

# Introduction to the Gospel according to John

## THE AUTHOR

1. It is interesting to note that what 5 significant books of the New Testament are not identified with the names of their respective authors?
2. Why does this not really matter to Catholics?
3. What advantage does the Catholic Church have over the tens of thousands of protestant sects when it comes to identifying who wrote the various works of the New Testament?
4. How would these ancient Christians engage the historical events of Jesus' life?
5. What historical facts of Jesus' life convinced the ancient Christians of His Divinity?
  - ①
  - ②
  - ③
6. How do we know that the Gospel of St. John was revered from as early as the early 100's AD?

7. Who are some of the early Church Fathers who cited passages from the Gospel of St. John and when did they live?

Church Father

Lived/died ca.:

①

②

③

8. What testimony about the authorship of the Gospel of St. John is contained in the Muratorian Canon?

9. From what point in history does there appear to have formed unanimous agreement that St. John the Apostle was the author of the Gospel that bears his name?

10. In the Synoptic Gospels of Sts. Matthew, Mark, and Luke, Jesus's cousin and the son of Zechariah and Elizabeth is referred to as \_\_\_\_\_ while in the Gospel of St. John he is referred to as \_\_\_\_\_.

How does this little detail help us to associate the Fourth Gospel with St. John the Apostle?

11. How can we deduce that "the disciple whom Jesus loved" was St. John the Apostle?

12. What literary features of the Gospel of St. John help confirm its authenticity?

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②

③

13. How does the passage from the writings of Papias, as quoted by Eusebius bring some ambiguity as to whether St. John the Apostle or John the Presbyter wrote the Fourth Gospel?

# THE RELATIONSHIP BETWEEN THE GOSPEL OF ST. JOHN AND THE SYNOPTIC GOSPELS

14. In the Book of the Prophet Ezekiel 1:10 we are introduced to “the four living creatures.” St. John again refers to them in the Book of Revelation 4:6-7. What are the four creatures?

① \_\_\_\_\_ ② \_\_\_\_\_

③ \_\_\_\_\_ ④ \_\_\_\_\_

Which of the creatures has come to symbolize the Gospel of St. John and why?

15. As opposed to the Synoptics which cover Jesus’ activity in \_\_\_\_\_ quite well, the Gospel of St. John focuses on His ministry in the region of \_\_\_\_\_ and specifically in \_\_\_\_\_, to where the St. John tells us Jesus made at least \_\_\_\_\_ visits.

16. Altogether, the Synoptics report \_\_\_\_\_ miracles of Jesus. The only two of the miracles reported by Sts. Matthew, Mark, and Luke, that also appear in the Gospel of St. John are:

① (John 6:1-15)

② (John 6:16-21)\*

*\*Oddly, this miracle is not reported to us in the Gospel of St. Luke.*

17. The other five miracles or “signs” as St. John calls them, are:

① (John 2:1-12)

② (John 4:46-54)

③ (John 5:1-9)

④ (John 9:1-41)

⑤ (John 11:1-44)

18. St. John does not mention \_\_\_\_\_ and while in his account of the Last Supper, there is no reference to \_\_\_\_\_, St. John gives us a clear and detailed account of Jesus’ teaching in 6:22-71 regarding \_\_\_\_\_.

19. What is unique about St. John's presentation of Jesus' Passion when compared with the Synoptics?
20. St. John only mentions the idea of \_\_\_\_\_ once whereas the Synoptics mention it often. Instead, St. John emphasizes Jesus' teaching on such topics as \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_, which are hardly mentioned by the other three Evangelists.
21. We saw earlier how St. John does not include such important details of Jesus' activity as the Transfiguration and the institution of the Eucharist in his Gospel. Why is it likely that he did not do so?
22. Given the content of the Synoptics, what does it appear that St. John is trying to accomplish and what is an example?
23. How does St. John himself explain the difference in presentation of his Gospel as opposed to the Synoptics?
24. What is the ultimate form of "witnessing" to Jesus and how are we all called to do it?
25. Just as the Apostles themselves and the first hearers of Jesus' words, we often fail to understand the depth of what is being reported to us by the Evangelists. What is the hope we have for more fully understanding the words of Jesus? What is the key to probing the depths of His teachings?
26. It becomes clear fairly quickly that what St. John reports to us about Jesus has a much deeper meaning that we first might think. Down what erroneous path did this lead any number of protestant and even some Catholic biblical scholars and how did the Magisterium of the Church respond?

27. In the Semitic mind, what would be the relationship between Jesus' actions and the meaning behind them?

28. How does this happen in the following events from St. John's Gospel? What does each demonstrate or point toward?

<i>Gospel Story</i>	<i>What it indicates</i>
The Wedding Feast at Cana	
The Multiplication of the Loaves and Fish	
Restoring sight to the Man Born Blind	
The raising of Lazarus	

## JOHN THE APOSTLE

29. What are some of the details we know about St. John the Apostle?

- He was born in \_\_\_\_\_ a town in \_\_\_\_\_ .
- His parents were \_\_\_\_\_ and \_\_\_\_\_ .
- His brother was \_\_\_\_\_ .
- His family was in the \_\_\_\_\_ business.

30. St. John had been a disciple of St. John the Baptizer along with which other future-apostle?

31. How old does it appear that St. John was when Jesus called him to be an apostle?
32. Why do Sts. James and John earn their name of “Boanerges” or “Sons of thunder?”
33. What are three details from St. John’s Gospel that tell us of the special affection that Jesus had for him?
  - ①
  - ②
  - ③
34. How can we describe the relationship between St. Peter and St. John?
35. What name does St. Paul give to Sts. Peter, James, and John in his letter to the Galatians?
36. What do extra-biblical sources such as St. Polycarp of Smyrna and Polycrates tell us that St. John did in the years that we lose track of him from the New Testament?
37. When does it appear likely that St. John moved to Ephesus?
38. We know that Jesus commended His mother to St. John’s care as He was dying on the cross. What do we not know about what St. John did regarding Mary, and of what are we certain?
39. What significant thing happened to St. John during his time in Ephesus and when did it take place?

40. After the death of the Emperor Domitian when St. John returned to Ephesus, what two obstacles did he face?

①

②

41. How did St. John try to solve these problems?

42. What does the third letter deal with?

43. In response to those who were deforming the true ideal of Christian love, what does St. John write?

44. We see a glorious transformation in the life of St. John. In their younger years, when they were first called to be Apostles, St. Mark (3:17) tells us Sts. James and John were referred to as "*Boanerges, that is sons of thunder.*" St. Luke (9:54) tells us that when a Samaritan town refused to receive them, Sts. James and John said to Jesus, "*Lord, do you want us to bid fire come down from heaven and consume them?*" Again, St. Mark (10:37) tells us that the brothers asked, "*Grant us to sit, one at your right hand and one at your left in your glory.*"

- Based on these vignettes, what kind of men were Sts. James and John in their younger years?

- Based on what we read in the last paragraph of this section of the commentary, how does St. John appear to have internalized the teaching of Jesus in his older years (c. 80-90 AD)? (Remember, according to Acts 12:1-2, James was murdered by Herod around 44 AD.)

## STRUCTURE AND CONTENT

45. In general, what are the three parts of Jesus' public life that is consistently presented in all of the Gospels?

①

②

③

46. What are some of the ideas that St. John used to develop his Gospel that makes it different from the Synoptics?

- ①
- ②
- ③
- ④

47. What are the great themes that are found in the Prologue from which St. John will develop the rest of his Gospel?

- |         |         |
|---------|---------|
| ① _____ | ⑤ _____ |
| ② _____ | ⑥ _____ |
| ③ _____ | ⑦ _____ |
| ④ _____ | ⑧ _____ |

PART ONE: JESUS IS MANIFESTED AS THE MESSIAH BY SIGNS AND WORDS

48. In general, this part of the Gospel runs from \_\_\_\_\_ to \_\_\_\_\_.

1. *Introduction* and 2. *Jesus the author of the new economy of salvation: first signs of faith in him*  
(1:19-4:54)

49. In these first few chapters, our commentary tells us that days of Jesus' actions are counted off for us one by one. What are they?

- |   |   |
|---|---|
| ① | ② |
| ③ | ④ |
| ⑤ | ⑥ |
| ⑦ | ⑧ |
| ⑨ |   |

50. In these scenes from Jesus' life, He is laying before the world a new economy of grace that is superior to the Temple cult and the Old Law. Where is this economy reflected to us as the readers of the Gospel?

①

②

③

④

### 3. *Jesus reveals his divinity* (Chap 5)

51. When Jesus cures the paralyzed man at the Pool of Bethesda,

- How does He identify Himself as God?

- We are told that “the feast of the Jews” could be Passover or Pentecost. We have to be careful not to mix Christian and Jewish feasts. As opposed to Christian Pentecost which celebrates the birth of the Church through the coming of the Holy Spirit, what was the Pentecost of the Jews?

- What two things does Jesus do that earns Him the open hatred of the Jews?

①

②

### 4. *Jesus is the bread of life* (Chap 6)

52. What two miracles do we find in chapter 6?

①

②

53. What effect does the Bread of Life discourse have on Jesus' followers?

54. In our own times, and through the Christian centuries, the One Bread and the One Cup is supposed to be that which binds Christians together. Instead, it is most divisive. Protestants are not normally admitted to Holy Communion at Mass. This is most poignant at wedding and funeral Masses. And Catholics who have adopted lifestyles and attitudes contrary to Catholic teaching (divorced and re-married outside the Church, “married” to a same-sex partner, Catholics who publicly support abortion, euthanasia, etc.) are supposed to

refrain from receiving Communion as well. Some protestant sects simply open their “communion” rituals to any and all comers. What do you think the Catholic Church should do?

*5. Jesus is the light of the world (Chaps. 7-10)*

55. As Jesus becomes more confrontational with the Jewish authorities, their desire to at least have Him arrested, if not killed, intensifies. For what two reasons, according to St. John, do they not arrest Him when they so desire to do so?

①

②

56. What is the miracle that Jesus performs to prove that He is the Light of the World?

57. What most endearing image of Jesus is given to us in chapter 10?

*6. Jesus and the Father.*

58. What is the provocative statement that Jesus makes at the Feast of the Dedication of the Temple?

*7. Jesus is the life of the world (Chaps. 11-12)*

59. The public life of Jesus culminates in Chapter 11 with what great miracle?

60. What effect does this miracle have on

- those who witnessed it?
- the Jewish leadership?

*8. Jesus is acclaimed as messianic king*

61. In the Gospels of Sts. Matthew (26:12), Mark (14:8) and John (12:7) what does Jesus say regarding the woman anointing Him with expensive perfume?

62. We see constantly in all of the Gospels the tension that exists between Jesus' own idea of Messiahship and that of the crowds.

- How do the crowds interpret Jesus' entry into Jerusalem?
  
- In fact, what does Jesus' entry into Jerusalem foreshadow?

PART TWO: JESUS IS MANIFESTED AS THE MESSIAH, SON OF GOD, IN HIS PASSION, DEATH, AND RESURRECTION

9. *The Last Supper* (Chaps 13-17)

63. In contrast with the Synoptic Gospels of Sts. Matthew, Mark, and Luke, where the Last Supper takes place in the context of the Passover Supper, when does St. John tell us the Last Supper took place?

64. With what two events does St. John's Last Supper story begin?

- ①
  
- ②

65. Throughout the Gospel of St. John, the evangelist constantly presents us with metaphors and images of light and darkness. What are some of these:

	Brief synopsis of what St. John is teaching us:
① John 1:4	
② John 3:1-2	
③ John 3:19-21	
④ John 8:12 & 9:5	
⑤ John 12:46	
⑥ John 13:30	

66. It is worth noting that the longest uninterrupted discourse of Jesus in the Gospels is the Sermon on the Mount in Matthew 5-7. But the Last Supper discourse in The Gospel of St. John, while interrupted by narrative comments and other statements and questions from the disciples, covers 5 chapters (13-17). Here Our Lord eloquently covers what three great themes?

①

②

③

67. What great discourse is contained in Chapter 17?

#### 10. *The passion and death of Jesus* (Chaps. 18-19)

68. What are some of the key details in which St. John's narrative of the Passion of Jesus emphasizes the Passion as the supreme manifestation of Jesus as the Messiah-King?

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③

④

⑤

69. Explain the stark contrast on display in Jesus final hours of agony on the cross:

11. *The appearances of the risen Christ* (Chaps 20-21)

70. It is significant that in *none* of the Gospels were there any eyewitnesses to Jesus walking out of the tomb. Instead, in the Gospel of St. John, what are our proofs of the Resurrection?

①

②

③

71. It is clear that while Jesus walked on the earth, taught, performed miracles, and generally spent time with the disciples, none of them really understood Who and what Jesus was about. When and how do they finally get it?

72. With what important authority did Jesus empower the disciples?

73. What does the miraculous catch of fish prefigure?

## DOCTRINAL CONTENT

### THE BLESSED TRINITY

74. What are the two aspects of God that are on prominent display in the Gospel of St. John to which the Church constantly appeals in clarifying these aspects of God and of Christ?

①

②

75. John 1:1 as commonly translated reads:

*In the beginning was the Word, and the Word was with God and the Word was God.*

Greek grammar, however, is different from English grammar. A literal translation of this same verse would read:

*In beginning was the Word and the Word was toward the God and God was the Word.*

What, according to our commentary is significant about the definite article being used here as opposed to no definite article being used here?

*Let this serve as just one reminder as to how impoverished we are when we study translations of Scripture!  
We lose so much not being able to read Greek and Hebrew!*

76. What are some of the affirmations that St. John makes regarding the oneness of God?

- ①
- ②
- ③
- ④

77. In addition to Jesus being presented to us as God's Word in St. John's Prologue, when else does Jesus describe Himself in terms of His Sonship?

- ①
- ②
- ③
- ④
- ⑤

78. How is the Incarnate Word found at...

...the beginning of St. John's Gospel?

...the center of St. John's Gospel?

...the end of St. John's Gospel?

79. How does the Gospel of St. John reveal to us the Holy Spirit as a distinct and transcendent Person...

...at Jesus' baptism by St. John the Baptist?

...by His association with the Sacrament of Baptism?

...at the Last Supper?

80. What does the Holy Spirit do for believers after Jesus ascends back into heaven?

①

②

③

④

⑤

81. The Holy Spirit is poured out upon the Apostles differently in the Gospel of St. John as opposed to the tradition found in St. Luke's Acts of the Apostles. How so?

FAITH

82. How does faith in Jesus lead us to eternal life?

83. What are the two possible attitudes toward Divine Revelation?

①

②

84. Why is it *reasonable* to believe in the Person of Jesus and in what He did and said?

85. What do all the Gospel's show us about the Apostles' faith and why should this encourage us?

86. Explain the paradox of faith as it is given and received:

CHARITY

87. Why, according to St. Augustine, is St. John referred to as "the beloved disciple" and what unique perspective does that give him?

88. In what two ways does God demonstrate to us the magnitude of His love for us?

① (John 3:16)

② (1 John 4:19)

89. Throughout the centuries, Christians have drawn many parallels between the near sacrifice of Isaac by Abraham and the Passion and Death of Our Lord. For example, Isaac, the only son of Abraham carries the wood for what would be the sacrifice of his own self up Mt. Moriah just as Jesus, the Only Son of God carries the wood for His own self-sacrifice (the cross) up Mt. Calvary. Where is the great point of departure for these two stories?

90. How does (or should!) man respond to God's great act of love?

91. How do we prove our love for God? (See John 14:15 and 1 John 5:3 for Jesus' own criteria as to whether or not we love Him.)

92. In the simplest terms, why does the Son love the world and man?

93. We get a precious vignette into the human dimension of Jesus' love through the relationship He had with Martha, Mary, and Lazarus. What manifestation do we have of Jesus' love for this family (John 11:35)? (It is also the shortest verse in the Bible!)

94. In addition to telling us that our love of God is proven by our obedience to His commandments, what other command does Jesus give us to prove our love of Him?

95. At the Last Supper in the Gospel of St. John, what paradox does Jesus raise with the disciples regarding His presence and absence and their ultimate joy?

#### THE SACRAMENTS

96. St. John refers to the Jewish feast of Passover \_\_\_\_\_ times while the Synoptic Gospels of Sts. Matthew, Mark, and Luke only mention it \_\_\_\_\_ time and only in the context of \_\_\_\_\_ .

97. St. John mentions the deep mysterious link between \_\_\_\_\_ and \_\_\_\_\_.  
For this reason, in St. John's Book of Revelation, in the Heavenly Jerusalem, \_\_\_\_\_ is  
the new temple.

