

John 6:60-71; "The Bread from Heaven Pt. 3" – July 19, 2026

I. Welcome and Review

A. Good morning! Ohaiyogozaimasu!. It's great to be here with you as we gather to praise and worship our Lord and Savior through the singing of songs and know through the study of His Word.

1. *Welcome any visitors and those streaming online.*

B. Well, this morning, before we dismiss the children to their Sunday School classrooms, we have the wonderful privilege and honor of doing a baby dedication for the Scripture family.

1. But before we have the Scripture family come up, I'd like to take a few minutes to briefly explain what a "Baby Dedication" is and why we do them here at the church.

2. A "Baby Dedication" is an opportunity for a family to honor the Lord and give thanks to Him for the gift of a child.

a. Children are a blessing from the Lord. Psalm 127:3 declares, "Behold children are a gift of the Lord, the fruit of the womb is a reward" (**Ps. 127:3 NASB**).

b. God has gifted Luke and Sarah and the rest of the Scripture family an addition to their family; another son, making the score 5-0.

3. Not only is a "Baby Dedication" an opportunity to thank God and give Him honor, but it is also an opportunity for Luke & Sarah to make a public dedication before this church body of their intent and desire to raise their son in the ways of the Lord.

a. Proverbs 22:6 states, "Train up a child in the way he should go, And when he is old he will not depart from it." (**Pro. 22:6**)

b. The scriptures instruct us, and specifically fathers, to bring their children up in the training and admonition of the Lord. (**Eph. 6:4b**)

4. A "Baby Dedication" is not something that is directly connected to the salvation of the baby. Baby Kirk will need to choose to follow the Lord for himself, it isn't a decision that Dad and Mom can make for him.

a. But what they can do is make every opportunity available to him to make that decision when the time comes. They can read him the Scriptures and teach them to him from a young age, that one day, as the Spirit leads, Kirk will recognize His need for a Savior and submit His life to the Lord.

5. And so a "Baby Dedication" really is a dedication that both Father and Mother make before the Lord and before the church body, to raise their son in the ways of the Lord and to prepare him for his own walk with the Lord.

6. "Baby Dedications" are not required, but we do see Biblical precedent of children who were dedicated to the Lord and His service.

a. Baby Samuel was dedicated to the Lord and His service by his parents, Hannah and Elkanah. Hannah prayed for a son and God

answered her prayer. In response she dedicated him to the Lord and His service. (**1 Sam. 1:27-28; NASB**)

b. And even Jesus, our Lord and Savior was presented to the Lord when he was a baby by his step-father Joseph and His mother Mary in connection with what was written in the Law. (**Luke 2:22**)

7. So, while it isn't something we are commanded to do, we do see a Biblical precedent for the heart behind it. Honoring God, thanking Him for His gift, and committing to raising the child in the ways of the Lord.

8. So that is what Luke & Sarah are going to be doing today. They are going to be dedicating Samuel "Kirk" Scripture to the Lord.

9. This is also the Scriptures final Sunday with us here at Calvary. They will be PCSing early August and will be out of town next week, so we wanted to pray for the entire family in addition to baby Kirk.

a. *(Have the Scripture family come forward and pray for Kirk and the family; lifting specifically Kirk to the Lord, but also the entire family and their move to the States.)*

C. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.

1. [\(Second Service: Bible English class as well\)](#)

D. Well, we have been making our way through John chapter 6 for the last several weeks.

1. The chapter started off with the miraculous feeding of the 5,000.

2. Then we looked at a portion of Scripture detailing what happened the night of the feeding of the 5,000 and how the disciples found themselves in the middle of God's will, but also in the middle of a huge storm. Jesus came out to them, walking on water, calmed the winds and waves and safely delivered them to the other side.

3. On the next day Jesus began what is commonly referred to as the "Bread of Life Discourse" where he addresses various groups of people who were gathered around him the day after the feeding of the 5,000.

4. This discourse, or teaching, was used to explain how the miraculous feeding of the 5,000 was meant to be a sign pointing people to Him; it was meant to be a sign of Him as the true bread from heaven. The bread of life sent down from heaven by the Father.

E. Three weeks ago, in part 1 of our study, we looked at the first group of individuals Jesus spoke to; it was the multitudes who had witnessed and partaken of the fish and bread from the previous day.

