



IMMANUEL BAPTIST CHURCH

SERIES: JOHN (GOSPEL OF TRUTH)

LESSON: GOD'S CHILDREN IN THE STORMS OF LIFE

JOHN 6:16-21

3/14/2021

MAIN POINT

Since Jesus calms the storms of our lives, we can respond to life's troubles with faith instead of fear.

JOHN CONTEXT

Every lesson's purpose: "but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." John 20:31

The story for today is almost a parenthetical one in the midst of the feeding of the multitude. The setting is in Galilee where in the springtime festival of Passover (v. 4) Jesus miraculously feeds a crowd of over five thousand people.

INTRODUCTION

Someone has said that everyone is either in a storm, just coming out of a storm, or about to enter into a storm. The truth is that life is full of troubles; and if we live long enough, we will all face situations that are beyond our control.

What life storm have you faced (or are you facing)? (Be prepared, for someone may share the loss of a child, a divorce, a termination, or some other storm that may be very emotional.)

How do you respond when you face one of life's storms?

When we (Becky & David Moore) were a young couple, we found ourselves in Israel one time when a serious Arab/Israeli incident occurred that led Israel to close its borders. In two days, we were to cross over into Jordan to catch our plane home. We were afraid we would miss our trip home and be left stranded in a strange country. Our response was fear! (God showed us we need to trust Him. The border opened one hour before we were to cross over the Jordan River.)

EXPLANATION // ...believe Jesus is the Christ...

HAVE A VOLUNTEER READ JOHN 6:16-21

DO you think Jesus knew that a storm would develop on the sea? If so, why did he send the disciples into the boat? Why would He knowingly send them into danger? (The crowds were beginning to press Jesus. Remember they were looking for a king to overthrow the Romans from "their" land. Jesus was sending them into a storm to protect them from crowd's intentions.)

What was He planning to teach them in the midst of the storm?

The Sea of Galilee was the best-known body of water for readers of the Gospel. It is 13 miles long and 6-7 miles wide. John tells us they had rowed 3-4 miles on their approximately 5-mile trip, and so they were most likely in the middle of the sea. Fed by the melting snow of Mt. Hermon, the sea lies in the lower section of the Jordan Valley about 60 miles north of Jerusalem. The mountains of Upper Galilee are northwest of the lake and rise to a height of 4000 feet above sea level, while the mountains on the east and west ascend about 2000 feet. On the west, south, and east is the Decapolis. The lake lies about 700 feet below the Mediterranean Sea level, and its greatest depth is 200 feet. Because of the somewhat unusual setting, it is known for severe storms that can arise quickly.

The disciples left about dusk on a 5-mile trip to Capernaum. Mark tells us that Jesus came to them at 3-6 a.m. (The “fourth watch” by Roman accounting). In other words, they were rowing for many hours (perhaps about 9 hours!). The wind resistance was so great that they had gone only 3-4 miles. This would normally take them about an hour’s effort. (It reminds me of the 14 hours it took us once to drive from Philadelphia to Cape Cod which is normally a 5-hour journey.) The disciples were obviously tired and weary, at the end of their human strength. No wonder they were filled with terror and thought Jesus was a ghost walking on the water toward the boat.

Because it was stormy, the disciples couldn’t see the stars to give them a reference of their direction. They didn’t have a compass, water charts, or GPS back then. Perhaps they were just rowing in circles. The Bible says a high wind arose and the waves were surging. They didn’t know where they were and couldn’t tell where they were going. The fact is the disciples had lost their way.

How did the disciples respond to the crisis of a storm?

Their response was natural and normal – fear. Fear can be a good thing. If you see a coiled rattlesnake on the path in front of you, you should avoid it. When you hear that a tornado is coming your way, you should seek shelter. But there are many fears that are irrational. These are called phobias, from the Greek word *phobos*. For example, some people have a fear of public speaking. Jerry Seinfeld said that means that “if you are asked to give a eulogy at a funeral, you’d really prefer to be the one in the casket.” We know the most common command from Jesus and the angels is “Be not afraid.”

What miracles do you see in this passage?

Although this story is considered by interpreters as one of the seven signs in the Gospel, John doesn’t identify this as a sign or miracle that would point the reader to the Savior (perhaps that was too obvious). Nor does John give the reader his usual commentary on what happened. Yet there are miracles to be observed. For example . . .

