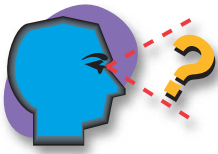


# John



## Responses to the Questions

NOTE: BE SURE TO ANSWER ALL THE QUESTIONS YOURSELF BEFORE READING THE ANSWERS IN ORDER TO MAKE THE MOST OF THIS STUDY.

### Read John 14:1-31

1. Just a little earlier Jesus had announced that one of them would betray him (John 13:21). Then he told Peter that he would deny him three times. Finally, he told them he was leaving them. These statements undoubtedly not only shocked his Apostles but put fear in their hearts so Jesus is now trying to reassure them that they have nothing to fear. He wants them to realize that he is in control and that they only need to continue to trust in him.
2. As *Points to Ponder* states, in biblical terminology, "house" refers to both a Temple and a Dynasty. This "house" that Jesus is referring to is the New Jerusalem (the heavenly Temple). Jesus is going to prepare his New Covenant bride (Church) for his disciples (see Revelation 21:2). Thus, the passage can refer both to the Church on earth and to our heavenly destiny in the New Jerusalem.
3. We tend to think of Jesus going up to heaven and physically putting the names of the Apostles on the doors to rooms that he has especially picked out for them and that he will be doing this for us as well. As stated above, Jesus is the Temple of God – the House with many rooms, and he prepares a place for each of his own in his body, the Church. The *Catechism of the Catholic Church* states that the church is a "symbol of the Father's House toward which the people of God are journeying." (CCC 1186)

In verse three, Jesus states that he will come again and "will take you to myself, that where I am you may be also." This refers not only to the end of time, the Parousia, but also at the end of each of our lives. This statement is directed to the Apostles as well as all others throughout time who believe in Jesus and have remained faithful to him.

4. These words, "the way, the truth and the life" correspond to the threefold ministry of Christ. Christ (or Christos) means "anointed one". In ancient Israel there were three persons that were anointed - the priest, prophet and king. The priest showed the way to God. The prophet proclaimed the truth to the people, bringing the message of God. And the king's responsibility was to assure the life and well-being of Israel. Christ is priest, prophet and king – hence, "the way, the truth and the life".
5. One can see the Father in Jesus because Jesus is the visible manifestation of God. Philip apparently wasn't completely satisfied and didn't yet understand what Jesus was saying. He didn't realize that he was actually speaking to God. Perhaps Philip wanted to "see" God as some of his forefathers had. In Exodus 24:9, we're told that Moses, Aaron, Nadab and Abihu as well as seventy elders saw God. Also Isaiah states in Isaiah 6:1 that he saw the Lord sitting upon a throne. It may be that Philip desired to be shown such a vision as these.



## Responses to the Questions (cont.)

6. Forgiving sins, baptizing, and transmitting the life of the Holy Spirit in the sacraments are greater works than restoring Lazarus to life. In addition, Jesus may also have in mind the vastness of the results of the apostles' works such as spreading the Gospel throughout the world and the growth of the Catholic Church from the twelve to now over one billion members. Of course, even these works are done through the power of Jesus.
7. No. Jesus does not mean that if we add the phrase "in Jesus' name" at the end of our prayers that it is a magic formula that grants a positive answer. This neither assures us of winning a lottery or a healing. He is referring to a perfect union of both heart and mind with his will when we pray in his name. If we are truly seeking to fulfill his will in our lives, then our requests will be in line with his will and he will grant them.
8. Jesus is revealing the mystery of the Trinity in this statement where he promises that through him the Father will send the Holy Spirit. He refers to the Holy Spirit as the Counselor. This title is a legal term meaning advocate or one who stands beside someone to counsel them and plead their case as in a courtroom. So the Holy Spirit not only comforts us and leads us to truth but he is our companion on our earthly journey, guiding us and empowering us.
9. The preferred interpretation of most authorities is that he is speaking of the day when the fullness of the Spirit is poured out on the disciples and their understanding is fully illumined with God's wisdom and understanding.
10. Jesus manifests himself to us through all who live in the Spirit of Christ, through his sacraments (particularly the Eucharist, in which he is fully present) and through the Tradition of the Church, both written (in Scripture) and unwritten. He is hidden to the world because the world does not accept his teaching.
11. The Holy Spirit leads the Church into all truth, even those things that Jesus did not impart to his Apostles while he was on earth because they were not yet ready to hear them (John 16:12).

The peace the world gives is temporary. It is fleeting and it is not true peace. The peace that Jesus gives is an interior peace in one's soul that also imparts strength. The Christian who abides with Christ has a profound peace in his/her heart that helps one through life's conflicts and tribulations.

The ruler of this world is Satan.

12. Jesus does. Only through Jesus can we gain access to the Father's House. Jesus is the Way, the Truth and the Life. As he himself stated, "No one comes to the Father, but by me." (John 14:6)