

John 6:41-71
July 13, 2025

Open with Prayer

HOOK:

Let me share a quote from John Piper from his book *Hunger for God*. I'll read it twice to let it sink:

“If you don't feel strong desires for the manifestation of the glory of God, it's not because you have drunk deeply and are satisfied. It's because you have nibbled so long at the table of the world. Your soul is stuffed with small things, and there is no room for the great.”

Q: How does this quote challenge you or convict you? [Let people engage]

Q: What “small things” do you regularly nibble on that water down your affection for Jesus? [Let people engage – consider your daily spiritual diet: Junk food? Frozen food? Baby food?]

Transition: We learned last week that Jesus is the Bread of Life. This account comes immediately after Jesus miraculously fed 5,000 people. They were overwhelmingly excited about this and Jesus such that they were going to forcibly make the king! So the crowds eagerly followed Jesus and were wanting to see more signs.

But Jesus went after the fundamental root issue within the crowd. They were following Him for the wrong reason. The issue was not that they were hungry, but that they were far too easily pleased and *hungry for something that will never satisfy*. He emphasized that what they were chasing is unsatisfying, and ultimately leads to death. On the other hand, what Jesus offers is free, all-satisfying, and leads to eternal life.

Let's read the text and let's think about how we can *feast on Jesus daily and grow in our affections for Jesus*. Let's begin.

BOOK:

⁴¹ At this the Jews began to grumble about him because he said, “I am the bread that came down from heaven.”

⁴² They said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I came down from heaven’?”

⁴³ “Stop grumbling among yourselves,” Jesus answered.

⁴⁴ “No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day.

⁴⁵ It is written in the Prophets: ‘They will all be taught by God.’(Isaiah 54:13) Everyone who listens to the Father and learns from him comes to me.

⁴⁶ No one has seen the Father except the one who is from God; only he has seen the Father.

⁴⁷ I tell you the truth, he who believes has everlasting life.

⁴⁸ I am the bread of life.

⁴⁹ Your forefathers ate the manna in the desert, yet they died.

- ⁵⁰ But here is the bread that comes down from heaven, which a man may eat and not die.
- ⁵¹ I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.”
- ⁵² Then the Jews began to argue sharply among themselves, “How can this man give us his flesh to eat?”
- ⁵³ Jesus said to them, “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.
- ⁵⁴ Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.
- ⁵⁵ For my flesh is real food and my blood is real drink.
- ⁵⁶ Whoever eats my flesh and drinks my blood remains in me, and I in him.
- ⁵⁷ Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.
- ⁵⁸ This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever.”
- ⁵⁹ He said this while teaching in the synagogue in Capernaum.

Many Disciples Desert Jesus

- ⁶⁰ On hearing it, many of his disciples said, “This is a hard teaching. Who can accept it?”
- ⁶¹ Aware that his disciples were grumbling about this, Jesus said to them, “Does this offend you?”
- ⁶² What if you see the Son of Man ascend to where he was before!
- ⁶³ The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.
- ⁶⁴ Yet there are some of you who do not believe.” For Jesus had known from the beginning which of them did not believe and who would betray him.
- ⁶⁵ He went on to say, “This is why I told you that no one can come to me unless the Father has enabled him.”
- ⁶⁶ From this time many of his disciples turned back and no longer followed him.
- ⁶⁷ “You do not want to leave too, do you?” Jesus asked the Twelve.
- ⁶⁸ Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life.
- ⁶⁹ We believe and know that you are the Holy One of God.”
- ⁷⁰ Then Jesus replied, “Have I not chosen you, the Twelve? Yet one of you is a devil!”
- ⁷¹ (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

Process Observations/Questions:

Q: What stood out to you? What questions do you have? [Let people engage]

Q: What did you learn about man? [Let people engage]

Q: What did you learn about God or Jesus or the Holy Spirit? [Let people engage]

Q: What is your takeaway? [Let people engage]

LOOK:

Ask God to help you share with those around you to see Jesus for who He really is and not for what He can give.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). The Bible Exposition Commentary (Vol. 1, pp. 312-314). Wheaton, IL: Victor Books.