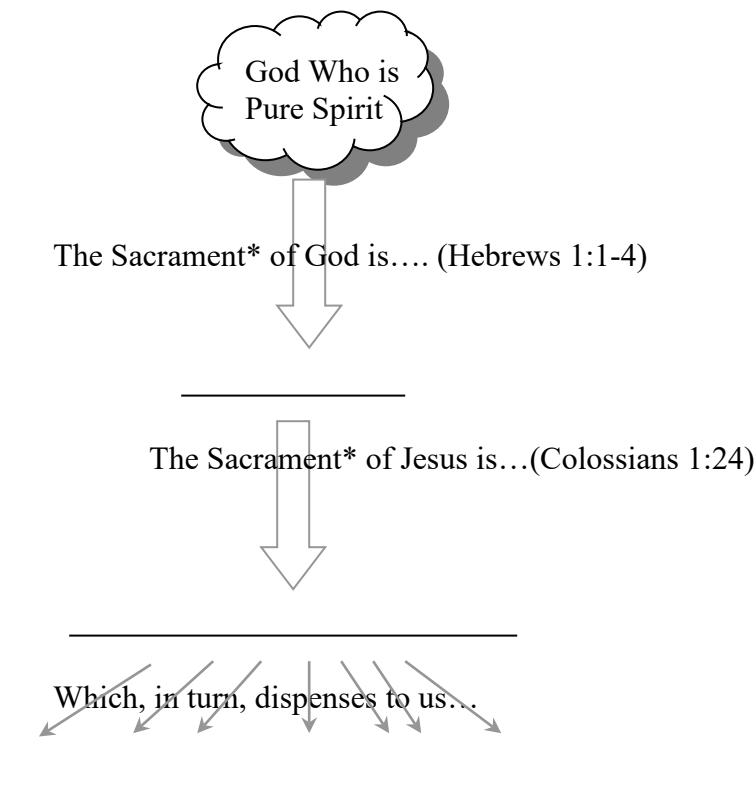
98. Explain the basics of the Sacramental system that God has designed and entrusted to the Church:

99. *The Catechism of the Catholic Church* tells us:

“The Sacraments are efficacious signs of grace, instituted by Christ and entrusted to  
the Church, by which divine life is dispensed to us.”

What does it mean to say that sacraments are “efficacious signs of grace?”

100. We see the Sacraments set forth for us the very nature of the Church. God knows that since we are corporeal beings, the only way for us to begin to contemplate spiritual realities is through the senses (sight, hearing, smell, taste, touch, etc.) that He designed and gave to us. Consider the following schematic:



\*The outward sign—that which can be experienced through our senses—through which God's life (i.e., grace) is conferred to us.

•How, then, is Jesus properly spoken of as “The Sacrament of the Father?”

•How, then, is the Church properly spoken of as “The Sacrament of Jesus?”

101. Which three sacraments are explicitly described in the Gospel of St. John?

① \_\_\_\_\_ ② \_\_\_\_\_ ③ \_\_\_\_\_

Which three are described indirectly?

① \_\_\_\_\_ ② \_\_\_\_\_ ③ \_\_\_\_\_

102. How might Jesus dialogue with Nicodemus in John 3:1-21 be properly understood?

103. In the Synoptic Gospels, the Last Supper stories are brief; only a few verses long. In the Gospel of St. John, the Last Supper lasts from chapter 13 to chapter 17—five chapters. And while in the Synoptics Jesus takes bread and wine and pronounces them to be His Body and Blood, in the five chapters of the Last Supper account given to us by St. John, there is no mention whatsoever of Eucharistic bread or wine. When in the Gospel of St. John does Jesus teach us about the nature of the Eucharist?

104. When does St. John describe for us Jesus’ institution of the Sacrament of Penance?

#### THE BLESSED VIRGIN MARY

105. What is the special relationship that St. John has with the Blessed Mother?

106. After Mary’s *fiat* as we find on Luke 1:38, what does she do and when does this change?

107. At what two events in the Gospel of St. John is Mary mentioned?

① \_\_\_\_\_ ② \_\_\_\_\_

What are the 2 parallels between them?

①

②

108. What personal trait of Mary shines forth at the Wedding Feast at Cana?

109. What does Jesus changing water in to wine indicate, according to the Old Testament Prophecies?

110. St. John uses two titles when he refers to Mary. What are they and what do they mean?

Title	Meaning

# The Gospel According to John

## Chapter 1

### PROLOGUE

#### 1:1-18

1. *The Dogmatic Constitution on Divine Revelation (Dei verbum)* from Vatican II reminds us (Ch. 3 §12) that one of the things we need to keep in mind as we try to authentically interpret Sacred Scripture is the type of writing that we are reading. This is because a historical document will convey truth in a different way than a letter will. A gospel conveys truth differently than apocalyptic writing or wisdom literature does. So while the Gospel of St. John is obviously just that—a gospel—in what style of writing is the Prologue written and what truths does it convey?

2. We see an interesting development as the Early Church wrestles with the concept of Jesus being both God and man. Many scholars believe that the Gospels were written in the following order and at roughly the years indicated for each. Look up each citation. At what point in the life of Jesus in the given Gospel does the writer indicate to us that He is God?

Gospel	Written ca.	Text	Genealogy goes back to...?	When do know Jesus is God?
St. Mark	~65 AD	1:9-11	No genealogy	
St. Matthew	~75 AD	2:1-12	1:1-17	
St. Luke	~85 AD	1:32	3:23-38	
St. John	~90-100 AD	1:1-2	No genealogy	

•So, as time goes on, what happens to the Church’s understanding of the Divinity of Jesus?

3. Why does St. John describe Jesus’ divinity as “the Word of God?”

4. The Prologue is unique to St. John’s Gospel. What other New Testament writings have introductions that are similar in that they are hymns or poetic in nature?

5. What might the Prologue be, or at least, what might have inspired it?

6. In what three key ways in the Gospel of St. John akin to the Book of Genesis?

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②

③

7. What are the main teachings of the Prologue?

①

②

③

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⑤

8. For centuries, how was the Prologue of St. John’s Gospel used liturgically?

**1:1**

9. What three truths about the Word are affirmed in v. 1?

①

②

③

**1:3**

10. What is the relationship between the Word and creation?

11. What role does each Person of the Blessed Trinity play in creating the universe?

•God the Father————→\_\_\_\_\_

•God the Son————→\_\_\_\_\_

•God the Holy Spirit————→\_\_\_\_\_

**1:4**

12. What two truths about Jesus are expounded upon in v. 4?

①

②

**1:5**

13. In what two ways can the statement, “*And the darkness did not overcome it...*” be understood?

①

②

14. What further nuance does St. Augustine add to this mysterious line of Scripture?

**1:6-8**

15. What role did all of the Old Testament prophets play regarding the coming of the Messiah?

16. What singular role does St. John the Baptist play regarding the coming of the Messiah?

**1:9**

17. Grammatically speaking, what are the two possible subjects for the sentence that makes up this verse?

18. St. John tells us that Jesus “*enlightens every man*” but St. John Chrysostom rightly reminds us that not every man is enlightened. Explain this:

**1:10**

19. Scripturally, “the world” can refer to the created order. To what else can it refer? (See, for example, John 15:19 and James 1:27 & 4:4.)

**1:11**

20. Who are “*his own*” that St. John refers to here?

①

②

21. Why, according to Pope Paul VI, is there little improvement in the world between the time before Jesus came and now?

**1:12**

22. What is so powerful about believing in the Name of Jesus?

23. “He gave them power...” what is this power and what is condition upon which it is received?

24. Jesus is the Son of God and we are children of God. According to St. John Chrysostom, Jesus is Son of God by \_\_\_\_\_ and we are children of God by \_\_\_\_\_.

**1:13**

25. On what two realities, as this verse explains, are we or do we become children of God?

①

②

**1:14**

26. “*And the word was made flesh...*” Why is the word “flesh” so critical to the Christian faith?

27. “*And dwelt among us...*” What is the literal translation of this line and why is it significant from the point of view of the Old Testament?

28. Over time, in what three stages has God’s dwelling among His people evolved and developed?

①

②

③

29. While the Divine Nature of the Second Person of the Blessed Trinity was concealed in His Human Nature, how were the Apostles able to see the Divine Nature of Jesus?

①

②

③

30. The Synoptic Gospels of Sts. Matthew, Mark, and Luke emphasize \_\_\_\_\_ while St. John emphasizes Jesus’ \_\_\_\_\_ .

31. According to St. John Chrysostom, what is the net effect of Jesus becoming human; of the master assuming the form of a slave?

32. What is the essential mystery of Jesus that is summed up by the Council of Chalcedon in the year 451?

32. Why is it therefore proper to refer to Mary as the Mother of God? (See also Luke 1:43.)

**1:15**

33. The Apostles would be charged with bearing witness to \_\_\_\_\_ while St. John the Baptist was charged with \_\_\_\_\_ .

**1:16**

34. What are the two ways we can understand St. John's declaration of "grace upon grace?"

①

②

**1:17**

35. What is the critical difference between the Law of Moses the grace that comes to us through Jesus?

**1:18**

36. If no one had ever seen God, how did we know He existed? (See also Hebrews 1:1-2.)

•God revealed Himself to Moses through \_\_\_\_\_ .

•God revealed Himself to Elijah through \_\_\_\_\_ .

37. What do such sources as *Dei Verbum* from Vatican II and St. John of the Cross tell us about the magnitude of the self-revelation of God to us through His Son?

38. What is behind the rich meaning of the term "only Son," or "only-begotten Son?"

PART ONE

Jesus is manifested as the Messiah by  
his signs and words

1. INTRODUCTION

**1:19-34**

39. What begins and ends these verses that narrate to us the actions of St. John the Baptist?
40. What makes St. John's preaching so credible?

**1:19-24**

41. What evidence does St. John the Evangelist give us of the respect and esteem in which all seem to have held St. John the Baptist?
42. Why would the Jewish officials want to know if St. John the Baptist were:
- Elijah? (See Malachi 3:23)
  - the* Prophet? (Notice not *a* prophet but *the* prophet? (See Deuteronomy 18:15.)

**1:25-26**

43. How did the Jews practice a baptism of sorts in the days of Jesus?
44. What was unique about the baptism of St. John the Baptist, and what did it accomplish?
45. Where did the baptism of St. John the Baptist come up short? What could it *not* accomplish? (See also Acts 19:1-7.)
46. In what sense did some people indeed know Jesus?
- So why does St. John the Baptist then say that there is one among his hearers that they "do not know?"

## 1:27

47. What, according to St. John the Baptist, is the key virtue to coming to know the Person of Jesus?

## 1:28

48. We will be introduced to two “Bethany’s” in St. John’s Gospel. How do we distinguish them? (See the map on p. 6. One Bethany is labeled. The other we can assume from the description of its location given to us by St. John.)

①

②

## 1:29

49. What are two instances from the Old Testament that prefigure Jesus as the Lamb of God?

①

②

50. St. John the Baptist says “*Behold the Lamb of God, who takes away the sin of the world!*” What does it mean that “sin” is in the singular and not the plural?

52. When St. John writes his Book of Revelation, what image of the lamb does he use for Christ?

## 1:30-31

53. Luke 1:26-27 tells us that “*In the sixth month, the Angel Gabriel was sent from God to a town of Galilee called Nazareth to a virgin betrothed to a man named Joseph, of the house of David, and the virgin’s name was Mary.*” The “sixth month” is the sixth month of the pregnancy of Elizabeth that we read about earlier in the chapter. So St. John the Baptist was born six months before Jesus, yet he says that Jesus existed before him. What does he mean by this? (Review John 1:1-3)

54. St. John the Baptist confess, “*I myself did not know him...*” It seems odd that these cousins would not have known each other growing up. What does the Baptizer mean by this?

**1:32-34**

55. How do these verses reveal the Trinity to us?

56. What does the Greek use of the definite article “the” indicate? That is, how is “**The** Son of God” different from simply saying “Son or God?”

**1:35-39**

57. We see in Jesus’ calling of His first disciples two of the ways that God attracts people to Himself. What are they?

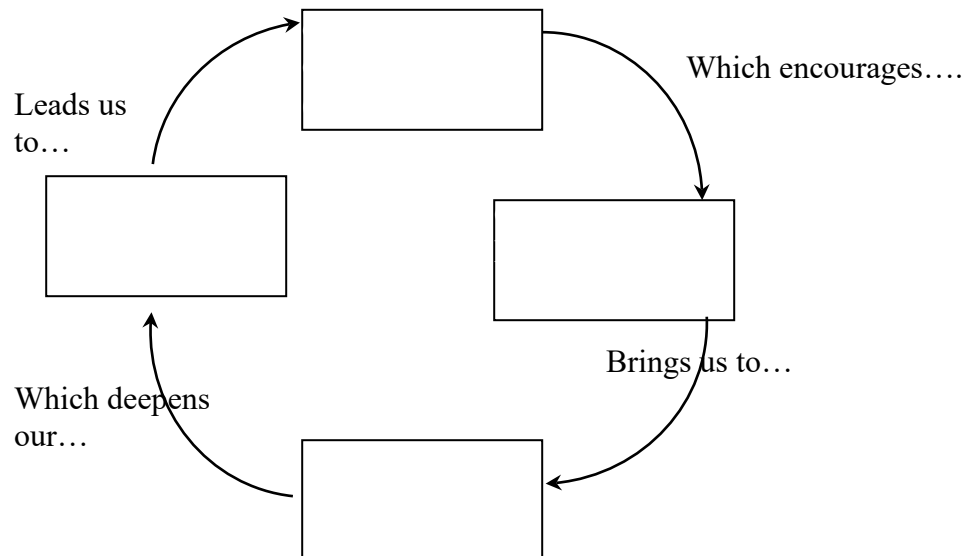
①

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58. What is it about Him that attracts the first two disciples to Jesus?

59. By our reckoning of time, what time is “the 10<sup>th</sup> hour?”

60. Our experience of Jesus is not, as our commentary indicates to us, a merely intellectual matter. It is a kind of self-feeding cycle. What are the parts that the commentary sets before us that feed this cycle?



**1:40-41**

61. So far, we are introduced to two of the disciples by name.\* Who are they?

① \_\_\_\_\_ ② \_\_\_\_\_

62. Verse 40 begins telling us that “*one of the two who heard John speak, and followed him [Jesus] was Andrew...*” Who is it likely that the other of the two was and what strongly suggests it?

**1:42**

63. What are some of the emotions that Jesus’ glance evokes as evidenced by the Gospels?

- |   |   |
|---|---|
| ① | ⑤ |
| ② | ⑥ |
| ③ | ⑦ |
| ④ | ⑧ |

64. What did naming something mean in Jesus’ time?

65. So what does it mean for Jesus to re-name Simon as Cephas (Rock)?

**1:43**

66. While He was on earth, what did it mean to “follow Jesus?”

67. Once He ascended into heaven, what would it mean to follow Him?

**1:45-51**

68. St. Nathanael is also known as \_\_\_\_\_ .

69. Why does St. Nathanael balk at the suggestion from St. Philip that the Messiah was Jesus of Nazareth?

\*It is worth noting that in the Synoptic Gospels of Sts. Matthew, Mark, and Luke, there is a clear distinction made between the disciples as the followers of Jesus in general and the Apostles as His most intimate circle. In the Gospel of St. John, they are all disciples. The word “Apostle” is never used. In a few places (6:67-71 & 20:24) they are referred to as “the Twelve” to distinguish them. St. John wants his reader to identify with these men as disciples or learners of Jesus.

70. What is St. Philip’s solution to St. Nathanael’s doubts as to the messiahship of Jesus of Nazareth?

71. St. Nathanael is definitely one of the more obscure Apostles. Yet what significant thing does he say very early on in Jesus’ public life?

**2. JESUS, THE AUTHOR OF THE NEW  
ECONOMY OF SALVATION, FIRST SIGNS OF FAITH**

## **Chapter 2**

### **2:1**

1. “*On the third day...*” On the third day after what?
2. Why is St. Joseph not listed by St. John as one of the guests at the wedding when Mary is?

### **2:2**

3. The Church recognizes three states in life: Virginity for the sake of the Kingdom of God, the married life, and widowhood. Where does Jesus bless and consecrate these states in life?

State in Life	How Jesus Honors It
Virginity/Celibacy for the sake of the Kingdom of Heaven (See also 1 Corinthians 7:32-38.)	
The married life (See also Mark 10:1-12 & Ephesians 5:21-33.)	
Widowhood (See also 1 Timothy 5:3-16 & 1 Corinthians 7:39.)	

