostles] who were in the boat worshiped Him, saying, "You are certainly God's Son!"

c. A short time after this Peter made a similar confession of Christ as the Son of God. (Matt. 16:16).

Matt 16:16 Simon Peter answered, "You are the Christ, the Son of the living God."

d. Peter later, in this chapter, acknowledged Jesus as "the Holy One of God." (Jn. 6:68, 69).

John 6:68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life.

John 6:69 "We have believed and have come to know that You are the Holy One of God."

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