



1. PRIORITY: Man values multitudes, but Jesus invests in _____ . v.3-5

Depart hence, and go into Judaea... v.3

That thy disciples also may see the works that thou doest. v.3

If thou do these things, shew thyself to the world. v.4

Luke 4:3, 9; Matthew 27:40

Although, John's gospel doesn't record Jesus' ministry during the 6 months from Passover to Feast of Tabernacles, the other gospels present some of Jesus' work. Jesus traveled throughout Galilee (Mt 15:21-18; Mr 7:31-37) healing multitudes (Mt 15:29-31) and individuals (Mr 8:22-26), casting out devils (Mt 15:21-28; 17:14-18), feeding the 4,000 (Mt 15:32-38). But Jesus' most prominent and consistent ministry was in training the twelve apostles: teaching them (Mt 16:13-27; 17:19-23; 18:1-35), preparing them for His impending death & resurrection (Mt 16:21; 17:22-23), and showing Peter, James, and John the majesty of His glory (Mt 17:1-8).

2. TIMING: Man values hustle, but Jesus waits on the Father's _____ . v.6, 8

After these things... v.1

Now the Jews' feast of tabernacles was at hand. v.2

Then Jesus said unto them, My time is not yet come... v.6

For my time is not yet full come. v.8

John 2:4; 7:30; 8:20; 12:23; 13:1; 17:1 (Cf. Mt 26:18; 26:45; Mr 14:37, 41; Lu 22:14; Ga 4:4; Mt 24:36); Luke 22:53 (Cf. Lu 4:1-13)

Ye go up to the feast: I go not up yet... v.8

3. TESTIMONY: Man values affirmation, but Jesus rebukes the world's _____ . v.7

The world cannot hate you; but me it hateth... v.7

John 15:18-20 (Cf. Jo 17:14; Mt 10:22; 24:9; Lu 6:22; 1Jo 3:13; 2Ti 3:12; Ja 4:4)

Me it hateth, because I testify of it, that the works thereof are evil. v.7

John 3:20; Matthew 7:1; John 7:24

4. **PUBLICITY: Man values visibility, but Jesus exercises _____.** v.9-10

He abode still in Galilee. v.9

He also up unto the feast, not openly, but as it were in secret. v.10
(Cf. Lu 9:51-53)

5. **ACCEPTANCE: Man values consensus, but Jesus produced _____.** v.11-13

There was much murmuring among the people concerning him... v.12
Matthew 10:35-36

For some said, He is a good man: others said, Nay; but he deceiveth the people. v.12

Both views are incorrect. A good man does not claim to be God (5:18; 8:24, 28, 58; 10:33), and a deceiver does not do the will of the Father and confirm it with miracles of mercy, teach the truth seeking no repayment (10:25, 37-38; 14:10-11; 3:2; 5:36). Jesus is no deceiver, and He is more than a good man.

Howbeit no man spake openly of him for fear of the Jews. v.13
John 9:22; 12:42; 19:38; 20:19; John 5:16, 18

Concerning Jesus' brethren...

John 7:3-10 distinguishes Jesus' brethren from the Jews, the people, and His disciples. While some sects of Christianity hold the heresy of Mary's perpetual virginity, other Scriptures affirm that Jesus is Mary's firstborn son (Mt 1:25; Lu 2:7), implying that there were later sons through Joseph. Scripture confirms this implication (Mt 12:46-50; 13:55-56; Mr 6:1-6; Jo 2:12; Ac 1:14) and even reveals the names of His half-brothers (James, and Joses, and Simon, and Judas). The text reveals that Jesus' brethren did not believe in Jesus; in fact, they even thought Jesus had lost his mind (Mr 3:21). Their disbelief was prophesied in Psalm 69:8, and Jesus explained their rejection of Him (Mt 13:57).

Jesus' resurrection seems to be the defining persuasion for their belief, as they were present with the disciples in the upper room (Ac 1:14). His half-brother James was a witness of the resurrected Christ (1Co 15:5-7) and would become the head elder of the church at Jerusalem (Ac 12:17; 15:13; 21:18; 2:9); this James is alter confirmed to be Jesus' half-brother (Ga 1:19). Jesus' brothers' rejection until after His resurrection is foreshadowed by Joseph's brothers, who only believe the prophecy of his rule after they saw him alive after what they perceived to be his death (Genesis 45:26).

Consider the compelling evidence that staunch rejecters became witnesses of Jesus' resurrection.