

John 6:15-21 – The Lord Stills the Storm

Table: John 6:15-21
John 6:15-21, AV1611 versus 1984, 2011 NIVs

Verse	AV1611	1984, 2011 NIVs
15	<i>When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.</i>	<i>Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.</i>
16	<i>And when even was now come, his disciples went down unto the sea,</i>	<i>When evening came, his disciples went down to the lake,</i>
17	<i>And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.</i>	<i>where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them.</i>
18	<i>And the sea arose by reason of a great wind that blew.</i>	<i>A strong wind was blowing and the waters grew rough.</i>
19	<i>So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.</i>	<i>When they had rowed three or three and a half miles, they saw Jesus approaching the boat, walking on the water; and they were terrified.</i>
20	<i>But he saith unto them, It is I; be not afraid.</i>	<i>But he said to them, “It is I; don’t be afraid.”</i>
21	<i>Then they willingly received him into the ship: and immediately the ship was at the land whither they went.</i>	<i>Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.</i>

Note that many of the notes that follow this table are from Dr Ruckman’s works¹.

Notes on John 6:15-21

1. John 6:15. The Lord explains why the people sought to **“take him by force, to make him a king”** in John 6:26. They were belly worshippers, Romans 16:18, Philippians 3:19.

“Jesus answered them and said, Verily, verily, I say unto you, *Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*”

They would therefore **“take him by force”** as their provider, not as **“the blessed and only Potentate, the King of kings, and Lord of lords;”** 1 Timothy 6:15.

It should be understood that no-one takes the Lord Jesus Christ by force unless He allows them to, Luke 22:52, 53, 54, John 18:5, 6, 11, 12.

“The true worshippers” who **“shall worship the Father in spirit and in truth”** John 4:23 are different in that they take the Lord Jesus Christ *by faith*, according to Galatians 3:26.

“For ye are all the children of God by faith in Christ Jesus.”

By contrast, men prefer force to faith in order to fulfil their desires, which are really lusts, as the Lord warns in Matthew 11:12 with respect the literal, visible, physical **“kingdom of heaven”** that John the Baptist introduces into scripture in Matthew 3:2.

“And from the days of John the Baptist until now *the kingdom of heaven suffereth violence, and the violent take it by force.*”

Men are like the Devil in that respect and will wage war *to fulfil their lusts*, forsaking faith in the Lord Jesus Christ. See Isaiah 14:13, 14, John 8:44, James 4:1-4.

Man will not “*make him king*” with respect to the Lord Jesus Christ except as an individual voluntary act of the will as Paul exhorts the Christian in Romans 12:1.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

God will make His Son King at the Second Advent and the Lord Jesus Christ will acquire His Kingship by force and rule by force as a military dictatorship.

“Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” Psalm 2:6-12.

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet” 1 Corinthians 15:24-25.

The expression “*put down*” has the same meaning in 1 Corinthians 15:24 as it has today, except that it will be without mercy.

“Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground” Jeremiah 25:30-33.

“And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God” Revelation 19:15. See also Revelation 19:16-21.

The above is with respect to the Second Advent. At the First Advent, the Lord Jesus Christ was destined not to be crowned as a God-Ruler but crucified as a God-robber.

“And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem” Luke 9:30-31.

He was crucified between two thieves. His only crown was a crown of thorns.

“Then were there two thieves crucified with him, one on the right hand, and another on the left” Matthew 27:38.

“And they clothed him with purple, and platted a crown of thorns, and put it about his head” Mark 15:17.

The Lord underwent 7 steps down at the conclusion of the First Advent.

“Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” Philippians 2:6-8.

The Lord will have undergone 7 steps up at the conclusion of the Second Advent.

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” Philippians 2:9-11.