- Jesus walks on the water.
- Peter walks on the water (Matthew 14:29).
- Jesus calms the storm (the weather was under His control).
- The boat is immediately on shore when Jesus steps into the boat.

Whenever miracles are reported, there are always skeptics who try to find ways to explain the miracle in a humanistic way. For example, skeptics might say Moses led the people of God, not through the Red Sea, but the Reed Sea which was only perhaps a foot deep. (Perhaps an even greater miracle would be how the Egyptian army drowned in a foot of water?)

How would skeptics try to explain away this miracle and how would you respond to their explanations?

Some suggest that Jesus was walking along the shore and the disciples were almost onshore without realizing it. That would contradict the text, but skeptics struggle to deal with miracles since they don't trust the text.

Instead, the disciples learned a wonderful lesson that day. As Adrian Rogers used to say, they learned "what was over their heads was under His feet." Jesus came walking on the water and provided them with an incredible insight. When Jesus reached them, He calmed their fears with this key pronouncement: "*ego eimi*" or "I am." By itself the phrase means simply, "It's me;" but in the context of John with all the absolute uses of "I am," it means much more. For example, Jesus says later in chapter 6, He will say, "**I am** the bread of life" (6:35). Remember God gave Moses his covenant name at the burning bush and defined it as, "**I am** who I am."

Be sure to read the parallel passages in Matthew 14:22-33 and Mark 6:45-52. **What other details do those gospels add?** You might assign ahead of time someone to read each of the other accounts and report on the additional details presented.

APPLICATION // ...have life in His name.

What lessons do you learn from this story? Here are some ideas that might be useful:

When we proceed without Jesus, we face many scary storms. When have you tried to face a storm without Jesus and what was the outcome?

Our fears are amplified in dark times. Have your greatest storms come in the dark times? (Remember the adage that trouble comes in threes?)

Our fears become controlling when we lose our way. When have you lost your way? How did you respond?

Our fears are overwhelming when we are afraid we are going to die. When have you faced a storm that you thought might take your life?

Jesus knows and cares when we are in a storm. What reminded you that Jesus cared when you were in a storm?

Jesus never promised smooth sailing, but He does get us to our final destination. What helps you the most when you are in the midst of a storm?

In the midst of our storms, we need to remember that common imperative in Scripture: "Do not be afraid!" We have a powerful God to trust instead. When have you heard the voice of God telling you not to be afraid? How did you hear that message from God?

Here is a final reminder: Jesus cares for you and can handle any problem. He is going to help (be patient!), but in the process He has something to teach you.

PRAYER

Close in prayer, asking God to press this truth that was studied.

COMMENTARY / RESOURCES

Art -- *Jesus Walking Upon the Sea* by William Brassey Hole

[Jesus Walking Upon The Sea Painting by William Brassey Hole \(pixels.com\)](https://www.pixels.com)

John (New Testament Commentary series), by William Hendriksen, published by Baker

The Gospel of John, by George Allen Turner & Julius R. Mantey, published by Eerdmans

Exploring the Gospels: John, by John Phillips, published by Loizeaux Brothers

An Exposition of the Four Gospels: John, by Hershell Hobbs, published by Broadman

A Devotional Guide to John, by John Killinger, published by Word.

VERSE BY VERSE COMMENTARIES

WIERSBE: Jesus compelled the disciples to get into the boat (Matt. 14:22; Mark 6:45) because He knew they were in danger. The crowd was now aroused and there was a movement to make Him King. Of course, some of the disciples would have rejoiced at the opportunity to become famous and powerful! Judas would have become treasurer of the kingdom, and perhaps Peter would have been named prime minister! But this was not in the plan of God, and Jesus broke up the meeting immediately. Certainly the Roman government would have stepped in had a movement begun.

Did Jesus know that a storm was coming? Of course. Then why did He deliberately send His friends into danger? Quite the opposite is true: He was rescuing them from greater danger, the danger of being swept along by a fanatical crowd. But there was another reason for that storm: the Lord has to balance our lives; otherwise we will become proud and then fall. The disciples had experienced great joy in being part of a thrilling miracle. Now they had to face a storm and learn to trust the Lord more. The feeding of the 5,000 was the lesson, but the storm was the examination after the lesson.

