

Spiritual Defectors

John 6:60–71

⁶⁰ Therefore many of His disciples, when they heard *this*, said, “This is a hard saying; who can understand it?”

⁶¹ When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you? ⁶² *What then if you should see the Son of Man ascend where He was before?* ⁶³ *It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.* ⁶⁴ *But there are some of you who do not believe.*” For Jesus knew from the beginning who they were who did not believe, and who would betray Him. ⁶⁵ And He said, “*Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.*”

⁶⁶ From that *time* many of His disciples went back and walked with Him no more.

⁶⁷ Then Jesus said to the twelve, “*Do you also want to go away?*”

⁶⁸ But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. ⁶⁹ Also we have come to believe and know that You are the Christ, the Son of the living God.”

⁷⁰ Jesus answered them, “*Did I not choose you, the twelve, and one of you is a devil?*” ⁷¹ He spoke of Judas

Iscariot, *the son* of Simon, for it was he who would betray Him, being one of the twelve.

Introduction

2 Thessalonians 2:1–3 (NKJV)

The Great Apostasy

2 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, ² not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. ³ Let no one deceive you by any means; for *that Day will not come unless **the falling away** comes first*, and the man of sin is revealed, the son of perdition,

A later construction for ἀπόστασις. The word presupposes the concept ἀποστάτης “to be an apostate,” and thus signifies the state of apostasy, whereas ἀπόστασις denotes the act. Politically an ἀποστάτης is a “rebel” (Polyb.,

V, 41, 6; 57, 4: τοῦ βασιλέως; Diod. S., XV, 18: τῆς πατρίδος), and this sense is retained in ἀποστασία (Plut. Galb., 1 (I, 1052e): τὴν ἀπὸ Νέρωνος ἀποστασίαν; Jos. Vit., 43: διὰ τὴν ἀποστασίαν τὴν ἀπὸ Ῥωμαίων; Ap., 1, 135 f.; Ant., 13, 219.

Schlier, H. (1964—). ἀφίστημι, ἀποστασία, διχοστασία. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 513). Grand Rapids, MI: Eerdmans.

Deuteronomy 17:2–5 (NKJV)

² “If there is found among you, within any of your gates which the Lord your God gives you, a man or a woman who has been wicked in the sight of the Lord your God, in transgressing His covenant, ³ who has gone and served other gods and worshiped them, either the sun or moon or any of the host of heaven, which I have not commanded, ⁴ and it is told you, and you hear *of it*, then you shall inquire diligently. And if *it is* indeed true *and* certain that such an abomination has been committed in Israel, ⁵ then you shall bring out to your gates that man or woman who has committed that wicked thing, and shall stone to death that man or woman with stones.

Hebrews 10:26–28(NKJV)

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

²⁸ Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. ²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

Generally speaking, those who hear the powerful preaching of the Word will respond in one of three ways (cf. Matt. 13:3–9, 18–23). Some will scoff and react with outright rejection. Such were the scribes and Pharisees who responded to Jesus by consistently opposing His teaching and scorning His person. Their rejection culminated in Matthew 12:24 when, after seeing Jesus' miracles, they attributed them to Satan: "But when the Pharisees heard this [the crowd wondering if Jesus was the Messiah; v. 23], they said, 'This man casts out demons only by Beelzebul the ruler of the demons.' " They deliberately chose to dismiss the overwhelming evidence regarding who Jesus truly was.

Some will respond with a temporary or shallow faith. These false disciples are the curiosity seekers who are superficially attracted to Christ. But when He makes demands on them, or there is a cost to be paid for following Him, they disappear, desiring neither to let go of the world, nor to deny themselves (cf. Luke 9:23–25). John 2:23–25 discusses such people:

Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

In his first epistle, John further described them as those who “went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us” (1 John 2:19). Their numbers include men like Demas (2 Tim. 4:10), Simon the magician (Acts 8:18–21), and, above all, Judas Iscariot (Acts 1:25).

