

1. Try to connect John 5:39-40, John 5:45-47 and John 6:45. What are your thoughts on this?

John 5:39-40

39 You search the scriptures, because you think you have eternal life through them; even they testify on my behalf.

40 But you do not want to come to me to have life.

John 5:45-47

45 Do not think that I will accuse you before the Father: the one who will accuse you is Moses, in whom you have placed your hope.

46 For if you had believed Moses, you would have believed me, because he wrote about me.

47 But if you do not believe his writings, how will you believe my words?"

John 6:45

45 It is written in the prophets: 'They shall all be taught by God.' Everyone who listens to my Father and learns from him comes to me.

2. What similar teaching about Jesus do you find in John 6:46 and John 14:6-12, and what confidence do you receive from it?

John 6:46

46 Not that anyone has seen the Father except the one who is from God; he has seen the Father.

John 14:6-12

6 Jesus said to him, "I am the way and the truth ⁵ and the life. No one comes to the Father except through me.

7 If you know me, then you will also know my Father. ⁶ From now on you do know him and have seen him."

8 Philip said to him, "Master, show us the Father, ⁷ and that will be enough for us."

9 Jesus said to him, "Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"

10 Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works.

11 Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves.

12 Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father.

3. What verses do you find in this chapter that relate to our belief that the communion host and wine are the body and blood of Christ? CCC #1355, 2837

1355 In the communion, preceded by the Lord's prayer and the breaking of the bread, the faithful receive "the bread of heaven" and "the cup of salvation," the body and blood of Christ who offered himself "for the life of the world":

Because this bread and wine have been made Eucharist ("eucharisted," according to an ancient expression), "we call this food Eucharist, and no one may take part in it unless he believes that what we teach is true, has received baptism for the forgiveness of sins and new birth, and lives in keeping with what Christ taught."

2837 "Daily" (epiousios) occurs nowhere else in the New Testament. Taken in a temporal sense, this word is a pedagogical repetition of "this day," to confirm us in trust "without reservation." Taken in the qualitative sense, it signifies what is necessary for life, and more broadly every good thing sufficient for subsistence. Taken literally (epiousios: "super-essential"), it refers directly to the Bread of Life, the Body of Christ, the "medicine of immortality," without which we have no life within us. Finally in this connection, its heavenly meaning is evident: "this day" is the Day of the Lord, the day of the feast of the kingdom, anticipated in the Eucharist that is already the foretaste of the kingdom to come. For this reason it is fitting for the Eucharistic liturgy to be celebrated each day.

The Eucharist is our daily bread. the power belonging to this divine food makes it a bond of union. Its effect is then understood as unity, so that, gathered into his Body and made members of him, we may become what we receive.... This also is our daily bread: the readings you hear each day in church and the hymns you hear and sing. All these are necessities for our pilgrimage.

The Father in heaven urges us, as children of heaven, to ask for the bread of heaven. [Christ] himself is the bread who, sown in the Virgin, raised up in the flesh, kneaded in the Passion, baked in the oven of the tomb, reserved in churches, brought to altars, furnishes the faithful each day with food from heaven.

4. A. When Jesus speaks of "death in the wilderness", is He referring to physical or spiritual death? (vs. 49)
Also see Isaiah 25:8

John 6:49

49 Your ancestors ate the manna in the desert, but they died;

Isaiah 25:8

8 he will destroy death forever. The Lord GOD will wipe away the tears from all faces; The reproach of his people he will remove from the whole earth; for the LORD has spoken.

- B. When He declares that anyone who receives Him into his inner being "shall not die" what does He mean?

5. What do these passages, John 11:25 and 1 Corinthians 15:54-55, further tell us regarding the divine promises with regard to “death”?

John 11:25

25 Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live,

1 Corinthians 15:54-55

54 And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: "Death is swallowed up in victory.

55 Where, O death, is your victory? Where, O death, is your sting?"

6. According to Exodus 12:1-28:

Exodus 12:1-28

1 The LORD said to Moses and Aaron in the land of Egypt,

2 "This month shall stand at the head of your calendar; you shall reckon it the first month of the year.

3 Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household.

4 If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it.

5 The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats.

6 You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight.

7 They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb.

8 That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

9 It shall not be eaten raw or boiled, but roasted whole, with its head and shanks and inner organs.

10 None of it must be kept beyond the next morning; whatever is left over in the morning shall be burned up.

11 "This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the LORD.

