

### **INTRODUCTION**

1. I would like to invite you to turn in your Bibles to John chapter 6.
2. We're looking at the final portion of Scripture found in this chapter—verses 59-71.
3. Read John 6:59-71.
4. In our last time together, Jesus told those He has been dialoguing with since verse 26 to “eat My flesh and drink My blood.”
5. This statement was a call to accept Jesus as the Son of God and the Messiah.
6. And by demanding that He be acknowledged as the Bread of Life (vv. 33, 35, 48, 50, 51) and insisting that eternal life is found only in fully committing to Him (vv. 51, 53–58), Jesus required more than they were willing to give.
7. Consequently, they chose to turn their backs on Him and salvation.<sup>1</sup>
8. Now those who heard Jesus deliver this discourse are divided into three groups: “the Jews” (hostile leaders and their followers), “the disciples,” and “the twelve.”<sup>2</sup>

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<sup>1</sup>John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 268.

9. We have already heard the response of the Jews and the crowds and now verses 60-71 we hear the response of the disciples.
10. Verse 59 tells us the location of where all of this took place.
11. It says, “These things He said in the synagogue as He taught in Capernaum.”
12. John mentions the place to show that many people were present, and also that a sermon was preached on a weighty and important subject.<sup>3</sup>
13. Matthew Henry said the phrase, “*In the synagogue as he taught*, implies “that he taught them many other things besides these, but this was that in his discourse which was new. He adds this, that he said these things *in the synagogue*, to show, 1. The credit of Christ’s doctrine. His truths sought no corners, but were publicly preached in mixed assemblies, as able to abide the most severe and impartial test. Christ pleaded this upon his trial (ch. 18:20): *I ever taught in the synagogue*. 2. The credibility of this narrative of it. To assure you that the discourse was fairly

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<sup>2</sup>William Hendriksen and Simon J. Kistemaker, *New Testament Commentary : Exposition of the Gospel According to John*, New Testament Commentary (Grand Rapids: Baker Book House, 1953-2001). 1:245.

<sup>3</sup>Jean Calvin, *John*, The Crossway classic commentaries (Wheaton, Ill.: Crossway Books, 1994). Jn 6:60.

represented, he appeals to the synagogue at Capernaum, where it might be examined.”<sup>4</sup>

14. Now, as it was stated earlier, this last section focuses on two remaining groups: Verse 60 identifies the first group as “many of His disciples,” and verse 67 identifies the second group as “the twelve.”
15. According to verse 60, Jesus had more followers than the twelve.
16. Even though John refers to them as “disciples,” this does not imply they were true followers of Christ no more than one who says today he is a Christian.
17. D. A. Carson says, “Just as there is faith and faith (2:23–25), so are there disciples and disciples.”<sup>5</sup>
18. The word “disciple” (mathetes) basically means “a learner” and “refers to someone who attaches himself to a teacher as

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<sup>4</sup>Matthew Henry, *Matthew Henry's Commentary on the Whole Bible : Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1996, c1991). Jn 6:28.

<sup>5</sup>D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991). 300.

a student or learner, but does not imply anything about the disciple's sincerity or devotion.”<sup>6</sup>

19. Anyone who followed Him and professed to accept His teachings was known as a disciple.<sup>7</sup>
20. So the first group found in verses 60-66 is *the many disciples*.
21. Notice first *what they heard*.

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<sup>6</sup>John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 268.

<sup>7</sup>William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997, c1995). Jn 6:60.

**I. The Many Disciples (vv.60-66)**

**A. What They Heard (v.60a)**

John says, “Therefore many of His disciples, when they heard this.”

1. This entire phrase refers back to what Jesus said in verses 53-58 regarding Jesus being the bread of life and in order to have eternal life one must eat the flesh of the Son of Man and drink His blood.

In other words, what they *heard* was Jesus’ conditions of salvation.

2. As we said last time, these words are a call to believe in Jesus as the Son of God and Messiah because they issue in the same results as His previous call to “believe” in 5:24.

Notice also...

**B. How They Responded (v.60b)**

They said, “This is a difficult statement; who can listen to it?”