1. This was a back-and-forth dialogue about the bread from heaven. The multitudes came to Jesus with questions and Jesus took the time to respond to them and teach them about Himself as the true bread from heaven sent down by the Father.

2. These people were seeking Jesus, but they were seeking Him for the wrong reasons. They sought after Him because their bellies had been filled by Him. They wanted Jesus to feed them for the rest of their lives.
 3. And Jesus knew their hearts. He knew that they weren't seeking Him to learn from Him, or to submit to Him, that they just wanted to get what they could from Him; a free handout.
 4. These people were seeking after physical bread, but Jesus had something far greater to offer them. He offered them the true bread from heaven. And He assured them that the bread He offered would result in everlasting life.
 5. Jesus boldly declared that He was the bread of life and that He who comes to Him shall never hunger and he who believes in Him shall never thirst. (**Jn. 6:35**)
- F. Then last week, in part 2 of our study, Jesus turned His attention towards the religious leaders who were part of the crowd that had gathered at a local synagogue in Capernaum.
1. The religious leaders heard Jesus talking about Himself as having come down from heaven, but they couldn't bring themselves to consider Jesus as the Son of Man, or the Son of God, because to them, He was nothing more than the son of a carpenter.
 2. Jesus called them out for their murmuring and commanded them to stop their grumbling and complaining.
 3. He went on to share with the religious leaders how He is the bread from heaven and how if anyone eats of this bread, he will live forever and proclaimed that the bread He would give was His flesh, which He was going to give for the life of the world. (**Jn. 6:51**)
 4. This idea of Partaking of the Bread from Heaven and partaking of Jesus' flesh caused the religious leaders to complain even more leading to quarreling between them and some of the others in the group.
 5. Jesus didn't back down though. He doubled down proclaiming that unless one eats the flesh of the Son of Man and drinks His blood, you have no life in you. (**Jn. 6:53**)
- G. This morning, in our third and final part of **"The Bread from Heaven"** Jesus will once again redirect His attention.
1. He first spoke to the multitudes who were fed, then He addressed the religious leaders, in today's text, His focus will be upon His disciples and their reactions to His discourse.
 2. Our text is going to be John chapter 6 vs. 60-71. Hopefully you have your Bible with you this morning and have already opened it up to John chapter 6. If not, I'd like to encourage you to do so now.
 3. I'm going to read through our text from my Bible. I'll be reading from the NKJV of the Bible. If you are reading from a different translation that is fine, just do your best to follow along in your Bible as I read from mine.

4. Will you all please rise to your feet in honor of God and His Word?
John continues his account of Jesus' "Bread of Life Discourse" with the following in verse 60... (*R & P*)

II. Outline

- A. In our text this morning, we read of four different reactions by the disciples of Jesus that occurred after His teaching about the Bread from heaven.
1. Now, to start off, I think it very important to note who we are talking about when we refer to those who were the disciples of Jesus.
 2. The word in the Greek is the word "mathetes" [math-ay-tes] and it is based upon the root word to learn. "Mathetes" is a learner, a pupil, a student if you will of another; usually a master or teacher of some kind.
 3. That is the basic understanding of the word in the Greek. In the New Testament, the word does take on a more significant meaning at times.
 4. "Mathetes" can mean more than just a mere pupil or learner.
 5. It is, according to one Bible dictionary I read from, used to describe "an adherent who accepts the instruction given to him and makes it his rule of conduct". (Zodhiates)
 6. This word carries the idea of a follower. Often a disciple is a believer and close follower, though other less committed relationships are indicated at times throughout the New Testament.
 - a. In Matthew's gospel we read of a disciple of Jesus who wanted to first go and bury his father, who hadn't even died yet. Basically what this disciple was asking was Jesus, let me first wait around for my father to pass so that I can receive my inheritance and then I'll come follow you. But Jesus said to him, "Follow Me, and let the dead bury their own dead." (**Mt. 8:22**)
 - b. Being a true disciple of Jesus was not the easiest thing to do. It required sacrifice. There was a cost involved and not everyone was willing to pay the cost. Some were not willing to sacrifice their own lives, their own pleasures, their own dreams, for the Lord's and so they did not last as His disciples.
- B. In our text this morning, John uses the term disciple loosely to refer to those who were following Jesus and His teachings for various reasons.
1. Some were more committed than others, and some, as we'll see, would not continue to follow Jesus as disciples. Things got tough, and some, decided that they were not willing to follow Jesus any longer.
 2. John will also use the same word to refer to the twelve disciples, while distinguishing between them and the rest of the group. There were all sorts of disciples, followers of Jesus, but they were not the same as the twelve disciples whom Jesus hand-picked for His earthly ministry as partners in the gospel.