Finally, some will respond with true faith. This small nucleus of true disciples is the “little flock” to whom the Father has gladly chosen to give the kingdom (Luke 12:32), having drawn them to His Son (John 6:37, 44). They believe savingly in Jesus as the Son of God and Messiah.

Jesus’ sermon on the Bread of Life, along with the response to it, is the thematic climax of the Lord’s entire Galilean ministry. The crowd’s reaction was typical, not only of the Jews of Jesus’ day, but also of all people who are confronted with the truth. Those who heard His message exhibited each of the three responses noted above. Some rejected Jesus before the sermon was even finished, interrupting it and “grumbling about Him, because He said, ‘I am the bread that came down out of heaven’ ” and “saying, ‘Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, “I have come down out of heaven”?’ ” (vv. 41–42).

Sadly, that response typified most of the Galileans. Although Jesus had taught in their cities and villages (Matt. 4:23) and performed many miracles in their midst (John 2:1–11; 4:46–54; 6:4–13; Matt. 8:2–4, 5–13, 14–17,

28–34; 9:1–8, 18–26; 12:9–14; 14:34–36; Mark 8:22–26; Luke 7:11–17), they still refused to believe in Him. Their willful rejection was inexcusable, and Jesus sternly rebuked two Galilean towns, Chorazin and Bethsaida, for their hardness of heart:

Then He began to denounce the cities in which most of His miracles were done, because they did not repent. “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day. Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you.” (Matt. 11:20–24)

As Jesus concluded His words, the outright rejecters left, leaving only those who claimed to be His disciples—some of whom possessed genuine faith and some of whom did not. Verses 60–71 describe the reactions of those two groups (the false disciples and the true disciples) to the Bread of Life Discourse.

There are in this portion of Scripture Great and Deep doctrines

1. The Offense of the Hard saying of Christ
2. The Necessity of the regenerating work of the Holy Spirit
3. The Sovereignty of God in Salvation
4. The Sovereignty of God in Reprobation
5. The Purpose of Evil
6. The Use of Evil by God to do Good
7. The Exclusivity of Christ Alone for Salvation
8. The Sad reality of spiritual Defection
9. The Amazing Miracle of Spiritual Understanding and Affection for Christ.
10. The Reality of the Wheat and the Tares in the World and Church

Review

I. The Complaint of the Crowd

II. The Confidence of Christ

III. The Confession of Christ

IV. The Contest of the Jews

V. The Challenge by Christ

VI. The Concern of Christ

VII. The Confession of the Disciples

Lesson:

VI. The Concern of Christ

John 6:60–66 (NKJV)

⁶⁰ Therefore many of His disciples, when they heard *this*, said, “This is a hard saying; who can understand it?”

⁶¹ When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you? ⁶² *What then if you should see the Son of Man ascend where He was before?* ⁶³ *It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.* ⁶⁴ *But there are some of you who do not believe.*” For Jesus knew from the beginning who they were who did not believe, and who would betray Him. ⁶⁵ And He said, “Therefore I have said to you that no

one can come to Me unless it has been granted to him by My Father.”

⁶⁶ From that *time* many of His disciples went back and walked with Him no more.

⁶⁰ Therefore many of His disciples, when they heard *this*, said, “This is a hard saying; who can understand it?”

⁶⁰ Therefore many of His disciples

many

4183 *polýs* – *many* (high in *number*); multitudinous, plenteous, "much"; "great" in *amount* (*extent*).

His disciples

3101 *mathētēs* (from *math-*, the "*mental effort* needed to think something through") – properly, a *learner*; a *disciple*, a *follower of Christ* who *learns the doctrines of Scripture*

That the people introduced here are called **disciples** does not imply that they were true followers of Christ. The term *mathētēs* (“disciple”) refers to someone who attaches

himself to a teacher as a student or learner, but does not imply anything about the disciple's sincerity or devotion. In addition to the disciples of Jesus, the New Testament also notes disciples of John the Baptist (Matt. 9:14), the Pharisees (22:15–16), Paul (Acts 9:25), and Moses (John 9:28).