John Calvin said, “It was in their hearts, and not in the *saying*, that the *harshness* lay. But out of the word of God the reprobate are thus accustomed to form stones

to dash themselves upon, and when, by their hardened obstinacy, they rush against Christ, they complain that *his saying is harsh*, which ought rather to have softened them. For whoever shall submit with true humility <sup>166</sup> to the doctrine of Christ will find nothing in it *harsh* or disagreeable; but to unbelievers, who oppose themselves with obstinacy, it will be *a hammer which breaketh the rocks in pieces*, as the Prophet calls it, (Jeremiah 23:29.)”<sup>8</sup>

This is a defining moment for the “would-be disciples.” Who will stay, and who will leave?<sup>9</sup>

It also proved a trial to the faith of the disciples.

The immediate effect was a “murmuring” among them which led to a clear affirmation of the divine conditions of discipleship (60–65).

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<sup>166</sup> “ En vraye humilite.”

<sup>8</sup>John Calvin, *Calvin's Commentaries: John*, electronic ed., Logos Library System; Calvin's Commentaries (Albany, OR: Ages Software, 1998). Jn 6:60.

<sup>9</sup>Beauford H. Bryant and Mark S. Krause, *John*, The College Press NIV commentary (Joplin, Mo.: College Press Pub. Co., 1998). Jn 6:60.

And this was followed by a separation between the faithful and the unfaithful, both visibly (66–69) and invisibly (70, 71).<sup>10</sup>

The word “difficult” in verse 60 is the Greek word *skleros*, which means, “stiff,” dried out and hard, like a twig that has become brittle.

The word does not here mean dark and difficult to understand but objectionable, offensive, impossible to accept and to believe.<sup>11</sup>

Here it and the parallel statement who can listen to it? describe Jesus’ statement not as incomprehensible, but as unacceptable.

They rejected His words as objectionable and offensive.

Like those who dismissed Jesus’ teaching outright, they were scandalized by His claim to have come down from heaven (vv. 33, 38, 41–42, 50–51), His contention that He was the only answer to mankind’s

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<sup>10</sup>*The Gospel According to St. John Introduction and Notes on the Authorized Version*, ed. Brooke Foss Westcott and Arthur Westcott (London: J. Murray, 1908). 109.

<sup>11</sup>R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1961). 504.

spiritual need (vv. 33, 35, 40), and His call for them to eat His flesh and drink His blood (51–57).<sup>12</sup>

John MacArthur says, “Their reaction is typical of false disciples: as long as they perceived Jesus to be a source of healing, free food, and deliverance from enemy oppression, the self-serving disciples flocked to Him. But when He demanded that they acknowledge their spiritual bankruptcy, confess their sin, and commit themselves to Him as the only source of salvation, they became offended and left. Like countless other false disciples throughout the history of the church, they followed Jesus for what they thought they could get from Him. True disciples, on the other hand, come to Christ poor in spirit (Matt. 5:3), mourning over their sin (5:4), and hungering and thirsting for the righteousness that only He can supply (5:6). Our Lord left nothing to doubt when He identified the elements of true discipleship:

If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it. For what is a man profited if he gains the

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<sup>12</sup>John MacArthur, *The MacArthur New Testament Commentary* : *John 1-11* (Chicago: Moody Press, 2006). 269.



whole world, and loses or forfeits himself? ([Luke 9:23–25](#); cf. [Matt. 10:34–39](#))

False disciples do not follow Christ because of who He is, but because of what they want from Him. They have no problem viewing Him as a baby in the manger at Christmas; a social reformer with a broad message of love and tolerance; the ideal human everyone should emulate; or a source of health, wealth, and worldly happiness. But they are unwilling to embrace the biblical Jesus—the God-man who fearlessly rebuked sinners and warned them of eternal hell, and that salvation from that hell comes only through believing His words (John 5:24). Those who resist or reject Jesus’ teaching fail the test of true discipleship that He Himself laid down in John 8:31: “So Jesus was saying to those Jews who had believed Him, ‘If you continue in My word, then you are truly disciples of Mine’ ” (cf. 15:8). Continued obedience to the words of Jesus Christ always marks true disciples (cf. 1 John 2:3–5).”<sup>13</sup>

Notice now...