C. For those of you who like to outline our text, I've taken the liberty of dividing our text up into four sections each dealing with different reactions from some of Jesus' disciples.

D. We'll start off our study by looking at the first section that details for us how some of Jesus' disciples murmured in response to His teaching. Take a look at verses 60 & 61 from the opening of our text.

III. John 6:60-61; **Some Murmured about Jesus**

A. Here in the opening of our text, we read of a group of disciples and their reaction to Jesus' teaching. The first part of vs. 61 describes how Jesus' disciples complained about His teaching.

1. That word "complained" is the same exact word that was used to describe the actions of the religious leaders in last week's text back in verses 41 and 43.
 - a. The religious leaders complained about Jesus because He said He was the bread which came down from heaven. (**Jn. 6:41**).
 - b. And Jesus had to command them to stop their murmuring (same word in the Greek) among themselves. (**Jn. 6:43**)
 - c. As we noted last week, the meaning of this word carries with it the idea and notion of mumbling and grumbling, of saying things under your breath, or speaking them secretly to yourself or to those in your immediate proximity. These were not openly spoken complaints.
2. Jesus' disciples were complaining about these things in their own heads, and under their breath.
3. But this didn't keep Jesus from knowing what they were thinking or knowing what they were murmuring about. Verse 61 says that Jesus knew "in Himself" that they were complaining.
4. Jesus knew their hearts. He knew what they were thinking, He knew what they were saying. He knew it inside Himself. He didn't need to hear their words, to know what they were saying and thinking.
5. And this of course speaks of the omniscience of Jesus. **Jesus knows all about us**. He knows not only the things we do, and the words we speak, but He also knows the thoughts we think, He knows what goes on in the deep crevices of our hearts.
 - a. He knows all the things we murmur about and complain about under our breath. There is nothing hidden from Him.
 - i. Hebrews 4:13 attests "there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account." (**Heb. 4:13**)
 - b. We may be able to fool our friends, our co-workers, maybe even some of our family members, and those closest to us. But there is no fooling the Lord.

- i. Paul states in Galatians, "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap." (**Gal. 6:7**)

- ii. Jeremiah describes the Lord as the One who searches all our hearts and tests our minds to give every man according to his ways, according to the fruits of his doings. (**Jer. 17:10**)

- c. These disciples of the Lord were complaining secretly like the religious leaders, but Jesus knew exactly what they were thinking and saying under their breath.

6. Instead of following Jesus' example and heeding His teaching, these disciples were starting to follow the example of the religious leaders.

B. These disciples said Jesus' teaching was "a hard saying" meaning it was something that was rigid, it was stiff, it was harsh.

1. The word is used to speak of things as being offensive. This word is used in contrast to soft words or softly spoken words. These are hard words, offensive words, harsh words, unyielding words.
2. And truly some of these disciples were offended as Jesus even asks them rhetorically, "Does this offend you?" at the end of verse 61.
3. That word "offend" in the Greek is the word "skandalizo". You can practically hear the English word that comes from it; the word "scandalize".
 - a. This word means to offend, vex, or to scandalize. Jesus questioned those disciples who were complaining about His teaching, asking them plainly, "*Does my teaching offend you? Does it bother you? Do you think it a scandal?*"
 - b. The word was often used to refer to something as a stumbling block. Jesus asked if His words were a stumbling block to His disciples. "*Do My words cause you to get tripped up, to fall? Are my words offensive to you?*", is the idea.
4. Here is the thing we must realize. Jesus didn't care that His words and His teachings were offensive to people. He didn't try to soften His message or alter His message just to get people to like Him. He knew that He was a stumbling block, He knew His message was offensive.
 - a. Jesus called out the hypocritical Pharisees of His day and afterwards His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?" (**Mt. 15:12**)
 - i. Jesus' response was "Let them alone. They are blind leaders of the blind. (**Mt. 15:14**)
 - ii. He didn't go back and apologize. He didn't go back and say "I'm sorry, how can I make it up to you, how can I make my words easier for you to receive and understand?"
 - b. The gospel message Paul and His companions taught was offensive. It was a stumbling block to the Jews and foolishness to Gentiles according to 1 Corinthians 1:23. (**1 Co. 1:23**)

