

Outline of Fr. Patrick Winslow's Lecture on Lesson 8

I. First Approach - What is happening at this moment in the text?

A. (6:22-34) The people's hunger

1. After the feeding of the five thousand, the people's hunger for Jesus grows. They seek Him out even by way of boat to Capernaum.
2. Once they come upon Him, their desire to find Him is the first thing Our Lord addresses. [Know man's heart]
 - a. "...you seek me, not because you saw signs, but because you ate your fill of the loaves." → The reason: He provided for them and they desire to be provided for.
 - b. He attempts to raise their desire to a higher level - not to seek provisions simply for this life but for eternal life...food that will "endure to eternal life."
3. He has been sent by the Father in Heaven to provide.
4. He urges them to "labor" for this food.
 - a. What must they do to labor/ "work" for this food?
 - b. They must "believe in Him whom He has sent." (v 29)
 - c. How to do this work - that is to believe in Him? What sign does He do to warrant such belief? Moses provided manna for their fathers in the wilderness giving them bread from Heaven to eat.
 - d. It was not Moses who provides the "true bread from Heaven," but the Father.
 - e. This bread will give life to the world.
 - f. They desire this "true bread from Heaven" and say "Lord, give us this bread always."

B. (35-51)

1. Verse 35, "I am the bread of life; he who *comes* to me shall not hunger, and he who *believes* in me shall never thirst." One must both *come* to Him and *believe* in Him.
 - a. The people have come to Him. They sought Him out - even by boat.
 - b. Yet, they must also believe, but have not. Verse 36, "But I said to you that you have seen me and yet do not believe."
2. Jesus has come to faithfully fulfill the will of the Father (verse 40), "that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day." - the mission of the Son.
3. The people become stuck on the statement, "I am the bread which came down from heaven."
4. Jesus responds, those who come to Him and believe in Him are 'drawn' by the Father, and He will raise them on the last day.
5. This eternal life will be communicated by way of the bread of life. Unlike those who ate manna in the desert and died, those who eat this bread will not die.
6. This bread that He will give is His flesh.

C. (52-71)

1. "How can this man give us His flesh to eat?"
2. "Truly, truly, I say to you, unless..." [Clearly explained]
3. They could barely stand to listen to this teaching.

4. Turning to His own disciples He questioned their acceptance of His teaching as He heard they too were murmuring.
5. He knows that there were some who did not believe and would betray Him.
6. Some disciples pulled back and stop following.
7. He then turned to the Twelve and questioned them, “do you also wish to go away?”
8. Respond through Peter, “Lord, to whom shall we go? You have the words of eternal life; and we have *believed*, and have *come* to know, that you are the Holy One of God.”
 - a. Exactly what Our Lord told them at the beginning what they must do.
 - b. Despite not being able to yet understand - they trust Him and will follow.
9. Our Lord then indicates that one of them will betray Him, refers to Him as a devil.

II. Second Approach - what might be John’s pastoral point? Why this account?

- A. (6:22-34) Three scandals/stumbling blocks the people are facing. All three try to make our earthly existence better by our own strength and without dying to oneself.
 1. The first scandal was that of the *political* variety [in Lesson 7]. The people were looking for a political figure to be their savior in this life.
 2. The second (verse 28) - “what must we do, to be doing the works of God?” [The scandal of the necessity of grace]
 - a. Believe in ‘Him who He has sent.’
 - b. Hard for them to accept. They are to believe/trust in Him.
 - c. They have to come to accept that they cannot provide this bread for themselves. They must be provided for BY HIM.
 1. Despite their desire to be provided for, they do not want to be provided for entirely - to be in need and indebtedness. [Pride]
 2. They are in need of His/God’s grace.
 - d. One who struggles with pride might find this difficult to accept.
- B. (35-51)
 1. Not only must they be provided for by Him, but the way in which they must be provided for is humiliating.
 - a. It is not enough that they must be provided for by the Son of God made man, enfleshed. To be ‘taught by God’ as Jesus quotes the prophets of having said is not sufficient.
 - b. Rather, our condition is so grave that teaching us is not enough - He must die and rise from the dead to atone for our sins and reconcile us to the Father and to one another.
 - c. → Verse 51: “the bread which I shall give for the life of the world is my flesh.”
- C. (35-51)
 1. Two phenomenal claims that the Jews have a difficult time accepting: the Incarnation & the Holy Eucharist. Furthermore, both of these claims are related. [The Scandal of Real Presence in the Eucharist]
 - a. The Incarnation = God became flesh. He came down from Heaven → His status as divine - a radical thought.

- b. The Holy Eucharist - that the Divine Son would become bread to broken and eaten, another radical thought.
 - 1. Might be willing to accept the first only.
 - 2. Through the divine gift of Faith, can accept both.
- 2. "One of you is a devil."
- 3. Obstinacy [stubbornness] to truth is condemning.
 - a. Not seeing the truth versus rejecting it dishonestly [worse].
 - 1. To reject dishonestly is a prideful refusal that is not open to Truth → creates a hard attitude within the heart → may eventually reject He who is Truth - God.

III. Third Approach - how is our understanding deepened in light of the Old Testament?

A. (6:22-34) Terminology

- 1. *Son of Man* - Harkens back to Ezekiel and in Daniel 7:13-17 (see Points to Ponder)
 - a. The Son of Man as one who was to appear and usher in the Last Days.
 - b. He has been given everlasting power and dominion.
- 2. The Father placing His 'seal' on the Son of Man. (see Points to Ponder) references in the Talmud speak of bakers making a distinctive mark on their loaves of bread.
 - a. The Talmud is a Jewish written compilation consisting of
 - 1. *Mishna*, the codification of Jewish religious and legal norms
 - 2. *Gemara*, the collection of discussions and explanations concerning the Mishna.
 - b. For information on the Talmud go to
<http://www.newadvent.org/cathen/14435b.htm>

B. (35-51)

- 1. They 'murmured' at Him.
 - a. Done by those who rejected Moses before they rejected him.

C. (35-51)

- 1. Note the specific mention of Jesus 'saying this in the synagogue.' Verse 59.
 - a. Relationship between the Temple and synagogue.
 - 1. One Temple of worship and many synagogues to teach and proclaim the word of God.
 - 2. The Holy Eucharist is bound to the word of God. Jesus is the word of God that must be received and the Bread of Life to be eaten. They are inseparable.