

“They Would Not Walk With Him” Brainstorm

(For this outline, I thought I would give you a window into some of my sermon preparation resources, let me know what you think at pastor@woodsidesda.org - Pr. Vince)

Delivery Notes For IG Sermon Ideas - Have one point for each generation in the sermon

1. Include pairing with someone from a different generation for a short discussion
2. Random questions during sermon for different persons from different generations
3. Ask how “X generation” might think about something, then ask that generation

Key Idea: What are some ideas that people have of Jesus today? Guru? Mystical Big Brother? Life Coach? Do those ideas motivate discipleship?

Key Passage:

“As a result of this many of His disciples withdrew and were not walking with Him anymore. So Jesus said to the twelve, “You do not want to go away also, do you?” Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life. “We have believed and have come to know that You are the Holy One of God.” Jesus answered them, “Did I Myself not choose you, the twelve, and yet one of you is a devil?” Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.” (John 6:66–71 NAS95)

Key Concept: John’s gospel has concentric circles of influence framing Jesus’ public ministry. The public questionings and the authoritative religious ban on Jesus*

buzzed around the region as Jesus ministry began to gain reception.

*“His parents said this because they were afraid of the Jews; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue.” (John 9:22 NAS95)

*“Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue;” (John 12:42 NAS95)

Context - Chronology of John; Context of first century Judea under Roman Rule

Moses & Daniel OT authors across Genre of Narrative, Poemic and Prophetic
John the only NT author to span genre: Gospel, Epistles, Poemic, and Prophetic Revelation

Youth and Religion Study - New Research suggests that Half of people between 13 and 25 surveyed by a nonprofit said they felt out of sync with their houses of worship on race, gender, immigration and more - Report Here: [The State of Religion and Young People navigating Uncertainty Discussion Guide](#)

Study Conclusion: “When young people unbundle their beliefs, identity, community and practices from a single religious system, their seeking will be marked by curiosity, wholeness, connection, and flexibility.” pg. 87

A Suggested Outline of John

Prologue (1:1–18)

I. Period of Consideration (1:19–6:71)

“Mine hour is not yet come.” (2:4)

- A. Christ and the disciples (1:19–2:12)**
- B. Christ and the Jews (2:13–3:36)**
- C. Christ and the Samaritans (4:1–54)**
- D. Christ and the Jewish leaders (5:1–47)**
- E. Christ and the multitudes (6:1–71)**

Crisis #1: They would not walk with Him (6:66–67).

II. Period of Conflict (7:1–12:50)

(Note how the Jews oppose Christ: 7:1, 19, 23, 30, 32, 44; 8:6, 37, 48, 59; 9:22, 34; 10:20, 31–33, 39; 11:8, 16, 46–57; 12:10.)

“No man laid hands on Him, because His hour was not yet come.” (7:30)

- A. Conflict over Moses (7:1–8:11)**
 - B. Conflict over Abraham (8:12–59)**
 - C. Conflict over His Sonship (9:1–10:42)**
 - D. Conflict over His power (11:1–12:11)**
- Crisis #2: They would not believe on Him**

(12:12–50).

III. Period of Climax (13:1–20:42)

“Jesus knew that His hour was come” (13:1)

“Father, the hour is come.” (17:1)

- A. Climax of preparation for the cross (13:1–17:26)**
 - B. Climax of unbelief of the Jews (18:1–19:42)**
Crisis #3: They crucified Him (19:13–22).
 - C. Climax of faith for the disciples (20:1–31)**
- Epilogue (21:1–25)**

Steve Case’s Relational Study on John 6: “Bread”

What is your favorite kind of bread?

Read John 6:1-71.

1. What do you consider the MOST significant thing of feeding the 5,000?

Feeding so many people.

Not including women and children in the count.

All this came from one little boy (his mom must have packed it).

Symbolically: Pentateuch (5) x the army (1,000) = the Jewish army.

This happened at the time of the Passover.

The disciples were the ones delivering the miracle.

Picking up the leftovers.

With 12 baskets leftover, each disciple was now equipped to feed.

Other.

2. Why did the mass of people want to make Jesus king?

They thought he was the Messiah.

He was obviously a miracle-worker.

They were tired of King Herod.

Jesus must be “The Prophet” Moses had predicted would come.
 He had a compelling platform and power brokers behind him.
 The people wouldn’t have to do any more farming—free food.
 To get rid of the Romans.
 It was just a temporary popularity contest.
 Other.

