

# LESSON 1

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## IN JUDEA, PART 1

### MINISTRY SHIFTED TO JUDEA

(LK. 9:51–62; JN. 7:2–10;

SEE MT. 8:19–22; 19:1; JN. 7:1)

Jesus had conducted an earlier Judean ministry, ending when John the Baptizer was imprisoned. From Judea, He had moved north to Galilee. He had had a memorable work in Galilee, but now the time had come for Him to return to the scene of His earlier ministry—to Judea in general and to Jerusalem in particular. [See *Life of Christ*, 2, pp. 13–17.]

1. Why did Jesus say in Jn. 7:8 that He would not go up to the feast, when He later in fact did go?
2. Why did Jesus not want the people who offered to follow Him to be His disciples?

### IN JERUSALEM:

### THE FEAST OF TABERNACLES

(JN. 7:11—10:21)

When the feast began, Jesus was the principal topic of discussion. People had probably heard of the miracles He had done in Galilee. Probably on Tuesday, the fourth day of the celebration, Jesus suddenly appeared on the scene. He “went up into the temple, and began to teach” (Jn. 7:14b). [See *Life of Christ*, 2, pp. 26–33.]

3. Who were the three groups of people John mentioned at the Feast of Tabernacles?
4. If the people at the Feast did not believe that Jesus was the Messiah, which of their statements concerning Him was more justified (Jn. 7:12)?
5. On what occasions had Jesus been to the temple before He taught there at the Feast of Tabernacles?

6. What ritual took place on the last day of the Feast?
7. How did Jesus' words on this occasion parallel what the ritual symbolized?
8. The Pharisees revealed their ignorance in what two areas by their words in Jn. 7:47–49?

At the end of the feast, most went home (Jn. 7:53), but Jesus lingered in the area. The next morning, He was back in the temple, teaching (Jn. 8:2, 20). He was interrupted by His enemies, who “brought a woman caught in adultery, . . . in the very act” (Jn. 8:3, 4). (See Jn. 7:53—10:21.)

9. Who would have been among Christ's audience as He taught in the temple that morning?
10. How did Jesus' enemies demonstrate a lack of concern for the Law in the way they presented the woman's situation to Him?

We are beginning a study of John 8:12—10:21. This section centers on the accelerating conflict between Jesus and the religious hierarchy in Jerusalem. From this point on, in addition to revealing Himself, He would expose His enemies.

11. What contrasts did Jesus draw between Himself and His enemies in Jn. 8:12—10:21?
12. Where was the treasury in which Jesus was preaching?
13. Who did Jesus say He was in response to the Jewish leaders' question in Jn. 8:25?
14. What members of the Jewish hierarchy believed that Jesus was who He claimed to be?
15. How did the Pharisees misinterpret each of Jesus' statements in Jn. 8:14–56?
16. Why did John record the story of Jesus healing the blind man?

Jesus' words to the Pharisees regarding their spiritual blindness (Jn. 9:40, 41) were immediately followed by His discourse on being the Good Shepherd (Jn. 10:1–21). Verses 1 through 5 are generally referred to as “the parable of the Good Shepherd.”

17. Why is the story of the Good Shepherd not technically a parable?

18. What was the care of sheep like in Jesus' day?

19. If Jesus is the door, what do the sheep pen and pasture represent?

20. How had the Jewish religious leaders failed in their task as shepherds?