Sometimes we are caught in a storm because we have disobeyed the Lord. Jonah is a good example. But sometimes the storm comes because we have *obeyed* the Lord. When that happens, we can be sure that our Saviour will pray for us, come to us, and deliver us. In writing the account of this event years later, perhaps John saw in it a picture of Christ and His church.

Christ is in heaven interceding for us, but we are in the midst of the storms of life, trying to reach the shore. One day, He will come for us and we shall reach the port safely, the storms all past.

Actually, there were several miracles involved in this event. Jesus walked on the water, and so did Peter (Matt. 14:28–32). Jesus stilled the storm, and instantly the boat was on the other shore. Of course, all of this happened at night so that only Jesus and His disciples knew what had occurred. Jesus had led His people into the green pastures (John 6:10), and now He brought them into the still waters (Ps. 23:2). What a wonderful Shepherd He is!

As you read the Gospel records, note that our Lord was never impressed by the great crowds. He knew that their motives were not pure and that most of them followed Him in order to watch His miracles of healing. “Bread and circuses” was Rome’s formula for keeping the people happy, and people today are satisfied with that kind of diet. Give them food and entertainment and they are happy. Rome set aside ninety-three days each year for public games at government expense. It was cheaper to entertain the crowds than to fight them or jail them.

We must never be deceived by the “popularity” of Jesus Christ among certain kinds of people today. Very few want Him as Saviour and Lord. Many want Him only as Healer or Provider, or the One who rescues them from problems they have made for themselves. “And ye will not come to Me, that ye might have life” (John 5:40).¹

BLUM: 6:16–17. According to Mark 6:45, Jesus compelled His disciples to get **into the boat** and go to Bethsaida while He dismissed the crowds. From Bethsaida they went on toward **Capernaum**. Both villages are at the north end of the Sea of Galilee. **His disciples went down to the lake**, for the land is hilly and high on the east side. As they got out on the lake, the sun went down and the wind picked up. Jesus was up in the hills praying while watching them in their toil (Mark 6:45–48).

6:18–19. The west **wind**, which often picks up at evening, caught them in the open water. They were headed directly into it and found themselves making little progress. They were “straining at the oars” (Mark 6:48). The Sea of Galilee is notable for its sudden and severe storms. **They had rowed three or three and a half miles**, so they were in the middle of the lake. **They were terrified** to see a figure **walking on the water**. They thought it was a ghost (Mark 6:49). Rational explanations have included the idea that Jesus was walking on the sand by the shore or floating on a large beam or log, but neither notion does justice to the text. This occurred in the “fourth watch” of the night, that is, between 3 and 6 o’clock in the morning (Matt. 14:25; Mark 6:48).

6:20–21. The clause **It is I** is literally “I Am,” and was used by Jesus (in 8:58) with strong theological meaning. In this setting it seems to mean only that Jesus was identifying Himself. When the disciples recognized Him, they welcomed **Him into the boat**. By the words **and immediately the boat reached the shore** another miracle is probably intended. The two signs on the land and the lake reveal Jesus as the Provider of a “bread” which gives life (as the next section

¹ Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 310). Wheaton, IL: Victor Books.

will expound) and as the Savior who intercedes for and protects His own. He intervenes in their times of troubles and brings them to safety.²

JAMIESON, FAUSSET, & BROWN: 16, 17. when even was come—(See on Mk 6:35).

entered into a ship—“constrained” to do so by their Master (Mt 14:22; Mk 6:45), in order to put an end to the misdirected excitement in His favor (Jn 6:15), into which the disciples themselves may have been somewhat drawn. The word “constrained” implies reluctance on their part, perhaps from unwillingness to part with their Master and embark at night, leaving Him alone on the mountain.

went—rather, “were proceeding.”

toward Capernaum—Mark says (Mk 6:45), “unto Bethsaida,” meaning “Bethsaida of Galilee” (Jn 12:21), on the west side of the lake. The place they left was of the same name (see on Mk 6:32).

Jesus was not come to them—They probably lingered in hopes of His still joining them, and so let the darkness come on.

18, 19. sea arose, &c.—and they were “now in the midst of it” (Mt 14:24). Mark adds the graphic and touching particular, “He saw them toiling in rowing” (Mk 6:48), putting forth all their strength to buffet the waves and bear on against a head wind, but to little effect. He saw this from His mountain-top, and through the darkness of the night, for His heart was all with them; yet would He not go to their relief till His own time came.