4. What would be the difference between the relationship between Adam and Eve, even pre-original sin, and a couple who marries today?

### **2:3**

5. What is the title that St. John gives to Mary in his Gospel?

6. How many times, and when, does Mary appear in the Fourth Gospel?

*Refer back to pp. 18-19 of these notes as well as pp. 34-36 of the commentary to review the meanings of the words “woman” and “mother of Jesus.”*

7. What are the two possibilities as to how this miracle might fit into God’s plan?

8. What is “the hour” of which Jesus speaks many times in St. John’s Gospel?

**2:5**

9. What is implied in Mary’s statement to the servants, “*Do whatever he tells you?*”

**2:6-7**

10. What Old Testament prophecies are fulfilled by the abundance of over 100 gallons of top quality wine from jars that were “filled to the brim” with water?

**2:9-10**

11. How do the Fathers of the Church interpret the detail of the best wine being saved until last? (See also Hebrews 1:1-2.)

**2:11**

12. We saw back in chapter 1 how the disciples acknowledge Jesus as the Messiah and the Son of God. Why then, does St. John state here that as a result of the first sign\* “*...and his disciples believed in him.*”? Did they not *already* believe in Him?

13. Review the following texts from the First Book of Kings:

- 1 Kings 1:11-37—Note especially, how does Bathsheba, the *wife* of King David approach her husband?

- 1 Kings 2:19-20—Note especially, as the *mother* of the king, how does Bathsheba approach her son, King Solomon, and how does he receive her. How does he respond to her statement that she is about to make a request of him?

•How does this prefigure the role of Mary as the Queen Mother and as our great intercessor in heaven? (Read a little further on after v. 20 in 1 Kings 2. Does King Solomon grant his mother Bathsheba what she asks? What does this tell us about our prayers for Mary's intercession?)

## **2:13-15**

14. Why is the Jewish feast of Passover significant to Christians?
15. Why were there vendors and money changers in the outer courtyard of the Temple?
16. What were the abuses that had crept into the practices of the vendors? (If you have ever bought a beer or a hotdog at a major league sporting event, you know exactly what was going on back then!)
17. Why were there money changers in the Temple area? What was their legitimate function? Why was Jesus upset with them?

## **2:16-17**

18. What is so significant about Jesus exclaiming, "...*you shall not make my Father's house a house of trade*"?

## **2:18-22**

19. How does the Temple prefigure or point to Jesus?
20. By referring to the Temple as His own Body, what truth about Himself does Jesus reveal to us?
21. Once the Incarnate Christ ascends back into heaven, how does He remain present to His people?
22. How do the Jewish authorities and even Jesus' own disciples misunderstand His declaration in v. 19?

## 2:23-25

23. In what sense were Jesus' miracles counter productive?

24. What does Jesus do that convinces St. Nathanael and the Samaritan woman of His divinity?

## Chapter 3

### 3:1-21

1. What are some defining characteristics of Nicodemus?

①

②

③

④

2. As intelligent and educated as Nicodemus was, what virtue did he (and we!) need to cultivate if we are to understand the things of God?

3. What is Jesus' demeanor in dealing with Nicodemus?

### 3:1-2

4. How does Nicodemus show that he is willing to take the steps necessary to begin to understand Divine truths?

5. The themes of light and darkness/night are prominent in the writings of St. John (i.e., in his Gospel, Letters, and the Book of Revelation). See, for example:

♦1:4-9

♦11:9-10

♦3:2

♦12:35-46

♦3:19-21

♦13:30

♦8:12

♦1 John 1:5-6, 2:8-11

♦9:4-5

6. Having studied the above passages, what are some images or ideas that St. John wants to illustrate with the metaphor of darkness or night?

7. Later in Jesus' life what two noble things did Nicodemus do on His behalf?

①

②

**3:3-8**

8. "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" What does this question reveal to us about Nicodemus in his struggle to understand Who and What Jesus is?

9. What is Jesus' answer to Nicodemus and how is it significant to him and to us?

10. What, according to St. John of the Cross, is necessary for God to communicate supernaturally with a human soul?

11. How do we know if a soul has progressed in Godly love?

12. Being reborn of water and the spirit is a kind of code referring to what?

13. St. Augustine sets up a series of dichotomies in the births described by Jesus and as understood by Nicodemus. What are they?

	Birth from Jesus' Point of View	Birth as Nicodemus Knows It
①		
②		
③		
④		
⑤		
⑥		

14. Jesus tells Nicodemus that the Holy Spirit is like the wind. We do not know where it or He comes from or where it or He goes. But what is the proof that the Holy Spirit abides in one's soul?

### 3:10-12

15. Notice how completely different Jesus' teaching is from today's public discourse and rhetoric! In our days, if someone makes a comment that upsets someone of our media formed and driven culture, what does the person who made the remark in question typically do, especially if (s)he is running for public office?

- When Nicodemus pushes back against Jesus' teaching that one must be born again of water and the spirit, how does Jesus respond?

- Look ahead to John 6:52-54. How does Jesus respond to the Jews balking at His teaching that the bread He gives for the life of the world is His flesh?

- What, therefore, should be the response of the Church, or any Christian for that matter, when the world rejects, ridicules, or persecutes us for our beliefs and practices? Should we back down so that we can all get along? Should we compromise what we believe for the sake of tolerance, open mindedness, and diversity? In short, what would Jesus do? In fact, what *did* Jesus do?!

16. What, according to St. John Chrysostom, is the difference between stupidity and incredulity?

### 3:13

17. In what sense was Jesus "divided" during His lifetime on earth and when did this division end?

### 3:14-15

18. Explain the image of the Bronze Serpent and Jesus on the cross:

19. What three things identify the faith of which our Lord speaks, as opposed to a simple intellectual exercise?

①

②

③

20. How is it that faith is a gift but also a virtue?

### **3:16-21**

21. Most anyone who has watched a sporting event on television has seen someone in the crowd waving a poster or banner with “John 3:16” written on it. What does this verse reveal to us about the fundamental aspect of our religion?

22. Anyone can assent to the fact that God loves us. But what is there after that?

23. What would be some contemporary ways that we, as St. Josemaría Escrivá says, “...busy ourselves in activities which are closed to the constant promptings of his grace.”

24. What does Pope St. John Paul the Great mean when he says “...Christ the redeemer ‘fully reveals man to himself?’”

25. If Divine love is what defines us as human beings, what does Jesus teach us is prerequisite for us to experience this love?

26. *Ad gentes* from Vatican II claims that “Even in the secular history of mankind the Gospel has acted as a leaven in the interests of liberty and progress and always offers itself as a leaven with regard to brotherhood, unity, and peace.” How would this statement be proven or disproven? Where in the world do we find the greatest progress and freedom? In traditionally Christian lands? In Muslim countries? In secular cultures?

### **3:22-24**

27. Our commentary tells us that later in 4:2, St. John tells us that Jesus Himself was not baptizing people but only His disciples. Why were they doing this?

28. What was the purpose of the baptisms of St. John the Baptist and that of Jesus' disciples described here?

29. What were these baptisms not?

30. How were the ministries of Jesus and St. John the Baptist related?

### **3:27-29**

31. Why is it fitting for both St. John, St. Paul, and our Lord to use the image of a wedding in describing the relationship of Jesus to His Church?

### **3:30**

32. How, according to St. Thomas Aquinas, are we to imitate the example given to us by St. John the Baptist in this verse? (See also Matthew 5:16.)

### **3:31-36**

33. At one and the same time, what is the condemnation, but also the great hope that faith in Jesus holds out to the world?

## **Chapter 4**

### **4:3**

1. Why does Jesus head north from Jerusalem to Galilee?

2. What two forces are at work with Jesus' decision to go to Galilee and what does this teach us today?

**4:4-5**

3. Why did Jesus choose the particular route through Samaria that He used?

**4:6**

4. St. John tells us that Jesus is tired and thirsty from the journey. He and the Apostles were probably hungry as well, since we learn in v. 8 that the Apostles had gone into town to buy food. It is easy for us to put our best foot forward when we are at our best; when we are rested, well fed, and ready. Why, according to St. Josemaría Escrivá, are we really at our best when we strive to do our best when we are worn out, tired, hungry, and thirsty?

5. By our reckoning of time, what time of day is “the sixth hour?”

**4:7**

6. Why does Jesus ask the Samaritan woman for a drink...

- ...in the physical sense?
  
- ...in the pastoral sense?
  
- ...in the spiritual sense?

**4:9**

7. What is the first indication that the Samaritan woman is responding well to the action of grace in her soul?

**4:10**

8. What exactly is the “living water” that Jesus proposes to give to the Samaritan woman?

**4:13-14**

9. What is the water that Jesus promises that becomes “*a spring of water welling up to eternal life?*”

**4:16-19**

10. While not yet able to perceive that Jesus is God, what does the woman say that indicates to us that she is beginning to understand Jesus' self-revelation of His divinity?

**4:20**

11. What was the root of the hostility that existed between the Jews and the Samaritans?

12. What is the question that the woman now poses to Jesus?

**4:21-24**

13. Where did the Samaritan faith come up short compared to Judaism?

14. What does Jesus tell the woman regarding the Samaritan faith as well as Judaism?

**4:25-26**

15. What are the three steps in the Samaritan Woman's conversion (and by implication, our own conversion)?

①

②

③

16. How does Jesus make up for the woman's ignorance or deficiency in recognizing Him as the Messiah?

17. There are many "I am" statements in the Gospel of St. John: "I am the light of the world." "I am the good shepherd." "I am the way the truth and the life." "I am the bread of life." What is significant of Jesus continual use of the simple declarative statement, "I am?"

**4:27**

18. Jesus endured many insults and accusations. But what was the one that St. Josemaría Escrivá tells us He refused to accept or endure?

19. What did holy chastity allow Jesus to do, according to St. Josemaría Escrivá?

20. By extension, what does holy chastity allow us to accomplish?

**4:28-30**

21. What do the woman's actions indicate to us about the true nature of conversion?

22. At this point, it is worth reviewing the steps of the Samaritan Woman's conversion. In the following verses, how does she refer to Jesus?

Verse	The term the woman uses to name Jesus
4:9	
4:11 & 15	
4:19	
4:29	

So we see the woman gradually coming to know and accept Jesus for What and Who He is. We will see a similar progression in the story of the Paralyzed Man in Chapter 5 and the Man Born Blind in Chapter 9.

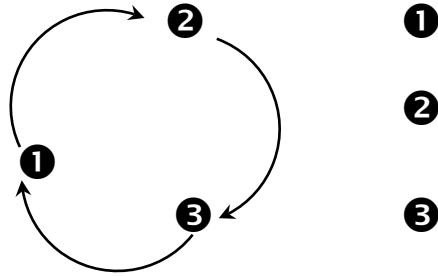
**4:32-38**

23. Why does Jesus not immediately take the disciples up on their offer when they urge Him to eat something? What is the food He has *“to eat of which you do not know?”*

24. What can be a source of frustration for those, laity and clergy alike, who engage in the apostolic life?

4:39-42

25. What is the cycle of evangelization that is illustrated for us in this chapter?



4:43-45

26. Why did the Galileans welcome Jesus? What had they seen that He had done at the feast that impressed them?

4:46

27. For whom did this “royal official” probably work?

4:48

28. Why is Jesus exasperated at the royal official’s request for a miraculous cure for his son?

*“In faith there is enough light for those who want to believe and enough shadows to blind those who don’t”*

--Blaise Pascal

*“For those with faith, no explanation is necessary. For those without, no explanation is possible.”*

--St. Thomas Aquinas

4:49-50

29. What is the proof that the royal official has at least some degree of faith?

30. What is the final effect of this miracle on the royal official and his family?

### 3. JESUS REVEALS HIS DIVINITY

## Chapter 5

### 5:1

1. What are the two possibilities for “the feast of the Jews” that drew Jesus to Jerusalem?

① \_\_\_\_\_ ② \_\_\_\_\_

### 5:2

2. What are some of the variants of the names by which this pool is known?

### 5:3-4

3. Like many other references to water, especially in the Old Testament, the existence of this pool prefigures what?

4. After reading the footnote “k” what is the great advantage that Baptism has over the curing powers of the Pool of Bethzatha?

### 5:14

5. We are reminded here of what we should truly fear. What is it and why?

6. How is holy fear compatible with love?

### 5:16-18

7. In what sense did God rest on the Sabbath?

8. In what sense does God never rest?

9. So when Jesus says “*My Father is working still, and I am working,*” what is He clearly implying and what does it mean to the Jews?

10. What does it mean when we call God our Father?

- What does it mean when Jesus calls God His Father?

### **5:19**

11. “...*the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise.*” How are we to properly understand this verse? Does it mean that the Son is somehow less than, or inferior to the Father?

### **5:20-21**

12. If the Son does things that are proper to the Father, what does this prove about the Son?

13. What are the “greater works” to which Jesus refers?

### **5:22-30**

14. What quality, to which we should all aspire, does Jesus enjoy as a human being regarding His human will and God’s Divine will?

### **5:22**

15. Why is it a great consolation that Jesus is our judge?

### **5:24**

16. “A person with faith is on the way to eternal life,” our commentary tells us. Yet how is this condition less-than-perfect while we are here on earth?

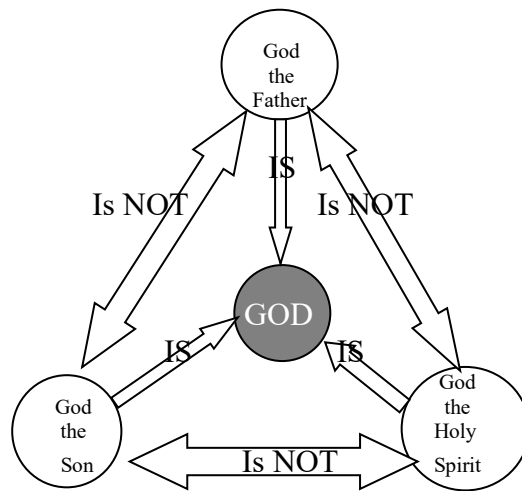
17. What, then, does this tell us about an essential facet of the Christian life?

**5:25-30**

18. Refer back to question #10. In what two senses is Jesus truly the Son of God?

- ①
- ②

19. The rule of St. Athanasius is: What we say of One Member of the Blessed Trinity, we must also say of the other Two, except to claim that One Member of the Trinity *is* Another Member of the Trinity. Graphically it might look like this:



How does this affect the way the Son acts in regards to the Father according to St. John Chrysostom?

**5:31-40**

20. As Jesus debates the Jews, what 4 sources does He say that give testimony to Him and the truth of His teachings?

- ①
- ②
- ③
- ④

## 5:41-47

21. What are the three obstacles that prevent Jesus' hearers from recognizing Him as the Son of God?

- ① v. 42
- ② vv. 43-44
- ③ vv.45-47

22. What pre-conceived notion of the Messiah prevents the Jews from seeing Jesus as the One prophesied by the Old Testament?

## 4. JESUS IS THE BREAD OF LIFE

### Chapter 6

#### 6:1

1. By what three names are the fresh water lake known where a lot of Jesus' preaching and activity took place? (If you are unsure of your geography, review the map on p. 6 of the commentary.)

① \_\_\_\_\_      ② \_\_\_\_\_      ③ \_\_\_\_\_

#### 6:2

2. In the Gospel of St. John, Jesus' miracles are referred to as "signs." How many of them does St. John record? (Reviews questions 16 & 17 in the Introduction.)

3. The Synoptic Gospels record many more of Jesus' miracles. How does St. John acknowledge the many other things that Jesus did that he did not write down?

#### 6:4

4. Interestingly, in the five chapters that contain the Last Supper story in the Gospel of St. John (Chs. 13-17), there is absolutely no mention of bread and wine. How does the story of the Multiplication of the Loaves and Fish fit into this?

## 6:5-9

5. Sts. Philip (v. 7) and Andrew (v. 9) both express their dismay at the hopelessness of the prospect of trying to feed so many. Consider the following:

“If you cannot feed one hundred people, then feed just one.”

--Mother Theresa

“God asks us to do the ridiculous so that He can do the impossible.”

--Mother Angelica

What did both of these women get that Sts. Philip and Andrew initially missed?

