



Believe

JOHN

MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

Bible Reading: John 7:1-24

1. Jesus and His Brothers – 7:1-9

- a. Jesus had brothers – (no perpetual virginity of Mary)
 - a. Sons of Joseph and Mary, all younger than Jesus
- b. His brothers challenge
 - a. Make a display of his works
 - b. Do this in Jerusalem at the time of the festival
 - a. “Jesus’ brothers’ advice in 7:3-4 that Jesus go and display his miracle-working albitites to the large Jerusalem crowd at the festival is shown to be unsound and to stem from their unbelief (7:5). In essence, Jesus’ bothers duplicate Satan’s temptation of Jesus at the beginning of his ministry by interpreting Jesus’ messianic calling in self-seeking terms...This reveals a fundamental misunderstanding of the nature of Jesus’ messianic identity.” G. K. Beale & D. A. Carson, Commentary on the NT use of the OT, p. 452
- c. His brothers mocking – v. 4
 - a. People seeking public recognition don’t do things in secret
 - b. Show yourself to the world
 - a. The “short verbal exchange between Jesus & his brothers [7:3-8] strongly parallels a social challenge. The issue addressed is raised...to challenge the honor & authority of [the one addressed–Jesus]...The narrator has already informed the reader that Jesus had testified that a prophet had no honor in his homeland (4:44), & Jesus’ own brothers were about to prove the point by?mocking his person & ministry. The brothers appeal to him with the aorist imperative of request...In the context of the verbal exchange, the imperative of request serves to?mock the perceived public status of Jesus...The brothers’ [statement is] combative hyperbole that intend to?challenge the very things it claims. When they saw him coming, Jesus’ brothers spoke about Jesus in a?similar way to how Joseph’s brothers spoke about him: ‘Here comes that dreamer!’ (Gen. 37:19).” [Edward W. Klink,?John,?p. 353]
 - b. ?“The brothers...do not merely give an exhortation with the intent of mockery; they even add?an explanatory rebuke...an interpretation of the?intents of Jesus to become a public figure...His brothers describe [Jesus] as one?seeking attention for himself.” [Edward W. Klink,?John,?pp. 353-4]
 - c. ?“The brothers conclude by offering?a closing rebuke?to their mockery of his actions...A first class conditional clause that assumes the fact to be the truth: ‘If you do these things...’, the brothers offer another?combative hyperbole that implies the? exact opposite of what it actually claims. Even more, they end their challenge by crowning Jesus with unconcealed hyperbole... of another imperative of request: ‘show yourself to the world.’ (7:4b)...[This was] intended to offer?an over-the-

top mockery of [Jesus]'s ministry & self-identity. Yet with irony [typical of John]...the statement could not have been more accurate." [Edward W. Klink, ?John, ?p. 354]

- d. "John shows the brothers attempting to suggest to Jesus that he should achieve religious success during the feast of Sukkot [Booths]. They advise: 'no one does anything in secret while he's seeking public recognition. If you do these things, show yourself to the world' (7:4). Their attitude is typical of kinship, not of discipleship. Only a relative...may advise & almost orientate Jesus' activity in John. In John, the disciples are not attributed such an active attitude." [Adriana Destro & Mauro Pesce, ?From Jesus to his First Followers, ?p. 77.]

c. Like Joseph's brothers – "...here comes the dreamer"

d. His brothers' unbelief – v. 5

- a. "Jesus' brothers' advice in 7:3-4 that Jesus go and display his miracle-working albitites to the large Jerusalem crowd at the festival is shown to be unsound and to stem from their unbelief (7:5). In essence, Jesus' bothers duplicate Satan's temptation of Jesus at the beginning of his ministry by interpreting Jesus' messianic calling in self-seeking terms... This reveals a fundamental misunderstanding of the nature of Jesus' messianic identity." G. K. Beale & D. A. Carson, Commentary on the NT use of the OT, p. 452

b. Initially they didn't believe

c. Ultimately after Jesus' resurrection James and Jude became believers and disciples.

e. Jesus distances himself from his brothers – 7:6-8

- a. 6? Jesus told them, ?"My time?has not yet arrived, but your time is always at hand.??The world cannot hate?you, but it does hate me because I testify about it—that its works are evil.?8?Go up to the festival yourselves. I'm not going up to this festival,?because my time has not yet fully come."?9?After he had said these things, he stayed in Galilee.

b. Jesus actions are dictated by the Father not people

a. "My time has not arrived"

b. "Your time is always at hand"

a. "...all Jesus' movements, all his comings and gongs, are in the hands of the Father, because the Father has sent him into the world." J. Ramsey Michaels, The Gospel of John, p. 427

c. The world

a. "Here for the first time in the Gospel, Jesus speaks of 'the world' not as the object of God's love and salvation (as in 3:16, 17; 4:42; 6:33, 51), but as God's enemy." J. Ramsey Michaels, The Gospel of John, p. 426

b. The first time the world is used in a negative sense

c. The world hates Jesus because he doesn't belong to it

d. The world doesn't hate his brothers because they belong to the world

e. The world's deeds are evil.

f. Where is the distinction between believers and the world today?

a. Does the world love you?

b. John 15:18-19 18?"If the world hates?you, understand that it hated me before it hated you.?19?If you were of the world, the world would love you as its own. However, because you are not of the world, but I have chosen?you out of it, the world hates you.

d. He tells them to go and he stays behind

a. Festival time was a family affair

e. Jesus resists the pressures of his family

a. "There's a wider implication for John's readers: it may be necessary to resist the pressures exerted by your family if you are to follow Jesus. You have a new, primary, God-centered 'family' identity. (John 1:12-13)" (David F Ford, John, p. 165)

f. Following Jesus may affect our relationship with our family.