19. they see Jesus—“about the fourth watch of the night” (Mt 14:25; Mk 6:48), or between three and six in the morning.

walking on the sea—What Job (Job 9:8) celebrates as the distinguishing prerogative of GOD, “WHO ALONE spreadeth out the heavens, and TREADETH UPON THE WAVES OF THE SEA”—What AGUR challenges as GOD’S unapproachable prerogative, to “GATHER THE WIND IN HIS FISTS, and BIND THE WATERS IN A GARMENT” (Pr 30:4)—lo! this is here done *in flesh*, by “THE SON OF MAN.”

drawing nigh to the ship—yet as though He “*would have passed by them*,” Mk 6:48 (compare Lu 24:28; Ge 18:3–5; 32:24–26).

they were afraid—“cried out for fear” (Mt 14:26), “supposing it had been a spirit” (Mk 6:49). He would appear to them at first like a dark moving speck upon the waters; then as a human figure, but—in the dark tempestuous sky, and not dreaming that it could be their Lord—they take it for a spirit. (How often thus we miscall our chiefest mercies—not only thinking them distant when they are near, but thinking the best the worst!)

20. It is I; be not afraid—Matthew (Mt 14:27) and Mark (Mk 6:50) give before these exhilarating words, that to them well-known one, “Be of good cheer!”

² Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 294). Wheaton, IL: Victor Books.

21. willingly received him into the ship—their first fears being now converted into wonder and delight.

and immediately the ship was at the land—This additional miracle, for as such it is manifestly related, is recorded here alone. Yet all that is meant seems to be that as the storm was suddenly calmed, so the little bark—propelled by the secret power of the Lord of Nature now sailing in it—glided through the now unruffled waters, and while they were wrapt in wonder at what had happened, not heeding their rapid motion, *was found* at port, to their still further surprise.³

WELLUM: 6:16–24 Jesus’s walking across the Sea of Galilee may echo Job 9:8 (LXX) where God is said to walk on the water.

6:16–17 The disciples were on the eastern side of the lake, and they ventured to row the six or seven miles back **across the sea to Capernaum** on the western side.

6:19 They had rowed about **three or four miles**. If the feeding of the crowd occurred on the eastern shore, the shortest distance to Capernaum would have been five to six miles.

6:20 It is I may have overtones of epiphany (cp. Ex 3:14; see note at Jn 6:35, 48). The statement may allude to Ps 77:16, 19, describing God’s manifestation to Israel during the exodus.

6:21 The reference to the boat reaching the shore **at once** may allude to Ps 107:23–32 (esp. vv. 29–30).⁴

GANGEL: 6:16–18. The Sea of Galilee lies six hundred feet below sea level, and the prevailing winds still blow from the west. According to John, **his disciples went down to the lake**. But both Matthew and Mark specify that Jesus sent his disciples away. We see here a lesson in authority for the disciples. Several of them were fishermen, and this east-west route across the lake toward the town of Capernaum would not have been unfamiliar. But it was dark and the waters were treacherous. This miracle also appears in Matthew 14:22–33 and Mark 6:45–52. Presumably, Jesus had set a time and perhaps even a place where he would meet them on the west coast of the lake.

6:19–21. The distance across the northern end of the Sea of Galilee is about five miles, so they were more than half way across when they saw Jesus walking on the water. He knew their problems with faith and fear; Mark tells us he had been watching them (Mark 6:48). This was no ghost, no mystical apparition brought about by their terrified emotions. His words are so like the Lord: **It is I; don’t be afraid.**

³ Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2, pp. 137–138). Oak Harbor, WA: Logos Research Systems, Inc.

⁴ Wellum, S. J. (2017). *Incarnation and Christology*. In E. A. Blum & T. Wax (Eds.), *CSB Study Bible: Notes* (p. 1677). Nashville, TN: Holman Bible Publishers.

This miracle revealed Jesus' authority to the disciples and his purpose of ministry to the crowds. The requirements for help in their distress were simple enough—recognize their own need and take Jesus into the boat. That has *not* changed much in our day. But just seeing Jesus and recognizing him were not enough; they had to take him into the boat. As we shall see in our continuing study of this chapter, intellectual assent must be accompanied by spiritual appropriation and personal commitment to gain eternal life, or—as in this case—to gain physical safety.

