



SESSION 31 | JOHN 6:59-7:1

JOHN 6:59-7:1 | THE CONCLUDING DISCUSSION

- Verse 59 –
 - From verse 24 we had known Jesus was in Capernaum. Only here do we learn that they are **in the synagogue**.
 - The Capernaum synagogue is one of the largest in Galilee, and the foundations remain to this day. A newer synagogue was built on the foundations of the original in the second century.
- Verses 60-61 –
 - In verse 67 **his disciples** will be contrasted with **the twelve**, thus here **disciples** is used in the broader context.
 - The text acknowledges that this is a **hard saying**. Likely both hard in interpretation, but also in the boldness of the manner of speaking. This seems evident as Jesus asked, **Doth this offend you?** The good news is that the offense will lead to greater information (in vv. 62 and following).
- Verse 62 –
 - These words must be interpreted in light of the offense of the previous conversation.
 - Verse 62 must be *more offensive* than the eating of flesh and drinking of blood. And verse 62 says, in effect, *What if the Messiah comes to earth and does not set up His kingdom, but rather ascends back up to heaven?*
 - This, of course, is the major contention with the Jewish people to this very day concerning the identity of Jesus, and the major reason many Jews reject Jesus as Messiah.
- Verse 63 –
 - In an interesting contrast, having spoken at length about *eating His flesh*, Jesus now says that **the flesh profiteth nothing**.
 - This gives confirmation to our conclusion that the eating of His flesh and drinking of His blood was *synonymous* with believing that the Father had sent Him (see note, vv. 57-58).
 - If we make the entire conversation *physical* rather than *spiritual*, it loses all meaning and reaches to the grotesque. Jesus then clarifies the spiritual as **the words that I speak unto you**, thus bringing us full circle to the issue of belief.
 - The question for those in the audience: *do you believe what I say?*
 - Note the similarity of the words of verse 63 found in John 3:6, 1 Peter 3:18, 1 Corinthians 15:45, and 2 Corinthians 3:6.

- Verse 64 –
 - Solidifying our contention that belief was the heart of the issue, the Gospel now clarifies that there are some **that believe not**.
 - We are not surprised that Jesus knew this ahead of time based on previous passages within the Gospel, such as John 1:48 and 2:24-25.
 - This verse is the first indication in this Gospel that there would be one who would **betray him**.
- Verse 65 –
 - Jesus had already made the claim that He would lose nothing of the inheritance the Father gave Him. With the coming betrayal by Judas, it would *appear* that Jesus had misspoken.
 - When Judas (and others) would soon display that they did not believe, the faithful followers could remember that Jesus did not claim that *everyone would believe*, but that *only those the Father had given*.
 - It was not **given** unto Judas to come to Christ.
 - Concerning Calvinism, note that one must prove that this is *true for all time* before building a Calvinist doctrine. What is true in the dispensational context in which Jesus lived is not automatically true in any other dispensation.
- Verse 66 –
 - We are now one-year into the ministry of Jesus, and **many of his disciples** (not the 12) **walked no more with him**.
 - Sadly, in today's church world, success in numbers is viewed as success. Churches that decline in attendance are seen as failures in need of new leadership. The truth: *Jesus could have given the crowd what they wanted and reached a worldwide audience*. But Jesus was not seeking *many followers*, He was seeking to do the will of His Father.
- Verses 67-69 –
 - Now Jesus is speaking specifically to **the twelve** and giving them the challenging question, **Will ye also go away?**
 - On this occasion, Simon Peter gives essentially the same answer He will give at Caesarea Philippi approximately one year later, **thou art that Christ, the Son of the living God**. Thus Peter gives this answer twice, at about the close of the first third of Jesus ministry as well as the opening of the last third of His ministry.
- Verses 70-71 –
 - Previously the author of the Gospel had told the reader that one would betray Jesus (v. 64). Now Jesus clearly says that one of the twelve will betray Him.
 - The author then gives the added information that **He spake of Judas Iscariot** (v. 71). At the time of the writing, it would not take divine revelation to know that **He spake of Judas**, because the betrayal was a known fact.
 - Why is Judas called **a devil**? See John 13:2 and 27 along with John 17:12. Could it be that Judas as *the devil incarnate* is the Antichrist?