- c. Peter speaks of Jesus as “A stone of stumbling and a rock of offense” when quoting from the prophet Isaiah. (1 Pt. 2:8)
- 5. The truth of the matter is that **the gospel message is offensive**. It is a stumbling block to some. But Jesus didn’t change His message just to get more people to follow Him.
- 6. And that is a major problem we have today. People want to change the gospel message to make it more palatable, to make it easier for people to receive.
 - a. People try to say that the gospel needs to be more culturally sensitive. And that we need to change the gospel to fit today’s culture. To make it more relevant to today’s world and to make it more inclusive and open to all.
 - b. But that is not the way Jesus did things. Jesus didn’t change His message to suit the culture. That isn’t how things should work. The gospel should be preached unashamedly, and it should be changing the culture, not the other way around.
 - c. Jesus doesn’t change and neither does His gospel message. Just as He is the same yesterday, today, and forevermore, so too His gospel message and His teachings. Jesus knew His message was offensive, but that didn’t make Him change it. He called His disciples to adhere to it and to follow it.
- C. The disciples in verse 60 said it was a hard saying and questioned “who can understand it”.
 - 1. Now this I find interesting. The same word that is translated as “heard” in the middle of verse 60 is the exact same word translated as “understand” at the end of verse 60. It is the word “akouo” [ak-oo-o] and it literally means to “hear” and is used figuratively to mean “obey”.
 - 2. It isn’t that this teaching of Jesus’ was difficult to understand. It was difficult to hear; it was difficult to listen to. They didn’t like what He was saying. It was difficult to obey and put into practice what He taught.
 - 3. It wasn’t that they didn’t understand what Jesus was saying. They understood Him, but they didn’t want to hear Him, they didn’t want to put His words into action, to live out His teachings. It didn’t suit their way of life, the way they wanted to do things.
 - 4. Obviously as disciples of the Lord, they enjoyed a number of the things Jesus had said and taught before. They liked what He had to say about love, grace, and forgiveness, but this idea about partaking of Him and becoming one with Him, it was too much for them.
 - 5. This reminds me of what I like to refer to as “Salad Bar Christianity”. “Salad Bar Christianity” is where we treat the gospel and the teachings of Jesus as if they were an all you can eat salad bar where we go through and pick and choose the things we like most of all.

- a. We go through and load up on God’s love, and His grace, and His forgiveness. We like extra servings of His mercy and loving kindness. Ooh, we’ll take some blessings sprinkled all over like little tiny crispy bacon bits.
- b. But when it comes to holiness we skip out on that, we pass when it comes to sacrifice. Serving one another, eh, maybe a little bit of that, but not too much. Persecution, absolutely not, that is like the beets of the salad bar; nobody wants them.
- c. We get to the end of the pass with all our favorites on there and we call it Christianity. But it isn’t Christianity at all. At least it isn’t the Christianity of the Bible.
- d. We don’t get **to pick and choose** which teachings we like, which teachings we’ll tolerate, and which ones we’re going to reject.
- e. Jesus hasn’t given us that option. We must accept all His teachings. God’s word is the authoritative standard by which we are to live our lives as Christians and followers of Christ.
- f. It doesn’t matter if the gospel or Jesus’ teachings are hard to accept, or if they are culturally insensitive to today’s world. As Christians we stick to the Word. We are not ashamed of it.
- g. Paul writes in Romans, “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.” (Rom. 1:16)
- 6. These disciples were offended by Jesus’ teaching. So they complained and murmured about it, but Jesus confronted them on it. He didn’t let them get away with it, or soften His message for them.
- D. Take a look at our next section in verses 62-66 as we note some of the other reactions some of Jesus’ disciples had to His teachings.

