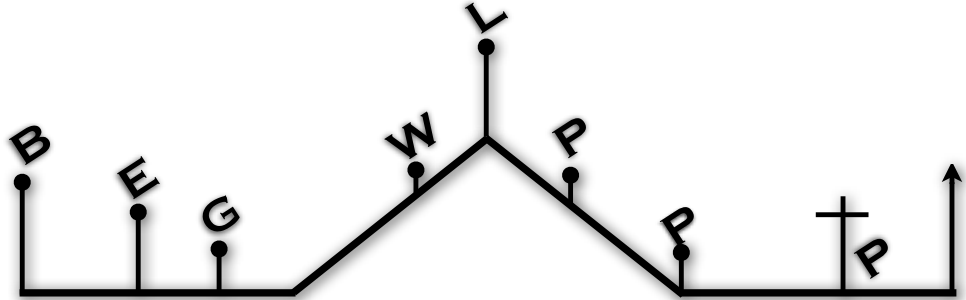


**NOTES**

**UNIT 12: COMING OUT OF “RETIREMENT”**

**I. LOOKING BACK:**



**II. COMING OUT OF “RETIREMENT”–The Later Judean Ministry**

A. Getting the *Bigger Picture*

1. This segment begins the final six months of Jesus’ ministry prior to Golgotha.
2. The “Later Judean” segment occupies about 3 months.
3. Our sources:
  - a. Matthew and Mark are *silent* about this segment and beyond (cf. Lk. 9:51–18:14 and Jn. 7:2–11:54).
  - b. Luke gives us nearly 4,200 words! (9:51-13:21).
  - c. John gives us nearly 3,900 words! (7:10-10:39).
  - d. Luke and John have only *one verse* in common for this entire period! (Lk. 9:51 and Jn. 7:1).
  - e. Luke alone tells us of Jesus’ prophetic determination to go to Jerusalem and complete His mission:  
*When the days drew near for him to be taken up, he set his face to go to Jerusalem. — Luke 9:51*  
*I gave my back to those who strike, and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting. But the Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like a flint, and I know that I shall not be put to shame. — Isaiah 50:6, 7*
  - f. Luke “splits” this fixation on Jerusalem into three distinct “returns” to the city (cf. 9:51; 13:22; 18:31).

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4. The Main Events of this period:
  - a. Jesus' family "encourages" him to travel to Jerusalem for the Feast of Tabernacles and "reveal" himself (Jn. 7:2-9).
  - b. He does go, later, and travels through Samaria with the Twelve, where he is rejected by the Samaritans and refused hospitality (likely because he was a Jew going to Jerusalem to worship; Lk. 9:51-56; Jn. 7:10).
  - c. Arrives in Jerusalem for the Feast of Tabernacles; great excitement among the people (Jn. 7:11-52).
  - d. Woman "caught" in adultery brought to Jesus (Jn. 7:53 - 8:11).
  - e. Jesus claims to be "the light of the world" and creates animosity with leaders (Jn. 8:12-59).
  - f. Healing of the man born blind and the ensuing dialogues with him and his parents (Jn. 9:1-41).
  - g. Teaching (parable?) on the Good Shepherd, especially his willingness to die for the sheep (Jn. 10:1-21).
  - h. Jesus sends out "the seventy" on a similar mission as the Twelve (Lk. 10:1-24).
  - i. Parable of the Good Samaritan in response to question about eternal life (Lk 10:25-37).
  - j. Jesus in the home of Martha and Mary (Lazerus does not appear to be present; in Jerusalem?; Lk. 10:38-42).
  - k. Series of parables about Kingdom subjects (e.g. Rich Fool, Wise Servant, Barren Fig Tree; Lk. 11:1-13:21).
  - l. Jesus attends the Feast of Dedication 2 months after Feast of Booths (Jn. 10:22-39).

