

Outline of Fr. Patrick Winslow's Lecture on Lesson 7

I. **First Approach:** What is happening in the moment of the text?

- A. (6:1-14) The feast of the Passover and the people are hungry.
 - 1. Our Lord wants to feed the people → challenges disciples → Disciples are confused → Our Lord instructs them to make the people sit down.
 - 2. Note: All mediated through disciples → He is teaching them what they will do in His name and in His person.
 - 3. Giving thanks to the Father, the loaves and the fish are multiplied.
 - 4. He instructs them to gather up the fragments.
 - 5. The people declare Him to be the Prophet.
- B. (6:15-21) The Lord walks on water.
 - 1. Disciples were afraid, in the dark, out to sea floating on the water amidst the strong wind. *Vulnerable* is an understatement.
 - 2. Our Lord shows Himself to be stronger than all the elements (darkness, isolation, nature, a roaring sea on which they set) and quells their fear as He says, "It is I; do not be afraid."
 - 3. They experience gladness in the Lord → He brings them safely to their destination.

II. **Second Approach:** What is John's apparent pastoral point to the faithful reader?

- A. (6:1-14) That Jesus will miraculously feed His people. The issue is quantity → Our Lord miraculously provides enough. The celebration of the Holy Eucharist is the way Jesus feeds His people - defying the boundaries of quantity, time and space.
 - 1. Our Lord feeds His people. The passages that will follow: the bread of life discourse & the institution of the Holy Eucharist.
 - 2. The people, after seeing the signs, declare Him to be the Prophet – happened to Moses too. Jesus is the new Moses, feeding His people.
- B. (6:15-21) That Jesus is not a political answer to a political problem.
 - 1. The people see Jesus as a political solution in their life.
 - 2. Jesus shows Himself to be the answer not to their temporal problems but to their eternal problems → shown by His leading the disciples safely ashore. The new Moses will lead them into the new and eternal Promised Land of Heaven.

III. **Third Approach:** How does our understanding of this passage deepen in light of the Old Testament?

- A. (6:1-14) That Jesus is The Prophet - like Moses, yet greater than Moses. (Note that Moses gave testimony to Jesus - Moses is at the service of Jesus.)
 - 1. 5 Barley loaves - representing the five books of Moses.
 - a. The hunger of the people → the need for people to be fed. In the five

Books of Moses (particularly Deut 8:3) we hear about hunger and being fed: “man does not live on bread alone, but that man lives by everything that proceeds out of the mouth of the LORD.”

1. Jesus feeds the people not simply with bread but by that which “proceeds out of the mouth of the LORD.”
2. “The Word was made flesh.” → Jesus Himself is *that proceeds from the mouth of the LORD*.
3. Jesus feeds the people not only with bread but also with the word of God, and the Word is Himself. (Confirmed later in this chapter when He says that you must eat His flesh if you are to have life within you.)

B. 12 Baskets with fragments from the five loaves – 12 refers to the Twelve Tribes of Israel.

1. Moses led these twelve tribes out of the bondage of slavery and idolatry toward the promised land.
2. After the twelve tribes were established in the promised land, they demanded a king → God allowed for Saul to be their first. → However, after two more kings, the kingdom was divided → Two tribes remained in the south: Judah, the other ten went north: Israel. The north became even further fragmented. The fragmented pieces of the barley loaves (the *fragmented pieces of Moses* - the loaves represent the Books of Moses) represent the fragmented state of the twelve tribes → Jesus is the one who will gather them back together.

C. (6:15-21)

1. The people want to make Him king → supports III.B.2 above. The last time the twelve tribes were together they demanded a king and were gathered together as one in a national kingdom.
2. Miraculous power over water - like Moses, but Jesus wields the power in Himself whereas Moses was an instrument of God. Jesus is the new Moses.