

# 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."



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- 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.



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- 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



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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.



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### **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.