### B. The World *Behind* The Text

1. The Rejection in Samaria (Luke 9:51-56)
  - a. Jesus' "*direction*" indicated his devotion.
  - b. The Samaritans were more critical of Jerusalem than Judaism. The Greek here is literally, "*because his face was going to Jerusalem...*" (cf. Jn. 4:1-29 and this account).
  - c. It is likely that Jesus was more discouraged by James and John than the Samaritans!
2. The Tumult at Tabernacles (John 7)
  - a. The Jews had 8 annual festivals; six were Mosaic and *two were post-exilic*:
    - (1) Unleavened Bread (Passover — 15<sup>th</sup>-22<sup>nd</sup> Nisan
    - (2) Feast of First Fruits (Pentecost) — 6<sup>th</sup> Sivan
    - (3) Feast of Ingathering (Tabernacles/Booths) 15<sup>th</sup> - 22<sup>nd</sup> Tishri

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- (4) Solemn Assembly (Octave of Ingathering) — 23<sup>rd</sup> Tishri
  - (5) Feast of Trumpets (Rosh Hashana)— 1<sup>st</sup> Tishri
  - (6) Day of Atonement (Yom Kippur) — 10<sup>th</sup> Tishri
  - (7) *Feast of Dedication (Chanukkah)* — 25<sup>th</sup> Chislev
  - (8) *Feast of Purim* — 14<sup>th</sup> - 15<sup>th</sup> Adar
- b. Of these eight, three were “*pilgrim festivals*” because native-born Jewish males were required to travel to Jerusalem (Ex. 23:14-17).
- (1) Unleavened Bread (Passover) commemorated the barley harvest *and* the exodus from Egypt (Nu. 28:16-25; Dt. 16:1-8).
  - (2) First Fruits (Pentecost) commemorated the wheat harvest *and* the giving of the Law at Sinai (Ex. 34:26; Lev. 23:1-14; Nu. 28:26-31).
  - (3) Ingathering (Tabernacles) celebrated the final harvest (fruits) *and* the beginning of the 40-year wilderness wandering (Lev. 23:43; Neh. 8:9-18).
  - (4) It is amazing that God built their liturgical celebrations on covenant theology wedded to the agricultural seasons (cf. Deut. 28).
3. A closer look at the “feast of feasts” (Num. 29:12-38)
- a. The Feast of Ingathering was the most elaborate and celebratory of all the Jewish feasts:
- (1) It lasted *eight* days (7+1).
  - (2) 182 animals were sacrificed during the week (70 bulls, 14 rams, 98 lambs).
  - (3) It required nearly 500 priests (*not to mention Levites!*) to service all the sacrifices.
  - (4) It is known as the “*Feast of Yahweh*” in Leviticus 23:39.
  - (5) In Sabbatical years, the Law was to be read during this week as a reminder and as an evangelistic tool (Deut. 31:10).
  - (6) Solomon picked *this feast* for the dedication of the first Temple he had built (most likely because of its length *and* celebratory nature).
  - (7) It is the one feast singled out by Josephus *and* the Rabbis as most important.
  - (8) It is the only feast that is associated with the ingathering of the *Gentiles* and the end of the age (cf. Zech. 14:16-21).
- b. It was the most community-building feast of the year:
- (1) It marked the end of the agricultural year (change of seasons; approach of rain, winter equinox)