12 For on this same night I will go through Egypt, striking down every first--born of the land, both man and beast, and executing judgment on all the gods of Egypt-I, the LORD!

13 But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.

14 "This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the LORD, as a perpetual institution.

15 For seven days you must eat unleavened bread. From the very first day you shall have your houses clear of all leaven. Whoever eats leavened bread from the first day to the seventh shall be cut off from Israel.

16 On the first day you shall hold a sacred assembly, and likewise on the seventh. On these days you shall not do any sort of work, except to prepare the food that everyone needs.

17 "Keep, then, this custom of the unleavened bread. Since it was on this very day that I brought your ranks out of the land of Egypt, you must celebrate this day throughout your generations as a perpetual institution.

18 From the evening of the fourteenth day of the first month until the evening of the twenty-first day of this month you shall eat unleavened bread.

19 For seven days no leaven may be found in your houses. Anyone, be he a resident alien or a native, who eats leavened food shall be cut off from the community of Israel.

20 Nothing leavened may you eat; wherever you dwell you may eat only unleavened bread."

21 Moses called all the elders of Israel and said to them, "Go and procure lambs for your families, and slaughter them as Passover victims.

22 Then take a bunch of hyssop, and dipping it in the blood that is in the basin, sprinkle the lintel and the two doorposts with this blood. But none of you shall go outdoors until morning.

23 For the LORD will go by, striking down the Egyptians. Seeing the blood on the lintel and the two doorposts, the LORD will pass over that door and not let the destroyer come into your houses to strike you down.

24 "You shall observe this as a perpetual ordinance for yourselves and your descendants.

25 Thus, you must also observe this rite when you have entered the land which the LORD will give you as he promised.

26 When your children ask you, 'What does this rite of yours mean?'

27 you shall reply, 'This is the Passover sacrifice of the LORD, who passed over the houses of the Israelites in Egypt; when he struck down the Egyptians, he spared our houses.'" Then the people bowed down in worship,

28 and the Israelites went and did as the LORD had commanded Moses and Aaron.

A. What was the purpose of the blood of the Passover lamb?

B. For what purpose was the flesh of the lamb used?

7. A. What teaching do Jesus' followers find so unacceptable?

B. How has their attitude changed since verses 14-15?

14 When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world."

15 Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

8. What does to be "given life" by the Holy Spirit mean to you (vs. 63)?

63 It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit and life.

9. Compare John 6:62 with 7:37-39 and 16:12-13, what did Jesus say would take place after His ascension? How would this make them better able to understand His words?

John 6:62

62 What if you were to see the Son of Man ascending to where he was before?

John 7:37-39

37 On the last and greatest day of the feast, Jesus stood up and exclaimed, "Let anyone who thirsts come to me and drink.

38Whoever believes in me, as scripture says: 'Rivers of living water will flow from within him.'"

39He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified.

John 16:12-13

12 "I have much more to tell you, but you cannot bear it now.

13 But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming.

10. Read Peter's commitment (vs. 68-69), with Psalm 73:21-28. List several similar thoughts.

John 6:68-69

68 Simon Peter answered him, "Master, to whom shall we go? You have the words of eternal life.

69 We have come to believe and are convinced that you are the Holy One of God."

Psalm 73:21-28

21 Since my heart was embittered and my soul deeply wounded,

22 I was stupid and could not understand; I was like a brute beast in your presence.

23 Yet I am always with you; you take hold of my right hand.

24 With your counsel you guide me, and at the end receive me with honor.

25 Whom else have I in the heavens? None beside you delights me on earth.

26 Though my flesh and my heart fail, God is the rock of my heart, my portion forever.

27 But those who are far from you perish; you destroy those unfaithful to you.

28 As for me, to be near God is my good, to make the Lord GOD my refuge.

I shall declare all your works in the gates of daughter Zion.

11. What does vs. 64-65 and 70-71 tell you about Jesus?

John 6:64-65

64 But there are some of you who do not believe." Jesus knew from the beginning the ones who would not believe and the one who would betray him.

65 And he said, "For this reason I have told you that no one can come to me unless it is granted him by my Father."

John 6:70-71

70 Jesus answered them, "Did I not choose you twelve? Yet is not one of you a devil?"

71 He was referring to Judas, son of Simon the Iscariot; it was he who would betray him, one of the Twelve.