The distinctions between faith and force and the First and Second Advents is why ***“he departed again into a mountain himself alone.”***

2. **John 6:16-18.** John 6:16-18 is a vivid picture of the Church Age. Matthew 14:22-25 is a parallel passage². The expressions ***“even was now come...And it was now dark”*** show that the present time is night time before the Second Advent because the saints are said to have ***“went down unto the sea”*** but ***“Jesus was not come to them.”***

Matthew 14:25 pictures the Second Advent, showing that the Lord’s Return brings the night to an end and matches Malachi 4:2 that also pictures the Second Advent.

“And in the fourth watch of the night Jesus went unto them, walking on the sea.”

“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”

Compare Revelation 1:16.

“And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.”

That ***“his disciples went down into the sea, And entered into a ship...”*** is like the saints engaged in fulfilling the Great Commission during the Church Age, Matthew 28:18-20 because having ***“entered into a ship”*** is like being ***“in Christ”*** 2 Corinthians 5:17 and ***“the sea”*** in scripture is the nations, according to which are also pictured by ***“waters,”*** which shows that the nations are unstable, ***“Unstable as water”*** Genesis 49:4, as indeed they are without ***“the government...upon his shoulder”*** Isaiah 9:6.

Note the following scriptures.

“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations” Isaiah 9:1.

“The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind” Isaiah 17:3.

“Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!” Isaiah 17:12.

“Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up” Isaiah 26:3.

“It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations” Ezekiel 26:5.

“Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers” Ezekiel 32:2.

The term ***“rivers”*** would also appear to apply to nations, in that these are given to Satan, typified by Pharaoh and who for now rules and fouls ***“The kingdoms of this world”*** and will do so until the Second Advent, Luke 4:5, 6, Revelation 11:15 when the Lord takes them back by force and gets what is rightfully His. See remarks under point 1.

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;” Luke 21:25.

“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues” Revelation 17:15.

“And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea” Revelation 20:8.

It should also be noted, see remarks above on Ezekiel 32:2 that *“that Wicked”* 2 Thessalonians 2:8 works to ensure that *“the whole world lieth in wickedness”* 1 John 5:19 and he does so according to Ephesians 2:2 to *“deceive the nations”* Revelation 20:3 and *“to take peace from the earth”* Revelation 6:4, the culmination of which will be in *“perilous times”* of *“the last days”* 2 Timothy 3:1 just before the Second Advent, as Revelation 6 shows.

Ephesians 2:2 states ***“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:”***

That condition will prevail until the Second Advent, as Isaiah 57:20 shows, which illustrates the Devil at work according to Ephesians 2:2.

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.”

Note of course that it is *God* Who has given the Devil *“the kingdoms of the world”* Luke 4:5, 6, *“the power of death”* Hebrews 2:14, *“power...to take peace from the earth”* Revelation 6:4 and power *“to make war with the saints, and to overcome them: and power...over all kindreds, and tongues, and nations”* Revelation 13:7 for the sake of God fulfilling His counsel, as He will do especially in the End Times, as Isaiah 46:9-11 shows.

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”

See Isaiah 13 for a specific account of God’s judgement of the End Times, with initial historical relevance to Babylon of the Old Testament times. Isaiah 13:11 refers specifically to God’s judgement of the End Times.

“And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.”

Trying ‘to make the world a better place’ by *any* means is therefore futile without *“the government...upon his shoulder”* Isaiah 9:6 as is the notion of ‘the extension of God’s kingdom on earth’ by Christian evangelism in that the Great Commission will achieve only partial fulfilment before the Second Advent.

John 6:18 pictures the above, noting that in accordance with Ephesians 2:2, Matthew 14:24 states ***“But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.”***

The experience of the saints in the Church Age, therefore, is going to be that described in Isaiah 54:11 and Acts 27:18.

“O thou afflicted, tossed with tempest...”

“And we being exceedingly tossed with a tempest, the next day they lightened the ship;” noting the lesson to get rid of extraneous things in life that might cause you to founder.

Therefore the Lord said in the context of His remarks on *“the prince of this world”* John 12:31, 14:30, 16:11, *“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you”* John 15:19.

That condition will never change until the *“new heavens and a new earth, wherein dwelleth righteousness”* 2 Peter 3:13.