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- (2) It followed five days after the Day of Atonement in which the sin of Israel has been removed, and its covenant relation to God restored.
  - (3) The temple treasury boxes were opened and emptied for the final time that year, which would remind the pilgrims of all their brethren scattered throughout the world, who, from time to time during the year had come and brought their "temple tax" to support the daily offerings and priests. It would have been a time of tremendous national identity.
  - (4) Living in booths for a week also galvanized their sense of identity in the world and in history. They alone did something like this, and the reason was to commemorate the fact that the God of Heaven created a new nation by bringing them out of Egypt.
  - (5) The city of Jerusalem and the roads, courtyards, balconies, streets and yards would have been *saturated* with people. within a "Sabbath's day journey" (i.e. 2,000 paces; one-way) and booths that were set-up the previous day.
- c. The liturgy of the Feast was very significant, considering the events of Jesus' life that week given to us by John:
- (1) The altar of burnt-offering would have been cleansed during the first watch of the night (c. 9pm).
  - (2) The gates of the Temple were thrown open immediately after midnight.
  - (3) The priests made preparations all night and into the morning, getting ready for the first morning sacrifice.
  - (4) While the sacrifice was being prepared, a priest "accompanied by a joyous procession, went down to the Pool of Siloam, where he drew water into a golden pitcher (except on Sabbath, when the water was drawn the day before).
  - (5) While this first procession was headed to the Pool, a second joyous procession went to the Kidron Valley to gather willow branches to be placed as a canopy over the altar of burnt-offering.
  - (6) The procession from Siloam timed their procession perfectly to arrive at the altar just as the sacrifice was being laid on the altar (they came through the "Water Gate" which got its name from this ritual).
  - (7) There were two small funnels on the side of the altar into which he poured the water (and some wine).
  - (8) It was this portion of the ceremony (among others) which the Sadducees did not believe should be followed; Alexander Jannaeus (Macabbean) poured the water on the ground to spite the Pharisees, and the Jews began pelting him with the

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*ethrogs* (fruits) they had been carrying in their left hands. A riot broke out and 6,000 Jews were killed in the Temple area!

- (9) The Hillel Psalms (113-118) were sung when the water and wine were poured out.
- (10) Every day the priests made a procession around the altar singing, "O then, now work salvation, Jehovah! O Jehovah, give prosperity!" (Ps. 118:25). But, on the seventh day, "that great day," they made this circuit seven times, remembering how the walls of Jericho had fallen after seven circuits, symbolizing the collapse of heathenism and the triumph of God's redemption of all "nations" (Goyim; Gentiles).

- d. It is in *this* context that Jesus interrupts this ceremony on the "great day," and shouts, "If anyone thirsts, let him come to me..."

### **Alfred Eidersheim's description of a plausible scene is chilling:**

*"It obtained this name, although it was not one of 'holy convocation,' partly because it closed the feast, and partly from the circumstances which procured it in Rabbinical writings the designations of 'Day of the Great Hosannah,' on account of the sevenfold circuit of the altar with 'Hosannah'; and 'Day of Willows,' and 'Day of Beating the Branches,' because all the leaves were shaken off the willow boughs, and the palm branches beaten in pieces by the side of the altar. It was on that day, after the priests had returned from Siloam with his golden pitcher, and for the last time poured its contents to the base of the altar; after the 'Hallel' had been sung to the sound of the flute, the people responding and worshipping as the priests three times drew the threefold blasts from their silver trumpets—just when the interest of the people had been raised to its highest pitch, that from amidst the worshippers, who were waving towards the altar quite a forest of leafy branches as the last words of Psalm 118 were chanted—a voice was raised which resounded through the Temple, startled the multitude, and carried fear and hatred to the hearts of their leaders. It was Jesus, who 'stood and cried, saying "**If anyone is thirsty, let him come to Me and drink. "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"**" —John 7:37, 38*

- e. It is also likely (if John 7:53-8:11 is an addition) that later that same evening Jesus made his first unmistakable "I Am" statement in the context of the climax of the Feast of Tabernacles:

*Again Jesus spoke to them, saying, "**I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.**" — John 8:12*

- f. Eidersheim's comments on this incident serve to amplify just how volatile the environment surrounding Jesus was becoming:

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"Jerusalem, the City of Solemnities, the City of Palaces, the City of beauty and glory, wore quite another than its usual aspect; other, even, than when its streets were thronged by festive pilgrims during the Passover week, or at Pentecost. For this was pre-eminently the Feast of the foreign pilgrims, coming from the farthest distance, whose Temple contributions were then received and counted. Despite the strange costumes of Media, Arabia, Persia, or India, and even further; or the Western speech and bearing of pilgrims from Italy, Spain or the modern Crimea, and the banks of the Danube...They would come at this season of the year—not during the winter for the Passover, nor yet quite so readily in summer's heat for Pentecost. But now, in the delicious cool of early autumn, when all harvest operations, the gathering of luscious fruit and the vintage were past, and the first streaks of gold were tinting the foliage, strangers from afar off, and countrymen from Judeaa, Perea and Galilee, would mingle in the streets of Jerusalem, under the ever-present shadow of that glorious Sanctuary of marble, cedar wood, and gold, up there on high Moriah, symbol of the infinitely more glorious over-shadowing Presence of Him, Who was the Holy One in the midst of Israel. How, all day long, even till the stars lit up the deep blue canopy overhead, the smoke of the burning, smoldering sacrifices rose in slowly-widening column, and hung between the Mount of Olives and Zion; how the chant of Levites, and the solemn responses of the Hallel were born on the breeze, or the clear blast of the Priests' silver trumpets seemed to waken the echoes far away! And then, at night, how all these vast Temple buildings stood out, illuminated by the great Candelabras that burned in the Court of the Women, and by the glare of torches, when strange sound of mystic hymns and dances came floating over the intervening darkness! Truly, well might Israel designate the Feast of Tabernacles as 'the Feast' (haChag), and the Jewish Historian [Josephus] describe it as 'the holiest and greatest.'" (**Life and Times of Jesus the Messiah**, pg. 577).

4. Jesus' "Identity Crisis" – The *Original Purpose Driven*® Life
  - a. From this point on, Jesus' main "battle" with the Jewish authorities is centered around two inseparable conflicts:
    - (1) his identity (i.e., *who* He is)
    - (2) his mission (*why* He's here)
  - b. John introduces these conflicts at the *beginning* of his Gospel:

*The true light, which enlightens everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*