3. What is missing from John’s account of Jesus walking on the water (cf. Matthew 14:22-36 and Mark 6:45-56)?

The disciples didn’t get sent out on the lake by Jesus.
 Peter didn’t get mentioned as the only disciple who walked on water.
 Peter didn’t get exposed for sinking when he walked on water.
 There is no mention of Jesus spending much of the night in prayer.
 There’s no indication of a frightful storm.
 Jesus doesn’t get mistaken as a ghost by the disciples.
 Judas losing some coins overboard that Peter would later fish out.
 Other.
 (over)

4. What is the work God wants you to do (vs. 28)?

Try harder.
 Tell more people about Jesus.
 Put your full and complete trust in Jesus.
 Perform miracles like what Jesus did.
 Do more volunteering at the church.
 Live a life of obedience.

Have Jesus do more miracles for you.
 Other.

5. What does it mean to “eat the flesh and drink the blood” of Jesus?

Cannibalism.
 Carnivore.
 Communion.
 Vampire.
 Eternal life.
 Connection to God.
 Yuck.
 Other.

6. Why did many of Christ’s disciples desert him at this point?

He wasn’t multiplying food any longer.
 His statements weren’t making sense.
 Jesus had become too theological.
 They had other options and chose to use them.
 Christ’s statements were too offensive.
 Christ’s statements were too gross.
 The people lacked belief in Jesus and what he was saying.
 Other.

7. What did Jesus mean by claiming to be “The Bread of Life”? (See Wiersbe’s Commentary Below)

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John 6 - **Warren Wiersbe**

**I. The Signs (6:1–21)**

The first three signs illustrate how one is saved through the Word, by faith, and by grace. The fourth sign (feeding the 5,000) shows us that salvation satisfies the inner needs of the heart. Jesus is the Bread of Life. This miracle also reminds us that, while salvation is of the Lord and bestowed only by grace, God still uses human instruments to take the Gospel message to men. Jesus gave the bread and fish to His disciples, and they shared it with the people. “How shall they hear without a preacher?” asks Paul in Rom. 10:14. If, like the little lad in John 6:9, we will give Him our all, He will take it, break it, and use it to bless others. The last four signs in John’s Gospel illustrate the results of salvation:

- **Feeding the 5,000 (6:1–14)— Salvation brings satisfaction**
- **Stilling the storm (6:15–21)— Salvation brings peace**
- **Healing the blind man (9:1–7)— Salvation brings light**
- **Raising Lazarus from the dead (11:34–46)— Salvation brings life**

**Jesus would not be King to a group of people who were interested only in full stomachs (see v. 26). He dismissed the crowd and sent the disciples across the sea, knowing full well that the storm was coming. How like the church today: we are toiling against Satan’s storms, but our Lord is praying for us on the mount and one day will come to bring peace. Note**

**too that the ship miraculously arrived at its destination when Christ came on board. Salvation brings peace to the heart—peace with God (Rom. 5:1) and the peace of God (Phil. 4:4–7).**

**II. The Sermon (6:22–65)**

In vv. 22–31 we have the setting for the sermon. The people, interested in food, have followed Christ over the sea to Capernaum, and they meet in the synagogue (v. 59).

1. He revealed their shallow, carnal motives (vv. 26–27)
2. and their ignorance of what it means to be saved by faith (vv. 28–29).

**Just as He graciously fed them the bread, and all they had to do was receive it, so He wanted to give them eternal life, but they instead thought they must work for it.**

The Jews threw out a challenge to Jesus in v. 30: “Show us a sign!” They reminded Him of the way Moses brought bread (manna) from heaven to feed the Jews (see Ex. 16); and Jesus used this as the basis for His sermon.

There are three divisions to the sermon, each followed by a reaction from the crowd.

- A. He reveals His Person: The Bread of Life (vv. 32–40).

This is a bold claim that He is the very Son of God! The Bread of God is a Person from heaven (v. 33), and He gives life, not just to the Jews (as Moses did) but to the whole world! The way to receive this Bread is to come and take it; and this Bread will give life not only today, but also life in the future at the resurrection. **Note the reaction of the Jews (vv. 41–42)** who denied His deity. Jesus said that God was His Father (v. 32), but they said Joseph was His father (v. 42). It is interesting to compare the manna to Jesus Christ:

- (1) It came from heaven at night; Christ came from heaven when men were in darkness.
- (2) It fell on the dew; Christ came, born of the Spirit of God.
- (3) It was not defiled by the earth; Christ was sinless, separate from sinners.
- (4) It was small, round, and white, suggesting His humility, eternity, and purity.
- (5) It was sweet to the taste; Christ is sweet to those who trust Him.
- (6) It had to be taken and eaten; Christ must be received and appropriated by faith (1:12–13).

