

# Matthew 11:6

Authorized King James Version (KJV)

And blessed is he, whosoever shall not be offended in me.

## Analysis

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Jesus adds a beatitude: 'blessed is he, whosoever shall not be offended in me.' The word 'offended' (σκανδαλίσθη/skandalisthē) means to stumble, fall away, or be caused to sin—it's the root of our word 'scandal.' Jesus acknowledges He Himself will be a stumbling block to many (1 Peter 2:8). His claim is not that He'll please everyone but that blessing comes to those who aren't driven away by offense. What might cause offense? His humble origins, association with sinners, Pharisaic perception of sabbath violations, refusal to establish political kingdom, the scandal of the cross. Reformed theology recognizes the gospel is inherently offensive to natural man—it humbles pride, demands repentance, excludes all self-righteousness. This verse applies particularly to John's situation: he expected a conquering Messiah, yet found Jesus in a mercy ministry while he languished in prison. The blessing is for those who trust Jesus despite unmet expectations, apparent delays, or confusing circumstances.

## Historical Context

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This beatitude specifically addressed John the Baptist's struggle but has universal application. John had boldly proclaimed Jesus as 'Lamb of God' (John 1:29) and identified Him as Messiah, yet now faced execution while Jesus's ministry continued without dramatic intervention on his behalf. The apparent contradiction could have caused John to stumble. Jesus's words gently warned against this while affirming John's blessedness if he maintained faith. Later, Jesus would be an offense to many: His hometown rejected Him (Matthew 13:57), disciples left Him over hard teachings (John 6:66), Jewish leaders crucified Him, Greeks considered

the cross foolishness (1 Corinthians 1:23). Throughout church history, believers have had to choose: be offended by Christianity's scandal or embrace it. The verse remains relevant wherever the gospel's demands conflict with cultural expectations.

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Psalm 19:1** — Heavens declare God's glory

## Study Questions

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1. What aspects of Jesus or His teachings are you most tempted to be 'offended' by or find difficult to accept?
2. How do you maintain faith when God's ways contradict your expectations, as John experienced?
3. What's the difference between legitimate questions about faith (like John's) and the offense that leads to apostasy?

## Interlinear Text

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καὶ	μακάριός	ἐστιν	οὐς	ἐὰν	μὴ	σκανδαλισθῇ	ἐν
And	blessed	is	he whosoever	G1437	G3361	be offended	in
G2532	G3107	G2076	G3739			G4624	G1722

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G1698

## Additional Cross-References

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**1 Corinthians 2:14** (Parallel theme): But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

**Matthew 26:31** (Parallel theme): Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

**Matthew 24:10** (Parallel theme): And then shall many be offended, and shall betray one another, and shall hate one another.

**Matthew 18:7** (Parallel theme): Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

**John 6:66** (Parallel theme): From that time many of his disciples went back, and walked no more with him.

**Psalms 119:1** (Blessing): Blessed are the undefiled in the way, who walk in the law of the LORD.

**Galatians 5:11** (Parallel theme): And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

**1 Peter 2:8** (Parallel theme): And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.