



MESSAGE/SERIES:

Series: Jesus in John

Message: *“Perfect Timing”*

Text: John 7:1-14

DATE: February 14, 2021

SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

John 7:1-14, Leviticus 23:33-43, Deuteronomy 16:13, 16, John 2:4, 7:30, 8:20, 12:27 (Jesus’ hour or time), John 5:18 (reason sought to Kill Jesus), John 7:37. 8:12 (Lamp Lighting and water drawing rites), Mark 3:21, 31-35 (Jesus’ family), John 2:23-25 (Jesus knew their hearts), 1 Corinthians 15:7, Acts 1:14 (brothers to faith after Ascension), Ecclesiastes 3:1-9 (God’s timing), John 15:19 (Believers hated), John 5:19 (Jesus does Fathers will), Ephesians 2:22, 1 Peter 2:3-5 (the Spiritual Temple), Mark 3:21, Psalm 69:8

OPENING SCRIPTURE:

[John 7:1-14]

*“After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill Him. ² Now the **Jews’ Feast of Booths** was at hand. ³ So his brothers said to him, “Leave here and **go to Judea**, that your disciples also may see the works you are doing. ⁴ For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world.” ⁵ For not even his brothers believed in him. ⁶ Jesus said to them, “My time has not yet come, but your time is always here. ⁷ The world cannot hate you, but it hates me because I testify about it that its works are evil. ⁸ You go up to the feast. I am not going up to this feast, for my time has not yet fully come.” ⁹ After saying this, he remained in Galilee. ¹⁰ But after his brothers had gone up to the feast, then he also went up, not publicly but in private.”*

“¹¹ The Jews were looking for him at the feast, and saying, “Where is he?” ¹² And there was much muttering about him among the people. While some said, “He is a good man,” others said, “No, he is leading the people astray.” ¹³ Yet for fear of the Jews no

one spoke openly of him. ¹⁴ About the middle of the feast Jesus went up into the temple and began teaching.”

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Jn 7:1–14.

John the Evangelist was not depicting fickleness...but “in fact [was] portraying Jesus’ firm resolve to do exactly what the Father gives him to do, and at the Father’s time.”

-D. A. Carson

BACKGROUND & OTHER STUDY HELPS:

THREE MANDATORY ANNUAL FESTIVALS FOR MALE JEWS:

- **Festival of unleavened bread or Passover** (in bondage)
- **Festival of Weeks or Pentecost** (headed to the promised land/new Jerusalem)
- **Festival of Tabernacles** (in the promised land)

[FESTIVAL OF UNLEAVENED BREAD OR PASSOVER] “Originally an agricultural festival marking the beginning of harvest; it was celebrated for seven days beginning on the fifteenth day of the month of Nisan (also called Abib; March/April; Exod. 23:15; 34:18–20). The festival was later combined with the Passover (Exod. 12:1–20; Ezek. 45:21–24; Matt. 26:17; Luke 22:1) and was observed as a seven-day celebration that **followed the one-day Passover observance** (Lev. 23:5–8; Num. 28:16–25; cf. Exod. 23:15; 34:18; Deut. 16:1–8; Ezek. 45:21–25; Matt. 26:17; Mark 14:1; Luke 22:1; Acts 12:3; 20:6). Leavened bread was forbidden during this festival to mark the beginning of the grain harvest, which concluded with the Festival of Weeks (Lev. 23:15–21; Num. 28:26–31; Deut. 16:9–12). The eating of unleavened bread at this festival was also linked to the tradition of Israel’s exodus from Egypt when the Israelites’ haste in fleeing Pharaoh did not allow them time to wait for dough to rise (Exod. 12:14–20, 34–39).”

Mark Allan Powell, ed., “Unleavened Bread, Festival of,” *The HarperCollins Bible Dictionary (Revised and Updated)* (New York: HarperCollins, 2011), 1079.

[FESTIVAL OF WEEKS OR PENTECOST] “Leviticus 23:15–21 instructs the Israelites to hold an annual one-day harvest festival seven weeks, or 50 days, after Passover (see also Exod 34:22). This festival included extensive sacrifice (Lev 23:15–21; Deut

16:9–10; 2 Chr 8:13). At Pentecost, also known as the Feast of Weeks, Israelite farmers would start their journeys **toward Jerusalem to present their firstfruit offerings**”

Ronald D. Roberts, “Pentecost,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

[FESTIVAL OF TABERNACLES] “Also known as the Feast of Booths, Shelters, or **Ingathering**. It was one of the three great festivals of Israel, celebrating the completion of the agricultural year (September-October). The Jews built booths or tabernacles (temporary shelters) to commemorate their deliverance from Egypt by the hand of God (Lv 23:33–43).”

Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 1236.

“The Feast was known for a water-drawing rite and a lamp-lighting rite to which Jesus quite clearly refers (*cf.* 7:37ff.; 8:12)”

D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 305.

“They were to memorialize the fact that Jehovah made their fathers dwell in booths when He brought them out of the land of Egypt”

This feast was referred to twice in Old Testament and one of those times aligned with the completion and dedication of the temple.

The three great feasts that God commanded every male to celebrate was the Feast of the Passover, the Feast of Weeks or Pentecost, and the Feast of Tabernacles. The Passover had its fulfillment at the cross, Pentecost is ongoing, and the feast of booths will be celebrated in eternity when all of the church is gathered in to be with Jesus.

Pink, A. W. (1982). *Exposition of the Gospel of John*. Grand Rapids, MI: Zondervan.

This feast was not observed until they entered the promised land. It marked the end of the harvest and a time to rejoice at what the Lord had done to provide for them.

[JEWS/JUDEANS] “Both 5:18 and here, ‘the Jews’ (*cf.* notes on 1:19) refers to ‘the Judeans’ or, more precisely, the Jewish authorities in Judea. Jesus spent about a year in Galilee, the year of ministry on which the Synoptists focus most of their attention.”

D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 305.

[TIME] “The Greek word for ‘hour’ (*hōra*), often rendered ‘time’ in NIV, always bears the theological content just indicated, provided it is not modified by a number (as in ‘the tenth hour’ or the like). *Chronos*, another word rendered ‘time’, always focuses on the *extent* of time, not the point or specific hour of time (used in John only in 5:6; 7:33; 12:35; 14:9). The word **kairos**, found in vv. 6, 8, unlike *Chronos* but like *hōra*, refers in this Gospel to a point of time, but unlike *hōra* does not refer to Christ’s ‘being lifted up’, to his glorification by way of the cross.”

“Blind to His glory, they were therefore devoid of all spiritual discernment...”

- A. W. Pink.

OUTLINE:

I. (v1-5) TIME OF UNBELIEF

- A. (v1) **GALILEE**- This was the last reference to Jesus in Galilee
 - 1. *This was the place Jesus waited for the right moment to go back to Jerusalem*
 - 2. *John 5:18 Jews in Jerusalem were seeking to kill Him because*
 - a) He broke the Sabbath
 - b) He called God His Father

- B. (v1) **JUDEA**- represents the Jewish religious leaders/authorities who sought to Kill Jesus in and around Jerusalem

- C. (v2) **FEAST OF BOOTHES** (see other study helps)
 - 1. *Time of ingathering of the Harvest*
 - 2. *Celebrated once at the completion of Solomon’s temple dedication (will be celebrated again in eternity when the church is complete)*
 - 3. *Represented God’s providence in leading the nation to the promised land*
 - 4. *Will be celebrated in the New Promised land (the new heaven and new earth- eternal kingdom)*

- D. (v3) **JESUS’ HALF BROTHERS** (Matthew 13:55)
 - 1. *Four total half brothers who were sons of Joseph and Mary who **did not believe in Jesus as the Son of God***
 - a) James- *Wrote the book of James and became 1st pastor of the church in Jerusalem*
 - b) Jude- *Wrote the book of Jude*
 - c) Joseph-
 - d) Simon-

2. *They were not even at the cross with their mother after Jesus was crucified (John 19:25)*

E. (v3-5) **BROTHERS ADVISE JESUS**

1. *They tell Jesus to not be secretive about who He says He is*
2. *They are kind of playing off of the crowds that left Jesus after his last message and saying that maybe the experts [religious leaders] in Jerusalem can better take His message (facetiously)*
3. *They recommend that He do miracles in Jerusalem and just get it over with*
4. (v5) *This reveals the hearts of his brothers that they do not believe He is the Messiah*
 - a) *they would not order Him if they believed but trust His plans/timing*
 - b) *They would protect Him and help Him do as He asks*
 - c) *They would have stayed with Him instead of leaving Him to go to the festival*
 - d) *They thought more of the authorities in Jerusalem than the wisdom of Jesus*
 - e) *This just backs the fact that Jesus had to reveal Himself at the right time and that blindness extends to all men (even His brothers)*

