



The Later Judean Ministry

Our 1st Scene This Evening

John 8:12-30

Trace well the claims made by Jesus, the angry response of the Jewish leadership, and the heated exchanges between them and Jesus.

Question #1:

1. Jesus' reference to being
“lifted up” in 8:28.

What do you understand
Jesus to mean by “lifted
up?”



John 8:31-47

Question #2:

2. John states in v. 30 that “many came to believe in Him,” but he goes on to narrate Jesus’ interaction with those who had confessed belief (vv. 31-47). Given that subsequent discussion, how do you understand John’s statement in v. 30?



John 8:48-58 |

Question #3:

3. The conversation that resulted in Jesus' words, "Before Abraham was, I am" (8:58). What was the significance of that strangely worded claim? Why did that claim so enrage Jesus' detractors (v. 59)?

Reminder:

**We Are Still at the Feast
of Tabernacles**

Look at

John 9:1-41

Consider:

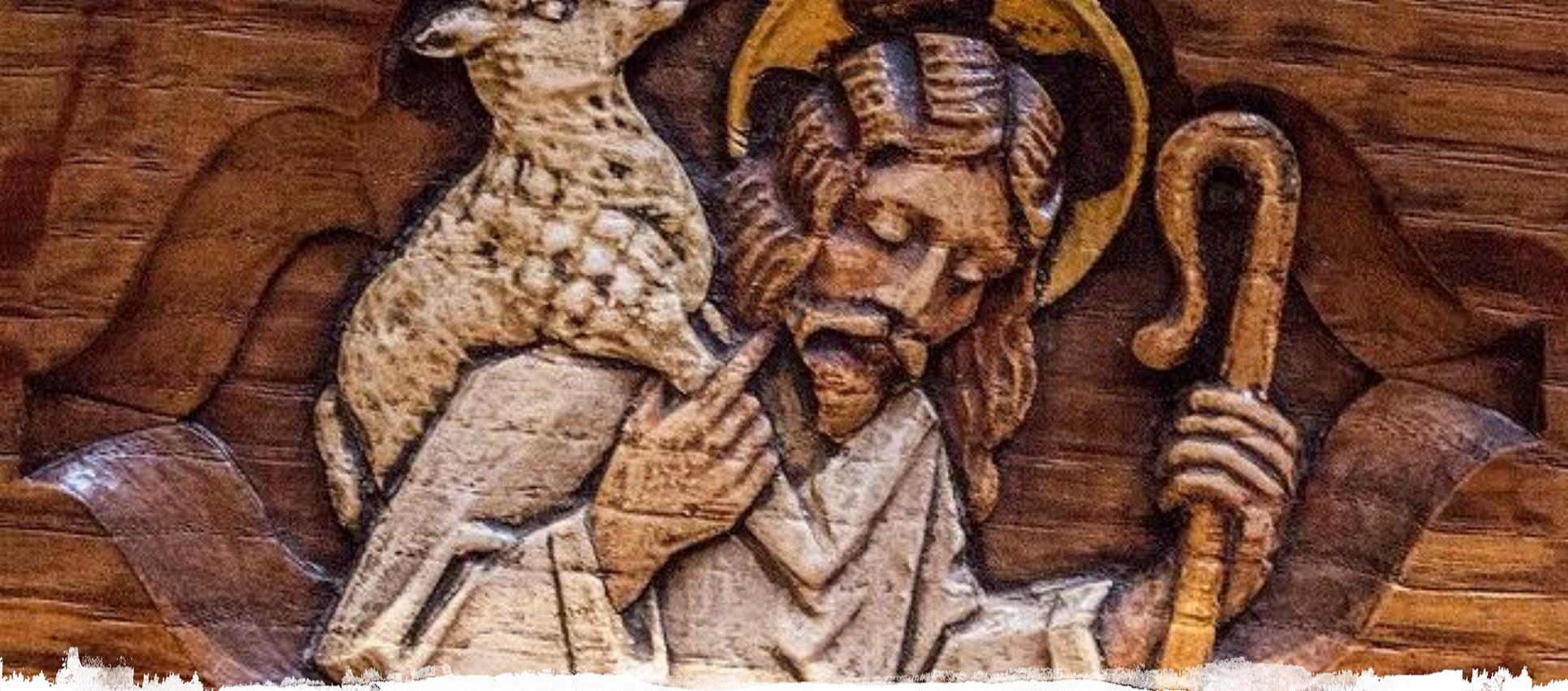
1. This pericope commences with a very important insight offered by Jesus: God's purposes in human suffering.
2. The physical travels of the man who is healed. Why do you think Jesus sent him to wash in the Pool of Siloam?
 - Notice in that regard that after he has been healed he does not know Jesus by sight until Jesus introduces Himself to him.