## 6:10

6. Why is the detail of there being “much grass” in the place where Jesus and the crowd were significant?

## 6:11

7. We saw in question #4 that there is no mention of bread or wine in the Last Supper narrative in the Gospel of St. John. St. John's was the last Gospel written (ca. 90-100 AD). The Synoptic Gospels of Sts. Matthew, Mark, and Luke want to tell us what the Sacrament of the Eucharist *is*. St. John wants to tell us what it *means*. So, while St. John does not explicitly recount the institution of the Eucharist in his Gospel, what code does he use to let us know he is telling us a story with a Eucharistic theme?

## 6:12

8. What are the significant details of this story that lend so much to its credibility?

①

②

③

④

9. What great practical lesson do we learn from Jesus exhortation that the left over fragments be gathered up, “...*that nothing may be lost*”?

## 6:14-15

10. How is the acclamation of the people who ate their fill of the loaves, “*This is indeed the prophet who is to come into the world!*” while filled with enthusiasm, still imperfect?

11. What is Jesus’ mission as He sees it, and how is the way it is to be lived out to this day so radically different from the world’s view as to how to effect social change and improvement, according to St. Josemaría Escrivá?

## 6:16-21

12. What is the great symbol for the Church that comes from the story of Jesus walking on the water?

## 6:22-25

13. This scene is almost comical if it did not illustrate so well the confused state of the people. A large number of people who, the day before had eaten their fill of the loaves (v. 23) float across a section of the Sea of Galilee looking for Jesus. When they find Him, they ask a most nonsensical question: “*Rabbi, when did you come here?*” The question is direct enough. But in fact, what are the people looking for?

## 6:26

14. Like the folks back then, what does St. Augustine say about the people of his own day that also applies to us?

•St. Paul makes a similar observation in 1 Corinthians 15:12-19. What is it?

15. From now until about the end of the chapter, we delve into the depths of what is called “The Bread of Life Discourse.” How is it divided?

①vv. 25-34:

②vv. 35-47:

③vv. 48-58:

16. Of what does “*...the food which endures to eternal life that the Son of Man will give you...*” consist?

## 6:28-34

17. Back in chapter 4 in Jesus' encounter with the Samaritan woman at the well,

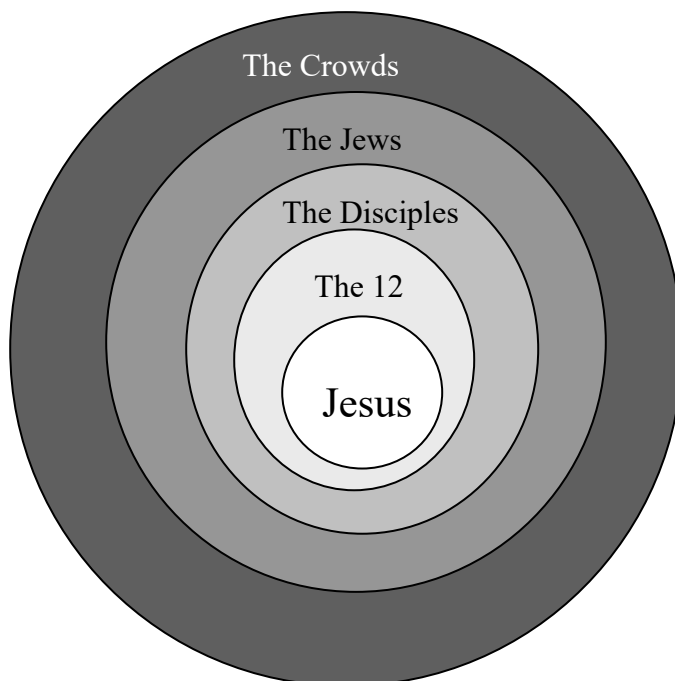
- What does Jesus promise her?
- How does she initially respond to this?

18. Now, what does Jesus promise the Jews?

- How do they respond to this?

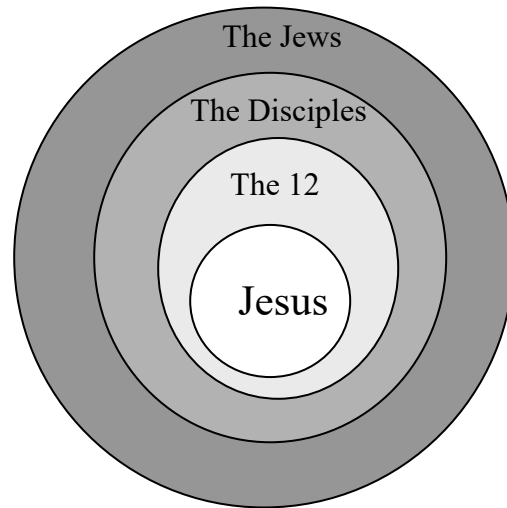
19. Before we go into detail in the Bread of Life Discourse, consider the following panorama:

Read John 6:22-71 very carefully. In the Bread of Life Discourse, there are 4 distinct groups of people that Jesus is dealing with: The Crowds, The Jews, The Disciples, and the Twelve. You will need to have your Bible open as we go through this most critical and fascinating piece of Scripture. As we soon see, sometimes what Jesus taught caused even His followers to abandon Him. We can understand the Bread of Life Discourse in John 6 graphically as follows:



At this point, we will assume that you have read all of John 6:22-71. Notice that in v. 22 St. John is referring to the crowd, and Jesus deals with them until v. 40, where He tells them, *“This is indeed the will of my Father, that all who see the Son of Man and believe in him may have eternal life; and I will raise them up on the last day.”*

20. Note that in v. 41, the attention shifts from “the crowd” to “the Jews.” So when Jesus refers to Himself as “the bread of life,” what happens to “the crowds?”



21. In vv. 41-59, now Jesus is trying to convince “the Jews” of His thinking. What is the advantage Jesus would have with “the Jews” that He did not have with “the crowds?”

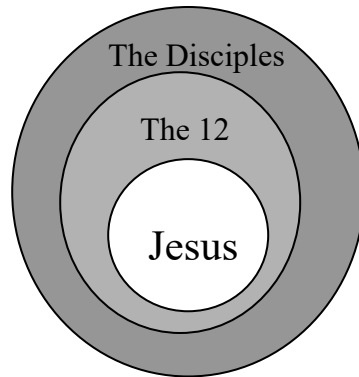
22. How do the Jews react to Jesus’ teaching “*I am the bread that came down from heaven*” in v. 41?

23. Read vv. 50-51 very carefully. What does Jesus add at this point to the teaching that He is the bread of life?

24. How do the Jews respond to this teaching?

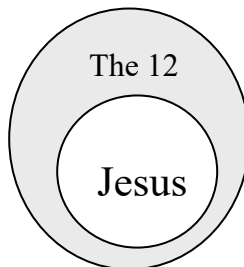
25. It should be clear that at this point, Jesus, having lost “the crowds” is now at the point of losing “the Jews.” What does He say in vv. 53-59 that He did not say in v. 51?

26. In vv. 60-66 the attention shifts from “the Jews” to “the disciples.” What can we assume happened to “the Jews?”



27. Now Jesus is left with “the disciples” and “the twelve.” What advantage would He have enjoyed with this smaller and more intimate group of friends and followers?

28. How do “the disciples” react to Jesus’ teaching (vv. 60 & 66)?



29. Now Jesus is left with just whom? \_\_\_\_\_

30. How does Jesus reconcile the truth of what He is trying to teach with the fact the more He tries to explain it, the more of His audience drifts away?

31. Having lost about everyone who had been listening to Him, what does Jesus ask of the Twelve (v. 67)?

32. It is a sad reality in Christianity that the one thing that is supposed to unify us—the One Bread and the One Cup—is the one thing that most divides us. When non-Catholics come to Catholic celebrations, they are not supposed to receive the Eucharist under most circumstances. Furthermore, it makes no sense for a Catholic to “take communion” at a protestant service, since receiving Communion implies a oneness of

belief that does not exist. Based on this section of St. John's Gospel, what is Jesus Himself teaching in regards to the nature of the Sacrament of the Eucharist? It is a "symbol" or a "representation" of Jesus or is it Jesus Himself?

33. Some say that if the Catholic Church would bend on this teaching and say it is only a symbolic representation, Christian unity would be more easily achieved. Based on Jesus' example, what should the Catholic Church do in regards to her constant teaching that the Eucharist really is the Body and Blood of Jesus under the forms of bread and wine?

34. In the public discourse of our times, we are not used to people stating a truth and standing by it. If the polls indicate that something someone said is unpopular or offensive to whatever special interest group, the person making the statement quickly back-pedals and either retracts the statement or re-works it so as not to offend. The Old Testament Prophets could have spared themselves persecution and death, St. John the Baptist would have kept his head and Jesus would have avoided the cross by simply saying, "I'm sorry, I did not mean to offend...you should not take this literally." Instead what do they do? What should we do, and what should we expect?

### **6:35**

35. Jesus declares, "*I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.*" Our commentary tells us that it is Jesus who really meets all of our noblest aspirations. How can we prove this to be true by simple observation?

### **6:37-40**

36. We see a kind of progression as to the boldness of Jesus proclamation that He is the One sent by the Father. So far in the Gospel of St. John, how has this proclamation been made?

①3:33-36:

②3:17-21:

③5:20-30:

④6:37:

37. In vv. 38-40, Jesus explicitly claims what the will of the Father is: That all should come to salvation by belief in His Son. What three mysteries are contained in these words?

①

②

③

#### 6:42

38. While all Christians understand St. Joseph to be the *foster* father of Jesus. In what sense, *like all adoptive fathers*, does St. Joseph deserve to be called the father of Jesus even though God the Father is Jesus' only true Father?

#### 6:44-45

39. What is the relationship between faith and how we go about receiving it?

#### 6:46

40. Why is it that the only way to see the Father is through Jesus?

#### 6:48

41. Consider the following "I am" statements from the Gospel of St. John:

- ♦I am the bread of life. (6:35 & 48)
- ♦I am the bread that came down from heaven. (6:41)
- ♦I am the living bread that came down from heaven. (6:51)
- ♦I am the light of the world. (8:12 & 9:5)
- ♦You will die in your sins unless you believe that I am. (8:24)
- ♦When you lift up the Son of Man, you will realize that I am. (8:28)
- ♦Very truly I tell you, before Abraham was, I am. (8:58)
- ♦I am the gate for the sheep...I am the gate. (10:7-9)
- ♦I am the good shepherd. (10:11 & 14)
- ♦I am the way, the truth, and the life. (14:6)
- ♦I am the vine, you are the branches (15:5)

What is the critical difference in Jesus' own mind between the statement, "I am the bread of life" and "I am the light of the world" and how does this impact Catholic Eucharistic Theology? (Hint: How do people, even His own disciples, respond to His teaching that He is the bread of life; that the bread He will give is His flesh for the life of the world; that if we do not eat his flesh and drink His blood, we have no life in us, compared to the way His hearers received such statements as "I am the light of the world," or "I am the gate for the sheep?")

### **6:49-51**

42. Explain the analogy between the manna that the Israelites ate in the desert and the Bread of the Eucharist:

### **6:52**

43. Referring back to question 41, why is the statement, "*The bread which I shall give for the life of the world is my flesh*" so problematic for the Jews?

### **6:53**

44. What is the relationship between the Eucharist and Baptism?

### **6:54**

45. How, according to St. Thomas Aquinas, is the Eucharist a natural manifestation of the Incarnation (of God becoming Man)?

46. The Greek word that is variously translated as "eats" or "feeds on" is the word trogon (τρώγων) which literally means "to chew on" or "to gnaw on." Why does Jesus use such a graphic verb in this context?

47. Why is Jesus so insistent and unbending on this point?

## 6:55

48. Given that so much is at stake, what does the Church desire in regards to the faithful receiving the Eucharist?

49. St. Francis de Sales says that we cannot be nourished with this flesh of life and live with the affections of death, or sin. What does he say will be God's response to the unhappy soul that finds itself condemned on the day of judgment?

## 6:56

50. *The Catechism of the Catholic Church* (1131) tells us:

“The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church by which divine life [grace] is dispensed to us.”

It also tells us (1324):

“The Eucharist is ‘the source and summit of the Christian life.’ The other sacraments, and indeed all ecclesial ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it.”

While all the Sacraments dispense grace to us and help us toward salvation, why does the Sacrament of the Eucharist enjoy such an elevated status?

## 6:57

51. What aspect of the Eucharistic banquet is beyond our ability to completely comprehend?

54. What is St. Alphonsus Ligouri's difference between a “worthy” as opposed to a “suitable” reception of the Eucharist?

## 6:58

55. What can we infer from Jesus comparing the Israelites eating manna in the desert three times to the Bread of Life?

56. Many people in a healthy and holy exasperation will comment that they go to communion and go to confession regularly, but still do not seem to advance any in virtue and holiness; that they seem to stay the same. How does St. Josemaría Escrivá answer this?

## 6:60-62

57. In the end, why should we believe what Jesus tells us, no matter how difficult or incomprehensible it may be?

## 6:63

58. Ever since the so-called “Enlightenment” of the 17<sup>th</sup> and 18<sup>th</sup> Centuries, powerful forces in Western Culture have striven to drive God out of our society, public forum, schools, legislatures, etc. Young people are taught that unless a given thing can be counted, measured, captured on video, or otherwise experience through our senses, it is nonsense to believe in it. Given this state of affairs, why have so many abandoned the effort necessary to delve into mystery?

## 6:66

60. Notice how Jesus began the Bread of Life discourse with possibly thousand of hearers. At this point in the discourse, He is now down to just a few disciples and the Twelve. Now even some of His disciples are leaving Him because He refuses to soften His rhetoric. Why did they leave?

## 6:67-71

61. After seeing some of the disciples drift away, what does Jesus ask of the Twelve?

62. Compare this to the exchange between Moses and God in Exodus 32:7-10 during the disastrous episode with the golden calf. What does God propose to Moses?

63. What does this tell us about the nature of God? What is more important to God—people, peoples’ feelings or the truth?

64. St. Peter has the right answer—“*Lord, to whom shall we go? You have the words of eternal life.*” This is the same St. Peter who correctly identified Jesus as the Son of God in Matthew 16:16, but also denied Him three times. How should this encourage us?

## 6:68

65. What do vv. 68-69 tell us about the state of the relationship between Jesus and St. Peter and the rest of the Twelve?

## 5. JESUS, SENT BY THE FATHER, IS THE LIGHT OF THE WORLD AND THE GOOD SHEPHERD

### Chapter 7

#### 7:1-3

1. What is the explanation given in the commentary for St. John's references to Jesus' "brethren?"

- Review Matthew 28:10. Who are Jesus' "brothers" in this context?

It is important for us to have a good grasp of this concept. Anti-Catholic voices never tire of bringing up the numerous references to the "brothers of Jesus" in the Gospels in an effort to attempt to discredit the Catholic teaching on the perpetual virginity of Mary. Their fallacious thinking is while they will accept that Jesus was born of Mary as a virgin, since He was conceived by the power of the Holy Spirit, if Jesus had other brothers then Mary cannot be a perpetual virgin. If this is the case, then the rest of Catholic teaching is at least suspect, if not just as wrong as the teaching on the perpetual virginity of Mary. It is important for us to keep this clear in our own minds. Not so much in order to try to win arguments, but for our own peace of mind when these issues are brought up.

#### 7:2

2. What two events did the Feast of Tabernacles celebrate?

①

②

#### 7:6-8

3. Why does Jesus initially not go up to Jerusalem for the Feast of Tabernacles?

4. The relationship of the Christian with "the world" is always tricky. At one and the same time, we acknowledge that the world is good because God created it. There is much good and beauty to be found in the world. Yet what does Jesus warn His followers (7:7, 15:18-19) regarding "the world?"

- Review James 1:27. What does St. James tell us about “the world?”

### **7:10**

5. What appears to be Jesus’ strategy in showing up for the Feast of Tabernacles “in private” when it is half-over?

### **7:12**

6. Jesus appears as a sign of contradiction as was prophesied about Him by Simeon when Mary and St. Joseph presented Him in the Temple. What does Jesus Himself say about this in Matthew 10:16-39 and Luke 12:49-53?

7. Jesus said it, so it must be true. How would this teaching be illustrated in the following examples?

- A young man or young woman either has finished or is about to finish a college degree in engineering, pre-med, business, etc. that would set him/her on a promising career path. Now that same young person announces that (s)he is entering the seminary or a convent. What would be the reaction from that young person’s friends? Parents?

- A young man has been in a relationship with another young man that is marked with sodomy and other sexual dysfunction. The two of them have been quite active in the local gay-activist community. Now the young man has an experience of the love of Christ and sees that what Jesus desires for him is so much better than what the gay community has to offer, so he backs out of the relationship with the other young man and distances himself from the gay community organizers. Can he expect “tolerance” from his previous associates?

