



Matthew 14:22-36

# DISCIPLESHIP TRAINING: OVERCOMING FEAR

The “political” action of the crowd according to John 6:14-15 suggests to some interpreters that this was no chance collection of people, but a deliberate gathering of **men** who were determined to force Jesus, in view of his recognized power and charisma, into the role of a nationalist leader. Their rapid and determined chase after Jesus into the wilderness (the traditional place of national uprisings) was a potentially military movement... On this understanding the feeding in the wilderness was the turning point in Jesus’ Galilean ministry, when he decisively rejected a popular demand that he assume a role of political leadership... If there was a popular attempt, whether spontaneous or planned, to pressurize Jesus into adopting a more openly messianic role (as “king,” John 6:15), we may suppose that the disciples would not have been slow to share the enthusiasm, and that Jesus found it necessary to isolate them as quickly as possible from this seductive movement which ran counter to his own messianic agenda. —R. T. France

The Messiah has come. The kingdom has been offered. The nation has rejected it. Thus, beginning in Matthew 13, there is a shift in Jesus’ teaching and in His ministry. Though Jesus will continue to minister to the multitudes, His focus is now on training His disciples.

Jesus taught His disciples (and us today) three key truths in 14:1-21:

1. We live in an immoral world.
2. We face an impossible task.
3. We have an omnipotent Savior.

In 14:22-36, Jesus trains His disciples with three more key truths.

## 1. WE CAN EASILY BE \_\_\_\_\_ BY THE POPULAR MOVEMENTS OF THE DAY (14:22-23).

*Immediately He made the disciples get into the boat and go ahead of Him to the other side, while He sent the crowds away.*

- The situation was extremely \_\_\_\_\_ (cf. John 6:15).
- The disciples were probably \_\_\_\_\_ in the emotional fervor of the crowds.
- Jesus sent the crowds away and withdrew by Himself in order to \_\_\_\_\_ (cf. Matthew 4:8-11).

*It is the excited purpose of the crowd to take Jesus by force and to make him a national king. This would be a political revolution... The disciples were evidently swept off their feet by the mob psychology for they still shared the hope of a Pharisaic political kingdom.*

—A. T. Robertson

*The crowd wanted to make Jesus king. If the disciples had stayed, they would certainly have fallen in with the plans of the crowd; for, as yet, the disciples did not fully understand Christ’s plans.*

—Warren Wiersbe

**Made.** Greek, *anagkazo*, “to compel, by force, threats, persuasion, or entreaties [cf. Acts 26:11].”

**Send away.** Greek, *apoluo*, “to loose from; to dismiss, such as in divorce” [1:19; 5:31-32; 19:3-9].

*The miracle of Jesus walking on water was intended as an encouragement to the disciples who had just seen Jesus reject an offer of kingship. The Twelve may have been wondering... “Have we put our faith in the wrong person?”*

—J. Carl Laney

2. WE WILL ENCOUNTER \_\_\_\_\_ STORMS  
IN OUR LIVES (14:24-27).

- The disciples are \_\_\_\_\_ (cf. Matt. 8:23-27).
- The disciples are \_\_\_\_\_ (cf. Mark 6:48).
- The disciples are \_\_\_\_\_ (cf. Mark 6:49-50).

**A Biblical Understanding of Fear:**

- ❖ Fear is the root emotion of humanity after the Fall (Gen. 3:10; Heb. 2:15).
- ❖ Fear leads to anxiety, anger, and depression (1 Sam. 18:29; Ps. 37:8).
- ❖ “Do not fear” is one of the most repeated commands in Scripture (cf. Gen. 15:1; Dt. 31:6; Josh. 1:9; Is. 41:10, 43:1; Mt. 6:25-34; Jn. 14:27; Rev. 1:17).
- ❖ Fear is a sense of vulnerability in the face of a power that is greater than one’s own (cf. Ex. 14:13; Deut. 20:1; 2 Chron. 32:7; Ps. 46:2; 2 Tim. 1:7).
- ❖ Fearing God eliminates all other fears (Psalm 27:1-3; 56:3-4; Matt. 10:28).

- Jesus is the great \_\_\_\_\_ (Ex. 3:14; cf. Job 9:8; Ps. 77:19).

3. WE CAN \_\_\_\_\_ WHEN WE KEEP  
OUR EYES ON JESUS (14:28-33).

- Faith is looking at \_\_\_\_\_.
- Fear is looking at \_\_\_\_\_.
- Grace is knowing Jesus is the God who reaches \_\_\_\_\_ you.
- Peace is knowing Jesus is the God who abides \_\_\_\_\_ you.
- Worship is knowing Jesus is the God who reigns \_\_\_\_\_ all.

Immediately after Jesus enters the boat, the disciples arrive on the west side of the Sea of Galilee in Gennesaret (cf. John 6:21). The crowds flock to Jesus and He completely heals all who come to Him (Matt. 14:34-36).

**Tossed.** Greek, *basanizo*, “to vex with grievous pains, to torment, to torture [Rev. 9:5]” (Thayer).

*There was a local rumor that the last thing a boatman saw before drowning in Galilee was a ghost on the water.* —Brian Bell

*Throughout the Bible, the sea is a metaphor for the place where chaos and the demonic reside.* —Alyce McKenzie

*“It is I” reads, more literally, “I am.” This is not bad grammar but a conscious echo of the divine name of Yahweh. Though still somewhat veiled, this is perhaps Jesus’ clearest self-revelation of his divinity to date.* —Craig L. Blomberg

*God is independent, all-sufficient in himself, and the only source of all existence and life. YHWH is the name that describes this essence and identity most clearly. His name is “being.”* —Herman Bavinck

*The phrase “little faith” is actually translated from one word in the original Greek, a word that has a quality of tenderness about it. It was as though Jesus were saying to Peter, “Oh, Littlefaith, you were doing so well! What happened?”* —Greg Laurie

*Peter probably did not walk very far but he went farther than anyone else has ever gone!* —Vance Havner

*The key to faith is looking to Jesus.* —Adrian Rogers

*Look around and be distressed.  
Look inside and be depressed.  
Look at Jesus and be at rest.* —Corrie ten Boom