While large crowds followed Jesus (cf. Matt. 4:25; 8:1; 19:2; Mark 4:1; Luke 12:1), especially early in His ministry, most of them were fascinated by the sensational miracles He performed—especially healing their diseases and, on at least two occasions, feeding them. But they were thrill seekers, not truth seekers.

The **disciples** introduced in verse 60 were no different. They were superficially attracted to Jesus by the miracles they had seen (v. 2), the meal they had eaten (vv. 3–13), and the hope that He would deliver them from the Romans (vv. 14–15). They were not ready to accept Him as the Son of God and the Messiah, but they had not yet chosen to abandon Jesus. That was about to change, however. 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. Consequently, they chose to turn their backs on Him and salvation.

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 268–269). Chicago: Moody Press.

when they heard *this*,

191 *akoúō* – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). [See 189](#) (*akoē*).

The heard, having heard, there were hearing His words without a willingness to submit to them

Many hear today without hearing. They listen with with listening.

like husbands listening to their wives, the hear but they don't listen.

Many sit in church each Sunday and hear the word of God preached and don't listen to the Word of God

Not everyone can hear

John 8:42–43 (NKJV)

⁴² Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. ⁴³ Why do you not understand My speech? Because you are not able to listen to My word.

John 8:47 (NKJV)

⁴⁷ He who is of God hears God's words; therefore you do not hear, because you are not of God.”

These disciples were like so many today. Superficial
There is coming a day however when all will hear

Whether you have chosen not to listen today or not. You will hear his voice then

John 5:26–29 (NKJV)

²⁶ For as the Father has life in Himself, so He has granted the Son to have life in Himself, ²⁷ and has given Him authority to execute judgment also, because He is the Son of Man. ²⁸ Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice ²⁹ and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

said, “This is a hard saying;

The adjective rendered ‘hard’ in the niv (*sklēros*) does not mean ‘hard to understand’ but ‘harsh’, ‘offensive’. These ‘disciples’ will not long remain disciples, because they find Jesus’ word intolerable.

Carson, D. A. (1991). *The Gospel according to John* (p. 300). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Original Word: σκληρός, ἁ, ὄν

Part of Speech: Adjective

Transliteration: sklēros

Phonetic Spelling: (sklay-ros')

Definition: hard, violent, harsh, stern.

4642 sklērós – properly, hard (because *dried* out); (figuratively) stiff, stubborn (unyielding) describing people

who "won't budge" (bend, submit), or what is *unyieldingly harsh*.

σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;

who can understand it?"
τίς δύναται αὐτοῦ ἀκούειν;

who can listen to it? describe Jesus' **statement** not as incomprehensible, but as unacceptable

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 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).

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 269–270). Chicago: Moody Press.

61 When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you?”

61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει;

61 When Jesus knew in Himself that His disciples complained about this

61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ

verb: perfect, active, participle, nominative, singular, masculine

Original Word: οἶδα

Part of Speech: Verb

Transliteration: eidó

Phonetic Spelling: (i'-do)

Definition: I know, remember, appreciate.

1492 *eídō* (*oida*) – properly, to see with *physical* eyes (cf. Ro 1:11), as it naturally bridges to the *metaphorical* sense: *perceiving* ("*mentally seeing*"). This is akin to the expressions: "*I see what You mean*"; "*I see what you are saying.*"

Since **Jesus** understood the heart of every person (2:25; cf. Matt. 12:25; Luke 5:22), He was **conscious that His disciples grumbled** (cf. John 6:41; Ex. 16:2) **at His teaching**

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 270). Chicago: Moody Press.