Remember, therefore, the warning of James 4:4.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”

For now, therefore, the only safe place is *“in Christ”* 2 Corinthians 5:17, just as *“the disciples...entered into a ship”* John 6:16-17, according to Proverbs 18:10.

“The name of the LORD is a strong tower: the righteous runneth into it, and is safe.”

Pray that the boys and all other due recipients will apply and/or continue to apply Proverbs 18:10 practically and in accordance with Romans 8:26.

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

Be thankful that the Lord is now *“on the right hand of the Majesty on high”* Hebrews 1:3, where *“he ever liveth to make intercession for them...that come unto God by him”* Hebrews 7:25. See also Romans 8:27.

“And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”

The Lord intercedes for the saints in *“mount Sion...the city of the living God, the heavenly Jerusalem”* Hebrews 12:22, as pictured by Matthew 14:23.

“And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.”

Just as the Lord Jesus Christ returned from the *earthly* mountain to the disciples in John 6:19, He will do so from the *heavenly* mountain according to Acts 1:11.

“...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

Moreover, as Matthew 14:25, Mark 6:48, 49, John 6:19 indicate, the Lord will *“walk through the sea with thine horses, through the heap of great waters”* Habakkuk 3:15 through *“the waters...above the firmament”* Genesis 1:7 when He comes back, Revelation 19:11-16.

3. John 6:19-21. The fact that *“they see Jesus walking on the sea”* present tense illustrates the truth of Habakkuk 2:14 following the Second Advent.

“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.”

Note that the Lord had covered the distance of over 3 miles in a very short time. Note that from the parallel passage Matthew 14:23-24 *“when the evening was come, he was there alone”* in the mountain until *“the ship was now in the midst of the sea.”* Matthew 14:23-24 and the parallel passage Mark 6:45-53 indicate that the Lord saw the disciples in difficulty and then came to them later i.e. He allowed them to toil for a considerable time. See Mark 6:47-48. Note that they still had to cry out in order to get a response from the Lord, Matthew 14:26, 27, Mark 6:49, 50.

“And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the”

fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

The Lord then covered the remaining distance of 1-2 miles minimum* in an even shorter time together with the ship and its occupants, according to John 6:21.

*The Sea of Galilee is 13 miles long and 8 miles wide³. Mark 6:45-53 with Luke 9:10-17 shows that the sea voyage of Matthew 14:22-34, John 6:15-21 was from Bethsaida, Mark 6:45, Luke 9:10, to Gennesaret, Matthew 14:34, Mark 6:53, a distance in a straight line of approximately 5 miles⁴. The residual distance after the Lord joined the ship could have been considerably greater depending on how far the ship had been forced off course, in that it was “*in the midst of the sea*” when the Lord came to the rescue.

The Lord is therefore Lord of time and space, which He reveals to the disciples by means of the events of John 6:19-21, for that purpose even *allowing* the storm that arose. See remarks below.

The disciples had already seen that the Lord is also Lord of the elements, from a similar incident with a storm at sea. See Matthew 8:23-27.

“And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!”

In both incidents, Matthew 8:23-27 and Matthew 14:22-27, John 6:15-21, the Lord is showing that He is God and indeed the rightful “*king over the whole earth*” Zechariah 14:9 because He is “*the Lord of the whole earth*” Zechariah 4:14, *including both the natural world and all aspects of its physical realm*.

Those aspects include time, space, the elements and force, *including gravity*.

Note that the Lord can permit the Devil to brew up a storm that terrifies experienced mariners, as in Matthew 8:23-27, see remarks above and point 2, or the Lord can raise a storm Himself, Jonah 1:4 (and in Exodus 14:21 “*divide the sea*” Nehemiah 9:11, Psalm 74:13 and merge it again, Exodus 14:28). See Psalm 107:23-30 that shows with Matthew 8:23-27 and Matthew 14:22-27, John 6:15-21 that the Lord Jesus Christ is God.