### **7:15-16**

8. Here we have illustrated a great tension between the free movement of the spirit and the need and value of institutions.

- Why do the people—even apparently His opponents—marvel at Jesus’ teachings?

- How does Jesus respond to them?

•What about our own times? The Church spends years of time and hundreds of thousands of dollars to educate and form priests in the seminary. The Church has very clearly defined lines of authority with the offices of the bishop and priest. What if a man were to appear explaining the Gospel on his own authority? He could be claiming, “Sure, I don’t have any formal training like your pastor, but neither did Jesus! I just know I have the Spirit of God in my soul.” Should he be listened to? If the local pastor or bishop were to run such a soul out of his parish or diocese, how would said pastor or bishop be any different than the Sanhedrin of Jesus’ day? (See Matthew 7:15-19.)

Think of it this way:

	The free-spirit prophet or teacher	The institutionally trained professional clergy
Advantages		
Disadvantages		

9. What particular advantage did Jesus enjoy that no other teacher had or has since?

**17:17-18**

10. What is Jesus’ criteria as to how to know whether someone is giving true teaching?

**7:19-24**

11. “*I did one deed and you all marvel at it...*” What was the one deed that Jesus did at which everyone marvels (i.e., is so upset about)?

12. What are the two conflicting religious rules that Jesus addresses here?

①

②

•So what is Jesus’ point?

**7:27**

13. In their confusion, what three things to the people think Jesus might be?

① \_\_\_\_\_ ② \_\_\_\_\_ ③ \_\_\_\_\_

14. For what two reasons did Jesus' listeners not understand that He was, in fact, born in Bethlehem?

①

②

### **7:28-29**

15. Even though Jesus birth does fulfill the prophecies, what is he claiming in these two verses?

### **7:30**

16. The theme of Jesus being in complete control of His destiny is illustrated and reiterated in many places in St. John's Gospel. Consider the following passages:

•2:25

•6:6

•8:20

•10:18

•12:23 (Especially meaningful after reading 2:4, 7:30, & 8:20.)

•14:30

•18:4

•19:16-17 (Note that in the Gospel of St. John, there is no mention of Simon of Cyrene.)

•19:28

What do all of these tell us about Jesus and His life and mission among us?

**7:31-32**

17. What are the three mindsets of those who encounter Jesus?

- ①
- ②
- ③

**7:33-34**

18. To what does Jesus' prophecy point of Him only being with men a little longer; that where He is going they cannot come?

**7:37-39**

19. List the three details of celebration of the Feast of Tabernacles given in our commentary:

- ①
- ②
- ③

Even if we are not Jewish, knowing these details and the rich history behind them from the Old Testament, what would have been the result (review question #17) of Jesus proclaiming *"If any one thirst, let him come to me and drink."*

20. What are the three fountains that come forth from Jesus that St. Alphonsus Ligouri describes for us?

- ① \_\_\_\_\_ ② \_\_\_\_\_ ③ \_\_\_\_\_

21. What are the "rivers of living water" prophesied by Ezekiel (also prefigured by the baptism of St. John the Baptist, cf. Mark 1:8) and promised by Jesus?

22. The Holy Spirit has been active throughout all of Biblical History. How does St. Augustine explain St. John's observation in v. 39, "*Now this he said about the Spirit which those who believed in him were to receive; **for as yet the Spirit had not been given**, because Jesus was not yet glorified.*" (emphasis added)?

23. St. John is the only evangelist who includes the detail of Jesus' side being pierced after He died on the cross. What is St. John trying to tell us by giving us this element of the passion story?

•How did the Church Fathers (i.e., the next generation after the Apostles; the "apostles of the Apostles) interpret this detail?

#### 7:40-43

24. Who is *the* prophet as opposed to simply *a* prophet? (Refer back to John 1:21 and question #42.)

#### 7:46

25. The soldiers sent by the Sanhedrin to arrest Jesus appear to have been simple and uneducated men whereas the Pharisees were the educated, religious professionals. We could liken them to enlisted soldiers in the army as opposed to their commanding officers who had been educated at West Point. What is Jesus' effect on these common soldiers?

26. It is easy for us to paint all the Pharisees and the Sanhedrin with the same broad brush. But what do the likes of Nicodemus and Joseph of Arimathea (Luke 23:50-56) show us?

*This is worth considering in our own times when we encounter corruption within various institutions. No one doubts that most police officers, teachers, clergy, judges, parents, etc., are simply trying to do the best they can under varying conditions. Any one of these groups or professions becomes corrupt, not because all of those who represent them are evil, but when they lose the ability to correct themselves from within. It would seem clear that the Sanhedrin had its share of good and righteous men serving in it and trying their best to please God. But the Sanhedrin and the Pharisees as a group had lost their objectivity and were unable to correct themselves. So God corrected them.*

# Chapter 8

## 8:1

1. Chapter 7 ends with Jesus retiring to where?
2. Now in Chapter 8 He returns from there to the Temple. Review 1 Kings 8:10-13 and Ezekiel Chapter 10. In 1 Kings the Glory of the LORD enters the Temple as King Solomon dedicates it. Later, after much corruption and idolatry, we have the narrative of the vision that Ezekiel had of the Glory of the LORD leaving the Temple “...and took a stand on the mountain [i.e., the Mount of Olives] which is to the east of the city [i.e. Jerusalem].” What would then be significant about Jesus leaving the Mount of Olives and then entering the City of Jerusalem?

## 8:6

3. What is the trap or the test they Pharisees are setting in an attempt to ensnare Jesus?

## 8:7

4. How is the question/accusation of the Pharisees answers as opposed to how it was posed?

## 8:11

5. How does Jesus balance mercy and justice in this case?
6. It can be easy for us to look at God’s mercy towards others and throw up our arms in desperation saying in effect, “Well then to heck with it all. I try my best to lead a good life! If God is going to simply forgive the likes of this woman, then maybe I should go and commit some adultery as well so He can forgive me, too!” In fact, what is the proper response to God’s mercy?

**8:12**

7. Jesus claims, “*I am the light of the world...*” In what two senses?

①

②

**8:13--18**

8. How do the Pharisees try to discredit Jesus’ words and teaching?

9. Earlier in Chapter 5, (question 20) what were the four witnesses that Jesus named that verified His testimony?

①

②

③

④

10. Now to what does Jesus appeal to establish the validity of what He is saying?

**8:19**

11. How does Jesus respond to the demand of the Pharisees, “*Where is your Father?*” as well as to St. Philip’s request at the Last Supper (14:8), “*Master, show us the Father, and that will be enough for us.*”? (Review also our Rule of St. Athanasius in chapter 5, question #19.)

**8:20**

12. What was “the treasury?”

**8:21-24**

13. What does Jesus mean when He tells the Pharisees that where He is going, they cannot come?

14. How precisely will certain Jews “die in their sins?” What does Jesus mean by this?

15. In v. 24 Jesus proclaims, “...*for you will die in your sins unless you believe that I am he.*” Some translations render this line as “...*for you will die in your sins unless you believe that I AM.*” What is significant about this formulation?

### **8:25**

16. What are the two possible explanations for what this verse means?

①

②

### **8:26-27**

17. How does Jesus’ knowledge of the Father differ from ours?

### **8:28**

18. What is the ultimate paradox regarding the cross that St. John sets before us?

### **8:30-32**

19. How does Jesus’ assertion, “...*you will know the truth and the truth will make you free*” apply in real life? Consider:

- Faith in Jesus vs. the mindless pursuit of sensual pleasure, wealth, and/or power. How do the latter usually end up?

- Faith in Jesus as lived by Mother Theresa.

- How people of faith confront obstacles, disappointment, suffering, and even death as opposed to those with no faith.

20. How is the knowledge of the truth of Christ different from any other intellectual knowledge?
21. How does this knowledge set us free?
22. What is the fundamental requirement and the warning that Pope St. John Paul the Great expresses that come out of Jesus' assertion, "...you will know the truth and the truth will make you free?"
- Requirement
  
  - Warning (Review question #19.)
23. The careers and livelihood of politicians, and primarily Marxist politicians depend on convincing the masses that their freedom and liberty depend upon the government being favorable to them. And, of course, the way to secure this governmental favor is to vote for the one making the claim or support him/her in the next revolution or social upheaval. But the freedom that Jesus proposes is of an entirely different sort. How does Pope St. John Paul the Great describe this freedom or liberation?
24. What are the three ways that we are freed by the truth that St. Thomas Aquinas relates to us?
- ①
  - ②
  - ③
25. What is the evidence of one who has internalized the truth of Christ according to St. Josemaría Escrivá?

**8:33-34**

26. The Jews (and remember, these are the ones [v. 31] who believed in Jesus!), snap back at him with a most astonishing statement: "*We are descendents of Abraham, and have never been in bondage to any one.*" How does this statement (which would be comic if it were not so tragic) show that Jesus has put them so much on the defensive that they are not thinking straight?

27. What is the idea of freedom as held by the Jews of Jesus' time as opposed to Jesus' own concept of freedom?

**8:35-36**

27. For the Jews:

- Slave would correspond to \_\_\_\_\_
- Son would correspond to \_\_\_\_\_

28. What is the analogy being drawn here? (See Galatians 4:21-31 for the full explanation by St. Paul himself.)

29. Freedom is a most misunderstood reality. Cynics like B.F. Skinner believe that freedom is an illusion. Jean Paul Sarte says we are "condemned to freedom." Philosopher Peter Kreeft writes, "...there is something in us that fears freedom. If we are free, we are responsible. We can't pass the buck to others and blame our society, or our parents. Or the government. Our problem is laziness...(Making Moral Choices: Practical Wisdom for Everyday Moral Decisions, pp. 13-14.) In fact, what do most people think freedom is?

- Yet we see that St. Josemaría Escrivá tells us that "Freedom finds its true meaning when it is put to the service of the truth which redeems, when it is spent seeking God's infinite Love which liberates us from all forms of slavery." Pope St. John Paul the Great famously said, "Freedom consists not in doing what we like, but in having the right to do what we ought." If these men are correct, if we are to authentically live in freedom, where do we find the truth that freedom ought to serve and who determines what we ought to do?

**8:37-41**

30. Review Genesis 15:6: "*Abram put his faith in the LORD who credited to him as an act of righteousness.*" This is a key piece of Scripture whose importance cannot be understated. St. Paul cites it in Romans 4:1-25 as well as in Galatians 3:6-9. In the broader context, St. Paul is extolling Abraham for the fact that before

there was the Law of Moses, Abraham found favor with God by an act of faith that shaped the rest of Abraham's life and destiny. How, according to Jesus, were the Jews of His time not measuring up to Abraham's example and legacy?

- What is the Christian parallel to this?

#### **8:42-44**

31. Why is the Jews' insistence that God is their Father and their rejection of Jesus completely incompatible?

32. In what sense, then, whether they know or admit it or not, are they in league with the devil?

#### **8:48**

33. Compare vv. 48-49 with Acts 6:8-15.

- Why are St. Stephen's adversaries unable to defeat St. Stephen as they debate him?
- Since they cannot defeat his facts, what do they do?
- How do Jesus' opponents deal with what He is telling them?
- Where do we see the same dynamic in our own times?

#### **8:50**

34. What lesson could we learn from Jesus and St. Paul considering the tone of the public discourse in our own times?

**8:51-53**

35. What does Jesus mean by His claim that all who keep His word will never see death?
36. St. John teaches us that \_\_\_\_\_ is the death of the soul, while \_\_\_\_\_ is its life.
37. Why do the Jews fail to understand Jesus and how is this dynamic active in our own times?

**8:55**

38. When Jesus says that His opponents have not “known” God, but that Jesus “knows” Him, what does He mean?

**8:56**

39. Read carefully the citation from Hebrews 11:13 that is reproduced in the commentary. First of all, who are “The Patriarchs?”

① \_\_\_\_\_ ② \_\_\_\_\_ ③ \_\_\_\_\_

40. Why is Abraham particularly worthy of veneration and praise according to Jesus and the Letter to the Hebrews?
41. What is the frustration that Jesus is expressing and illustrating using Abraham and the Patriarchs?

**8:58**

42. What is significant about Jesus declaration, “...before Abraham was, I am”? (This is one of the great “I am” statements that we reviewed in question #41 back in chapter 6.)

## Chapter 9

Review your notes from Chapter 4. Remember how the Samaritan Woman gradually became open to, and began to understand Who and What Jesus really was? Watch for a similar process with the man born blind.

### 9:2-3

1. What two lines of reasoning did the ancient use Jews to account for human suffering?

①

②

2. As Christians, we believe that all suffering and misfortune is a result of what?

3. If God Himself had not deigned to experience human suffering, then our suffering would be pointless. This is one reason why if an animal is suffering we are morally correct in “putting it out of its misery” while euthanizing a human being is a grave moral crime. Why? What is the difference between animal and human suffering? (For extra help see Romans 5:1-5; 8:18, 2 Corinthians 1:3-7, and most especially Colossians 1:24.)

### 9:4-5

4. We saw earlier in our study (question #65 in the Introduction) how St. John lavishly uses the images of light and darkness. In these verses, to what do “day” and “night” refer?

5. How do we properly understand Jesus’ claim that He is “the light of the world?”

### 9:6-7

6. What are the two stages in which the miracle of Jesus restoring the man’s sight takes place?

①

②

7. In a certain sense, we can see Jesus laying the ground work for what great system of transmitting grace to us by His using “stuff of the earth” (i.e., mud and water) to effect His cures?

8. How does the blind man's response to Jesus differ from that of Naaman the Syrian's to Elisha the Prophet in the Second Book of Kings?

**9:8-34**

9. What do the many details given to us in this story suggest about it?

10. How do the Fathers of the Church see in this story a foreshadowing of the Sacrament of Baptism?

11. In what two very real senses does Jesus, as the Light of the World, enlighten the Man Born Blind?

①

②

**9:14-16**

12. Why are the Pharisees so upset with Jesus working this miracle?

13. When faced with this miracle, the Pharisees are faced with two and only two possible conclusions. What are they?

①

②

14. Why do the Pharisees reach the conclusion about Jesus that they settle upon?

**9:24**

15. What would be our equivalent of the ancient idiom, "Give God the praise!"?

**9:25-34**

16. What is *Rationalism* and where do we find it alive and well in our own times?

**9:29**

17. As with the Woman at the Well, how does the understanding of the Man Born Blind as to Who Jesus is develop as the story unfolds?

•V. 11

•V. 17

•V. 38

**9:34**

18. What were the two forms of expulsion from the synagogue that were practiced by the Jews after the Babylonian exile, and which was the one that was probably imposed on the Man Born Blind?

①

②

**9:35**

19. Our commentary tells us that after the man was expelled from the synagogue, it appears very likely that once Jesus heard about it, He deliberately hunted the man down. Why?

**9:39**

20. There are a number of places in the Gospel of St. John where Jesus refers to Himself as judge of the world (5:22-30, 8:16) yet He also states, "*For I did not come to judge the world, but to save the world.*" These might appear to be contradictory. But in fact, how does Jesus judge the world without actually judging it?

## 9:40-41

21. Given the Jewish understanding of suffering and misfortune that we examined back in question #1, what do the Pharisees mean when they ask Jesus if He is suggesting that they are blind?
22. How does Jesus respond to this?

# Chapter 10

## 10:1-18

1. If the chosen people are the “flock” who have been understood to be the shepherds?
2. How do the likes Jeremiah and Ezekiel prophecy about earthly shepherds?
3. In addition to the title of Good Shepherd, what other sheep-oriented image does Jesus apply to Himself?

## 10:1-2

4. What are the two ways in which the flock of the faithful have been historically harmed? (We see this all they way back in the history of the Church as St. John describes it in chapters 2 and 3 of the Book of Revelation.)

①

②

## 10:3-5

*(There appears to be an error in our commentary. Instead of reading, “In those times it was unusual at nightfall...” the text should probably read, “In those times it was **not** unusual at nightfall...” so that the following text makes more sense.)*

5. It is important for us to understand that in Jesus’ time most sheep were kept by most people most of the time for wool and milk. For this reason, a given flock would be with its shepherd sometimes for years over

the lifetime of the given sheep and their service of providing fiber and milk. How, then, does this image which Jesus sets forth make so much sense, especially to the hearers of His time?

### 10:6

6. What other three times does our commentary tell us that the Jews failed to understand what Jesus was trying to reveal to them about Himself?

①

②

③

### 10:7

7. Jesus describes His future Church as \_\_\_\_\_ and He calls Himself \_\_\_\_\_ .

### 10:8

8. “*All who came before me are thieves and robbers...*” Who are these people whom Jesus reproaches, and probably more importantly, who are they ***not***?