⁶¹ When Jesus knew in Himself **that His disciples complained about this**

ὅτι **γογγύζουσιν** περὶ τούτου

γογγύζω (1111)

verb: present, active, indicative, 3rd, plural

[Find all occurrences \(approximately 10\)](#)

- 1 to murmur, mutter, grumble, say anything against in a low tone
 - 1 of the cooing of doves
 - 2 of those who confer secretly together
 - 3 of those who discontentedly complain

He said to them, “Does this offend you?”

εἶπεν αὐτοῖς· τοῦτο ὑμᾶς **σκανδαλίζει**;

scandalize

σκανδαλίζω (4624)

verb: present, active, indicative, 3rd, singular

- 1 to put a stumbling block or impediment in the way, upon which another may trip and fall, metaph. to offend

- 1 to entice to sin
- 2 to cause a person to begin to distrust and desert one whom he ought to trust and obey
 - 1 to cause to fall away

Stumble translates a form of the verb *skandalizō*, which can mean either “to take offense” (e.g., Matt. 13:57; 15:12) or “to give up believing” (e.g., 13:21; 24:10). Both meanings are appropriate here; the false disciples took offense at Jesus’ teaching, and that caused them to abandon their superficial faith in Him.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 270). Chicago: Moody Press.

1 Corinthians 1:23 (NKJV)

²³ but we preach Christ crucified, to the Jews a **stumbling block** and to the Greeks foolishness,

Isaiah 8:14–15 (NKJV)

¹⁴ He will be as a sanctuary,
 But a stone of stumbling and a rock of offense
 To both the houses of Israel,
 As a trap and a snare to the inhabitants of Jerusalem.
¹⁵ And many among them shall stumble;
 They shall fall and be broken,
 Be snared and taken.”

Romans 9:31–33 (NKJV)

³¹ but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. ³² Why? Because *they did not seek it* by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. ³³ As it is written:

*“Behold, I lay in Zion a stumbling stone and rock of offense,
And whoever believes on Him will not be put to shame.”*

Matthew 11:3–6 (NKJV)

³ and said to Him, “Are You the Coming One, or do we look for another?”

⁴ Jesus answered and said to them, “Go and tell John the things which you hear and see: ⁵ *The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them.* ⁶ And blessed is he who is not offended because of Me.”

When you read verses 62-64 which is in response to the question Jesus raises in verse 61 “Does this offend you?”

It seems that these statements are disconnected and unrelated but they are not.

⁶¹ When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you? ⁶² **What then if you should see the Son of Man ascend where He was before?** ⁶³ **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life.** ⁶⁴ **But there are some of you who do not believe.**”

These constitute a response to 4 important statements that Jesus made that that they found unbelievably offensive and harsh

1. That Jesus did not meet their expectations
2. That He came from Heaven
3. That God controls salvation, not you
4. That you must Eat His flesh and drink His Blood

1. That Jesus did not meet their expectations.

They were more interested in food (v. 26), political messianism (vv. 14–15) and manipulative miracles (vv. 30–31) than in the spiritual realities to which the feeding miracle had pointed.

Carson, D. A. (1991). *The Gospel according to John* (p. 300). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 6:26–27 (NKJV)

²⁶ Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

They sought Jesus for the Health wealth and prosperity.

Many people come initially to Christ or follow for a while for all the wrong reasons

1. they want bailed out of the mess they are in
2. they want relief from the guilt they feel
3. They want to be healed of the sickness they have
4. They want success in life
5. They want a easy ticket out of Hell

Jesus Responds

²⁷ Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

6. That He came from Heaven.

John 6:33 (NKJV)

³³ For the bread of God is He who comes down from heaven and gives life to the world.”

John 6:38 (NKJV)

38 For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

John 6:41 (NKJV)

41 The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”

John 6:42 (NKJV)

42 And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”

John 6:46 (NKJV)

46 Not that anyone has seen the Father, except He who is from God; He has seen the Father.

John 6:51 (NKJV)

51 I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

His Response is

62 *What* then if you should see the Son of Man ascend where He was before?

