

Rev. Principal Falconer. Rev. Prof. Ballantyne

Teacher Training Course

Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The Life of Jesus Christ; II. New Testament Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

LESSON XVII.

THE LATER MINISTRY IN JUDÆA AND JERUSALEM.

[SOURCE—We must now turn to John, chs. 7 to 11; and at once we observe a change from the ministry of Jesus as it is recorded in the Synoptic Gospels. They deal chiefly with His teaching with respect to the kingdom of God and its righteousness. John brings out the profounder truths as to the Person of Jesus Christ. In Galilee Jesus taught the common people, though the Pharisees and their agents were never far away. In Jerusalem, the headquarters of the Pharisees and Sadducees, His discourses often have hostile ecclesiastics in view.

TIME AND PLACE—Feast of Tabernacles, autumn, John 7 : 2, 14. Jesus is also in the capital at the Feast of Dedication—December, ch. 10 : 22, 23. Then He retires beyond Jordan (ch. 10 : 40), moving through Judæa at times. Some months later He is at Bethany (ch. 11), and again withdraws towards the wilderness, where He remains in the neighborhood of Ephraim, an unidentified town, till He comes on His last visit to Jerusalem at the Passover.

JESUS THE WATER OF LIFE—The Pharisees of Jerusalem had been so incensed by the action of Jesus in healing a man on the Sabbath day (John 5 : 1-18; 7 : 19-24) that they seek to kill Him, but many of the common people believe on Him, and even some of the rulers in secret. So the city is divided, ch. 7 : 25-32, 40-52.

[The Feast of Tabernacles, celebrated in September or October, was the "Harvest Home" when the fruit, oil and wine had been gathered in. It was also a commemoration of the journey through the wilderness,

the people dwelling in booths on the housetops or in open spaces of the city. On the eighth day the feast closed with a procession, in which water was carried, with much singing of Psalms, from Siloam to the Temple, where it was poured upon the altar, and then the four great candelabra were lighted in the court of the women, Deut. 16 : 13, 15; Lev. 23 : 40-43.]

JESUS OFFERS HIMSELF TO ISRAEL—In this Gospel we find allegory instead of parable. At the most sacred part of the Feast Jesus proclaims aloud to the people that He can give them what was symbolized by their rites, and fulfil what was promised in prophecy. In Isaiah 12 : 3; 44 : 3; 55 : 1; Zech. 14 : 8, it was foretold that Zion would be blessed with the Spirit of God and become a source of refreshment to others. So Jesus tells the people that He is the Water of Life, and will give the Holy Spirit to the new Zion, to be a fountain of blessing to the world, John 7 : 37-39. This He can do, because He is of divine origin, though the earthly minded only judge Him by His outward appearance, ch. 7 : 16, 28, 29.

LESSON XVIII.

JESUS THE LIGHT OF THE WORLD, AND THE GOOD SHEPHERD.

JESUS THE LIGHT OF THE WORLD (John 8 : 12 and verses following)—In ch. 1 : 5 we read that there is an unceasing struggle in which light is seeking to overcome darkness. Jesus, in the temple probably, offers Himself as the One who can bring truth, and so become the Light to a world which is shrouded in darkness. If men cannot see Him as the Light, they must be spiritually blind (12-20), and they shall die in their sins, v. 21. Faith gets eternal life, because Jesus