“They that go down to the sea in ships, that do business in great waters; These see the works of the LORD, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits’ end. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven.”

The disciples were fearful because they thought they saw a spirit, Matthew 14:26, Mark 6:49, a reasonable conclusion drawn from the Being’s evident defiance of gravity. Angels are spirits, Acts 23:9, Hebrews 1:13, 14 and the sight of an angel recognised as such can and often does instil fear in individuals in the scriptures. See Jacob, Genesis 28:12, 17, Moses, Exodus 3:2, 6, Balaam, Numbers 22:31, Manoah and his wife, Judges 13:6, 22, Ornan and his sons, 1 Chronicles 21:20, Daniel and his companions, Daniel 10:6-8, Zacharias, Luke 1:11, 12, Mary, Luke 1:28, 29, the shepherds, Luke 2:9, 10, Paul and the men with him, Acts 9:3, 4, 5, 6, 7, 22:8, 9, 10, 27:23, John, Revelation 1:1, 17 i.e. a score or more of individuals. The disciples’ reaction is not strange, therefore.

Note in passing that the first time ***“the angel of the LORD”*** appears in scripture is in Genesis 16:7 to a destitute African Genesis 16:3 single mother ***“ready to perish”*** Deuteronomy 26:5 whom He addresses by name in His first word to her and whom He helps. ***“And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai’s maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai”*** Genesis 16:7-8.

That incident could have relevance for today for destitute individuals who are willing to ***“cry unto the LORD in their trouble.”***

Further with respect to John 6:19, the Lord shows that He, not the Devil ***“shall...rule over the nations”*** Ezekiel 29:15. See Jeremiah 1:10, Revelation 2:26 and scriptures under point 2 with respect to the sea of nations, especially Isaiah 57:20 with respect to ***“the wicked...like the troubled sea.”***

John 6:19 with respect to ***“Jesus walking on the sea”*** typifies what the Lord will do to ***“the wicked”*** at the Second Advent according to Malachi 4:3 by means of ***“ten thousands of his saints”*** Jude 14. See also Revelation 19:11-21.

“And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.”

Moreover, the Lord shall ***“tread down the wicked in their place”*** Job 40:12, such as ***“the place...wherein ye trust”*** Jeremiah 7:14, as the Lord warned even His own people of Judah.

Under John 6:20, the Lord still says, present tense, ***“It is I; be not afraid.”*** See also Matthew 14:27, Mark 6:50, each with emphasis on the present tense.

The expression ***“be not afraid”*** is found 28 times in scripture, 27 times with the Lord speaking directly to the listeners or through one of his servants or through scripture; Deuteronomy 20:1 first mention, Joshua 1:9, 11:6, 2 Kings 1:15, 19:6, 2 Chronicles 20:15, 32:7, Proverbs 3:25, Isaiah 10:24, 37:6, 40:9, Jeremiah 1:8, 10:5, 42:11 twice, Ezekiel 2:6 twice, Joel 2:22, Matthew 14:27, 17:7, 28:10, Mark 5:36, 6:50, Luke 12:4, John 6:20, Acts 18:9, 1 Peter 3:14. The expression ***“be not afraid”*** is used 7 times in the Gospels, exclusively by the Lord Jesus Christ.

The Lord gives a similar exhortation in the well-known verse Isaiah 41:10, which every Christian should memorise.

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” Isaiah 41:10.

See also the Lord’s use of the expression ***“Fear thou not”*** in Jeremiah 30:10, 46:28, Zephaniah 3:16.

The Lord also uses the expression ***“Fear not”*** to encourage the listeners 44 times out of the 62 occurrences of the expression in scripture, either directly or through His servants i.e. 70%; Genesis 15:1, 26:24, 46:3, Exodus 20:20, Numbers 21:34, Deuteronomy 1:21, 3:2, 20:3, 31:6, 8, Joshua 8:1, 10:8, Judges 6:10, 23, 1 Kings 17:13, 2 Kings 6:16, 2 Chronicles 20:17, Isaiah 7:4, 35:4, 41:13, 14, 43:1, 5, 44:2, 54:4, Jeremiah 46:27, Lamentations 3:57, Daniel 10:12, 19, Joel 2:21, Zechariah 8:13, Matthew 1:20, 10:28, 28:5, Luke 1:13, 30, 2:10, 5:10, 8:50, 12:7, 32, John 12:15, Acts 27:24, Revelation 1:17.