Murmuring (vv. 41–51). Our Lord's statement "For I came down from heaven" (John 6:38), disturbed the religious leaders, for they knew it was a claim of deity. They thought they knew Jesus, who He was and where He came from (see Matt. 13:53–58; John 7:40–43). Jesus, of course, was the *legal* son of Joseph but not his natural son, for He was born of a virgin (Luke 1:34–38). The leaders identified Jesus with Nazareth in Galilee, not Bethlehem in Judea; and they thought that Joseph was His natural father. Had they investigated the matter, they would have learned who Jesus really is.

Even in the days of Moses, the Jews were known for their murmuring (Ex. 15:24; 17:3; Num. 14:2). Perhaps the leaders and some of the crowd had now moved into the synagogue to continue the discussion. The main issue was, "Where did He come from?" Five times Jesus used the phrase "came down from heaven," but they would not accept it.

Jesus further explained how the sinner can come to God: it is through the truth of the Word (John 6:44–45). The Father draws the sinner by His Word. Jesus quoted Isaiah 54:13 (or perhaps Jer. 31:33–34) to prove His point: "And they shall all be taught of God." It is through the teaching of the Word that God draws people to the Saviour. (note John 5:24 and its emphasis on hearing the Word.) The sinner hears, learns, and comes as the Father draws him. A mystery? Yes! A blessed reality? Yes!

This was basically the same message He gave after He had healed the paralytic (see John 5:37–40). The crowd wanted to *see* something, but their real need was to *learn* something. It is by the Word that we "see" God and receive the faith to come to Christ and trust Him (Rom. 10:17). When Jesus called Himself "the Living Bread," He was not claiming to be exactly like the manna. *He was claiming to be even greater!* The manna only *sustained life* for the Jews, but

Jesus *gives life* to the whole world. The Jews ate the daily manna and eventually died; but when you receive Jesus Christ within, you live forever. When God gave the manna, He gave only a gift; but when Jesus came, He gave Himself. There was no cost to God in sending the manna each day, but He gave His Son at great cost. The Jews had to eat the manna every day, but the sinner who trusts Christ *once* is given eternal life.

It is not difficult to see in the manna a picture of our Lord Jesus Christ. The manna was a mysterious thing to the Jews; in fact, the word *manna* means “What is it?” (see Ex. 16:15) Jesus was a mystery to those who saw Him. The manna came at night from heaven, and Jesus came to this earth when sinners were in moral and spiritual darkness. The manna was small (His humility), round (His eternity), and white (His purity). It was sweet to the taste (Ps. 34:8) and it met the needs of the people adequately.

The manna was given to a rebellious people; it was the gracious gift of God. All they had to do was stoop and pick it up. If they failed to pick it up, *they walked on it*. The Lord is not far from any sinner. All the sinner has to do is humble himself and take the gift that God offers.

Jesus closed this part of His message by referring to His *flesh*, a word that will be used six more times before the dialogue is concluded. John 6:51 is a declaration that the Son of God will give Himself as a sacrifice “for the life of the world.” The substitutionary death of Jesus Christ is a key doctrine in John’s Gospel. Jesus would die for the world (John 3:16; 6:51), for His sheep (John 10:11, 15), for the nation (John 11:50–52), and for His friends (John 15:12). Paul made it personal, and so should we: “Who loved me, and gave Himself for me” (Gal. 2:20). We must not limit the work of Christ on the cross. He is the sacrifice not for our sins only, but also for the sins of the whole world (1 John 2:2).

***Striving* (vv. 52–59).** The word *striving* means “to fight and quarrel.” Being orthodox Jews, the listeners knew the divine prohibition against eating human flesh or any kind of blood (Gen. 9:3–4; Lev. 17:10–16; 19:26). Here we have another example in John’s Gospel of the people misunderstanding a spiritual truth by treating it literally (see John 2:19–21; 3:4; 4:11). All Jesus said was, “Just as you take food and drink within your body and it becomes a part of you, so you must receive Me within your innermost being so that I can give you life.”

Some interpreters tell us that Jesus was speaking about the Lord’s Supper, and that we eat His flesh and drink His blood when we partake of the elements at the table, the bread and the cup. I do not believe that Jesus had the Communion (or eucharist) in mind when He spoke these words.

For one thing, why would He discuss the Lord’s Supper with a group of disagreeable unbelievers? He had not even shared that truth with His own disciples! Why would He cast this precious pearl before the swine?

Second, He made it clear that He was not speaking in literal terms (John 6:63). He was using a human analogy to convey a spiritual truth, just as He did with Nicodemus and the Samaritan woman.