Knowing that central in their rejection was His claim to have come down from heaven, Jesus asked, “**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?”

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.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 270). Chicago: Moody Press.

It is important to note that it most likely refers to the ascension to Heaven because of the word “was” imperfect tense and the word “before” is formerly. It cannot mean the cross because he was not formerly on the cross or continually on the cross in the past.

Now he asks what their reaction will be if they see him *ascend to where he was before*. The Greek preserves the condition but no conclusion, so it is possible to understand the argument in one of two ways: (1) Jesus' ascension will make the offense even greater; or (2) Jesus' ascension will reduce or remove the offense. When we remember what Jesus' ‘ascending’ and his ‘lifting up’ (cf. notes on 3:14) mean in the Fourth Gospel, we may conclude that the alternatives are not mutually exclusive (cf. Westcott, 1. 247). If the disciples find Jesus' claims, authority and even his language offensive, what will they think when they see Jesus on the cross, his way of ‘ascending’ to the place where he was before? That is the supreme scandal.

Carson, D. A. (1991). *The Gospel according to John* (pp. 300–301). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

7. That God controls salvation, not you

John 6:36–37 (NKJV)

³⁶ But I said to you that you have seen Me and yet do not believe. ³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

John 6:44–45 (NKJV)

⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. ⁴⁵ It is written in the prophets, ‘*And they shall all be taught by God.*’ Therefore everyone who has heard and learned from the Father comes to Me.

John 6:65 (NKJV)

⁶⁵ And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

Jesus Responds

John 6:63 (NKJV)

⁶³ It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* 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)

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 270). Chicago: Moody Press.

Of course, no one can do that apart from hearing and obeying **the words that** Jesus has **spoken**, which, He declared, **are spirit and are life**. It is Jesus’ words that reveal who He really is. As noted earlier, accepting or rejecting those words separates true and false disciples. True disciples continue in His Word (8:31), which abides in them (15:7; cf. Jer. 15:16; Col. 3:16; 1 John 2:14); false disciples ultimately reject His word (8:37, 43, 47). To embrace Jesus’ words is to receive Him, for they reveal His person. Thus the Bible teaches that salvation comes through the agency of the Word of God:

Now the parable is this: the seed is the word of God.... The seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance. (Luke 8:11, 15)

But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.” (Luke 8:21)

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. (James 1:18)

Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the

word implanted, which is able to save your souls.
(James 1:21)

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

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 270–271). Chicago: Moody Press.

8. That you must Eat His flesh and drink His Blood

John 6:52–54 (NKJV)

⁵² The Jews therefore quarreled among themselves, saying, “How can this Man give us *His* flesh to eat?”

⁵³ Then Jesus said to them, “**Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.** ⁵⁴ **Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.**

Jesus Response

John 6:63 (NKJV)

⁶³ **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life.**

John 6:64–66 (NKJV)

⁶⁴ **But there are some of you who do not believe.”** For Jesus knew from the beginning who they were who did not believe, and who would betray Him. ⁶⁵ And He said, “**Therefore I have**

said to you that no one can come to Me unless it has been granted to him by My Father.”

⁶⁶ From that *time* many of His disciples went back and walked with Him no more.

Hebrews 2:1–5 (NKJV)

Do Not Neglect Salvation

2 Therefore we must give the more earnest heed to the things we have heard, lest we drift away. ² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*, ⁴ God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

VII. The Confession of The Disciples

John 6:67–71 (NKJV)

⁶⁷ Then Jesus said to the twelve, “Do you also want to go away?”

⁶⁸ But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. ⁶⁹ Also we have come to believe and know that You are the Christ, the Son of the living God.”

⁷⁰ Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?” ⁷¹ He spoke of Judas Iscariot, *the son* of Simon, for it was he who would betray Him, being one of the twelve.