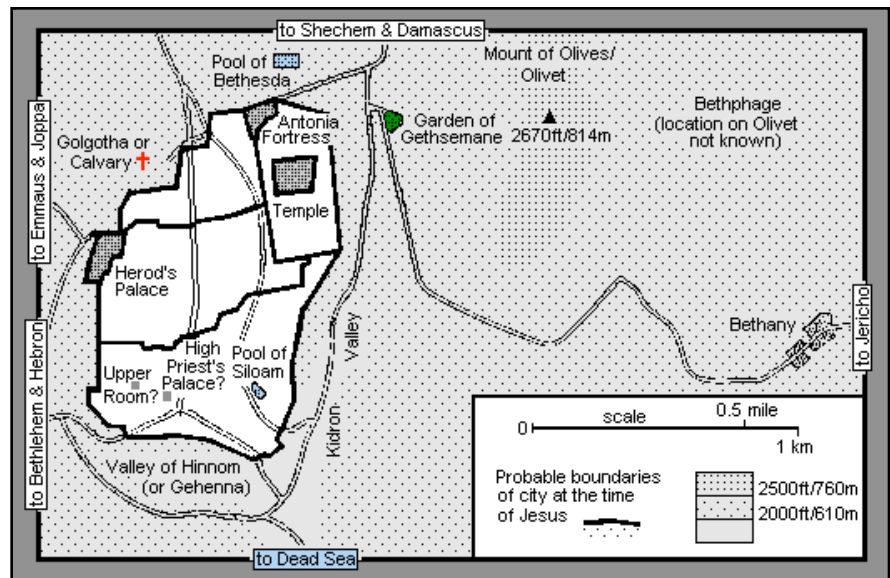
— **John 1:9-14**

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- c. The use of personal pronouns in the four Gospels reveals John's unique emphasis on *who Jesus is* as opposed to what he did or said:
- (1) "*I, me, my, mine*" appears nearly 800x in John's Gospel (compared to 395 in Matthew, 179 in Mark and 415 in Luke), and nearly 200 in the Later Judean segment alone.
- d. Only John records the "*I Am...*" statements of Jesus, and the majority of them are during *this segment* of Jesus' ministry (Jn. 7:56-10:39):
- "*I am the bread of life...*" – **John 6:35,41,48,51**
  - "*If anyone is thirsty, let him come to Me and drink.*" – **John 7:37**
  - "*I am the Light of the world...*" – **John 8:12; 9:5**
  - "*Truly, truly I say to you, before Abraham was, I am.*" – **John 8:58**
  - "*Truly, truly, I say to you, I am the door of the sheep.*" – **John 10:7**
  - "*I am the door...*" – **John 10:9**
  - "*I am the good shepherd...*" – **John 10:11**
  - "*...I and the Father are one.*" – **John 10:30**
  - "*...I said, 'I am the Son of God...'*" – **John 10:36**
  - "*I am the resurrection and the life...*" – **John 11:25**
  - "*I am the way, and the truth, and the life...*" – **John 14:6**
  - "*I am the true vine...*" – **John 15:1**
- e. All but "*I am the bread of life*" were made in Jerusalem, and *all* were made in the face of opposition.
- f. Jesus' claim to a unique relationship to Yahweh is also a distinctive of John's "portrait" of Jesus:
- (1) Jesus' refers to Yahweh as "*Father*" 123x in 14 chapters of John's Gospel (compared to 44 in Matthew, 5 in Mark and 21 in Luke).
- (2) Of those 123x, 26 are references to "*My Father...*"
- But Jesus answered them, "My Father is working until now, and I am working." –John 5:17*
- They said to him therefore, "Where is your Father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also." –John 8:19*
- My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one." –John 10:27-30*
- (3) It is Jesus' *claim* to this relationship that causes the Jews in Jerusalem to seek to *stone him* twice surrounding the healing of the man born blind, during this segment of his ministry (cf. Jn. 8:54-59; 10:24-33).

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5. Jesus' Two "Worlds": Jerusalem and Bethany
  - a. The final months of Jesus' life will be spent around two "centers," one hostile and the other "home."
  - b. It is during this segment of Jesus' life and ministry when he meets the family that will become the source of stability in the most volatile season of his life: Martha, Mary, and Lazarus.
  - c. In a very real sense, Bethany is what Capernaum was in Galilee:
    - (1) He is welcomed into the home of Martha and Mary when he first arrives (Lk 10:38-42).
    - (2) It is from here that he rides the donkey into Jerusalem (Mk. 11:1-2)
    - (3) It is here, in the home of "Simon the leper," that he was "anointed" for his burial (Mk. 14:3ff).
    - (3) It is his "home" during Passion Week (Mk. 11:11-12).
    - (4) It is from this vicinity that he ascended into heaven (Lk. 24:50-51).



(Image taken from: <http://www.ccel.org/bible/phillips/CN091MAPS.htm>)

- C. The World Of The Text—The Later Judean Ministry
  1. **John 7:37-38** — The word here for Jesus' speech, "cried out" (Gk - *krazō*) is a verb for a harsh, almost instinctual crying out.
    - a. It is the same verb used for the responses of demoniacs upon encountering the Son of God (Mt. 8:29)
    - b. Of Peter when he was sinking beneath the waves (Mt. 14:30).
    - c. Of the crowds when Jesus entered Jerusalem on Palm Sunday (Mt. 21:9) and the crowds who demanded Jesus' crucifixion (Mk. 15:13).