Third, Jesus made it plain that this eating and drinking were *absolutely essential* for eternal life. He made no exceptions. If, then, He was speaking about a church ordinance (or sacrament), then everybody who has never shared in that experience is spiritually dead and is going to hell. This would include all the Old Testament saints, the thief on the cross, and a host of people who have trusted Christ in emergency situations (hospitals, accidents, foxholes, etc.). I personally cannot believe that our gracious God has excluded from salvation all who cannot participate in a church ceremony.

Another factor is the tense of the Greek verbs in John 6:50–51, and 53. It is the aorist tense which signifies a once-for-all action. The Communion service is a repeated thing; in fact, it is likely that the early church observed the Lord's Supper daily (Acts 2:46). It is significant that the word *flesh* is never used in any of the reports of the Lord's Supper, either in the Gospels or in 1 Corinthians 11:23–34. The word used is "body."

If a person holds that our Lord was speaking about the Communion service, then he must believe that somehow the two elements, the bread and the fruit of the vine, turn into the very body and blood of Christ; for He said, "So he that eateth *Me*, even he shall live by *Me*" (John 6:57, italics mine). How does this "miracle" take place? What is the secret of accomplishing it? Why is it not apparent?

Our Lord's messages recorded in the Gospel of John are filled with symbolism and imagery. To take them literally is to make the same mistake the people made who first heard them.

Departing (vv. 60–71). Our Lord's teaching was not hard to understand but hard to accept once you understood it. The Jewish religious leaders both misunderstood His words and rejected them. They were "offended" by what He taught. (The Greek word is "scandalized.") They stumbled over the fact that He claimed to come down from heaven. They also stumbled over the idea that they had to eat His flesh and drink His blood in order to be saved. But if they stumbled over these two matters, what would they do if they saw Him ascend back into heaven? (John 6:62) Jesus explained that His language was figurative and spiritual, not literal. There is no salvation in "flesh." In fact, the New Testament has nothing good to say about "the flesh." There is nothing good in it (Rom. 7:18) and we must not have confidence in it (Phil. 3:3).

How, then, do we "eat His flesh and drink His blood"? *Through the Word.* "The words that I speak unto you, they are spirit and they are life" (John 6:63). "And the Word became flesh" (John 1:14). Our Lord said the same thing: "He that heareth My word and believeth on Him that sent Me, hath everlasting life" (John 5:24). The scribes who knew Jeremiah 31:31–34 would have understood the concept of receiving God's Word into one's inner being.

The result of this message was the loss of most of our Lord's disciples. They went back to the old life, the old religion, and the old hopeless situation. Jesus Christ is "the way" (John 14:6), but they would not walk with Him. This was no surprise to the Lord, because He knows the hearts of all people.

When Jesus asked His 12 Apostles if they planned to desert Him too, it was Peter who spoke up and declared their faith. Where else could they go? "Thou hast the words of eternal life." Peter

got the message! He knew that Jesus was speaking about *the Word* and not about literal flesh and blood.

Peter was one of several people who declared their belief that Jesus is the Son of God (see John 1:34, 49; 3:18; 5:25; 9:35; 10:36; 11:4, 27; 19:7; 20:31). The only mistake he made was to bear witness for the entire group. Peter was sure that *all* of the Apostles were believers, which shows how convincing Judas was. Even Peter did not know that Judas was an unbeliever!

The preaching of the Word of God always leads to a sifting of the hearts of the listeners. God draws sinners to the Savior through the power of truth, His Word. Those who reject the Word will reject the Savior. Those who receive the Word will receive the Savior and experience the new birth, eternal life.

Do you feel your need because there is a spiritual hunger within? Are you willing to admit that need and come to the Savior? If you will, He will save you and satisfy you *forever!*

Blum, E. A. (1985). *John*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 296-298) Wheaton, IL: Victor Books

6:41–42. **The Jews**, hostile unbelievers, grumbled because of Jesus' proclamation of His heavenly origin. Like their ancestors in the wilderness, these Jews murmured (Ex. 15:24; 16:2, 7, 12; 17:3; Num. 11:1; 14:2, 27). Their thinking was seemingly logical: one **whose** parents are known could not be **from heaven** (cf. Mark 6:3; Luke 4:22). They were ignorant of His true origin and full nature. They said He was **the son of Joseph**, but they did not know of the Virgin Birth, the Incarnation. He had come **down** from heaven because He is the *Logos* (John 1:1, 14).