### 10:11-15

9. What is the obvious event to which Jesus refers with the statement, “*The good shepherd lays down his life for the sheep...*?”

10. Who is “the hired man?”

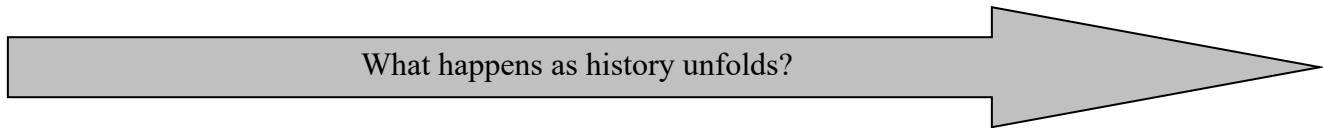
11. What does Pope St. John Paul the Great insist must be at the foundation of priestly identity?

**10:16**

12. Who are the “*other sheep that are not of this fold?*”

13. Consider the following individuals and group with whom God made covenants over the centuries. What is the trend?

Covenant made with...	Adam & Eve	Noah	Abraham	Moses	David	Jesus
Societal unit represented						



14. “*So there shall be one flock, one shepherd.*” But there are over 40,000 different Christian sects, each claiming to have authentically interpreted Scripture and each claiming to know the truth from God. How are we to sort through all of this?

**10:17-18**

15. What is the great paradox that presents itself in Jesus’ total freedom and complete love of both the Father and us?

**10:19-21**

16. In Luke 12:49-53, Jesus warns that He will be a cause of division; that those who take Him seriously and adopt His way of living will find themselves at odds even within their own family. What are the two groups that have formed around the Person of Jesus in these verses from St. John’s Gospel?

①

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## 6. JESUS AND THE FATHER

### 10:22

17. By what name are most of us better acquainted with the Jewish Feast of the Dedication?

### 10:24-25

18. *“If you are the Christ, tell us plainly.”* In Jesus mind, how has He already done just this?

19. According to St. Augustine, why do they ask this of Jesus?

### 10:26-29

20. Faith and eternal life are gifts from God. They cannot be earned or merited. How then does our life and the way we live it fit into our salvation?

### 10:30

21. Jesus proclaims, *“The Father and I are one.”* Greek philosophy explains this to us as God the Father and God the Son being of the same substance. Where do we regularly profess this tenet of our faith?

### 10:31-33

22. Here again the Jews accuse Jesus of blasphemy. Our commentary lists three times that Jesus faced this accusation. What are they?

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23. What are the final two arguments for His divinity that Jesus puts forth that are indisputable?

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**10:34-36**

24. What is the Scripture that Jesus cites in this passage and what does He mean by it?

**10:37-38**

25. What is the relationship between Jesus' words and the miracles (signs) and what does Jesus say is the purpose of the signs?

**10:41-42**

26. What is the comparison that the people make between Jesus and St. John the Baptist?

7. JESUS IS THE RESURRECTION AND THE LIFE

**Chapter 11**

**11:1-45**

1. List the three times in all the Gospels when Jesus raises the dead:

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2. What do these miracles prove to us? For what are they preparing us?

3. What are the three principle parts of the story of raising Lazarus from the dead as we find them in Chapter 11?

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### 11:2

4. How do we sort out Mary of Bethany (Lazarus' sister), Mary Magdalene, and "the sinful woman" all of whom are reported by the various Evangelists as having anointed Jesus' feet with perfume?

5. For what two reasons is Mary of Bethany sometimes confused with Mary Magdalene?

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*It is worth noting that there is a persistent and erroneous effort to portray Mary Magdalene as a former prostitute. There is nothing in Scripture to support this point of view. What we know about the Magdalene's troubled past was that she was possessed by 7 demons that Jesus drove out of her.*

### 11:4

6. What does St. Augustine tell us is the "glory" and "glorification of God" that Jesus refers to in this verse?

### 11:8-10

7. Why have Jesus' opponents' attempts to stone Him for blasphemy failed to this point?

### 11:16

8. Think about this line from St. Thomas. Also review his words after Jesus' Resurrection in 20:24-25. We do not and really cannot know, but what is your impression of St. Thomas' tone of voice and attitude when he states, "Let us also go, that we may die with him?" There is a right answer, but we will not know it unless and until we go to heaven. But speculate. Was St. Thomas making a bold and brave profession of

faith and loyalty to Jesus as St. Peter and the Apostles did at the Last Supper, promising to stand by Jesus to the end, come what may? Or was he in effect saying, “OK boys, I suppose if He wants to go get Himself killed, we might as well die along with him...”? What do you think?

### **11:21-22**

9. Why does St. Augustine say that Martha and Mary’s supplications to Jesus models of prayer for us?

10. What does it mean when Jesus calls Himself:

- The Resurrection?
- The Life?

### **11:33-36**

11. What should we learn from Jesus’ tears?

12. How do the bystanders react to Jesus’ expression of emotion?

### **11:38-40**

13. A translation, more true to the Greek grammar of v. 38b is, “*Martha, the sister of the dead man, said to him, ‘Lord he has been dead four days, and already he stinks.’*” We know that the Scriptures use numbers symbolically. Numbers such as 3, 7, 12, and 40, are full of symbolic meaning. What is the point of St. John passing on the details that:

①Lazarus had been dead four days? Four is not a scripturally symbolic number. What does this mean?

② “*..already he stinks.*”?

### **11:41-42**

14. What is the difference between the Sonship of Jesus and our own status as children of God? (Review question #24 in Chapter 1.)

15. Whose faith in Jesus is increased greatly by this miracle?

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**11:43**

16. How does Jesus calling Lazarus out of the grave by name apply to us?

**11:44**

17. If Lazarus is bound head to toe with burial wrappings, not unlike an Egyptian mummy, how was he able to move from the inner part of the tomb to its entrance?

18. What does Jesus say to break the atmosphere of astonishment and fear at...

- ...the Resurrection of the daughter of Jairus?


- ...the Resurrection of Lazarus?

19. What valuable insight does St. Augustine give us as he compares the raising of Lazarus to our going to confession? We might think that our going to confession is all our idea, but what does St. Augustine teach?

**11:45-48**

20. Recall the Seven Signs that Jesus works in the Gospel of St. John:

*HOW DOES  
THE PERCEPTION  
OF THE MIRACLES/  
SIGNS CHANGE  
AS THE GOSPEL  
PROGRESSES?*



- ① (John 2:1-12) Changing water into wine at the wedding feast at Cana.
- ② (John 4:46-54) Curing the royal official's son.
- ③ (John 5:1-9) Curing the man who had been sick for 38 years at the Pool of Bethesda.
- ④ (John 6:1-15) The Multiplication of the Loaves and Fish.
- ⑤ (John 6:16-21) Jesus Walking on Water.
- ⑥ (John 9:1-41) Restoring sight to the Man Born Blind.
- ⑦ (John 11:1-44) Raising Lazarus from the dead.

Think about how these miracles could have been perceived by those who witnessed them. For example:

①How might people have explained the sudden appearance of more wine at the Wedding Feast at Cana?

②How might people have perceived the cure of the royal official's son?

What kind of push-back or persecution does Jesus encounter because of these two miracles and why?

Now, what about the final two? What kind of reaction does He get, and why do you think the reaction is such?

### **11:49-53**

21. Caiaphas proclaims, "*...it is expedient for you that one man should die for the people...*" What are the two meanings of these words.

- What does Caiaphas mean by them?

- What does the Holy Spirit mean by them?

22. How is the prophecy of the High Priest that Jesus' death would "*...gather into one the children of God who are scattered abroad*" fulfilled?

### **11:54**

23. As a result of this very public miracle, Jesus now tries to fade into the background to some extent. Why?

### **11:55**

24. St. Josemaría Escrivá asks an interesting rhetorical question: "Have we ever thought about how we would behave if we could only receive [Jesus] once in a lifetime?"

•What would happen if we could only receive the Eucharist once in our lifetime, like Baptism, Confirmation, or Holy Orders?

•What is the result of our being able to receive the Eucharist even *daily* should we so desire?

## 8. JESUS IS ACCLAIMED AS THE MESSIANIC KING

### Chapter 12

#### 12:1-3

1. We saw earlier that there were apparently two times when Jesus was anointed with valuable perfumed oil. What do these two anointings mean?

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②

2. Our commentary tells us that the “pound” referred to here equaled about 300 grams. The pound that we use is the same as 454 grams, so Mary’s pound of nard was a little less than one of our pounds (about 11 oz.). Judas complains it could have been sold for 300 denarii. So how much were these few ounces of perfume worth?

#### 12:4-6

3. What do we learn about human nature from Judas’ petty thefts from the common purse of the apostles? (We see a similar dynamic in Shakespeare’s *Hamlet* Act 3 Scene 2 where Queen Gertrude says, “The lady doth protest too much, methinks.”)

#### 12:7-8

4. It can almost seem like Jesus has adopted a callous attitude toward the poor in favor of enjoying a personal extravagance. What is really going on here? (Hint: Think about the indignation that is often huffed about the art and other valuable artifacts held by the Vatican. Detractors’ words are just like Judas’: “These items could be sold and the money given to the poor!” What is really going on inside such people’s hearts?)

## 12:9-11

5. Why does the crowd gather at Bethany at the home of Martha, Mary, and Lazarus as Jesus is eating with them?
6. What very well may have been Lazarus' final fate?

## 12:13

7. What does it mean for the crowds to proclaim, "*Hosanna! Blessed is he who comes in the name of the Lord...?*"
8. Throughout all of the Gospels there is a tension between the kind of messiah the people are looking for and the True Messiah that Jesus is.
  - Why does Jesus often order people not to say that He is the Messiah? Why does He flee those who would try to make Him a king?

- Why does Jesus not only not stop the people from proclaiming Him as Messiah this time, but also actually cooperate with them?

## 12:14-16

9. What great hope should we derive from the fact that Jesus' own closest followers did not understand His words, actions, and mission until after His Resurrection?

## 12:17-19

10. How does the raising of Lazarus from the dead affect...
  - ...the pilgrims who come to Jerusalem for Passover?
  - ...the Pharisees and the Sanhedrin?

## 12:20-23

11. Why did the Greek visitors to Jerusalem seek out St. Philip?

12. What is significant about them “wishing to see Jesus?” (Review question #13 in chapter 10.)

13. What are the two possible meanings of “the hour” to which Jesus often refers?

① \_\_\_\_\_

② \_\_\_\_\_

**12:24-25**

14. The paradox between humiliation and glorification is a constant in all of the Bible, and it is most emphasized in the Gospels. Consider the following:

- “...unless the grain of wheat...dies, it remains alone; but if it dies, it bears much fruit.” (John 12:24)
- “He who loves his life loses it, and he who hates his life in this world will keep it to eternal life.” (John 12:25)
- “For what will it profit them to gain the whole world and forfeit their life? (Mark 8:36)
- “For those who want to save their life will lose it, and those who lose their life for my sake, will find it.” (Matthew 16:25)
- “Indeed some are last who will be first, and some are first will be last.” (Luke 13:30)
- “Whoever becomes humble like this child is the greatest in the kingdom of heaven.” (Matthew 18:4)
- “Whoever wishes to be great among you must be your servant.” (Matthew 20:26)
- “Live in harmony with one another; do not be haughty, but associate with the lowly...” (Romans 12:16)

On this surface all of this might seem like biblical double talk; that nonsense that those “holy rollers” believe. Yet how is it all simply true and eminently practical? (Hint: The world scoffs at the cross. Yet what does the world offer that is better than the cross?)

**12:29**

15. What are St. Josemaría Escrivá’s four stages of our effort to identify ourselves with Christ?

① \_\_\_\_\_ ② \_\_\_\_\_

③ \_\_\_\_\_ ④ \_\_\_\_\_

What is St. Josemaría Escrivá's great consolation to those who engage in the search for Jesus?

### 12:27

16. We are about to enter into Chapters 13-17 which contain the Great Last Supper Discourse of Jesus. After the Last Supper is over, in Chapter 18, what does Jesus do? Read especially vv. 1-14. What is missing from this narrative that is contained in the Synoptic Gospels of Sts. Matthew, Mark, and Luke?

17. Given what you discovered in question 15, what appears to be happening in 12:27-28?

### 12:28

18. What does God the Father mean when He says of His Name that through Jesus He has "*...glorified it and I will glorify it again?*"

19. What are the two other great events in Jesus' life when God the Father bears witness to the Divinity of Jesus?

①

②

### 12:31-33

20. What are the two meanings of "the world" that we find in the New Testament?

①

②

21. What Old Testament image does Jesus evoke by saying "*...when I am lifted up...?*"

22. How exactly does Jesus judge and condemn "the world" from the cross?

### 12:32

23. How does our attempt to translate *omnia* and *omnes* at one and the same time cause us difficulty but then not present a problem?

### 12:34-36

24. How does the question the crowd puts to Jesus only validate His reasons for ordering those who figure out He is the Messiah to be quiet about it and His refusal to let the crowds make Him a king?

25. Why does Jesus not give a direct answer to the question of the crowd, “*Who is this Son of man?*”

26. What does St. Josemaría Escrivá tell us is the way to receive the light from God to which Jesus refers here?

### 12:37-40

27. Isaiah prophecies, “*He has blinded their eyes and hardened their heart...*” Who is the “he” who Isaiah says is blinding eyes and hardening hearts? Who are the “they” whose hearts are hardened and eyes are blinded?

28. Review Exodus 7:3, 7:13, 7:22, 10:20, 10:27, 11:10, & 14:4. Isaiah says that God blinds their eyes and hardens their heart. What does Exodus tell us about what God does to Pharaoh?

•What does this mean? Does God sit in His heavens and use His almighty power to mess with people’s minds? Explain the dynamic of the interaction between God and certain of His people. (Hint: How do the elites of media, business, academia, the gay movement, and the abortion crowd all react to the suggestion that they are accountable to God? Has anything changed in 5,000 years?!?)

### 12:42-43

29. For what two reasons are the Jewish leaders who have come to believe in Jesus’ Messiahship afraid to publicly come forth with their belief?

①

②

30. Are any of us any different?

**12:44-50**

31. What are the fundamental themes from previous chapters that Jesus summarizes in these verses that conclude His public ministry?

- ①
- ②
- ③
- ④

**PART TWO**

Jesus is manifested as the Messiah Son  
of God in his passion, death, and  
Resurrection

**9. THE LAST SUPPER**

**Chapter 13**

**13:1-38**

1. How does St. John's telling of the story of the Last Supper differ from the Synoptic accounts?

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- ②
- ③

2. In the Synoptic Gospels of Sts. Matthew, Mark, and Luke as well as in 1 Corinthians 11:23-27 we are told what the Sacrament of the Eucharist \_\_\_\_\_. St. John, knowing that the other Gospels and St. Paul have already passed this on about the Eucharist, tells us what the Sacrament \_\_\_\_\_.

3. How does our commentary outline this very meaningful chapter?

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**13:1**

4. Why was the Jewish Passover celebration the ideal framework for instituting the new Christian Passover or Sacrament of the Eucharist?

5. What is the tone or atmosphere of the Last Supper as Pope Paul VI described it in his Holy Thursday homily of March 27, 1975?

**13:2**

6. Even though Judas has already decided to betray Jesus, and Jesus know it, how does He treat His betrayer?

**13:3-6**

7. Why, considering who He is, is Jesus able to perform such a humble act? (Hint: How do we react to a supposedly “great” person who refuses or at least moderates the trappings that his/her accomplishments and wealth would afford him/her?)

8. How is St. Peter’s protest against Jesus washing his feet at least consistent with some of his other statements recorded in the Gospels?

**13:7-14**

9. What point is Jesus driving home to the Apostles by washing their feet?

10. When Jesus says that the Apostles (less one) are “*clean all over,*” to what is He referring?

11. What does this mean in regards to the Apostles receiving the Sacrament of the Eucharist for the first time at the Last Supper?

**13:15-17**

12. Here we have another paradox. What does Jesus and St. Josemaría Escrivá promise will be the result of service to our neighbor that is necessarily marked by sacrifice?

**13:18**

13. What is the tragic difference between the way the likes of the Sanhedrin, Pilate, and the Roman soldiers treated Jesus and the way Judas and we ourselves treat Him?

