

# The Gospel of John

Lesson #66

The Journey

Jim Hoffman

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## The Gist of John Chapter Six

He didn't come to give us bread (all the things the flesh seeks after), he came to be our bread! He came to be sought after as the only one, or thing, that can satisfy the deepest and most immediate need we have; life. We were made for life and nothing other than God himself can satisfy that most basic need. We must want Jesus to such a degree that a place where there is no sin, where there is no sadness, no death, and no more suffering and loss will be a disappointment if Jesus is not there.

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## The Gospel of John

• John 6:63 It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. 64 But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)

• When we come to this point in our John 6 text, Jesus is done talking about "bread" – he has made his point.

• The crowds wanted bread to sustain their physical lives when their deepest need was God himself.

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### The Gospel of John

- “But there are some of you who do not believe.” (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)
- Now he turns to those in the crowd who did not believe his words – these would have been those who were going along with whatever as long as they got something.
- **God, turn our hearts away from wanting something for ourselves to wanting something for you (worship)!**

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### The Gospel of John

- (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)
- John takes a moment here to remind us that Jesus was omniscient – he knew who would believe and who would turn away when the “goodies” were gone.
- He knew who they were, but he was just as forthright and kind to those people as he was to the believers - the day will come when they remember his words and his kindness.

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### The Gospel of John

- I am pretty sure we are not told all that will be said at the Great White Throne judgment of the unsaved of all time, but nothing is written about the guilty protesting.
- There will be no words of protest because there is no basis for protest – all had a chance to believe, but not all believed.
- Now I know what some of you are thinking – what about those people in Matthew 25 that protested their plight?

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### The Gospel of John

Matthew 25:44 “Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ 45 Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”

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### The Gospel of John

- To set the context for Matthew 25 we need to go back to verse #31
- Matthew 25:31 “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.”
- His “glorious appearing” happens at Armageddon.

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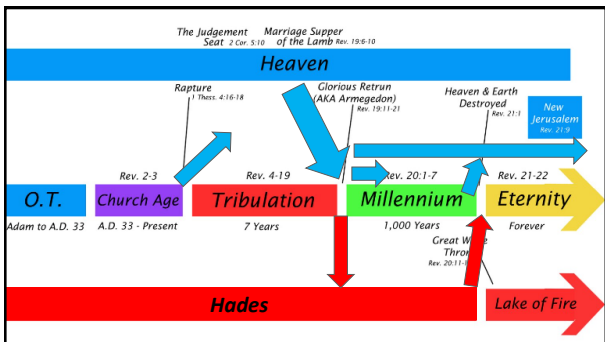
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### The Gospel of John

- John 6:65 And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."
- Again, Jesus speaks of what is commonly called, "prevenient grace" – it is the grace of God that operates in the hearts of the unbelieving before they believe.
- The sinner must then respond to the call of God through the Holy Spirit and believe – and even the smallest amount of sincere faith is accepted by the Savior.

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### The Gospel of John

Mark 9:24 Immediately the father of the child cried out and said, "I believe; help my unbelief!"

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### The Gospel of John

- John 6:66 After this many of his disciples turned back and no longer walked with him.
- What happens here is a microcosm of what happens in some churches. A new preacher comes to town teaching the "hard" things and many do not want to hear them.
- When John wrote, ""This is a hard saying; who can listen to it?" he doesn't mean difficult to understand, he meant difficult to tolerate.

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### The Gospel of John

- If you are a preacher in our day and just want to grow your church perhaps with the best of intentions, then you will avoid the “hard” things – things people will not tolerate.
- One example is hell – many want to hear of heaven and blessing, but not suffering.
- 2<sup>nd</sup> Tim 4:3 For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, 4 and will turn away from listening to the truth and wander off into myths. 13

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### The Gospel of John

I have little doubt that in most churches there is a sub-congregation of unbelieving imposters – they are made to feel comfortable, they like the people and the pastor, but they are but one verbal slip-up from the pastor from being offended and walking away. Why else are there so many who were once in the pews, were once singing with us, and were once tangentially involved in the ministry who are now nowhere to be found? They were probably looking to belong somewhere, but not necessarily looking for Jesus. When they learn that Christianity involves commitment, sacrifice, and some hard truths, they fade away like those unbelieving followers of Jesus in John chapter six.

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### The Gospel of John

- John 6:67 So Jesus said to the twelve, “Do you want to go away as well?” 68 Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life, 69 and we have believed, and have come to know, that you are the Holy One of God.”
- Jesus quizzes his twelve, not to learn their level of commitment, but for them to articulate a commitment.
- As usual, Peter is the first to respond and his response could not be more correct. 15

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### The Gospel of John

- If they wanted free food, they could have rec'd as much perhaps from a benevolent landowner they knew.
- If they wanted acceptance, well Judaism was wide open for them to have a place where they could belong if they could follow the rules.
- But if they were concerned beyond the here, the now, and this life, then Peter accurately recognized and articulated their only option was Jesus.

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### The Gospel of John

- It is the same for us today – if you want to belong to something and just want acceptance, then join the Rotary, the Country Club, or the Lions Club.
- But if you are at that place where you know you are hopelessly lost and separated from God then the worst thing you could do is a join a secular club.
- Why is that the worst thing? Because being accepted somewhere that does not honor God merely masks one's real need to be made right with God.

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### The Gospel of John

- John 6:70 Jesus answered them, "Did I not choose you, the twelve? And yet one of you is a devil." 71 He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray him.
- I do not believe Judas was ever a believer – it would seem to me Judas was called to be a disciple, but his response was superficial.
- He serves as a warning to all of us that within the sheep there are always goats.

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**The Gospel of John**

- A question we should ask is, “why did Jesus choose Judas?”
- Best answer is that God can and does sometimes use the sinful intentions of mankind to serve his own purposes.
- Acts 2:22 “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— 23 this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.”

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**The Gospel of John**

Do not get the idea that Judas had no choice but to betray Jesus. Jesus himself said, “For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” It would be unjust for God to have Judas be born, and eventually be referred to as one who would have been better off to never exist, yet be without any choice but to betray Jesus and be condemned. The role he played in the Passion drama was a selfish, sinful one so steeped in rebellion there was no way out of the accompanying condemnation. That role, which was embraced by Judas to his own destruction, and one that served the purposes of God, was not forced upon him – he choose it!

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### The Gospel of John

- Another question is this, “why did Judas choose to betray Jesus?”
- A factor for sure was his spiritual condition – he never really believed Jesus was the Messiah and in fact, unlike the other disciples, always addressed Jesus as rabbi or teacher.
- More evidence that Judas wasn’t really invested in or closely connected to Jesus is his position in every list of disciples – he is always the last one mentioned.

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### The Gospel of John

One logical answer is Judas had an interest in money as indicated by the fact that he carried the money bag for the twelve. Perhaps Judas believed Jesus was never going to be Messiah so the pragmatic thing to do for a financial guy was to cash in on the opportunity. But setting logic aside, as we read about Judas we find the words, “Satan entered into Judas” two times. Satan’s desire to kill Jesus and Judas’ pragmatism for money meshed together to bring about his betrayal. And then of course there is that amazing text in Acts chapter 2 that tells us in no uncertain words that the betrayal of Jesus was according to “God’s deliberate plan”. In the end our best answer is it was necessary that one betray Jesus because it was in the redemptive will and plan of God and what he wills, he brings about.

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Questions?

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There are three things which the true  
Christian desires in respect to sin:  
Justification, that it may not condemn;  
Sanctification, that it may not reign; and  
Glorification, that it may not be.  
Richard Cecil

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