

**WALKED  
NO MORE WITH HIM  
(John 6:66)**

**John 6:52-71**

- 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?
- 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
- 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
- 55 For my flesh is meat indeed, and my blood is drink indeed.
- 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
- 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
- 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
- 59 These things said he in the synagogue, as he taught in Capernaum.
- 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?
- 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?
- 62 What and if ye shall see the Son of man ascend up where he was before?
- 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
- 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.
- 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
- 66 **From that time many of his disciples went back, and walked no more with him.**
- 67 Then said Jesus unto the twelve, Will ye also go away?
- 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
- 69 And we believe and are sure that thou art that Christ, the Son of the living God.
- 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
- 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.(KJV)

**John 6:66**

- 66 From that time many of his disciples went back, and **\*walked** no more with him.(KJV)

**Definitions:** (\*)**Walked**-4043 peripateo (per-ee-pat-eh'-o); from 4012 and 3961; **to tread all around**, i.e. walk at large (especially as proof of ability); figuratively, **to live**, deport oneself, **follow**(as a companion or votary): KJV-- go, **be occupied with**, walk (about).

**John 6:66 ...many of his disciples went back, (KJV)**

**Matt 13:1-9**

- 1 The same day went Jesus out of the house, and sat by the sea side.
- 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
- 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
- 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:
- 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
- 6 And when the sun was up, they were scorched; and because they had no root, they withered away.
- 7 And some fell among thorns; and the thorns sprung up, and choked them:
- 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
- 9 Who hath ears to hear, let him hear.(KJV)

**Matt 13:19-22**

- 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.
- 20 But he that received the seed into stony places, the same is he that heareth the word, and **anon** [sincere; upright; immediately] with joy receiveth it;
- 21 Yet hath he not root in himself, but dureth for a while: for when **(1)tribulation** or **(2)persecution** ariseth **because of the word**, **(3)by and by** he is **(4)offended**.
- 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.(KJV)

**Definitions:**

**(1)Tribulation**-2347 thlipsis-1) a pressing, a pressing together, pressure 2) metaphorically, oppression, affliction, tribulation, distress, straits

**(2)Persecution**-1375 diogmos (dee-ogue-mos');from 1377; persecution: **KJV-- persecution; 1374 dipsuchos (dip'-soo-khos);**from 1364 and 5590; **two-spirited, i.e. vacillating (in opinion or purpose): KJV-- double minded; 1377 dioko (dee-o'-ko);**a prolonged (and causative) form of a primary verb dio (to flee; compare the base of 1169 and 1249); to pursue (literally or figuratively); by implication, to persecute: **KJV-- ensue, follow (after), given to, (suffer) persecute (-ion), press forward.**

**(3)By and by**-2117 euthus (yoo-thoos');perhaps from 2095 and 5087; straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) **at once:** KJV-- anon, by and by, forthwith, **immediately, straightway.**

**(4)Offended**-4624 skandalizo ("scandalize")-a) to entice to sin b) to cause a person to begin to

distrust and desert one whom he ought to trust and obey 1) to cause to fall away 2) to be offended in one, that is, to see in another what I disapprove of and what hinders me from acknowledging his authority 3) to cause one to judge unfavorably or unjustly of another c) since one who stumbles or whose foot gets entangled feels annoyed 1) to cause one displeasure at a thing 2) to make indignant 3) to be displeased

### **Matt 19:21-26**

21 **Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.**

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, **Verily I say unto you, That a (1)rich man shall (2)hardly** enter into the kingdom of heaven.

24 **And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.**

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.(KJV)

**Definitions: (1)rich man-**4149 ploutos (ploos'-tos); from the base of 4130; wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment: KJV-- riches.**4145 plousios-**1) wealthy, abounding in material resources.

**(2)hardly-** 1423 duskolos (doos-kol'-oce); adverb from 1422; impracticably: KJV-- hardly; with difficulty; hard

### **Matt 27:20-26**

20 But the chief priests and elders persuaded the multitude that they should **ask Barabbas, and destroy Jesus.**

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? **They said, Barabbas.**

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, **Let him be crucified.**

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, **Let him be crucified.**

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, **I am innocent of the blood of this just person: see ye to it.**

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and **when he had scourged Jesus**, he delivered him to be crucified. (KJV)

### **Luke 9:57-62**

57 And it came to pass, that, as they went in the way, a certain man **said unto him, Lord, I will follow thee whithersoever thou goest.**

58 And **Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.**

59 And he said unto another, **Follow me.** But he said, **Lord, suffer me first to go and bury my father.**

60 **Jesus said** unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And **Jesus said unto him,** No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.(KJV)

### **John 8:31-32**

31 Then said Jesus to those Jews which believed on him, **If ye continue in my word, then are ye my disciples indeed;**

32 And ye shall know the truth, and the truth shall make you free.(KJV)

### **2 Tim 1:15**

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.(KJV)

### **2 Tim 4:10**

10 For Demas hath forsaken me, **having loved this present world,** and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.(KJV)

### **Heb 10:38-39**

38 Now the just shall live by faith: but if any man **(1)draw back,** my soul shall have no pleasure in him.

39 But we are not of them **who draw back unto perdition;** but of them that **believe to the saving of the soul.** (KJV)

**Definitions:(1)draw back-5288** hupostello-1) to draw back, to let down, to lower; to withdraw: of a timid person 2) to withdraw oneself, that is, to be timid, to cover, to shrink a) used of those who from timidity hesitate to avow what they believe b) to be unwilling to utter from fear c) to shrink from declaring, to conceal, to dissemble