C. How Jesus Responded to Them (vv.61-64)

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<sup>13</sup>John MacArthur, *The MacArthur New Testament Commentary* : *John 1-11* (Chicago: Moody Press, 2006). 269.

John says, “But Jesus, conscious that His disciples grumbled at this.”

First we see that...

1. He knew about their grumbling because He knows all things

The word “conscious” (oida) means, “to know.”

Jesus knew “that His disciples grumbled at this.”  
He knew this because He is God.

- a) Earlier in verse 15, after he fed them with five loaves and two fish, John says, “So Jesus, perceiving that they were intending to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.”

The word “perceiving” (ginosko) means, “to know.”

Jesus knew what their intentions were and therefore did what they never expected. He dismissed them.

- b) In Matthew 9:1-5, Matthew also records an occasion where Jesus demonstrates His

omniscience. Matthew says, “Getting into a boat, Jesus crossed over *the sea* and came to His own city.”<sup>2</sup> And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, ‘Take courage, son; your sins are forgiven.’<sup>3</sup> And some of the scribes said to themselves, ‘This *fellow* blasphemes.’<sup>4</sup> And **Jesus knowing their thoughts** said, ‘Why are you thinking evil in your hearts?’<sup>5</sup> ‘Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Get up, and walk’?”

2. He responds to their grumbling with two questions (vv.61-62)

- a) The first question (v.61b)

He asks, “Does this cause you to stumble?”

The word “stumble” is the verb σκανδαλίζειν which means to serve as a σκάνδαλον, the crooked stick to which the bait is fixed in a trap and by which the trap is sprung; thus, literally, “Does this entrap you?”

The idea is: “Does this prove fatal to you?” A trap that is sprung kills its victim.<sup>14</sup>

The false disciples took offense at Jesus’ teaching, and that caused them to abandon their superficial faith in Him.<sup>15</sup>

b) The second question (v.62)

This second question is marked by an *aposiopesis*, i.e., a breaking off of the sentence and leaving the hearer to complete it for himself.<sup>16</sup>

Jesus asks, “What then if you see the Son of Man ascending to where he was before?”

His implication seems to be, “If you saw Me go up into heaven, would that not convince you of My heavenly origin?”

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<sup>14</sup>R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1961). 506.

<sup>15</sup>John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 270.

<sup>16</sup>Marvin Richardson Vincent, *Word Studies in the New Testament* (Bellingham, WA: Logos Research Systems, Inc., 2002). 2:154.

It should be noted that some commentators see Jesus' reference to ascending as an implied reference to His crucifixion (3:14; 12:32, 34), which led to His resurrection, and then His ascension. According to that view, the Lord was making a crucial point: If the false disciples were scandalized by His teaching, how much more would they be offended by His execution (cf. 1 Cor. 1:23)?

In any case, Jesus left the question open-ended, because how His hearers responded to Him would determine how they would answer it.<sup>17</sup>

By calling himself “the Son of man” for the third time and by now adding his ascent to heaven to the descent out of heaven, which he has mentioned repeatedly, he once more in the plainest way tells these disciples who he actually is.

The key to the entire discourse on the Bread of Life is Jesus, the Father's Son (v. 40), sent out of heaven on his saving mission and thus

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<sup>17</sup>John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 270.

now incarnate, the Son of man (see 1:51),  
standing as man before these disciples.

The mention of his ascent only completes the picture of himself which he wants these disciples to have; for he descended out of heaven only on his mission, and thus evidently will again ascend when that mission is performed.

To the very place from which he descended he will again ascend.

Jesus thus tells these disciples: “You are right, indeed, if I were only a man like other men, no matter how great a man, I could not be the Bread of Life out of heaven, could not give you my flesh nor my blood, nor could you eat that flesh and drink that blood, and, of course, you could not thus have life eternal, nor could I resurrect you at the last day; but I am the God-man, and thus all that I say is true.”<sup>18</sup>

3. He now informs them that what they heard can only be received through the Holy Spirit (v.63)

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<sup>18</sup>R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1961). 507.

He says, "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life."

As He did in 3:6, Jesus contrasted the Spirit who gives life with the flesh that profits nothing.

Spiritual life comes only when the Holy Spirit imparts Christ's life to the believer (Gal. 2:20; Col. 3:3-4).