6:43–44. **Jesus** made no attempt to correct their ignorance other than to rebuke their **grumbling** and to point them to the drawing and teaching ministry of God. They are not in a position to judge Him. Without God's help any assessment of God's Messenger will be faulty. **No one can come to Jesus** or believe on Him without divine help. People are so ensnared in the quicksand of sin and unbelief that **unless** God **draws** them (cf. v. 65), they are hopeless. This drawing of God is not limited to a few. Jesus said, "I ... will draw all men to Myself" (12:32). This does not mean that all will be saved but that Greeks (i.e., Gentiles; 12:20) as well as Jews will be saved. Those who will be saved will also be resurrected (cf. 6:39–40).

6:45. In support of this doctrine of salvation by God's grace, Jesus cited the Old Testament. The quotation, **They will all be taught by God**, is from **the Prophets**, probably Isaiah 54:13, though Jeremiah 31:34 has the same thought. This "teaching" of God refers to His inner work that disposes people to accept the truth about Jesus and respond to Him. **Everyone who listens to and learns from** God will come to and believe in Jesus.

6:46. Yet this secret teaching of God is not a mystical connection of people with God directly. Knowing **God** comes only through Jesus, the *Logos* of God (cf. 1:18). As one is confronted by Him and hears His words and sees His deeds, **the Father** works within him.

6:47–48. These two verses summarize Jesus’ teaching in the debate. **I tell you the truth** occurs here for the third of four times in this passage (cf. vv. 26, 32, 53). **He who believes** is in Greek a participial construction in the present tense, meaning that a believer is characterized by his continuing trust. He **has everlasting life**, which is a present and abiding possession. Jesus then repeated His affirmation, **I am the Bread of Life** (see comments on v. 35).

6:49–50. **Manna** met only a limited need. It provided temporary physical life. The Israelites came to loathe it, and ultimately **they died**. Jesus is a **Bread** of a different kind. He is **from heaven** and gives life. A person who eats of that Bread will **not die**.

6:51. Since Jesus is the **Bread** of Life, what does “eating” **this Bread** mean? Many commentators assume that Jesus was talking about the Lord’s Supper. This passage may well illuminate the meaning of the Lord’s Supper, in relation to Christ’s death. But since the Last Supper occurred one year later than the incidents recorded in this chapter, eating His flesh and drinking His blood should not be thought of as sacramentalism. “Eating” **the living Bread** is a figure of speech meaning to believe on Him, like the figures of coming to Him (v. 35), listening to Him, (v. 45), and seeing Him (v. 40). To eat of this Bread is to **live forever** (cf. vv. 40, 47, 50, 54, 58). Jesus’ revelation about the Bread was then advanced in that not only is the Father giving the Bread (Jesus), but also Jesus is giving Himself: **This Bread is My flesh, which I will give for the life of the world**. Salvation is by the sacrificial death of the Lamb of God (1:29). By His death, life came to the world.

6:52. As often happens, Jesus’ teaching was not understood (cf. 2:20; 3:4; 4:15; 6:32–34). A violent argument started in the crowd regarding what He meant. Their perception remained at a materialistic level. They wondered, **How can this Man give us His flesh to eat?**

6:53–54. This revelation by **Jesus** is marked out as important by the fourth use of the phrase, **I tell you the truth** (cf. vv. 26, 32, 47). Sacramental interpretations appeal to the words **eat the flesh of the Son of Man and drink His blood** as evidence that Jesus was speaking of the eucharist. As stated earlier, the basic objection to this approach is historical: Jesus did not institute the Communion service until a year later. Drinking “His blood” is another bold figure of speech. The Jews knew the command, “You must not eat . . . any blood” (Lev. 3:17; cf. Lev. 17:10–14). And yet blood was the means of atonement. It is the blood that makes atonement for one’s **life** (Lev. 17:11). Jesus’ hearers must have been shocked and puzzled by His enigmatic words. But the puzzle is unlocked by understanding that Jesus was speaking of His making atonement by His death and giving life to those who personally appropriate Him (cf. John 6:63). Faith in Christ’s death brings **eternal life** (cf. vv. 40, 47, 50–51) and (later) bodily resurrection (cf. vv. 39–40, 44).