**13:19**

14. Why does Jesus prophesy to the Eleven about Judas’ treachery?

**13:21**

15. How does it appear that Judas got to the point of betraying Jesus and what should we learn from it?

**13:23**

16. If we imagine, as our commentary tells us, Jesus lying on His left side, eating with His right hand and with St. John lying parallel to him, so that he could put his head back on Jesus’ chest to ask Him who His betrayer might be, what does this tell us about the relationship between Jesus and St. John?

**13:26-27**

17. We continue with the scene from the previous question. Jesus and St. John are reclined at the *triclinium* as we have described. In order for Judas to receive the morsel that Jesus dips in the bowl, where would he have to be positioned at the meal?

18. What does it mean when St. John tells us that “*Satan entered into him*” and how is that significant for each of us?

**13:29**

19. St. John Chrysostom reminds us that we should pity those who do us wrong rather than bear them ill. Socrates says that it is better to suffer evil than to do it. Why?

**13:30**

20. Review question #65 from the Introduction. What is the significance of the simple declaration that when Judas left the cenacle, “*It was night.*”

**13:31-32**

21. How can it even be reasonably suggested that Jesus’ being raised up on the cross is the beginning of His glorification?

**13:33**

22. Here we begin the Great Last Supper Discourse. As we prepare to read it, what are contained in each of its three parts?

PART 1

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PART 2

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③

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⑤

### PART 3

①

②

③

### 13:34-35

23. What is the “New Commandment” that Jesus gives to the disciples and to us?

24. How does the love of neighbor, especially if that neighbor is our enemy, that is taught by Jesus so radically different from anything that came before it?

25. While Jesus has, or more properly speaking, *is* any number of noble qualities (purity, temperance, humility, etc.) what does He declare to be the distinguishing mark of any of His disciples?

26. Why, after 20 centuries, does St. Josemaría Escrivá tell us that this commandment is still “new?”

27. According to Tertullian (~150-225) why were the early Christians taken so seriously by the rest of the pagan society in which they lived?

### 13:36-38

28. In what sense is St. Peter’s declaration of readiness to die with and for Jesus false at this point, but ultimately true?

29. What great consolation does St. Bede tell us can we draw from St. Peter’s weakness at this point in his life and from his denials of our Lord?

# Chapter 14

## 14:1-3

1. Why does it appear that the disciples “hearts are troubled?”
2. What two aspects are included in Jesus’ promise to come back and take us to where He is?

①

②

3. These two events are also commonly referred to as what?

①

②

## 14:4-7

4. In what 5 ways is Jesus truly the Way to the Father?

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5. Why is Jesus the Truth Itself? (Why does He claim to be truth and not just to speak the truth, which, of course, He does?)

6. Similarly, why is Jesus Life itself and not just alive?

## 14:8-11

7. Why are the disciples having a hard time understanding what Jesus is telling them?
8. Why does St. Augustine tell us that Jesus chastens St. Philip?

9. In the Old Testament we have various “theophanies” or manifestations of God showing Himself to men. Some of these are the burning bush, the pillar of cloud, the lightning and smoke at Mt. Sinai, and the thick presence of God when Solomon dedicated the Temple. What do all of these have in common?

10. What then is God highest expression of Himself to man? (For extra help, see Hebrews 1:1-4.)

#### **14:12-14**

11. How indeed did the disciples do greater works than Jesus did precisely because He ascended to the Father?

12. How should we properly understand Jesus’ promise that He twice repeats, *“Whatever you ask for in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it.”*?

#### **14:15**

13. This exhortation that Jesus will repeat two more times (14:21, 23 & 15:10) must have had a tremendous impact on St. John. Review 1 John 2:3-6. In our own times, “love” has been reduced to only a feeling or emotion. Perhaps many a Christian feels inadequate in his relationship with Jesus because he “feels” nothing. Yet what is the criteria that Jesus Himself sets forth as the acid test as to whether or not we love Him?

#### **14:16-17**

14. Based on the etymology of the Greek word *paraclete* (παράκλητον), how does the Holy Spirit fit the description?

- In what sense is Jesus the *paraclete* or counselor (1 John 2:1)

#### **14:18-20**

15. How does Jesus re-assure the disciples at the Last Supper in their distress that He is preparing to leave them?

**14:22-23**

16. Why does St. Jude Thaddeus ask the question that he does?
  
17. To whom does Jesus reveal Himself?
  
18. How is the dwelling of God among men different in the teaching of Jesus than that of the Old Testament Prophets?

**14:25-26**

19. What is the guarantee that ①what the apostles would pass on would be truly what Jesus taught them and would not be tainted by foggy memories and ②what the apostles and their successors the bishops would teach regarding things that simply didn't exist in Jesus' day (e.g., the proliferation of weapons of mass destruction) would be the truth?

**14:27**

20. How does the peace which Jesus gives completely out-class and transcend the peace of the world?
  
21. Upon what does Pope Paul VI tell us that true peace is based?

**14:28**

22. While on earth, Jesus' divine glory was veiled by His humanity, but it did show through on what occasions?
  
23. The Father and the Son are co-equal in all things except that the Son is not the Father and the Father is not the Son (review question #19, chapter 5). How does St. Augustine help us to make sense of Jesus' statement, "*The Father is greater than I?*"

**14:30**

24. What does "the world" mean in this context? (See also James 1:27.)

# Chapter 15

## 15:1

1. What is the gist of God’s complaint against His people in...

- Psalm 80 (esp. vv. 9-20)
  
- Isaiah’s Song of the Vineyard (5:1-7)
  
- Jesus’ Parable of the Tenants (Matthew 21:33-43)

2. In the “Vine and Branches” discourse, Jesus makes a claim about our faith and relationship to Him that is unique to Christianity as opposed to other religions. What is it?

## 15:2

3. What are the two situations that Jesus describes here?

- ①
  
- ②

4. How do the following citations from Scripture reinforce Jesus’ teaching?

- James 2:14-26
  
- Luke 9:57-62
  
- Revelation 3:14-16

5. One of the battle cries of the Shipwreck of Christianity, sometimes referred to as the Protestant Reformation, was “*Sola Fide!*” or “Faith alone!” Marty Luther and the other architects of the splintering of Christianity falsely taught that one only had to have faith in Jesus to get to heaven. At the same time the Council of Trent, the Catholic Church’s response to the so-called “Reformation,” stated clearly that we cannot buy our way into heaven by good works—salvation and grace are free gifts from God. What emerges is this observation: We cannot earn our way into heaven by doing good works, but we will not get into heaven without them, either. So what is the relationship between faith and works that Luther and the other Wreckers missed?

### 15:3

6. What are the three steps, according to St. Thomas, by which Jesus' word cleanses us?

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### 15:4-5

7. How did the Second Vatican Council expound upon Jesus claim that “*..apart from me you can do nothing?*” How is union with Christ maintained?

### 15:6

8. By what means are we the branches securely attached to the Vine?

### 15:9-11

9. This is a kind of review of question #5. It is one thing to say that we have faith and that God loves us. But how does it not end there?

### 15:12-15

10. What is poignantly significant about Jesus' statement found in v. 13?

11. What does St. Josemaría Escrivá teach us that happens once we realize that love has made us slaves of God?

### 15:16

12. What are the three profound ideas contained in this brief verse?

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13. In our culture that is growing not only more secular but increasingly hostile to Christianity, many will glibly comment, “I don’t have to be religious to be a good person!” While this may be true (remember the greatest atrocities of the 20<sup>th</sup> Century that murdered over 200 million people, not counting the countless abortions, were perpetrated by non believers like Hitler, Stalin, Mao Zedong, the Khmer Rouge, and Margaret Sanger), what does St. Josemaría Escrivá tell us is the difference between a Christian doing good and a non-believer attempting to do the same?

### **15:18-19**

14. In many places in the Gospels, Jesus warns His followers to expect persecution because of Him (see Matthew 10:17-20 & 24:9-11). Why should we rejoice and be glad when we suffer such persecutions as Jesus tells us in the Beatitudes (Matthew 5:11-12)?

### **15:22-25**

15. What is the chilling point that Jesus makes in these verses?

16. Given that Jesus did work His signs and give us His words, what is the only explanation for the ancient as well as contemporary people ignoring and even ridiculing and despising Him?

### **15:26-27**

18. To what great event does Jesus allude here and what is the result of it?

## **Chapter 16**

### **16:2-3**

1. How did the First Century Jews fulfill the prophecy that Jesus makes here?

2. Where do we see this same fanaticism acted out in our own times?

## **16:4**

3. What two events does Jesus foresee in this verse?

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4. With what opportunity do persecutions and sufferings for our faith present us?

## **16:6-7**

5. Jesus' plan to send the Holy Spirit unfolds in three steps. What are they?

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## **16:8-12**

6. What does Jesus mean when He says that the Holy Spirit will convict the world of:

•Sin:

•Righteousness:

•Judgment:

## **16:13**

7. There would have been no way for Jesus to address every possible moral and spiritual issue and give His definitive answer to every possible question during His public ministry while here on earth. What is His solution and how does it play out as history unfolds?

## **16:14-15**

8. What does Jesus reveal to us in this passage?

### **16:16-22**

9. What two consolations does Jesus offer the disciples who are distraught at the idea of Him leaving them?

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10. Why does Jesus not directly answer the questions they pose in v. 18?

### **16:25-30**

11. Why, according to Jesus, does the Father love the disciples, and therefore by extension, us?

### **16:31-32**

12. What does Jesus mean by asking “Do you now believe?” (Emphasis added.)

13. What is Jesus’ point to the disciples in v. 32? What is His point to us?

### **16:33**

14. How exactly has Jesus “*overcome the world?*” Why should we “*be of good cheer?*”

## **Chapter 17**

### **17:1-26**

1. What is chapter 17, which ends the Last Supper Discourse in the Gospel of St. John called?

2. Why is it called this?

3. What are the three main parts of this Priestly Prayer?

①

②

③

**17:1-5**

4. To what does “glory” refer in this present context?

5. What are the three dimensions of the glorification of Jesus?

①

②

③

**17:6-8**

6. What two great prerogatives or advantages did the Apostles enjoy?

①

②

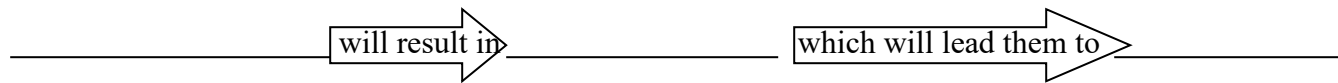
**17:11-19**

7. What four things does Jesus ask the Father to bestow upon the disciples in this passage?

① \_\_\_\_\_ ③ \_\_\_\_\_

② \_\_\_\_\_ ④ \_\_\_\_\_

8. How are these interconnected?



Finally, that they may carry out the mission with which they have been charged Jesus prays that they may be

9. What is particularly distinctive about the unity for which Jesus prays regarding His disciples?

**17:12**

10. Why does Jesus indicate that Judas' actions fulfill certain prophecies?

11. So if Judas is fulfilling prophecies, that is, if God knew what Judas was going to do, how can Judas be accountable for what he did? Is he just not a pawn in God's larger plan? (Hint: Is God's *knowing* something the same as God *causing* something?)

**17:14-16**

12. We saw this before in question # 19 in chapter 1. In Scripture, the term "world" has a number of meanings. What are they?

**17:17-19**

13. What does it mean to "sanctify" or to "consecrate" someone or something?

14. If a person is to be consecrated, to what does this obligate that person?

15. How does Jesus "consecrate Himself?"

**17:20-23**

16. What is the source of the unity of the Church for which Jesus prays?

17. If the essential nature of the Trinity is mutual love and self-giving, and if Jesus, by His Priestly Prayer, has drawn mankind into this Community of Persons, what is the only way we can discover our own true selves?

18. The fruits of the unity of the Church are:

①

②

### **17:20**

19. For whom does Jesus pray in this verse?

20. What does it mean to say that the Catholic Church is Apostolic?

### **17:21**

21. What is the immediate result of the unity of the Christian with Christ?

22. When did the Church first become “Catholic?”

23. Why, in the Second Century, did Christians start to call the Church “Catholic?”

24. Aside from being found all over the world, for what other three reasons does St. Cyril claim the Church is Catholic or Universal?

①

②

③

25. With over 30,000 different Christian sects in the world, and more being formed each day, it might seem like Jesus desire for unity; for “...*one flock and one shepherd.*” (John 10:16) is a hopeless cause. What is the means to ultimately achieve this unity?

**17:22-23**

26. What does Jesus mean when He says He has given the glory that God gave to Him to His disciples?

**17:24**

27. *“I desire that they also...may be with me where I am...”* What is significant about Jesus saying to the Father, *“I desire?”*

28. Through what two virtues do we share in God life while here on earth?

① \_\_\_\_\_                      ② \_\_\_\_\_

**17:25-26**

29. What has Christ revealed to us as necessary for participating in the mutual love of the Divine Persons of the Trinity?

**10. THE PASSION AND DEATH OF JESUS**

**Chapter 18**

**18:1**

1. What are the 4 main points about our Lord’s Passion that St. John sets out before us?

①

②

③

④

2. What do the following New Testament texts present to us about our Lord's Passion and Death?

- The Synoptic Gospels:

- The Acts of the Apostles:

- The Letters of St. Paul:

- The Catholic Letters:

- The Book of Revelation:

3. In what five places do we find these events in the Gospel of St. John?

①

②

③

④

⑤

4. What are the five things that Fray Luis de Granada recommends to us as to how to meditate on the Passion of our Lord?

①

②

③

④

⑤

## 18:1-2

5. What does St. John's use of the literary device, "*When Jesus had spoken these words...*," or similar words, indicate to us that is about to take place?

## 18:3

6. Who were:

- the soldiers?
- the officers?

## 18:4-9

7. Review question # 16 in chapter 7. What great Johannine theme is presented to us in v. 4?

8. When the Jewish guards say they are looking for Jesus of Nazareth, how does Jesus respond, what happens, and what does it mean?

9. Back in John 17:12, during the Priestly Prayer of Jesus, He stated that He guarded those that the Father had given Him and that none were lost except for Judas, whose loss was accounted for in the prophecies. In what two senses is this prophecy fulfilled in vv. 8-9?

①

②

10. St. Peter is presented to us in the Gospels in the most realistic of terms. He is a mixed bag of emotions and motivations as are we all. Why does St. Peter attack the High Priest's slave Malchus (who, incidentally, is named only in the Gospel of St. John).

11. What is the three step schema that St. Josemaría Escrivá gives us as we struggle with the will of God?

①

②

③

**18:13-18**

12. We see how Sts. Peter and John are kind of at a loss as to what to do regarding Jesus' arrest. They accompany Him, but at a safe distance. We see that noble feelings can only take us so far. What is necessary to live up to the demands of faith?

**18:19-21**

13. How does Jesus answer the initial interrogation of the Sanhedrin?

**18:22-23**

14. How does Jesus respond to the Temple officer striking Him, and how is this response a model for us?

**18:25-27**

15. Why does St. John not cover the three-fold denial of St. Peter in the detail that the Synoptic writers do?

16. While St. John may not make much of St. Peter's denials, when he does tell us much more about St. Peter's reconciliation and rehabilitation?

**18:28**

16. What are the seven stages of Jesus' trial before Pilate?

①

②

③

④

⑤

⑥

⑦

17. Where did the Roman governor usually live and so why was Pilate in the Praetorium in Jerusalem at this time?

18. Why did the Jewish officials refuse to enter Pilate's residence?

### **18:29-32**

19. What was normally done with blasphemers and could have been done with Jesus had the Sanhedrin wished to do so?

20. Why, then, does the Sanhedrin pursue having Jesus executed by the Romans?

### **18:33-34**

21. "*Are you the king of the Jews?*" If answered in the affirmative, what does this question mean to:

- Pilate?

- A Jewish Nationalist?

- Jesus?

22. Why is the answer that Jesus would give to this question so difficult for someone like Pilate to understand? Consider, once a group of western journalists were visiting one of Mother Theresa's facilities for taking in the sick and the dying. As one of the reporters watched the sisters cleaning and caring for the poorest of the poor, she said under her breath to one of her fellow reporters, "I wouldn't do this for all the money in the world!" One of the Missionary of Charity sisters overheard the comment and looked at the journalist and responded, "Neither would we." What do Pilate and these reporters have in common?

23. Why, after the Multiplication of the Loaves and Fish does Jesus dodge any effort to make Him king, but on Palm Sunday, before the Sanhedrin, and now before Pilate, He openly admits to His kingship?