It does not come through "the will of the flesh" (1:13).<sup>19</sup>

A.W. Pink says, "The Lord here presses upon His critics what He had first said in verse 44. To believe on Him, to appropriate the saving value of His death, was not an act of the flesh: to do this, they must first be "drawn by the Father," that is, be "quickened by the Spirit." There must be life before there can be the activities of life. Believing on Christ is a manifestation of the Divine life already in the one that believes. The writer has no doubt at all that the words, "It is the Spirit that

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<sup>19</sup>John MacArthur, *The MacArthur New Testament Commentary* : *John 1-11* (Chicago: Moody Press, 2006). 270.

quickeneth," refer to the regenerating power of the Holy Spirit."<sup>20</sup>

The phrase "the words that I have spoken to you are spirit and are life" speaks of regeneration. And that regeneration takes place through the Holy Spirit with the Word of God.

The Holy Spirit imparts life through Christ-life and words.

- a) Romans 8:2 says, "For the law of *the Spirit of life in Christ Jesus has set you free* from the law of sin and of death."
- b) Verse 11 says, "But if the Spirit of Him who raised Jesus from the dead dwells in you, *He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*"
- c) James 1:18 says, "In the exercise of His will He brought us forth *by the word of truth*, so that we would be a kind of first fruits among His creatures."

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<sup>20</sup> A.W. Pink, Exposition of the Gospel of John (Grand Rapids: Zondervan, 1945, 1975), 356.



- d) 1 Peter 1:23 says, “For you have been born again not of seed which is perishable but imperishable, *that is, through the living and enduring word of God.*”

So the Spirit is the divine agent and the Word of God is the divine instrument in regeneration.

After Jesus explains the nature of regeneration, He says...

4. There were some who did not believe (v.64)

He, again, knew who they were because He knows all things.

None of this took Him by surprise because He “knew from the beginning who they were who did not believe, and who it was that would betray Him.”

This statement is similar to that in John 2:23-25 where John says, “Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing.”<sup>24</sup> **But Jesus, on His part, was not entrusting Himself to them, for He knew all men,**<sup>25</sup> and because He did not need anyone to testify

concerning man, *for He Himself knew what was in man.*”

John also adds that He knew “who it was that would betray Him.”

Jesus says in verse 70, “Did I Myself not choose you, the twelve, and yet one of you is a devil?”

The withdrawal mentioned in verse 66 should have included Judas, but, covering his inward defection with hypocrisy, he remained one of the Twelve.<sup>21</sup>

We have seen what the many disciples heard and how they responded. We have also seen how Jesus responded to them and what He said regarding their unbelief.

Now notice...

#### D. Why They Did Not Believe (vv.65-66)

John says Jesus was saying, “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father. As a result of this

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<sup>21</sup>R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1961). 518.

many of His disciples withdrew and were not walking with Him anymore.”

Here is the real reason why they did not believe. This goes back to verses 37 and 44.

A. W. Pink says, “Here He repeats what He had said in verse 44. He is still addressing their responsibility. He presses upon them their moral inability. He affirms their need of Divine power working within them. It was very humbling, no doubt. It furnished proof that “the flesh profiteth nothing.” It shut them up to God. To the Father they must turn; from Him they must seek that drawing power, without which they would never come to Christ and be saved. Not only ‘would not’ but *could not*. The language of Christ is unequivocal. It is not ‘no man will,’ but ‘no man can come unto me, except it were given him of my Father.’ The will of the natural man has nothing to do with it. John 1:13 expressly declares that the new birth is ‘not of the will of the flesh.’ Contrary this may be to our ideas! distasteful to our minds and hearts; but it is *God’s* truth, nevertheless, and all the denials of men will never alter it one whit.”<sup>22</sup>

1. Jesus again states the universal negative

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<sup>22</sup> A.W. Pink, Exposition of the Gospel of John (Grand Rapids: Zondervan, 1945, 1975), 358-9.

“no one can come to Me”

2. He also gives again the necessary condition

“unless it has been granted him from the Father”

3. John ends this portion of the narrative with “many of His disciples” leaving

He says, “As a result of this many of His disciples withdrew and were not walking with Him anymore.”

