

# WHERE ELSE CAN WE GO?

John 6:36-70



## SYNOPSIS

This is the second part of P. Phil's sermon on the evidence that Jesus is the Messiah. John's evidence was Jesus's signs, teachings, and claims. As we observe various people's responses to Jesus, we're encouraged to reflect on our own response.



## OUTLINE

1

### DIALECTICAL THINKING

P. Phil briefly discussed predetermination vs. free will as seen in v. 37. D.A. Carson said both can exist without diminishing the other in a concept called compatibilism. Robby Gallaty described many paradoxical sayings of Jesus as examples of dialectical thinking. Whatever the label, how we wrestle with Jesus's teachings, especially ones we don't understand, determines our relationship to him. Do we respond to confounding truths with judgment or humility?

2

### CROWDS WERE OFFENDED BY JESUS

The crowds understood that Jesus claimed God as his father and that he came from heaven. They grumbled just as their ancestors did in the wilderness. Their response to Jesus could be contrasted against the Samaritans' warm response (John 4:39-42). The Jews, who prided themselves on being the people of God, ironically could not perceive the Messiah as readily as the "wicked" Samaritans could. The Jews were curious to hear Jesus but not committed enough to listen to Him. Sometimes, those who have the closest proximity to Jesus have hearts that are furthest away from him.

3

### SOME DISCIPLES TURN BACK

Jesus's disciples expected him to be a political king. Right when Jesus's favorability rating peaked, he withdrew to a lonely place and then reappeared making crazy claims that offended people. The disciples understandably wondered if they were backing the right person. They had a limited and misinformed understanding of Jesus. We can try to label Jesus, but his identity is not up for interpretation. He is knowable, but he doesn't fit into any box. Don't be content with being spoon-fed. Undertake the laborious process of searching scripture to have an informed, ever-expanding understanding of Jesus so that you can know him accurately. If you are not offended by Jesus, P. Phil lovingly suggests that you may not know him accurately.

4

### SOME DISCIPLES DOUBLE-DOWN

Unmet expectations are painful (e.g. infertility, slow death of a loved one, joblessness, singleness). Don't leave Jesus. Double-down on following him. The disciples had it right: Lord, to whom shall we go? You have the words of eternal life. (v. 68) Jesus is not who you think he is; he's better. Get to know the real Jesus, not the one you conjured up. The Word of God should provoke a response from us. Wrestle with integrity if that response is offense. Ask the Holy Spirit to reveal your heart posture as you approach Jesus.



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## DISCUSSION QUESTIONS

1

Are there any teachings/sayings of Jesus that you need to wrestle with? Which one(s)?

2

In what ways do you find Jesus to be offensive?

3

How do you respond when you are offended by Jesus? Is your response more similar to the Jews' or the Samaritans' response?

4

How much of your understanding of Jesus has been spoon-fed to you? How can you begin to know him accurately?

5

Has Jesus disappointed your expectations? What would it take for you to "double-down" on following him?



## BIG IDEA

How we wrestle with the confusing/offensive teachings of Jesus determines our relationship to him. In our day when many have left the faith, Jesus asks us the same question he asked his disciples: You do not want to leave too, do you?

May we have integrity in bringing before the throne of grace the pain of our unmet expectations, the confusion/offense in our wrestling, and the desperation and determination in asking the Spirit to help us double-down in following Jesus.