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2. **John 7:39** — *“Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.”*
  - a. The Greek here is arresting. The English rendition, *“had not yet been given”* is actually not present. The literal Greek is: *“For it was (imperfect of eimi) not yet Spirit.”*
  - b. John uses the verb, *doxazō* (to glorify) for the first time here; In all, he uses it 23x in his Gospel, 14 of which are from the time of the Passover meal onward.
  - c. By comparison, Luke uses the word 9x, Matthew 4x and Mark only once.
3. **John 7:47** — The officers answered, *“Never has a man spoken the way this man speaks.”* The Pharisees then answered them, *“You have not also been led astray, have you?”*
  - a. The verb here, *“led astray,”* is a perfect passive; they obviously saw Jesus as a deceiver, and a successful one at that!
  - b. It is the verb, *planao*, which stresses the process of going astray, or being led astray (passive); it particularly is used for error.
  - c. It is interesting that in John 7:41ff, there are three negative references to Jesus being from Galilee, and point to that fact prohibiting him from being the Messiah! These statements come from both the pilgrims in the city for the feasts *and* the Jewish leadership (cf. 7:41, 52).
  - d. The biting discrimination of the religious leaders comes through in a statement made to the Temple police who failed to arrest Jesus as ordered, *“Has any of the rulers or of the Pharisees believed in him? No! But this mob that knows nothing of the law — there is a curse on them!”* (7:48-49)
  - e. Nicodemus (whose name does not appear in another Gospel) makes his *second* of three appearances in this Gospel, and makes a weak “defense” for Jesus, asking if they have followed due process in their condemnation of him (referencing their law). He is rebuked with a scriptural “proof” that because Jesus is a Galilean, he is automatically eliminated from consideration as a candidate for Messiah.
  - f. It is very interesting that these leaders, who despise the uneducated pilgrims in the city for the feast, as *“under a curse,”* and who *“do not know the Law,”* are shown to be people who do *not* know the Law themselves! That is the point of Nicodemus. They were violating the law they claimed to know so well in not hearing Jesus themselves. Also, the prophet Jonah was from Gath Hopher in Galilee! (2 Kg 14:25)
4. **John 7:53 - 8:11** — The woman *“caught in the act of adultery.”*
  - a. *“...has been caught...”* is a perfect passive indicative of the verb *“caught”*; the stress here is on the certainty of the charge.

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- b. "...go, and from now on sin no more." (**Jn. 8:11b**)
  - (1) Although Jesus does not condemn her, he also does not condone her conduct. The verb here is an imperative of "to sin."
  - (2) The literal Greek rendering is: "*continue your life [imperative] and from this [sin] stop sinning [imperative], now.*"
  - (3) Interestingly, Jesus is in effect telling her to "continue, but discontinue!" To "resume your journey, but change its direction."
- c. The real target here was *not* the woman, it was Jesus.
- d. The opening and closing phrases in the Pharisees' question to Jesus reveal their true intent: "*Now, in the Law, Moses commanded...what then do you say?*" (**vs 5**).

5. **John 9:41** – the man born blind

- a. **"blind"** - of the 62 references to blindness in the Gospels, nearly ¼ are in this story!
- b. Of the 17 references to blindness in John's Gospel, 13 are in this story!
- c. There are 30 statements about "seeing" in this story!
- d. This is a story about a blind man and a blind *mob*! (There are 10 references to the blind man, but also 17 references to the Pharisees.)
- e. Jesus says there are two kinds of people:
  - (1) Those who want to see and keep on seeing.
  - (2) Those who think they already see (9:39-41).

D. The World *Before* The Text

- 1. The three sins of James and John that emerged *after* the most spiritual experience of their lives (i.e., the transfiguration), are still with us today:
  - a. The sin of *celebrity*; losing track of the Master because of the "fame" of the servant.
  - b. The sin of "*partiality*"; being more committed to my own "team" than the mission itself.
  - c. The sin of *hostility*; being more angry at sinners than sin.
- 2. The sins of the Pharisees in Jerusalem are still with us today:
  - a. When I hear the word, "sinner," do I think of myself or others? "*We know that this man is a sinner...*" **John 9:24**
  - b. Who/what will I "allow" to teach me? *They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.* **John 9:25**