IV. John 6:62-66; **Some Walked Away from Jesus**

- A. We see here in verse 66 that some of Jesus’ disciples walked away from Jesus; they ended up walking with Him no more. It says that they went back, literally they went “to the back”. That is what that word means.
 - 1. And this paints an incredibly descriptive picture for us regarding these disciples. The insinuation is that they were up front listening to Jesus, but when they heard His teachings and His words became too offensive for them, they awkwardly began to yield their ground.
 - 2. They quietly fell behind, and transitioned from being active, front-row companions, to blending into the crowd. Slinking into the back, fading into the background, they allowed the distance between themselves and Jesus to grow wider and wider.
 - 3. By drifting to the back, they intentionally put physical distance between themselves and Jesus and once they reached the end of the crowd, they simply stopped walking with Jesus. They walked with Him no more.

4. And this is how it often happens in our own lives when we back-slide, or allow ourselves to drift away from Jesus. It usually isn't an immediate rejection of Jesus, but a slow drifting away from Him that leads us to the place where we find ourselves at the back of the pack, or worse yet, no longer even following after Jesus.
 5. This is why it is so important to stick close to Jesus; to abide in Him. Jesus said, "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned." (Jn. 15:5-6)
 6. Church family, stick close to Jesus. Don't allow yourself to slink to the back, to drift to the rear. **Abide in Christ** and bear much fruit for Him.
- B. These disciples were offended by Jesus and His claim to have come down from heaven and His exhortation to partake of His flesh and blood.
1. Jesus challenges their thinking when He asks, "What then if you should see the Son of Man ascend where He was before?"
 2. Jesus is basically saying, "If you can't handle My teachings affirming that I came down from heaven, what are you going to do when you see me actually return to heaven during my physical ascension?"
- C. Jesus states that it is the Spirit who gives life; the flesh profits nothing. He makes it plain for them saying, "the words that I speak to you are spirit and they are life."
1. Jesus is speaking figuratively, not literally. He is speaking spiritually, not physically.
 2. Eternal life is not based upon the physical. It isn't based upon the flesh, or doing anything in the flesh. The flesh profits nothing. It isn't about a physical act or event. Eating and drinking to the flesh doesn't do anything for you when it comes to spiritual life and eternity.
 - a. Partaking of the flesh and blood as a physical act does not save you. It does not give life. Jesus is speaking spiritually here.
 3. And it is the Spirit who gives life.
 - a. This is interesting to note. For previously, in last week's text, Jesus clearly stated, "Most assuredly, I say to you, he who believes in Me has everlasting life." (Jn. 6:47)
 - b. And He said, "Whoever eats My flesh and drinks My blood (speaking figuratively, spiritually about partaking of Him, becoming one with Him) has eternal life, and I will raise him up at the last day. (Jn. 6:54)
 - c. So, clearly Jesus is part of our salvation experience. He is involved. We must believe upon Him in order to have eternal life.
 4. And here we see that the Holy Spirit is also involved, for it is the Spirit who gives life.

- a. Remember Jesus' conversation previously with Nicodemus? Jesus told Nicodemus, "Most assuredly, I say to you, unless one is born of water (physical birth) and the Spirit (spiritual birth), he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." (Jn. 3:5-6)
 - b. Entering into eternal life, God's kingdom in heaven, is only possible if you are born again, born of the Spirit.
 - c. What does that look like? Well, John 14 describes what that is like briefly. Jesus said, "the Spirit of truth [the Holy Spirit], whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you." (Jn. 14:17)
 - d. The Holy Spirit was with Jesus' disciples. But there would come a day and time when the Holy Spirit would not just be with the disciples, but the Holy Spirit would come and take residence inside the disciples. This speaks of our salvation experience.
 - e. The Holy Spirit dwells with us, He comes alongside us and He convicts us of sin, righteousness, and judgment according to Jn. 16:8. (Jn. 16:8)
 - f. He is with us, drawing us to Jesus, but not in us. He does not come in us until we put our complete faith in Jesus Christ. Then, the Holy Spirit comes in us, taking residence within us and sealing us acting as a guarantor of our salvation.
 - i. Paul writes about this in Ephesians stating, "In Him [Christ] you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Eph. 1:13-14)
 - g. So we see here that the Holy Spirit plays a key role in our salvation right along with Jesus.
5. But the Father isn't left out of this either. Looking at our text we see that in verse 65 Jesus said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."
- a. So, not only is our salvation dependent upon Jesus' work upon the cross, His subsequent resurrection, and our faith in that completed work. It is also dependent upon the Holy Spirit convicting us of our sin and drawing us to Jesus. And not to be forgotten, none of this happens at all, unless it has been granted to us by the Father.
 - b. All three persons of **the triune Godhead are intricately** involved in our salvation and the gift of eternal life. We are completely dependent upon the Lord. Our salvation is 100% a work of God; God the Father, God the Son, and God the Holy Spirit.