Let us not move too quickly over the word **immediately** in verse 21. With little fuss and no intent to make a point, John probably indicated another miracle which few count in numbering the miracles in John. Some interpreters opt for the natural explanation (they were already near shore). Or perhaps the remainder of the voyage seemed as nothing compared to what they had already been through. I stand with Godet's interpretation: "One can scarcely imagine, indeed, that, after an act of power so magnificent and so kingly as Jesus walking on the waters, he should have seated himself in the boat, and the voyage should have been laboriously continued by the stroke of the oar. At the moment when Jesus set his foot in the boat, he communicated to it, as he has just done for Peter, the force victorious over gravity and space, which had just been so strikingly displayed on his own person" (cited in Morris, p. 351).⁵

VINCENT: 16. **Even** (ὀψία). An adjective; ὄψιος, *late*, with ὥρα, *hour*, understood.

17. **Ship** (πλοῖον). Rev., *boat*. See on Luke 5:2. The best texts omit the article.

Went (ἦρχοντο). The imperfect, *were going*. So Rev.

Capernaum. Mark has *Bethsaida*.

It was now dark (σκοτία ἤδη ἐγεγόνει). Lit., *darkness had already come on*. On *darkness*, see on 1:5.

18. **Arose** (διηγείρετο). It is lamentable how the A. V. misses the graphic force of these imperfects. Rev., rightly, *was rising*. Lit., *was being awakened*. The imperfects convey the sense of *gathering* danger, and throw into stronger relief the fact of Jesus' appearance. They *were going*; the darkness had already fallen, the sea *was rising*, and Jesus had not yet come.

That blew (πνέοντος). Lit., *blowing*. *That was blowing* would be better. John's narrative at this point is more detailed and graphic than the others.

19. **Had rowed** (ἐληλακότεcs). Lit., had *driven* or *propelled* (the boat).

Five and twenty, etc. The lake being about *forty* furlongs, six miles, at its broadest, they had gone only a little more than half-way.

They see (θεωροῦσι). Rev., *behold*; with an intent gaze. See on 1:18. Both Luke and John use this word frequently.

⁵ Gangel, K. O. (2000). *John* (Vol. 4, pp. 120–121). Nashville, TN: Broadman & Holman Publishers.

Drawing nigh. Lit., *becoming nigh*. Wyc., *to be made next to the boat*. Mark adds, *He would have passed by them*, and Luke that they thought Him a phantom.

21. **They willingly received** (ἤθελον λαβεῖν). Wrong. Rev., correctly, *they were willing to receive*; after being reassured by His voice. The imperfect denotes a continuous state of feeling, not a mere impulsive and temporary wish.

Immediately (εὐθέως). Whether Jesus actually entered the boat or not, John does not say. The more natural inference is that he did. Both Matthew and Mark say so. Their immediate and miraculous arrival at the shore was simultaneous either with their entertaining the wish to receive Him, or with His actually coming on board. Only John mentions this incident. Matthew and Mark say that *the wind ceased*.

They went (ὑπῆγον). Imperfect: *were going*. Lit., *were going away*. The verb has the sense of *retiring* from something. Compare ver. 67; 7:33, on which see note; 12:11; 18:8.⁶

GUTHRIE: John does not describe this miracle as a sign. We may wonder why he includes the incident here since he does not comment on its effects. Since in both Mark and Matthew it is linked with the feeding of the crowds, it would not be unreasonable to suppose that it was so linked in Christian tradition. But John may have intended to use it to demonstrate the disciples' dependence on Jesus. The discussion which followed the miracle of the bread is set in Capernaum (24), which explains the boat journey of the disciples from the east to the west bank. The mention of the distance in v 19 suggests an eyewitness report. There can be no doubt that John intends his readers to understand a miracle when Jesus walked on the water. The suggestion that the disciples actually saw Jesus walking on the shore and thought he was on the water must be rejected, because it would give no reason for them to be terrified. The words *It is I. Don't be afraid* (20) are not to be invested with the aura which other great 'I am' sayings in John convey. The message here is that fear was banished in the presence of Jesus. The most reasonable explanation of v 21 is that the boat was much nearer the shore than the disciples imagined. Vs 23–24 explain how many of those who witnessed the feeding of the crowds were present at Capernaum to hear the discussions. John intends his readers to connect these discussions with the miracle of the feeding.⁷