Notice Also:

1. The stubborn and entirely irrational unbelief of the Pharisees in this incident is very important to an understanding of the way in which Jesus' ministry is unfolding – and to the literary purposes of the apostle John.
2. The repeated threat of the Pharisees to put a recalcitrant person “out of the synagogue” (ἀποσυναγωγος); this was a dire threat, and the capacity of the Pharisees to do this is very important to the drama unfolding during these last months of Jesus' ministry.



**Discourse on
the Good
Shepherd**

John 10:1-21

A Big Takeaway

Notice that Jesus is speaking rather openly of His death by this point in His ministry.

At This Point

**Jesus leaves
Jerusalem, but
He does not leave
Judea.**

The Wisdom of Jesus

- This region is very much under the dominion of the rabbinic and pharisaic leadership centered in Jerusalem.
- And for that reason, He avoids the city of Jerusalem itself, simply because that was where the Sanhedrinists had the greatest authority, and those Sanhedrinists had become settled in their hatred of Jesus and their determination to see Him put to death.

The Later Judean Ministry

- Remember, Jesus had ministered for a time in this basic region – several months at the very beginning of His ministry He had been spent gathering John the Baptist's disciples to Himself (John 1-3).
- **But though Jesus had visited the region briefly on several occasions, He had not spent any extended time here concentrating on the effort to saturate the area with His claims concerning Himself.**
- He does that now.



Luke 10:1-24

This is Similar

- **To when He sent out the 12 late in His Galilean ministry, and the intent is the same – to get the message out quickly and dramatically, given that the time is short because of the anger of Jesus’ very powerful enemies.**
- **Before we get into it, let’s acknowledge the textual variant in 10:1.**

What is the Correct Number?

- **Luke 10:1 (NASB) –**
“Now after this the Lord appointed **seventy** others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.”

- **Luke 10:1 (ESV) –**
“After this the Lord appointed **seventy-two** others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.”

Points for 70

- There were 70 descendants of Jacob who went to Egypt with him (Ex. 1:1-5).
- There were also 70 elders in Israel (Exod. 24:1; Num. 11:16-17, 24-25) and in the Sanhedrin.
- People in Jesus' day viewed the world as having 70 nations in it (Gen. 10).

Points for 72

- Those who favor 72 think that the table of nations in the Septuagint version of Genesis 10 that lists 72 nations influenced Jesus.

Much Ado About Nothing

- Many very old and reliable Greek manuscripts have “seventy-two” here and in v. 17, while many other old and reliable manuscripts have “seventy,” and all interpreters agree that it is difficult to decide about which number was in the original of Luke’s Gospel.
- In any case, no doctrinal issue is at stake, and the number probably has symbolic significance of some kind.

Why “in pairs?”

- Sending them out two by two fulfills the OT requirement for two witnesses (Deut. 17:6; 19:15).
- Mark the purpose for which these were sent out, expressed by Jesus in 10:1 – to go into every place where He was about to go.
- These 70 were not so much independent preaching teams as “set-up” teams, preparing the ground so that when Jesus came to a village He could quickly confront the place and be on to the next city.
- This is all a function of the sense of urgency born of the fact that Jesus’ time was so short.

Notice:

- The commission which Jesus gave these emissaries (10:2-12) is very similar to that spoken to the 12 when they were sent out in Galilee (Matthew 10:5-42).
- As I said, time is running short, and Jesus is employing His disciples to saturate the land with the gospel truth.
- The Jews will not be able to claim ignorance.



Luke 10:25-37



Jesus is Asked:

- By a scribe (student of the Law) what had to be done to be saved. The parable was spoken in response to the conversation which ensued, and specifically to the question of the lawyer,

“And who is my neighbor?”

Two Points to Consider:

- 1. Notice the way the lawyer summarizes the Mosaic law. Where else do we encounter this summary? What does this suggest as to whether this man had been attending Jesus' teachings before this point?**
- 2. There is some speculation as to the identity of this man. Do you know what identity is often conjectured?**



Jesus visits Bethany

Luke 10:38-42

Jesus in Bethany

This home will become very strategic to Jesus during the week of His passion; He seems to be preparing for that week in making this visit.