D. Well, let's move on in our text to our third section. I said there would be four. We've looked at the reactions of some of the disciples and noted how some of them murmured, some of them walked away, but some of them believed. Take a look at verses 67-69.

V. John 6:67-69; **Some Believed in Jesus**

A. Jesus had been dealing with the crowds and the multitudes of followers who had at one time claimed to be disciples of Jesus. But here he turns to the twelve; the hand-selected men Jesus chose to follow Him and partner together with Him in proclaiming the gospel. He turns to them and asks, "Do you also want to go away?"

1. Even though Jesus had selected these men for Himself, He gave them the opportunity to walk away as well. To depart from Him.
2. This speaks of our free will. God has given us the ability to choose for ourselves the path we will take. Even though Jesus picked these men, He chose them, they had the freedom to walk away.

B. God loves us so much that when He created us, He gave to us a free will. He gave to us the capacity to choose for ourselves because **love demands a choice**.

1. God could have just made us to love Him. He could have created us in such a way that we would always love Him, never rebel against Him, and always follow His every command. But that's not love.
2. Love demands a choice. God loves us. He chose us. But He wants us to reciprocate; to love Him, to choose Him. God doesn't force us to love Him, but He does desire us to love Him. We all have a choice to make, whether we will love God and live for Him, following His will for our lives.

C. Peter responded, "Lord, to whom shall we go? You alone have the words of life."

1. Peter got it. Well, at least he did in this moment and instance. Peter is often depicted as the hasty responder who acts first and thinks second. But here he gets it right.
2. "*Where else do we have to go? Who else can teach us about eternal life? Who else can offer us eternal life?*" There is none. Well done, Peter, well done.
3. Eternal life is found **in none other than Jesus Christ**. To go anywhere else is to forfeit everlasting life. To seek a different way or to suggest that there are multiple ways is to err and miss the mark.
4. Some people don't like the idea of there only being one way to God and everlasting life. They think that is too exclusive. I just like to think of it as God making it so easy for us. Instead of giving us several different options to choose from, God has made it extremely simple. There is one and only one way to the Father and that is through the Son.
5. Jesus is the way, the truth, and the life and no one goes the Father but through Him according to John 14:6. (**Jn. 14:6**)

D. Peter boldly declared that they had no other person to go to and speaks for the whole group when He says, "we have come to believe and know that You are the Christ, the Son of the living God."

1. Note with me the order in which Peter spoke. He said we have come to believe and know. And I think the order is important here.
 - a. There are many who want to know before they will believe. They want to know all the facts, they want to know for certain that Jesus really is who He said He was. That He really was the Christ, the Messiah. That He really was the Son of the living God.
 - b. And they think that once they know, then they will believe. But that isn't how it works. You first put your faith and belief in Jesus and then, as you live out your faith, you come to know Him more and more.
 - c. It's about developing an ongoing relationship with the Lord. It begins with a step of faith and putting your trust in Jesus. Then it develops into an understanding of knowing Him and growing in that knowledge of Him day by day for the rest of our days.

E. And while I applaud Peter for his bold declaration, I do have to highlight the fact that he was not correct in his assertion for the rest of the group.

