

John 6

Monday, March 17, 2025 8:00 AM

WILLINGNESS TO FOLLOW EVEN IF YOU DON'T UNDERSTAND IT ALL

So Jesus said to the twelve, "Do you want to go away as well?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God." (**John 6:67-69 ESV**)

Do you also want to go away?: What a scene! Scores of would-be followers of Jesus left Him, and He asked the twelve if they would also go. Jesus searched the motives of all that follow Him, including the twelve. As the synagogue emptied, Jesus asked this question that assumed a "No" answer. "As John phrases our Lord's question in Greek, he implies that it was not asked in a mood of despair; the use of the Greek negative *me* in a question indicates that the answer 'No' is expected. 'You don't want to go away too, do you?'" (**Bruce**)

Lord, to whom shall we go? You have the words of eternal life: Speaking for the twelve, Simon Peter gave a wonderful statement of faith.

1. He recognized Jesus as Lord.
2. He recognized Jesus as the preferred alternative, despite the difficulties.
3. He recognized the value of spiritual things, more than the material and earthly desires of those who walked away (the words of eternal life).
4. He recognized Jesus as Messiah (the Christ) and God (Son of the living God). (**Guzik**)

In the unfolding drama of John's Gospel, **John chapter 6** is a watershed. Jesus has not only been rejected by the Jewish religious leaders in Jerusalem (**chapter 5**), but He has now been rejected by the masses in Galilee, those who a few hours before would have made Him king by force. Is this not a preview of what will take place just a year later, when our Lord triumphantly marches into Jerusalem and is hailed as the King? Will it not be but a few hours before the crowds are calling for the death of Jesus? And will this rejection and death not be the very thing Jesus has foretold in our text?

Our text is much more than mere history, a skillfully written account of what happened in the life and ministry of our Lord. It is recorded to instruct us, and there is much for us to learn here. Let me conclude by pointing out some of the lessons it has to teach us.

This text exposes some of the wrong reasons people turn to God, and why they reject the gospel when they finally understand it. Consider some of the reasons why people seek God, which are not biblical.

First, many people seek God to "meet their needs." These "needs" are almost

always physical or material, rather than spiritual, and they are the "needs" we define for God—which we expect Him to meet.

Second, some people turn to God for salvation, but they seek a salvation to which they can contribute, a salvation which they control (see **6:36-37, 44**). We all think we want something free, but we balk at a completely free salvation.

Third, some seek to abuse our text by claiming that it is the basis for obtaining salvation through the sacrament of holy communion.

Fourth, some seek a savior who is merely human, and they are repulsed by One who claims to be divine. Have you noticed that other (false) religions have their leaders, but only Christianity has a man who claims also to be God?

Fifth, many people seek a savior who conforms to their distorted interpretation of Scripture. There are, of course, many "interpretations" of the Bible. Even born-again Christians differ on many interpretations. But the people in our text want a messiah who conforms to their distorted views of what the Bible teaches. They want to give Moses credit for feeding the multitude in the wilderness, not God. Many are those who claim to offer salvation that is taught in the Bible, but much that is claimed as biblical is simply man's distortion of the truth. Only those whose eyes God has opened, who have the Spirit of God in them, can rightly interpret the Word of God (see **John 16:12-15; 1 Corinthians 2:6-16**).

Sixth, many are those who want a "bloodless" salvation, who do not wish to be saved by a suffering Savior. The most offensive thing about our Lord's teaching in John 6 is His insistence that He came to save lost sinners by way of the cross of Calvary.

Our sin deserves the death penalty, because the wages of sin is death (**Romans 6:23**). We deserve to die for our sins because we are sinners. Jesus Christ is the sinless Son of God. He came to die in the sinner's place, to bear the guilt and punishment for our sins, and thus to appease God's holy wrath on our sins. By His sacrificial death on the cross of Calvary, Jesus paid the price for our sins. It is only by faith in His "flesh and blood" as He came to this Earth and died in our place that we are saved. This is how our Lord became the "bread of heaven that gives life to the world." (**Deffinbaugh**)

Lord, I acknowledged my sin and the divine wrath it merits. I've trusted in the Sacrifice Jesus Christ made on the cross of Calvary for my sins. I've obtained eternal life through Him who is the Bread of life.