(7) It came as a free gift; Christ is the free gift of God to the world.

(8) There was sufficient for all; Christ is sufficient for all.

(9) If you did not pick it up, you walked on it; if you do not receive Christ, you reject Him and walk on Him (see Heb. 10:26–31).

(10) It was wilderness food; Christ is our food in this pilgrim journey to heaven.

B. He reveals the process of salvation (vv. 43–52).

The lost sinner does not seek God (Rom. 3:11), so salvation must begin with God. How does God draw people to Christ? He uses the Word (v. 45). Read 2 Thes. 2:13–14 carefully for a clear description of what Christ means by “drawing men.” To eat earthly bread sustains life for a time, but the person will ultimately die. To receive the spiritual Bread (Christ) gives one eternal life. Christ clearly states in v. 51 that He will give His flesh for the life of the world. The Jews revolted at this (v. 52) because eating human flesh was contrary to Jewish law. Like Nicodemus, they confused the physical with the spiritual.

C. He reveals the power of salvation (vv. 53–65).

What does Jesus mean by “eating” His flesh and “drinking” His blood? He is not speaking in literal terms. In v. 63 He clearly says, “The flesh profits nothing”

(NKJV). What gives life? “It is the Spirit who gives life” (v. 63). “The words that I speak to you, they are Spirit, and they are life.” In other words, a person eats Christ’s flesh and drinks His blood—that is, partakes of Christ and receives Him—by receiving the Word as taught by the Spirit. Christ is not talking about the bread and cup of the Lord’s Supper or any other religious rite. The Lord’s Supper had not even been instituted, and when it was, Jesus clearly stated that it was a memorial. It did not impart life. To say that a man receives eternal life by eating bread and drinking wine is to deny the grace of God in salvation (Eph. 2:8–9).

**Jesus is the Living Word** (John 1:1–4), and He was “made flesh” for us (1:14). The Bible is the written Word. Whatever the Bible says about Jesus, it also says about itself.

Both are holy (Luke 1:35 and 2 Tim. 3:15);  
 both are Truth (John 14:6; 17:17);  
 both are Light (John 8:12; Ps. 119:105);  
 both give life (John 5:21; Ps. 119:93);  
 both produce the new birth (1 John 5:18; 1 Peter 1:23);  
 both are eternal (Rev. 4:10; 1 Peter 1:23);  
 both are the power of God (1 Cor. 1:24; Rom. 1:16).

**EGW Quote - The incarnation of Christ, His divinity, His atonement, His wonderful life in heaven as our advocate, the office of the Holy Spirit,-- all these living, vital themes of Christianity are revealed from Genesis to Revelation. The golden links of truth form a chain of evangelical truth, and the first, and staple,**

**is found in the great teachings of Christ Jesus.** Why, then, should not the Scriptures be ennobled and exalted in every school in our land? How little children are educated to study the Bible as the word of God, and feed upon its truths, which are the flesh and blood of the Son of God! "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood [that is, continues to receive the words of Christ, and practice them], hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." "And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." {FE 385.3}

**The conclusion is obvious: when you receive the Word into your heart, you receive Jesus Christ. We “eat His flesh” by partaking of the Word of God.** “I am the living Bread,” said Jesus in v. 51; and **in Matt. 4:4** He said, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”

**Peter grasped the meaning of the sermon**, for in John 6:68 he said, “**To whom shall we go? You have the words of eternal life.**”

The people were offended at the doctrine (v. 61) and would no longer walk with Christ. **This is Crisis #1** in John’s Gospel (see the suggested outline of John’s Gospel).

— Wiersbe, W. W. (1997, c1992). Wiersbe's expository outlines on the New Testament (225). Wheaton, Ill.: Victor Books.

**Concept:** From John 1-6 John presents a period of consideration within Judaism and the summary is that only the 12 would walk with Him after consideration. He is also banned from the synagogues and belief in Him is forbidden.

Appeal Question: 8. **What would it take for you to leave Jesus? Why do you stay?**

**Benediction Text** - “But we ought to thank God always for you, brothers and sisters loved by the Lord, because God chose you from the beginning for salvation through sanctification by the Spirit and faith in the truth. He called you to this salvation through our gospel, so that you may possess the glory of our Lord Jesus Christ.”  
(2 Thessalonians 2:13–14 NET)