The Lord’s exhortations to ***“be not afraid,” “fear thou not,” “fear not”*** are based on His faithfulness to the believer, according to Hebrews 13:5-6.

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”

John 6:21 is a vivid picture of receiving the Lord by faith and believing on Him for salvation, John 1:12, 13, 3:16*. Note that to be ***“born...of God”*** is ***“not of...the will of man”*** but the receiving of the Lord Jesus Christ *is*, as John 6:21 emphasises.

*John 6:21 therefore differs slightly in typology from John 6:16-18. See comments under point 2. Both pictures are nevertheless accurate in their respective contexts.

John 6:21 also explains the strange expression in Mark 6:48 ***“he cometh unto them, walking upon the sea, and would have passed by them.”***

An individual has to be *willing* to receive the Lord Jesus Christ, according to ***“his own voluntary will”*** Leviticus 1:3 and according to the second half of John 6:37 ***“and him that cometh to me I will in no wise cast out”*** any man can do so*. John Calvin was wrong with respect to at least four of his five points of TULIP⁵. The Lord Jesus Christ does not impose Himself on the individual, either spiritually or, as in the context of the storm in John 6:18-20, physically. He will, however, respond to a cry directed at Him, even if uninformed, as in Matthew 14:26, 27, Mark 6:49, 50 matching John 6:19.

*The Lord is referring to a second group of individuals in John 6:37 because He would not have said ***“I will in no wise cast out”*** with respect to all that *the Father* gave Him, these being Jewish believers during His earthly ministry⁶.

The Lord’s followers should therefore ***“Be of good cheer”*** Matthew 14:27, Mark 6:50. See also Matthew 9:2, John 16:33, Acts 23:11, 27:22, 25.

Observe that, as mentioned above, the ship immediately reached its destination with the Lord on board. That is true of salvation upon receiving the Lord Jesus Christ, John 5:24, which underlines assurance of salvation, 1 John 5:11, 12, 13 and the Christian’s standing according to Ephesians 2:6, whereby the believers now ***“sit together in heavenly places in Christ Jesus,”*** which is another reason why Hebrews 13:5-6 are true.

Observe too that with the Lord on board, after the episode with Peter, Matthew 14:28-31, ***“When they were come into the ship, the wind ceased”*** Matthew 14:32. See also Mark 6:51 ***“And he went up unto them into the ship; and the wind ceased:”*** *and it never started up again for the disciples in the ship.*

After the individual has ***“willingly received him”*** John 6:21 with respect to the Lord Jesus Christ, ***“the prince of the power of the air”*** Ephesians 2:2 can bring afflictions and temptations into the life of the saved individual but just as ***“the wind ceased”*** for the disciples in the ship, the Devil cannot touch ***“the new creature...in Christ”*** 2 Corinthians 5:17, because he is seated ***“in heavenly places in Christ Jesus”*** Ephesians 2:6. See also 1 John 5:18.

“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”

Note that *full* salvation with respect to ***“the redemption of our body”*** Romans 8:23 will also take place ***“in the twinkling of an eye”*** 1 Corinthians 15:52, when the Lord comes back.

That is another reason to ***“Be of good cheer”*** Matthew 14:27, Mark 6:50.

Finally, for all who have ***“willingly received him into the ship,”*** it should be remembered that the Lord is ***“the captain of their salvation”*** Hebrews 2:10, as well as rightfully the ***“captain of the host of the LORD”*** Joshua 5:14, so He should be the Captain of the ship and the Captain of the saved individual, in view of Who the Lord is, 1 Timothy 3:16 and what He has done for all individuals, 1 Timothy 2:6, 4:10, Titus 2:12, as 2 Corinthians 5:15 emphasises.