### **2 Pet 2:20-22**

20 For if after they have escaped the **(1)pollutions** of the **(2)world** through the knowledge of the Lord and Saviour Jesus Christ, they are again **(3)entangled therein,** and **(4)overcome,** the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, **The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.**(KJV)

**Definitions:**

(1)**Pollutions**-3393 miasma-1) what defiles, defilement 2) metaphorically, vices the foulness of which contaminates one in his intercourse with the ungodly mass of mankind

(2)**World**-2889 kosmos-1) an apt and harmonious arrangement or constitution, order, government 2) ornament, decoration, adornment, that is, the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1 Pet. 3:3 3) the world, the universe 4) the circle of the earth, the earth 5) the inhabitants of the earth, men, the human race 6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ 7) world affairs, the aggregate of things earthly the whole circle of earthly goods, endowments riches, advantages, pleasures, etc., which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ

(3)**Entangled therein**-1707 empleko (em-plek'-o); from 1722 and 4120; to entwine, i.e.(figuratively) involve with: KJV-- entangle (inself, with). to inweave; used of a thing: to entangle, to involve in

(4)**Overcome**-2274 hettao (hayt-tah'-o);from the same as 2276; to make worse, i.e. vanquish (literally or figuratively); by implication, to rate lower: KJV-- be inferior, overcome.

### **I Jn 2:18-19**

18 Little children, it is the last time: and as ye have heard that antichrist shall come, **even now are there many antichrists**; whereby we know that it is the last time.

19 **They went out from us, but they were not of us**; for if they had been of us, **they would no doubt have continued with us**: but they went out, that they might be made manifest that they were not all of us. (KJV)

### **John 6:66 ... additional scriptures (KJV)**

#### **Ezek 18:24-26**

24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, **The way of the Lord is not equal**. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.(KJV)

#### **Matt 11:6**

6 And blessed is he, whosoever shall not be (\*)**offended** in me.(KJV)

**Definitions: (\*)Offended**-4624 skandalizo (skan-dal-id'-zo) ("**scandalize**"); from 4625; **to entrap**, i.e. trip up (figuratively, **stumble** [transitively] or **entice to sin**, **apostasy** or displeasure): KJV-- (make to) offend.

### **Rom 2:7-11**

7 To them who by patient continuance in well doing seek for glory and honour and

immortality, eternal life:

8 But unto them that are **(1)contentious**, and **(2)do not obey** the truth, but **(3)obey**  
**(4)unrighteousness**, **(5)indignation** and **(6)wrath**,

9 **(7)Tribulation** and **(8)anguish**, upon every soul of man that doeth evil, of the Jew first,  
and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also  
to the Gentile:

11 For there is no **(9)respect of persons** with God. (KJV)

### Definitions:

**(1)Contentious**-2052 eritheia-electioneering or intriguing for office a) apparently, in the New Testament a courting distinction, a desire to put oneself forward, a partisan and fractious spirit b) partisanship, fractiousness; Before New Testament times this word is found only in Aristotle where it denotes a self-seeking pursuit of political office by unfair means. Paul exhorts to be one in the mind of Christ not puttingself forward or being selfish (Phil. 2:3). James 3:14 speaks against having selfishness or self-promoting in your heart.

**(2)Do not obey** 544 apeitheo-1) not to allow oneself to be persuaded a) to refuse or withhold belief b) to refuse belief and obedience 2) not to comply with

**(3)Obey**-3982 peitho (pi'-tho);a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty): KJV-- agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

**(4)Unrighteousness**-93 adikia (ad-ee-kee'-ah); from 94; (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act): KJV-- iniquity, unjust, unrighteousness, wrong.3) a deed violating law and justice, act of unrighteousness

**(5)indignation** 2372 thumos (thoo-mos');from 2380; passion (as if breathing hard): KJV-- fierceness, indignation, wrath. Compare 5590. **2380 thuo (thoo'-o)**; a primary verb; properly, to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (properly, by fire, but genitive case); by extension to immolate (slaughter for any purpose): KJV-- kill, (do) sacrifice, slay.

**(6)wrath**-3709 orge (or-gay'); from 3713; properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy,) violent passion (ire, or [justifiable] abhorrence); by implication punishment: KJV-- anger, indignation, vengeance, wrath.1) anger, the natural disposition, temper, character 3) anger, wrath, indignation 4) anger exhibited in punishment, hence used for punishment itself; used of punishments inflicted by magistrates

**(7)Tribulation**-2347 thlipsis (thlip'-sis); from 2346; pressure (literally or figuratively): KJV-- afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

**(8)anguish**-4730 stenochoria-1) narrowness of place, a narrow place 2) metaphorically, dire calamity, extreme affliction

**(9)respect of persons-4382** prosopolepsia (pros-o-pol-ape-see'-ah); from **4381**; partiality, i.e. favoritism: KJV-- respect of persons.**4381** *prosopoleptes* (*pros-o-pol-ape'-tace*); from **4383** and 2983; an accepter of a face (individual), i.e. (specifically) one exhibiting partiality: KJV-- respecer of persons. **4383** *prosopon* (*pros'-o-pon*); from 4314 and ops (the visage, from 3700); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person: KJV-- (outward) appearance, X before, contenance, face, fashion, (men's) person, presence.