

# The Word Made Flesh

## When God Offends

John 6:41–69

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### I. Introduction

- A. We continue in *The Word Made Flesh*, working through the Gospel of John.
- B. John 6 contains a sequence of interconnected events:
  - 1. Feeding of the five thousand (likely closer to fifteen thousand)
  - 2. Jesus walking on water
  - 3. The crowds pursuing Him across the sea
  - 4. Jesus exposing their motives and teaching about the true Bread of Life
- C. The chapter culminates in one of Jesus's most offensive and polarizing teachings.
- D. Today's focus is John 6:41–69 and Jesus' call to true discipleship.

### II. Context Recap

- A. The crowd wants more miraculous bread rather than the One the miracle points to.
- B. Jesus rebukes them for seeking physical satisfaction instead of spiritual life.
- C. He identifies Himself as the true manna from heaven.
- D. The Jews misunderstand Him literally and begin grumbling.
- E. Jesus intensifies the claim: His flesh and blood must be consumed to have life.

### III. The Grumbling of the Crowd (vv. 41–43)

- A. The Jews object to Jesus' claim of coming down from heaven.
- B. They appeal to familiarity: "We know His parents."



## When God Offends

- C. They miss the spiritual reality because they think literally.
- D. Jesus corrects them and exposes their unbelief.

### **IV. Jesus Declares the True Bread from Heaven (vv. 48–52)**

- A. Their ancestors ate manna and still died—physical bread cannot save.
- B. Jesus is the living bread that grants eternal life.
- C. He gives His flesh for the life of the world (foreshadowing the cross).
- D. The Jews escalate from grumbling to disputing.

### **V. Jesus Intensifies the Offense (vv. 53–58)**

- A. Eating His flesh and drinking His blood is required for life.
- B. Eternal life is found in abiding in Him, not in external religion.
- C. He is the life-giving provision from the Father.
- D. This is spiritual truth, not literal cannibalism, but they cannot see it.

### **VI. The Offense of Jesus' Teaching (vv. 60–64, 66–69)**

- A. Even many disciples say, “This is a hard saying.”
- B. Jesus asks, “Are you offended by this?”
- C. He reminds them that the flesh is no help—His words are spirit and life.
- D. Many walk away and follow Him no more.

## When God Offends

E. Jesus turns to the Twelve: “Do you want to go away too?”

F. Peter’s confession: “Lord, to whom shall we go? You have the words of eternal life.”

### VII. Quality Over Quantity

A. Jesus consistently values disciples over crowds.

B. He refuses to build a movement on superficial commitment.

C. Two groups exist in every crowd:

1. Those who want manna
2. Those who want the Bread of Life

D. Jesus deliberately says hard things to separate the two.

E. Modern implications:

1. We measure success by numbers rather than discipleship.
2. We make the gospel easy without helping people count the cost.

### VIII. Counting the Cost (Luke 14:25–30)

A. True discipleship demands renouncing all and bearing the cross.

B. Jesus often raises barriers—not to push people away, but to purify motives.

C. Faithfulness requires seriousness, not convenience or comfort.

### IX. Jesus Is Offensive



## When God Offends

### A. Offense by what He says:

1. Exclusive truth
2. Moral authority
3. Commands that govern our lives

### B. Offense by what He does:

1. Works outside our theological categories
2. Allows suffering we don't understand
3. John the Baptist's crisis of faith (Matthew 11)

### C. Offense by what He demands:

1. Total surrender
2. Consumption of Him alone
3. Trust, obedience, and self-denial

### D. Being offended reveals whether we truly want Him—or only His blessings.

## **X. Peter's Confession (vv. 66–69)**

### A. Jesus demands a decision: “Do you want to go away?”

### B. Peter's response:

1. “Where else can we go?”
2. “You have the words of eternal life.”
3. “We have believed and have come to know.”

### C. His belief matures into conviction—truth becoming loyalty.

## When God Offends

### **XI. Communion Application**

A. Communion symbolizes partaking of His flesh and blood.

B. Examine the heart:

1. Am I offended by Jesus?
2. Am I resisting His demands?
3. Am I struggling with what He has allowed?

C. Like Peter, respond: “Lord... where else can I go?”

D. For unbelievers: an invitation to count the cost and come to Christ.