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

4. The 1984, 2011 NIVs are deficient in:

- 4.1. John 6:15. The alteration of ***“take him by force, to make him king”*** to *“make him king by force”* obscures the cross references to taking the Lord by faith, Galatians 3:26 and of the Lord taking this world by force at the Second Advent, Psalm 2:6-12. See point 1.
- 4.2. John 6:16, 17, 18, 19, 21. The substitution of *“lake”* and *“water”* for ***“sea”*** obscures the cross references to the sea of nations and ***“the wicked”*** e.g. Isaiah 9:1, 17:12, 57:20. See point 2. Note that, in a sense, anyone could walk on water if they stepped into a puddle but no-one could unaided walk on the sea.

Even though the ***“ship”*** of John 6:17, 19, 21 is ***“the boat”*** of John 6:22, the substitution of *“boat”* for ***“ship”*** in John 6:17, 19, 21 obscures the cross reference to Psalm 107:23-30. See point 3.
- 4.3. John 6:18. The NIV weakens the emphasis of the expression ***“by reason of a great wind”*** and in turn the cross reference to Ephesians 2:2. See point 2.
- 4.4. John 6:19. The alteration of ***“see”*** present tense to *“saw”* past tense weakens the cross reference to Habakkuk 2:14. See point 3.
- 4.5. John 6:20. The alteration of ***“saith”*** present tense to *“said”* past tense weakens the present-day encouragement of the Lord’s exhortation ***“be not afraid”*** that applies *now*. See point 3.
- 4.6. John 6:21. The alteration of ***“received him”*** to *“take him”* breaks the cross reference to John 1:12, 13 and greatly weakens the excellent illustration of salvation and assurance embedded in John 6:21.

As Paul therefore exhorts ***“And the Lord direct your hearts into the love of God, and into the patient waiting for Christ”*** 2 Thessalonians 3:5 to be vindicated as follows:

The Reign of the Lord’s Anointed

Psalm 2:1 **Why do the heathen rage, and the people imagine a vain thing?**

Psalm 2:2 **The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,**

Psalm 2:3 **Let us break their bands asunder, and cast away their cords from us.**

Psalm 2:4 **He that sitteth in the heavens shall laugh: the Lord shall have them in derision.**

Psalm 2:5 **Then shall he speak unto them in his wrath, and vex them in his sore displeasure.**

Psalm 2:6 **Yet have I set my king upon my holy hill of Zion.**

Psalm 2:7 **I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.**

Psalm 2:8 **Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.**

Psalm 2:9 **Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.**

Psalm 2:10 **Be wise now therefore, O ye kings: be instructed, ye judges of the earth.**

Psalm 2:11 **Serve the LORD with fear, and rejoice with trembling.**

Psalm 2:12 **Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**

As the psalmist reveals⁷:

Psalm 65:1-4

1. Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.
2. O thou that hearest prayer, unto thee shall all flesh come.
3. Iniquities prevail against me: as for our transgressions, thou shalt purge them away.
4. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Psalm 65:5-7

5. By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:
6. Which by his strength setteth fast the mountains; being girded with power:
7. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

Psalm 65:8-10

8. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.
9. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.
10. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

Psalm 65:11-13

11. Thou crownest the year with thy goodness; and thy paths drop fatness.
12. They drop upon the pastures of the wilderness: and the little hills rejoice on every side.
13. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Finally:

Psalm 46:1-4

1. God is our refuge and strength, a very present help in trouble.
2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.
4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

Psalm 46:5-8

5. God is in the midst of her; she shall not be moved: God shall help her, and that right early.
6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
7. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.
8. Come, behold the works of the LORD, what desolations he hath made in the earth.

Psalm 46:9-11

9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.
11. The LORD of hosts is with us; the God of Jacob is our refuge. **Selah.**

Reference

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