6:55. Just as good food and drink sustain physical life, so Jesus, the **real** (reliable) spiritual **food** and **drink**, sustains His followers spiritually. His **flesh** and **blood** give eternal life to those who receive Him.

6:56–57. One who partakes of Christ enjoys a mutual abiding relationship with Christ. He **remains** (*menēi*) **in** Christ, and Christ remains **in him**. *Menō* is one of the most important theological terms in John’s Gospel (cf. comments on 1:38). The Father “remains” in the Son (14:10), the Spirit “remains” on Jesus (1:32), and believers “remain” in Jesus and He in them

(6:56; 15:4). The implications of this “remaining” are many. A believer enjoys intimacy with and security in Jesus. Just as He has His life from **the Father**, so believers have life **because of** Jesus.

6:58–59. Jesus gave this discourse on the **Bread of Life in the synagogue in Capernaum**. He often spoke in Jewish synagogues, where men had opportunities to give expositions and exhortations (Mark 6:1–6; Luke 4:16–28; Acts 13:15–42). The services were not as formal as those of traditional American churches; “laymen” usually spoke. The conclusion to Jesus’ exposition and exhortation, based on the **manna** incident from Exodus 16, repeats the major themes: Moses’ bread did not give lasting life (salvation does not come by the Law); God has given the genuine life-giving **Bread ... from heaven**; those who trust Jesus have eternal life.

6:60. As the people began to understand His teaching, they found it to be totally unacceptable. Besides the hostile Jewish leaders, **many of** the Galilean **disciples** turned away from Him. The popular enthusiasm for Jesus as a political Messiah (v. 15) was then over. They saw that He was not going to deliver them from Rome. He might be a great Healer, but His words were a **hard** (i.e., harsh) **teaching**. **Who could accept it**, that is, obey it? How could they personally appropriate Him?

6:61–62. **Jesus** knew **His** audience (cf. 1:47; 2:24–25; 6:15). **Aware that they were grumbling** (cf. v. 41), He asked what was so offensive to **them**. (**Offend** in Gr. is *skandalizei*.) Paul wrote that the crucified Messiah was a “stumbling block” (*skandalon*) to the Jews (1 Cor. 1:23). The Ascension of **the Son of Man** is also an offense. But His glorification is His heavenly vindication. He was crucified in weakness, but He was raised in power (1 Cor. 15:43).

6:63. After His Ascension Jesus gave the Holy Spirit (7:38–39; Acts 1:8–9). **The Holy Spirit**, poured out in the world, **gives life** (salvation) to those who believe. Without the Holy Spirit, man (**flesh**) is utterly unable to understand Jesus’ person and His works (John 3:6; 1 Cor. 2:14). Though the crowds assessed Jesus’ words as “hard” (John 6:60), actually His **words ... are spirit and ... life**. That is, by the work of the Holy Spirit in an individual, Jesus’ words provide spiritual life.

6:64. The life **Jesus** gives must be received by faith. The words do not work automatically. From the start Jesus knew **which** followers were believers and which ones were unbelievers. This is another evidence of His supernatural knowledge (cf. 1:47; 2:24–25; 6:15).

6:65. Jesus had taught that divine enablement was necessary for people to **come to** faith (v. 44). The apostasy here (v. 66) should not be surprising. Believers who remain with Jesus evidence the Father’s secret work. The unbelieving crowds are evidence that “the flesh counts for nothing” (v. 63).

6:66. His rejecting their desire to make Him their political king; His demand for personal faith; His teaching on atonement; His stress on total human inability and on salvation as a work of God—all these proved to be unpalatable for **many** people. They gave up being **His disciples** (“disciples” here refers to followers in general, not to the 12 Apostles; this is evident in v. 67).

6:67. **You do not want to leave too, do you?** He framed this question to encourage their weak faith. **The Twelve** were affected by the apostasy of the many, and **Jesus** used that occasion to refine their faith. They did not fully understand His words either and would not until after the Resurrection (20:9).

6:68–69. **Peter**, as a spokesman, gave his confession of faith. The path may be difficult, but he was convinced that Jesus' **words** lead to life. No one else has the gift of **eternal life**. "We have believed and have known" is a better translation of the Greek perfect tenses (NIV: **We believe and know**). Peter was confident of the apostles' commitment to Jesus as **the Holy One of God**. This title is unusual (a demon addressed Jesus that way; Mark 1:24). It suggests Jesus' transcendence ("the Holy One") and His representation of the Father ("of God"); thus it is another way of confessing Him as Messiah. Peter knew this by a special work of the Father (cf. Matt. 16:17).