Inward separation ends in outward separation.  
But these are not losses, because, as John indicates in his remark in v. 64, Jesus never counted the presence of such disciples as gains.<sup>23</sup>

It’s important to note at this point that though the John 6:37, 44, and 65 state emphatically that salvation is a sovereign work of God, it also teaches that believing in Jesus, eating His flesh and drinking His blood, was their responsibility.

When one refuses to believe in Christ, yes it is because they were not chosen by the Father, but it

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<sup>23</sup>R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1961). 518.

is also because “men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed” (John 3:19-20).

Jesus said to the Pharisees in John 8:21-24 “I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come.”<sup>22</sup> So the Jews were saying, ‘Surely He will not kill Himself, will He, since He says, ‘Where I am going, you cannot come’?’<sup>23</sup> And He was saying to them, ‘You are from below, I am from above; you are of this world, I am not of this world.’<sup>24</sup> ‘Therefore I said to you that *you will die in your sins; for unless you believe that I am He, you will die in your sins.*’”

This is the paradox. Man cannot believe unless God first chose Him for Himself before the foundation of the world, gave Him to Christ, draws or grants Him salvation.

On the other hand, man is charged with the consequences of unbelief for refusing Christ.

Notice in verse 67-71...

## **II. The Twelve (vv.67-71)**

Verse 67 begins with...

A. Jesus' Question to the Twelve (v.67)

He asks, "You do not want to go away also, do you?"

The form of the question, as it is found in the original, shows that a negative reply is expected.<sup>24</sup>

In non-rhetorical questions, this particle either demands the answer *No* or else puts the question in a hesitating, tentative fashion.<sup>25</sup>

Jesus didn't ask this question for Himself but for the twelve in order to challenge them, to confirm their faith<sup>26</sup> or to test the twelve.<sup>27</sup>

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<sup>24</sup>William Hendriksen and Simon J. Kistemaker, *New Testament Commentary : Exposition of the Gospel According to John*, New Testament Commentary (Grand Rapids: Baker Book House, 1953-2001). 1:247-248.

<sup>25</sup>D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991). 303.

<sup>26</sup>John Calvin, *Calvin's Commentaries: John*, electronic ed., Logos Library System; Calvin's Commentaries (Albany, OR: Ages Software, 1998). Jn 6:67.

<sup>27</sup>David Thomas, *The Genius of the Fourth Gospel : A Homiletical Commentary on the Gospel of John*, Kregel Bible

B. Peter Speaks for the Twelve (vv.68-69)

He says, “Lord, to whom shall we go? You have words of eternal life. <sup>69</sup> ‘We have believed and have come to know that You are the Holy One of God.’”

As usual, *Simon Peter* (*cf.* notes on 1:40, 42) speaks his mind.

His response has certain similarities to the confession at Caesarea Philippi (Mk. 8:29 par.) though it is not at all clear that the two passages refer to the same incident. <sup>28</sup>

While the crowd was only willing to accept Jesus as a kind of second Moses whom they hoped would supply their material needs, the Twelve saw Him for who He really is.

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study classics (Oak Harbor, WA: Logos Research Systems, Inc., 1997). 183.

par. and parallel(s).

<sup>28</sup>D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991). 303.

There was no other teacher to whom they could turn, Peter said, for it was Christ alone who has the words of eternal life (cf. v. 63).<sup>29</sup>

In his confession at Caesarea Philippi, Jesus answered His statement by saying, “Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven” (Mat.16:17).

A. W. Pink says, “It was not the supernatural works, but the Divine words of the Lord Jesus which held them. Peter had, what the “many disciples who went back” had not—the hearing ear. Christ had said, “The words that I speak unto you, they are spirit, and they are life” (verse 63), and Peter believed and was assured of this: “Thou *hast* the *words* of eternal life” he confessed. “The words of Christ had sunk deep into his soul. He had felt their power. He was conscious of the blessing they had imparted to him” (C.E.S.). It is ever this which distinguishes a true Christian from the formal professor.”<sup>30</sup>

Peter’s declaration that that Christ has “the words of eternal life” recognizes what Jesus had been saying to the Jews in the synagogue in Capernaum.

