

The Gospel of John Pt. 11

John 6:41-71

Big Idea

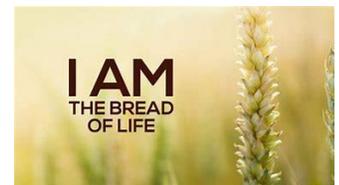
- Jesus defends His bold claims about who He is

Exposition – John 6:41-71

When John uses the term “Jews” he uses it in a derogatory way. In this gospel, the term takes on a negative connotation about those that should have most readily recognized and accepted the Messiah, yet hardened their hearts toward Him. Consequently, God hardened their hearts too (cf. Is. 6:10; 53:1; John 12:37-40; Matt. 13:10-15). It’s interesting to think about how in the Tribulation Israel will look to Jesus and be saved (cf. Zech. 12:10-14; Rom. 11:25-27; Rev. 1:7; 7:1-8). Here Jesus compares the reaction of the Jews in His day to that of the Jews in the wilderness with Moses.

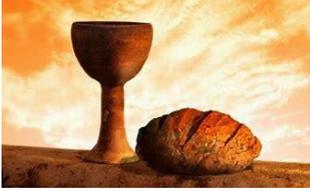
1. The Jews Grumble (V. 6:41-58)

- (V.41-58) – As we saw in Jn 5:18, the Jews rage against Jesus to the point they desire to kill Him. In 6:26f, Jesus proclaims that He is the Bread of Life, which is to say that He is divine and a greater revelation of God than manna in the wilderness. This raises further resistance from the “Jews”.
 - (V41-42) – The Jews exchange notes about Jesus’ earthly history. Familiarity breeds contempt. (Cf. Mk. 6:3-4; Luke 4:22-24; Matt. 13:55-57; John 4:44)
 - (V43-47) – Jesus again offers insight into God’s sovereignty and man’s will in the work of salvation.
 1. V43 – Jesus supernaturally sees the hearts of the grumbling Jews
 2. V44-45 – a prooftext that God is the impetus of salvation. Salvation is of the Lord!
 3. V46 – Three times now John has recorded Jesus teaching that He alone had seen the Father in His heavenly abode and come/return to Earth to tell about it. (Cf. John 1:18;3:13)
 4. V47 – Jesus mentions belief here as a requisite for salvation, but He does not mention repentance as an additional requirement. Nonetheless, the NT is replete with teachings that clearly show that faith and repentance in tandem lead to salvation. (Mark 1:15; 6:12; Luke 5:32; 13:3; Acts 2:38; 3:19; 11:18; Peter 3:9)
 - (V.48-58) – Jesus introduced Himself as the Bread of Life earlier in the chapter. In this section of text He offers greater explanation along with the theological implications.
 - (V48-51) – As He did in V31-33, Jesus compares His work to that of Moses. He explains that the fathers of the Jews ate the manna in the wilderness and still died. That bread was only physical, whereas Jesus, the Bread of Life, satisfies the legal demands of the Father in relationship to sin. This Bread is supernatural and prevents death.
 1. Interestingly, Jesus begins to reveal that He is the Bread that offers eternal life by giving His flesh. It makes one wonder if the Jews began connecting any of the dots between what Jesus claims here and what Isaiah said about the Messiah in Isaiah 53?
 - (V52-58) – The Jews are reviled by Jesus’ allusion of giving His flesh to offer life to the Jews. Recall the dietary restrictions that the Jews had been living under since the days of Leviticus. It would not be until Peter saw the vision of a sheet coming down from heaven in Acts 10 that the idea of lifting the dietary restrictions of Judaism would be considered by much of anyone.
 1. These verses give us foresight into the Last Supper when Jesus instituted the New Covenant.
 2. Of course, the bread and cup of the Lord’s table are mere symbols of Jesus’ body and blood.



3. As we will see in coming verses, this caused many who followed Jesus to depart from Him.
4. V56 – Jesus introduces the concept of our Union with Christ, abiding...
5. V57-58 – Jesus describes the cascading purpose and standing that is transferred from the Father to the Son and from the Son to His followers. Then Jesus doubles down on the way He quickens the spirit of the believers whereas the manna quickened only the body.

2. The Disciples Grumble (V. 6:59-65)



- (V.59-65) – Jesus turns His attention from the Jews to His disciples when they too scoff when He speaks metaphorically about eating and drinking His flesh and blood just as they did in Moses’ day at the idea of eating manna. Keeping in mind that the concept of communion was still foreign and the idea of a crucified Messiah was absurd to them. We should understand that when John refers to the disciples here he is not referring to the 12. These should be seen as those that were sincere but lacked the devotion and consecration God granted to the 12.
- V62 – Jesus goes a step farther in forecasting His future activity, first, crucifixion, now He mentions His ascension. The disciples grumble at His proposition so now He asks if His ascension would also be difficult for them to accept. Are there parts of Jesus’ work as atoning Savior that is hard for you to accept?
- V63-65 – Three different ways Jesus indicates the sovereign work of God in salvation.
 1. V63 – “It is the Spirit who gives life”
 2. V64 – He showed His omniscience in knowing that some of them did not believe
 3. V65 – The fact that all of them had witnessed His signs, but not all believed is a proof that No one can come to Jesus, “unless it has been granted him from the Father.”

3. Peter’s Confession (V.66-71)

- (V.66-71) – This is an amazing passage! This is approximately one year before Jesus was crucified. Jesus and His disciples are in Northern Israel in Caesarea Philippi. This is the point in which there was a great falling away among Jesus’ followers and upon Peter’s confession, Jesus turns His entourage around and makes a beeline for the cross.
- V66 -- Matthew also records this event (Matt. 16), but from a different perspective. Matthew does not present the reason for the questions that Jesus was asking His disciples along their journey. The language used here indicate that the abandonment of these followers was rapid and final (1 Jn 2:19; 1 Peter 2:6-8). Jesus is the Chief Cornerstone to some and a stone of stumbling to others.
- V68 – Peter describes Jesus as different from all other attractants in that He alone had the “words of eternal life”.
- V69-70 – When Matthew tells the story, He includes a dialogue where Jesus asks, “Who do you say that I am?” that ultimately leads to Peter’s confession.
 1. Importantly – It is easy to read over V69 without giving it much thought. But, when one reads V70 it causes us to ask why Jesus responds the way He does. Peter seems to have implied that those that did not abandon Jesus had a keener understanding that led to their faith. So, Jesus responds by saying that the emphasis is not on the disciples’ insight, but on His selection of them (God’s sovereignty) AND Jesus says that one of those that remained was a traitor who was under demonic control so as to put off any thought of arrogance on the part of the disciples. Jesus is calling the shots.

Who do you say
that I am?

You are the Christ
of God!