2. Going to Jerusalem – 7:10-24

a. Jesus not going or going is sanctioned by the Father not by people, not even his family

a. "You go up?to the feast yourselves.?I am not going up?to this feast?because my time?has not yet fully arrived." (7:8 NET)

b. "Go up to the festival yourselves.?I'm not going up?to the festival?yet,?because My time has not yet fully come." (7:8 HCSB)

c. "'Not to go' or 'Not?yet?to go'??That is the question broached by the variant reading located in John 7:8. Does Jesus flatly deny that he is going to Jerusalem, or does he merely indicate a delay in his travels? Response to this question assumes some urgency when the reader notices in 7:10 that Jesus does, in fact, travel to Jerusalem & arrives there shortly after his brothers. Of course, no problem exists if the reading?oupo?['not yet'] is regarded as 'original,' as indicated by several of our most reliable manuscripts; but if?ouk?['not'] issued from the writer's pen, the inconsistency between his words & deeds in 7:8 & 7:10 makes Jesus vulnerable to accusations of deceit, duplicity, or indecisiveness. Substituting?oupo?['not yet'] in place of ouk ['not'] in 7:8 of course resolves this problem, which is why

the majority of scholars believe this to be the product of a concerned scribe. Yet, not everyone concurs.” [Wayne C. Kannaday, *Apologetic Discourse & the Scribal Tradition*, p. 91]

- d. “Most MSS (P66, 75? B L T W? ? ? ? ? 070 0105 0250 f1, 13? M? sa), including most of the better witnesses, have “not yet” (???, ?oup?) here. Those with the reading???? are not as impressive (??D K 1241? al.? lat.), but???? is the more difficult reading here, especially because it stands in tension with 7:10. On the one hand, it is possible that???? arose because of homoioarcton: A copyist who saw? oupw? wrote? ouk. However, it is more likely that???? [‘not yet’] was introduced early on to harmonize with what is said two verses later [7:10]. As for Jesus’ refusal to go up to the feast in 7:8, the statement does not preclude action of a different kind at a later point. Jesus may simply have been refusing to accompany his brothers with the rest of the group of pilgrims, preferring to travel separately and “in secret” (7:10) with his disciples.” [Note “b” on Jn. 7:8 NET translation]
 - e. “C. K. Barrett... expresses certainty that? oupo? [‘not yet’] represents ... the efforts of early copyists to reconcile the ‘superficial contradiction’ between 7:8 & 7:10. Barrett believes the ‘original’ reading? ouk? [‘not’] merely negates the request of [Jesus’] brothers that he go up to Jerusalem... based on the desire that he manifest his works ‘openly’ & ‘show himself to the world’. The Evangelist... portrays a Jesus who ‘refuses in the plainest terms to comply with human—& unbelieving—advice, acting with complete freedom & independence with regard to men, but in complete obedience to his Father’ (Barrett). Alan Culpepper sharpens this contrast, arguing that, as characters? in the 4th Gospel, the brothers? [of Jesus]? are viewed contemptuously as unbelievers, who will, in time, be rejected & replaced? by Jesus’ disciples.” [Wayne C. Kannaday, *Apologetic Discourse & the Scribal Tradition*, p. 94]
- b. Going later, in secret
 - a. When?
 - b. With whom?
 - c. How? – secretly
 - c. The various opinions the crowd has about Jesus – vv. 12-13
 - a. Some say “He’s a good man.”
 - b. Others “No, on the contrary, he’s deceiving the people.”
 - a. A false prophet who should be stoned
 - a. “The comment by some at the feast in Jerusalem that Jesus deceived the people (7:12) probably traces its background to the stipulation in Deut. 13:1-11 that a false prophet must die “because he... has tried to turn you from the way the Lord your God commanded you to follow.” G. K. Beale & D. A. Carson, *Commentary on the NT use of the OT*, p. 452
 - c. Nobody talking openly for fear of the Jews
- ### 3. Jesus teaches at the festival- 7:14-24
- a. Teaching and not performing miracles/signs
 - b. Rejected by the Jewish leaders – 14-18
 - a. For not being trained in the rabbinical school
 - a. The Jews’ reference in 7:14 to Jesus’ lack of formal rabbinic training sought to disqualify him from assuming the posture of a religious teacher. The rabbis of Jesus’ day typically taught by referring to the rulings of other, well-known rabbis. By contrast, Jesus prefaced his pronouncements by asserting his unique authority: “You have heard that it was said..., but I tell you”; “I tell you the truth”; ... At the same time, Jesus did acknowledge that his teaching was not his own (7:16). Yet, rather than referring to the rulings of other rabbis, he claimed direct knowledge from the Father (8:28). G. K. Beale & D. A. Carson, *Commentary on the NT use of the OT*, p. 452
 - b. His teaching is not his but from the one who sent him
 - c. Those who desire to do God’s will, will recognize that it is from God
 - d. He seeks the glory of the one who sent him
 - e. He is true and righteous
 - c. Rejected by the crowd
 - a. Justifying his “one work.”
 - b. Condemns them for not keeping the law of Moses
 - c. Questions why they are trying to kill him
 - d. If circumcision can be done on the Sabbath, then healing the whole man can also be done.
 - d. Charging them to judge according to righteous judgment