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<sup>29</sup>John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 272.

<sup>30</sup> A.W. Pink, *Exposition of the Gospel of John* (Grand Rapids: Zondervan, 1945, 1975), 361.



Peter and the eleven ate of Jesus and received eternal life from the One who possesses eternal life.

Peter's response outlines the characteristics of a true disciple of Jesus:

True disciples' of Christ are such because they have "believed" in Christ.

True disciples' also "know that" that Christ is "the Holy One of God."

A. W. Pink again says, "Certainty that Christ is 'the Son of the living God' comes not by listening to the labored arguments of seminary professors, nor by studying books on Christian Evidences, but by believing what God has said about His Son in the Holy Scriptures. Peter was sure that Christ was the Son of God, because he had believed 'the words of eternal life' which he had heard from His lips.'"<sup>31</sup>

C. Jesus Responds to Their Confession (v.70)

John says, "Jesus answered *them*" not Peter. Therefore all of them confessed this truth.

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<sup>31</sup> A.W. Pink, Exposition of the Gospel of John (Grand Rapids: Zondervan, 1945, 1975), 361.

Peter had noted from a human perspective that they had believed and were convinced that Jesus was the Holy One of God.

But in verse 70, Jesus states His divine sovereignty in His choosing of the twelve.

He says, “Did I Myself not choose you, the twelve.”

Jesus would not allow even a whisper of human pretension in God’s sovereign selection.<sup>32</sup>

The disciples chose Christ because Jesus chose them first.

John the apostle makes that point clear in his first epistle when he says in 1 John 4:19, “We love, because He first loved us.”

In John 1:41 Andrew says to Peter, “We have found the Messiah (which translated means Christ).”

But verse 43 says that Jesus “found Philip” but in verse 45 Philip tells Nathanael, “We have found Him of whom Moses in the Law and also the Prophets wrote—Jesus of Nazareth, the son of Joseph.”

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<sup>32</sup>John Jr MacArthur, *The MacArthur Study Bible*, electronic ed. (Nashville: Word Pub., 1997, c1997). Jn 6:70.

From a human perspective it appears that we choose Christ but according to John chapter 6 He chooses us first.

Jesus tells the twelve again in John 15:16, “You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and *that* your fruit would remain, so that whatever you ask of the Father in My name He may give to you.”

By his own act (ἐγώ) and for himself (middle voice) Jesus made this election of “the Twelve.”

John is certain that his readers know the account of this act from the other Gospels.

With a simple “and” the terrible adversative fact is added: “and of you (partitive use of ἐκ) one is a devil.”<sup>33</sup>

John gives the identity of who Jesus was talking about in verse 71 when he says, “Now he meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.”

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<sup>33</sup>R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1961). 524.

The word “devil” (diabolos) means ‘slanderer’ or ‘false accuser’, but in the New Testament it always refers, when it is a substantive, to Satan, the prince of darkness (e.g. 8:44; 13:2; cf 13:27).

Indeed the Greek should probably not be rendered *one of you is a devil* but ‘one of you is the devil’. The meaning is clear from 13:2, clearer yet from Mark 8:33 par., where Jesus addresses Peter as ‘Satan’.

R. C. H. Lenski says, “Devil” designates the real moral nature of Judas and the mind that had finally developed in him. Those other disciples who did not believe in Jesus left him, and nowhere are such men called devils; but Judas remains, remains even as one of the Twelve, remains and consents to Peter’s confession, not with ordinary hypocrisy, but with lying deceit such as Jesus predicates of the very devil himself in 8:44.”<sup>34</sup>

The supreme adversary (Heb. *śāṭān*) of God so operates behind failing human beings that his malice becomes theirs.

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par. and parallel(s).

<sup>34</sup>R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Minneapolis, MN: Augsburg Publishing House, 1961). 525.

Heb. Hebrew.

Jesus can discern the source, and labels it appropriately.<sup>35</sup>

### **CONCLUSION**

1. What kind of disciple are you? False or true?
2. Have you received Jesus' words or are they an offense to you?
3. Those who have received Jesus have "believed and have come to know that [He is] the Holy One of God" (v.69).
4. Let's pray.

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<sup>35</sup>D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991). 304.