OSBORNE & COMFORT: 6:19 walking on the water. Many have said (e.g., Schleiermacher) that Jesus was not walking on the water but on the shore by the sea. Note that this same phrase (*epi tēs thalassēs* [2281, 2498]) is used with that meaning in 21:1, but the context here does not make this possible. They had rowed several miles onto the sea when Jesus came, and that could hardly allow a scene on shore. If the disciples had stayed near the shore the whole way and saw Jesus there (so Bernard), it is hard to see why they would be so afraid. As Barrett says (1978:281),

⁶ Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 2, pp. 146–147). New York: Charles Scribner's Sons.

⁷ Guthrie, D. (1994). *John*. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 1038). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

“There can be little doubt that both Mark and John ... intended to record a miracle.” Whitacre notes there are three ways to view this miracle: (1) a suspension of natural law; (2) Jesus was using nature to accomplish his purposes; (3) a unique supernatural event happened. Any of the three is possible; the main thing is that God was bending the laws of nature to his will.

At first glance, it looks as if this story is out of place, for it seemingly interrupts the progression from the multiplication of the bread miracle to Jesus’ presentation of himself as the Bread of Life. It actually fits very well, for it identifies Jesus as the divine provider. In a sense, the feeding miracle undergirds the “Bread of Life” aspect of 6:35, and the walking on the water undergirds the “I AM” aspect of 6:35. In Mark 6:45, Jesus made his disciples get into the boat and head across the lake. Here, John records, they went “to the shore to wait for him,” and when he didn’t come “as darkness fell,” they started across the lake. The Sea of Galilee is 13 miles long and seven miles across at the widest part. They were headed across the northern tip, probably about a five-mile journey. On the eastern shore, the lake is ringed by mountains, and often the wind whips through the passes and causes terrible storms with waves several feet high. One of these storms caught the disciples on the way across, and it was a particularly severe one.

They left at about dusk, and Mark tells us (6:48) that Jesus came to them at 3 A.M. They had been rowing for their lives for nine hours, and John said they had only gone three or four miles (6:19), a distance that would normally take only about an hour to row. They were naturally at the end of their strength and filled with terror when suddenly they “saw Jesus walking on the water toward the boat.” There are several miracles here. Mark also tells us Jesus was praying up in the hills when he “saw that they were in serious trouble” (6:48). How could he see three or more miles away through a storm? How could he walk to them not just on water but through that same storm? Stilling the storm may have actually been one of the lesser miracles!

Jesus reached them, calmed their fears, and made the key pronouncement: “I am here” (or better, “The I AM is here,” or, “I, Yahweh, am here”). Certainly, by itself the phrase means simply, “It’s me,” but in the context of John with all the absolute uses of *egō eimi* [1473/1510, 1609/1639] (8:24, 28, 58; 13:19; 18:5), as well as predicated forms like “I am the bread of life” (6:35), it means much more. Brown (1966:536) sees the primary background for its use in Isaiah 43:10, 25; 47:8, 10; 51:12; Hosea 13:4; and Joel 2:27 for “God and God alone” (e.g., Isa 43:10, “to know me, believe in me, and understand that I alone am God”). I would add Exodus 3:13–15, where God gave Moses his covenant name at the burning bush and defined it as, “I AM WHO I AM.”

Then comes the third miracle (or fourth, if one includes seeing a great distance through the storm): they let him into the boat, “and immediately they arrived at their destination” (6:21). Notice that the actual stilling of the storm is not mentioned here; instead, they arrived at the shore at once, implying a further miracle. Perhaps the stilling was not mentioned so that the whole emphasis would be on Jesus and who he is rather than on what he did. “Jesus comes to them as the ‘I am,’ the divine provider, and swiftly takes them to shore—the goal of their journey” (Comfort 1994:71).⁸

⁸ Osborne, G., Philip W. Comfort. (2007). [*Cornerstone biblical commentary, Vol 13: John and 1, 2, and 3 John*](#) (pp. 94–95). Carol Stream, IL: Tyndale House Publishers.