1. Peter falsely assumed that all the other disciples shared in his opinion about not wanting to go anywhere else and that they had all come to the conclusion that Jesus was the Christ and the Son of the living God.
2. Because there was one within their group who did not believe. And I bring this up to highlight a very important truth pertaining to our salvation and eternal life.
3. Salvation is a choice that **everyone must make for themselves**. Someone else can't choose for you. Peter had faith. And it was a growing faith. But he couldn't speak for anyone else. He could only speak for himself because salvation is an individual decision all must make.
4. God sets before each of us a choice; a decision we all must make. And there is no neutrality when it comes to Jesus. You are either for Him or against Him. An undecided vote is a vote against Jesus.
5. You must choose to accept and receive God's one and only way to Him through His Son. All must choose to follow God or to go their own way.
6. He wants us to choose Him. He wants us to choose Christ, but He won't make us choose Christ. We can have our own way, we can go about it the world's way, or try to seek out alternative ways, but none will lead you to the Father in heaven. All other ways will end up with you being lost and eternally separated from God.
7. God sets before us life and death, blessing and cursing; and He pleads with us to choose life that we may live. That we may enjoy eternal

fellowship with Him in heaven. That our sins may be forgiven and that we may be reconciled to Him forever.

F. I love Peter's enthusiasm, but he can only speak for himself for faith and believe in Jesus is an individual decision we all must make for ourselves.

G. Let's look at these final verses and wrap up our time together; vs. 70-71.

VI. John 6:70-71; **One Delivered over Jesus**

A. Jesus chose every single one of His disciples. He went up on a mountain and prayed all night long, praying for His disciples, praying to God and seeking His father's will regarding His disciples and who would become the group of 12 whom He would give the title apostles. (Lk. 6:12)

1. After a full night of prayer with the Lord, He gathered together His disciples and from them He chose Peter and Andrew, James and John. He chose Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus and Simon the Zealot. And He chose two men both named Judas; Judas the son of James and Judas Iscariot. (Lk. 6:13-16)

B. Of the twelve that He chose, one was a devil. The word devil is not a name, it is a description.

1. The word in the Greek is "diabolos" and it literally means false accuser. My bible dictionary defines the word as "one who falsely accuses and divides people without any reason. He is an accuser, a slanderer."

2. Judas was given this description because it would be him who would ultimately betray Jesus, delivering Him over to the religious authorities for thirty pieces of silver.

3. On the night in which Jesus sat down and partook of the bread and cup with His disciples during the Passover meal. The same night in which Jesus took a towel, girded Himself with it and washed all of His disciples feet, including Judas'. The same night that Jesus dipped His bread in the same bowl as Judas. On that same night, Judas would end up being the accuser and betrayer of Jesus Christ.

4. It is amazing to think that one of His very own would betray Him and turn against Him. After walking with Him for multiple years, Judas decided he had enough of Jesus and willingly delivered Him over to the religious authorities that He would be crucified for our sins.

C. And while that is amazing to consider. The thing that ultimately stood out to me was not that Judas betrayed Jesus. For I know the depravity of the human heart. I have one and so do you.

D. No, it wasn't Judas' choice to betray Jesus that stood out to me, it is the fact that Jesus chose Judas knowing full well that He would betray Him.

1. Verse 64 from our text tells us that Jesus knew from the beginning who they were who did not believe, and who would ultimately betray Him.

2. Jesus knew that Judas would betray Him. Jesus knew that Judas wouldn't last. And yet, He still loved Him. He still chose Him. He still

gave him every opportunity to walk with Him, to learn from Him, to surrender his life to Him.

3. Jesus loved Him, even though Judas did not love Him back. The Scriptures declare that God demonstrates His own love toward us in that while we were still sinners, Christ died for us. (Rom. 5:8)

4. God's love was not based upon us being such lovable people. He died for us while we were still sinners, while we were still hopelessly lost in our sin and when we didn't want anything to do with Him.

5. He came and lived His life here on earth perfectly, only to willingly lay it down for us all, for a bunch of sinners who didn't want anything to do with Him.

6. That is what blows my mind. It blows my mind that Jesus would choose us when we didn't want anything to do with Him. He chose us, knowing that many would not choose Him. **That is genuine love.** That is unconditional love. That is the love that God has for each of us.

E. Jesus chose Judas. Judas chose to go a different way. He chose to betray Jesus and delivered Him over to the authorities.

1. God has chosen us. He has loved us and demonstrated that love through sending His Son to die in our place. But we still have a responsibility to choose Him.

2. My prayer for us all, is that we would respond to the love of God and choose Him. That we would choose to partake of the bread from heaven and never hunger nor thirst again. Amen? Amen.