6:70–71. Jesus then asked, **Have I not chosen you, the Twelve?** John's Gospel does not record Jesus' choice of the Twelve. He assumed his readers knew the Synoptics or common church tradition (cf. Mark 3:13–19). This choice was not election to salvation, but was Jesus' call to them to serve Him. **Yet**, He said, **one of you is a devil!** In the light of John 13:2, 27, Satan's working in Judas was tantamount to Judas being the devil. In 6:70 the Greek does not have the indefinite article "a," so it could be translated "one of you is Satan (devil)." Jesus' knowledge of **Judas** (who was called Judas Iscariot because his father was **Simon Iscariot**) was still another example of His omniscience (cf. 1:47; 2:24–25; 6:15, 61). **Later** in the Upper Room, Jesus again said **one of the Twelve** would **betray Him** (13:21). John called Judas "the traitor" (18:5). The disciples later could reflect on this prophecy of His and be strengthened in their faith. Judas was a tragic figure, influenced by Satan; yet he was responsible for his own evil choices.

White, J. E. (1998). *John*. In D. S. Dockery (Ed.), *Holman Concise Bible Commentary* (pp. 474-475). Broadman & Holman Publishers.

Bread of Life (6:25–59)

After the feeding of the many thousands, it is not surprising that these same numbers sought Jesus out again. When they found Him, Jesus read their hearts and confronted them with their motive: "You are looking for me, not because you saw miraculous signs, but because you ate the loaves and had your fill." Jesus then encouraged them not to devote themselves to such pursuits but rather to "food that endures to eternal life."

This eternal food is the teaching of Jesus. When asked about what works were necessary to appease God, Jesus replied in a decidedly different fashion than they anticipated. Rather than outlining a list of do's and don'ts, Jesus replied, "The work of God is this: to believe in the one he has sent." Salvation is not something that is attained through human effort, but instead it is a freely given gift. The only "work" necessary is to receive the gift of God for eternal life through His Son, Jesus Christ.

The crowd then asked for a sign, as Moses gave with the manna, that Jesus was indeed the One sent from God. This revealed that their primary interest was food, attempting to goad Jesus into giving them bread in exchange for their faith.

This interchange resulted in the first of the seven “I am” statements found within the Gospel of John. Jesus replied, “I am the bread of life.” The Greek language at this point is strongly emphatic, reminiscent of God’s own “I am” recorded in Exodus 3:14. Jesus stated that all who come to Him in saving faith will never be driven away and that it is God’s will that all should so come. Such statements did not please the Jews. Jesus was claiming to have come from heaven, and this was unacceptable for them to bestow upon one “whose father and mother we know.” In reply Jesus maintained the following: first, that no one can come to the Father through Christ except as the Father wills. Second, to be in relationship with God is to be in a relationship with Jesus. Third, only the Son, Jesus, has seen the Father; Fourth, the bread of life (Jesus) is that which comes from heaven, and only by eating of that bread, given for the world, can life eternal be gained. The Jews understood this to mean that Jesus was going to give of His actual flesh for them to eat. Jesus added to their confusion by stating that “unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.”

This verse is subject to many misinterpretations, such as thinking that it refers to the Lord’s Supper, or Eucharist. Nowhere, however, is it taught in Scripture that the taking of the Lord’s Supper is the single requirement for salvation. The sole requirement for salvation is not partaking of the elements of the Lord’s Supper but faith in Christ. So what is the flesh and blood of which Christ spoke? Clearly it is the flesh and blood He offered to the world at the moment of His death, an offering made to the world for acceptance, resulting in eternal life for those who accept His death on their behalf as an atonement for their sin.

Holy One of God (6:60–71)

Jesus knew from the beginning which disciple would eventually betray Him. At this point many who had followed Jesus ceased to do so. When Jesus asked the Twelve if they too wished to depart, Peter responded for them all: “Lord, to whom shall we go? We believe and know that you are the Holy One of God.”

The Holy Bible: New International Version. (1984). John 6:41-71. Grand Rapids, MI: Zondervan.