MEDITATION MOMENTS:

= Even Jesus' blood family did not know Jesus was the Messiah until He revealed it in His resurrection from the dead

= Many are close to the things of God, but in reality, they do not know Jesus as Lord (religion and church membership do not make us Christians)

II. (v6-14) **TIME TO UNVEIL**

A. (v6) **MY TIME**

1. **WORD “kairos” [KARE OSE]** (καιρός, 2540) **TRANSLATED TIME** primarily, “a due measure,” is used of “a fixed and definite period, a time, season,” and is translated “**opportunity**” in Gal. 6:10 and Heb. 11:15.
 - a) **JESUS’ opportunity** had not yet come
 - (1) Opportunity in the sense of time to speak to the most people
 - (2) Opportunity in the sense of God the Father’s specific time for Him to leave Galilee and start His Jerusalem leg of His journey (the build-up to the cross)

B. (v6) **YOUR TIME**

1. The brothers' opportunity was anytime they wanted to go as there was no threat to their lives
2. The brothers were not an enemy to the authorities at this point

C. (v7) **"WORLD CANNOT HATE YOU, BUT IT HATES ME"**

1. *The world (the unsaved/unregenerate people)*
2. *The world (all people groups represented in the unregenerate peoples)*
3. *"Cannot hate you"*
 - a) The brothers were part of the world
 - b) Their lives did not condemn/call out the need for a savior for every man
 - c) They did not as of yet identify with Jesus' teachings
4. *"It hates me because I testify about it that its works are evil"*
 - a) The core of hatred is that Christ is Holy and that His holiness condemns the world
 - b) The world does not want a judge or someone to tell it that it is wrong
 - c) Jesus spoke with authority that the world was evil
 - d) The world has not changed and still hates Jesus and now those that identify with Him

D. (v8) **"MY TIME HAS NOT FULLY COME"**

1. *"Fully" =time to bring to completion*
2. *Jesus was meek and lowly*
3. *They wanted a conquering political king*
4. *Jesus knew that there was still yet things that must take place before he went to the cross and be glorified*

E. (v9-10) HE REMAINED IN GALILEE UNTIL AFTER HIS BROTHERS HAD LEFT

1. *When Jesus does leave Galilee this marked the end of His ministry in Galilee and His eyes were set on the last leg of His earthly mission (Jerusalem)*
2. *His brothers must not get in the way of God's timing*
3. *Man cannot tell Jesus what to do as He is God (Authority)*

F. (v10) WENT UP **PRIVATELY**

1. *Jesus went to begin to teach and He did not need an entourage/a posse*
2. *Jesus did not want to receive immediate block by the authorities who expected Him to enter with a great following*

G. (v11) THE **JEWS THAT WERE LOOKING FOR HIM**

1. *Jesus was expected at the feast*
2. *The Jews were hoping the festival would draw Jesus out that they may kill Him*
3. *This searching for Jesus was most definitely hostile from the group the text calls the Jews (authorities)*

H. (v12) **THE VIEWS OF JESUS**

1. *This was the whispering amongst the crowd*
 - a) (Positive views) "He is a good man"
 - (1) But not that he was only a good man and not the messiah in this view
 - b) (Negative views) "He is leading people astray"
 - (1) If Jesus was leading people astray He was a false teacher and a typological antichrist
 - (2) The Babylonian Talmud represents the Jewish tradition that Jesus as practicing Sorcery and being a false teacher

I. (v13) **FEAR KEPT THE PEOPLE FROM SPEAKING OPENLY**

1. *There was a fear to even acknowledge Jesus as a good man out of fear that they would be banned from the synagogues (John 9:22, 12:42, 19:38)*
2. *The authorities were looking for Him and were asking people in the crowd if they had seen Him*
3. *The authorities had created a culture in which no one would discuss Jesus publicly (like today)*

J. (v14) **JESUS MAKES HIS MOVE**

1. *It was the perfect time as the crowd would have been at its peak*
2. *It was the perfect place as it was a place to learn about God*
3. *It was God's time for the crowds to hear and even the authorities to hear the truth that would lead to calvary*

MEDITATION MOMENTS:

= Fear reigns supreme today and Jesus is not allowed to be discussed in public today without scrutiny

= When we understand the Love of Christ and are the recipient of that love we will have boldness

= Even with boldness we must know our opportunities to reveal the truth (the underground church)