## 18:37

24. The notion of “The Kingdom of God” is a kind of nebulous idea. In many places in the Gospels, Jesus tells us what the Kingdom of God is *like* (a mustard seed, yeast in dough, a pearl of great price, a treasure hidden in a field, etc.) but He never simply comes out and tells us what it *is*. Consider the following from the commentary on vv. 35-36 as well as for the present verse:

•St. Paul: “*The kingdom of God does not mean food and drink, but righteousness and peace and joy in the Holy Spirit.*” (Romans 14:17)

•St. Josemaría Escrivá: “That is the kingdom of Christ: the divine activity which saves men and which will reach its culmination when history ends and the Lord comes from the heights of paradise finally to judge men.”

•Jesus: “*Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, ‘The coming of the kingdom of God is not something that can be observed, nor will people say ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.’*” (Luke 17:20-21)

•When the teacher of the Law agrees with Jesus that loving God above all things and our neighbor as ourselves are the greatest commandments, Jesus commends him by saying, “*You are not far from the kingdom of God.*” (Mark 12:34)

So, with all this in mind, what *exactly* do you think the Kingdom of God *is*?

25. How does Jesus ultimately prove that He is indeed not only speaking the truth, but that He is Truth Itself, as He told St. Thomas at the Last Supper (John 14:6), “*I am the way, the truth, and the life.*”

## 18:38-40

26. Pontius Pilate’s infamous question, “*What is truth?*” continues to ring through the centuries. For Pilate there is Roman truth, what the Jews claim to be truth, and maybe even his own personal version of it. It is quite the same today. Many will condescendingly say, “Well, you feel “X” (abortion, sodomy, selling body parts from aborted babies, etc.) is wrong, and I respect your feelings, but I feel it is a matter of personal choice, and you have to respect my feelings.” Shallow logic as is found in this sophistry carries the day in our universities and media outlets. Yet great minds like St. Thomas Aquinas and C.S. Lewis have shown how this thinking is easily shown to be egregiously wrong.

•Stop and think, what is simply wrong with the statement, “There is no such thing as truth. It all depends on how the individual feels or that individual’s personal experience.”?

- “Right and wrong are determined by how we feel about certain things. One thing may be wrong for you but right for me, and vice versa...” What if someone were to punch this person in the face or steal his/her property? The aggressor states, “You may feel that assault and battery and theft are wrong, and I respect that, but I feel they are acceptable as long as I can get away with it and benefit from it somehow.” How would the victim respond?

- “But hitting people and stealing their property is against the law!” (Remember, abortion and sodomy used to be against the law. The Supreme Court in *Roe vs. Wade* [1973] established abortion as a Constitutional right. In *Korematsu vs. The United States* [1944], the Supreme Court ruled that Japanese Americans could be rounded up and forced into internment camps during World War II. In *Dred Scott vs. Sanford* [1857] the Supreme Court ruled “a negro, whose ancestors were imported into the United States and soled as slaves, whether enslaved or free, could not be an American citizen...”)

Clearly we need laws, but can the law and courts always be trusted to do what is right as defined by truth? If hitting people and stealing their property is against the law, then just change the law. What is our way out of this confusion and chaos?

27. Pilate tries two avenues to spare Jesus. One is explicitly listed in our commentary and in v. 39. The other our commentary tells us that Pilate “looks for other ways to save him and here he also fails.” What were the two things that Pilate did in an effort to placate the mob and save Jesus from an unjust execution?

① (v. 39)

②(Look ahead to 19:4-5.)

28. What deep mystery of human existence does Jesus enter into at this point in His Passion? What consolation can we take from this?

## Chapter 19

### 19:1-3

1. What was the purpose of scourging? Why did the Romans practice it?
2. What is the supreme bitter irony of Jesus being crowned with thorns? How is it seen by His torturers as opposed to what it really means?

## 19:5

3. As we try to enter into the scene—the rabble of the crowd, Pilate trying to reason with them, Jesus standing by bloodied and beaten, what do you think Pilate’s tone of voice and mental state is as he brings Jesus out and presents Him to the mob with the words: “*Here is the man!*” (Sometimes also translated as “*Behold the man!*” from the famous Latin phrase “*Ecce homo!*”)

## 19:6-7

4. Why would Pilate be even more afraid (see also Matthew 27:24) when he hears the Jews accuse Jesus blasphemy (i.e., making Himself equal to God)?

5. So at this point the pretext for crucifying Jesus is:

But in fact, He dies because:

6. We studied this extensively in the previous chapter in question #26. Where does earthly power (the power of the state, the authority of parents over their children, the rights of pastors and bishops to govern the Church, etc.) originate? (See also Romans 13:1-7.)

7. In what sense are the following parties responsible for Jesus death?

- Judas, Caiaphas, the Jewish mob:

- Pontius Pilate:

- Us:

8. What might Pilate have been trying to accomplish by bringing Jesus to the place called “The Pavement” or “Gabbatha” in Hebrew? (Look ahead to vv. 19-22 for an extra hint.)

**19:14**

9. Explain the rich symbolism of Jesus being handed over for crucifixion at the sixth hour on the Day of Preparation for the Passover:

10. There is indeed a “contrast” between the Synoptic accounts of the events of the Sacred Triduum and the account of St. John. Consider the following diagram:

	PASSOVER TRADITION	SYNOPTICS	JOHN
Wednesday	Preparations are made for the Passover Supper		Washing of Feet
Wednesday night			Jesus is arrested
Thursday	Gathering for Passover supper	Gathering for Passover Supper	Jesus on Trail
Thursday Afternoon	The Paschal Lamb is slaughtered	The Paschal Lamb is slaughtered	Jesus is Crucified
Thursday Night	Passover Supper	The Last Supper/ Jesus is arrested	Jesus is buried
Friday		Jesus is Crucified	First day in the tomb
Friday Evening	Beginning of Sabbath	Jesus dies and is buried. First day in the tomb	
Saturday	Sabbath	Second day in the Tomb	Second day in the tomb
Sunday Morning	First day of the week	RESURRECTION!	RESURRECTION!

In the Synoptics, the Last Supper is on Thursday night in the context of a Passover meal where Jesus pronounces the bread of wine of the Passover supper to be His Body and Blood. He is crucified on Friday. In the Gospel of St. John, the Last supper takes place “*Before the feast of Passover...*” (John 13:1) presumably on Wednesday night and Jesus is condemned and crucified on Thursday at the same time that the Passover Lambs are being slaughtered at the Temple in Jerusalem.

•How do we reconcile these differences? It is all a question of what the Evangelists were trying to accomplish. Review question #7 in chapter 6. What are Sts. Matthew, Mark, and Luke trying to convey to us compared to what St. John is trying to accomplish?

•What elements of the Passover do Sts. Matthew, Mark, and Luke emphasize?

•What element of the Passover does St. John emphasize and why? (See also John 1:29 & 36, Revelation 5:6-13, 6:1-16, 14:1-10.)

### 9:15

11. In the Old Testament we read that the Israelites did not believe that having God as their King was sufficient, so they demanded that Samuel anoint a human king for them. God and Samuel acquiesced to this demand, and what was the result for the nation of Israel?

12. What shockingly outrageous statement do the chief priests make that only proves their madness in their zeal to have Jesus crucified?

*(Review Exodus 32:4 and 1 Kings 12:26-28 for similar incomprehensible statements made by the Israelites.)*

13. In what sense are we as baptized Christians often no different than the Jews of Jesus' time or the Ancient Israelites?

### 9:17

14. The name "Calvary" is derived from the Latin *calvaria*. Golgotha is the transliteration of the Hebrew גִּלְגֹּתַת both of which mean "skull." Why was this place so named?

15. Our commentary points out to us that in the Synoptics, Simon of Cyrene helps Jesus to carry His cross, but in the Gospel of St. John, He carries it alone. How is this consistent with what we have seen throughout the Fourth Gospel? (Review question #16 in chapter 7.)

16. What, according to Sts. Augustine and Josemaría Escrivá, is the gauntlet that the cross throws down in front of all of us?

**9:18**

17. How did the ancients view crucifixion?

18. Why does St. John practically ignore the two that were crucified with Jesus?

**19:19-22**

19. What does Pilate mean to accomplish by placing the title “Jesus of Nazareth, the King of the Jews” on Jesus’ cross and his retort to the high priests, “*What I have written, I have written?*”

20. What is the symbolic value of the title being written in Latin, Hebrew and Greek, a detail only given to us by St. John?

21. Why does Pope Pius XI say that Christ the King reigns:

- in the minds of men?
  
- in the wills of men?
  
- in the hearts of men?

**19:23-24**

22. Review Psalm 22. How many prophecies about our Lord's Passion and Death can you find there?

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- 
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- 
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- 

**19:25**

23. What are the four ways that Pope St. John Paul the Great explains that Our Lady's fidelity was shown to her Son?

- ①
- ②
- ③
- ④

**19:26-27**

24. Why does St. Josemaría Escrivá say that St. John and Our Blessed Mother had the fortitude to stand at the foot of the cross while the others fled?

25. What two meanings are associated with Jesus entrusting the care of His mother to St. John?

- ①
- ②

**19:28-29**

26. What are the two thirsts that Jesus suffers on the cross?

- ①
- ②

### **19:30**

27. How is Jesus' manner of death in keeping with the theme that St. John has presented throughout the Gospel regarding Jesus' mastery over His Own destiny?

### **19:31-33**

28. What does St. John stress by having Jesus' Passion and Death take place on the Preparation Day for Passover as the paschal lambs are being slaughtered in the Temple by the Temple priests?

29. Why do the Jews ask Pilate that the legs of the crucified men be broken?

### **19:32-33 and 36**

30. Review Exodus 12:46. Given St. John's desire to show us the connection between the Passover lamb and Jesus as the Lamb of God, why does St. John and only St. John include the detail of the soldiers not breaking Jesus' legs?

### **19:34**

31. What is the natural explanation for the blood and water flowing from Jesus side after being stabbed by the Roman soldier's lance?

- What does St. Augustine tell us is the spiritual significance of it?

### **19:35**

32. What reason are we given by St. John for believing that what we have read is true?

### **19:37**

33. A theme common to Protestantism is a preference for the empty cross, since Jesus, after all, has risen as is alive. Given this truth, why would we want to keep "a dead Jesus around" when in fact He lives for all eternity? Why does the Catholic Church hold the crucifix in such high regard?

**19:38-39**

34. What do the bold actions of Nicodemus and Joseph of Arimathea show forth to us?

**19:40**

35. Of what did the preparation and burial of Our Lord probably consist?

36. Given this process, why would the faithful women have come back on Sunday morning to anoint His body?

37. How does this give full meaning to Mary anointing Jesus at Bethany back in chapter 12?

**19:41**

38. What are the three principle gardens that come to mind at Our Lord's burial?

①

②

③

39. For what two reasons is it noteworthy that Jesus is buried in a new tomb?

①

②

40. What do we as Christians believe about the effects of death and the tomb on Jesus' body?

## 11. APPEARANCES OF THE RISEN CHRIST

### Chapter 20

#### 20:1-2

1. What aspect of Our Lord's Resurrection is common to all the Gospels?
2. What is the significance of Mary Magdalene going to Jesus tomb early on Sunday morning, "*while it was still dark?*"

#### 20:4

3. In the Gospels \_\_\_\_\_ are the first to go to the tomb on Easter Sunday morning, but \_\_\_\_\_ are the first to enter the tomb and see \_\_\_\_\_ .
4. When they set out running for the tomb,
  - Why did St. John probably get there first?
  - Even though St. John gets to the tomb first, why does he wait for, and allow St. Peter to enter the tomb first?

#### 20:5-7

5. What does the Greek grammar that is used to explain how the grave wrappings were situated suggest?
6. What about the *sudarium* or the cloth that had covered Jesus' head?
7. How do these details differentiate the *Resurrection* of Jesus and what we might just call the *resuscitation* of Lazarus?

## **20:8-10**

8. Why would the placement of the burial cloths rule out the possibility of a grave robbery?
  
9. It would require no faith to believe in the resuscitation of Lazarus. People were there and they saw it with their own eyes. How is Jesus' Resurrection different in this regard?
  
10. What three proofs, according to St. Thomas Aquinas, taken together, in a cumulative way, manifest perfectly the Resurrection?
  - ①
  - ②
  - ③
  
11. Even with the evidence right in front of them, what would be necessary for the Apostles to fully comprehend what had happened with Our Lord's Resurrection?

## **20:11-18**

12. What is implied by Jesus saying:
  - He is ascending to "my Father?"
  - He is ascending to "your Father?"
  
13. What great consoling message do we get from the example of Mary Magdalene's perseverance?
  
14. What other great hope do we receive from Jesus referring to the disciples as His "brothers?"

## **20:15**

15. What attitude among Mary Magdalene, and all the disciples for that matter, is betrayed by Mary thinking that Jesus was the gardener?

**20:17**

16. What does the Greek syntax reveal to us about Jesus' command to Mary Magdalene not to hold Him?

**20:19-20**

17. How is Jesus able to enter the room where the disciples were even though the doors were locked? (Review question #5.)

18. How does He demonstrate to them that He is not a phantasm or a ghost?

19. What is the effect of Jesus saying "*Peace be with you*" twice?

**20:21**

20. "*As the Father has sent me, even so I send you.*" What does Pope Leo XIII tell us these words mean?

**20:22-23**

21. What does Jesus confer upon the Apostles at this point, and how is it carried out through the centuries?

22. As evidenced by the Parable of the Prodigal Son, what does God ardently desire to do for us when we go to confession?

23. While technically and according to Canon Law, the faithful are only required to confess their mortal sins once a year, what have the Popes consistently recommended regarding the frequency of confession and why?

## **20:24-28**

24. Why does Pope St. Gregory the Great say that St. Thomas was absent from the group when Jesus first appeared to them?

25. How might we benefit from St. Thomas' act of faith: "*My Lord and my God!*"?

## **20:29**

26. On the surface, it may appear that St. Thomas comes to believe in the Resurrection because he sees Jesus physically in front of him. But why does Pope St. Gregory the Great say that faith was still necessary?

27. How is our faith, in a sense, more meritorious than that of St. Thomas?

## **20:30-31**

28. These verses would indicate even in just a cursory reading of the Gospel that it has concluded. Why, then, do we have chapter 21?

29. What is the summarized purpose of the Gospel that St. John expresses here?

# **Chapter 21**

## **21:1-3**

1. Why does it appear likely that St. Peter and the other Apostles have returned to their former jobs as fisherman?

2. Why has Jesus sought out the Apostles at this point?

3. It is a consistent theme in the post-Resurrection stories that those closest to Jesus (the disciples on the Road to Emmaus, St. Mary Magdalene, St. Peter and the Apostles in the boat in this present passage) either do not recognize Him or are incredulous. He is right there in front of them. Why is this?

4. This is the second time we see St. Peter jumping into the water after Jesus. When was the first?

**21:9-14**

5. Our commentary points out to us that Jesus "...makes use of natural things—the fire, the fish, etc.—to show that he is really there..." How does the Church keep up this practice to this day?

6. What do the Fathers and Doctors of the Church associate with the following elements from this story?

- The boat \_\_\_\_\_
- The untorn net \_\_\_\_\_
- The Sea \_\_\_\_\_
- St. Peter \_\_\_\_\_
- The 153 fish \_\_\_\_\_

**21:15-17**

7. There are only two places in the whole Bible where the term "charcoal fire" appears. The second and last time is in 21:9. Do you remember when the first time was? (What was happening back in 18:18?) Why is this meaningful?

8. Why is this meeting between Jesus and St. Peter of great consequence to the Church and to us to this day?

9. What is the great gift that the Primacy of St. Peter and of the Popes bestows upon the Church throughout the centuries down to our own times? What is the proof?

**21:18-19**

10. How is Jesus prophecy about St. Peter in this passage fulfilled?
  
11. What two things would Jesus' final command to St. Peter, "*Follow me,*" bring to mind?
  - ①
  - ②

**21:20-23**

12. What was unique about St. John's death, as compared to the other Apostles?
  
13. Why does it appear likely that St. John included these verses at the end of his Gospel?

**21:24**

14. What is St. John hoping to accomplish with this verse? (We see the same thing in 20:30-31.)
  
15. Modern scripture scholarship is laden with speculations, some well based and others not so much, that various books of the Bible have been edited and redacted before they came to us in the form in which we have them. What have some scholars speculated regarding v. 24 and does it matter?

**21:25**

16. What does Pope Paul VI warn us about regarding getting to know Jesus by reading about Him in the Scriptures?

17. This being the case, and the Gospels being limited in nature, how will more about Jesus be revealed to us than what is in the Gospels? (Review John 14:26, 16:12-13.)

**The End**