

- Church Web Site

www.tryonchurchofchrist.com

All sermons are posted here
plus additional resources



A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

- **The Festival of Tabernacles**
fell at the end of **September**
and the beginning of **October**.
- It was one of the obligatory festivals
and every adult male Jew
who lived within fifteen miles of Jerusalem
was legally bound to attend it.
 - But devout Jews
from far outside
the fifteen mile radius
delighted to go to it.
(Deuteronomy 16:16)

- It lasted altogether for eight days.
- When it came round, Jesus' brothers urged him to go to Jerusalem.
- But Jesus rejected their arguments and went in his own good time.

- There is one unique thing in this passage which we must note.
 - Jesus says:
"My time is not yet come."
(**John 7:6**)
 - Jesus frequently spoke about his time or his hour.
 - But here he uses a different word,
 - And uses it for the only time.

- In the other passages the word that Jesus uses is hora {G5610},
- Which means God's hour. (John 2:4;7:30;8:20;12:27)

- Such a time or hour **was not avoidable.**
- It had to be accepted without argument **and without alteration,**
- Because it was the hour at which the **plan of God** had decided that something must happen.

- But in this passage the word is kairos {G2540}, (John 7:6)
- Which characteristically means an opportunity;
 - That is, the best time to do something.

- Jesus is saying that **this was not the moment** for which he was waiting.

- **Explaining why** Jesus later actually did go to Jerusalem.

- Many people have been troubled about the fact that he first told his brothers he would not go and then went.
- Some critics have accused Jesus of telling a lie.

- **But Jesus is saying simply:**
"If I go up with you just now I will not get the opportunity I am looking for."
- The time is **not** opportune."
 - So he delayed his going **until the middle of the festival,**
 - Jesus is choosing his time in order to get **the most effective results.**

- There was a **divine timetable** for these events to unfold.

(**Luke 22:22**; **John 7:30**; **8:20**;
Acts 2:23; **3:18**; **4:28**).

- From this passage **we learn two things:**
- **# 1** It is impossible to force Jesus' hand.
- His brothers tried to **force him into going** to Jerusalem.
- It was what we might call **a dare.**

- Most of Jesus' miracles had been performed in Galilee.
- Now, it was time to go to Jerusalem and show the world who you really are.

- In Galilee:
- **He changed water into wine**
([John 2:1](#)ff);
- **Healed nobleman's son**
([John 4:46](#));
- **Fed the five thousand**
([John 6:1](#)ff).
- The only miracle that he had **performed in Jerusalem**
was the curing of the
impotent man at the pool
([John 5:1](#)ff).

- So his brothers are requesting the normal thing to do.
- The story makes it clear that the healing of the impotent man had been regarded far more as an act of Sabbath breaking than as a miracle.
(**John 5**)

- Further, if Jesus was ever to succeed in winning men, he could not hope to do so by hiding in a comer;

- He must act in such a way that everyone could see what he could accomplish.

- Anyone who wanted a following would have no difficulty in Galilee;
- But Jerusalem was a very different proposition.
 - It was the acid test.

- Jesus' brothers could have put up a good case for their insistence;
- But Jesus' hand is not to be forced.
- He does things, not in man's time, but in God's.

- **# 2** It is impossible **to treat Jesus with indifference.**

- It did **not** matter when his brothers went to Jerusalem,

- For no one **would notice** they were there.

- But Jesus' going was **a very different thing.**

- **Why?**

- Because his brothers **were in tune with the world** and they did not make it uncomfortable.
- But Jesus' coming **is a condemnation** of the world's way of life **and a challenge.**

- Jesus had to choose his moment, for when he arrives something happens.

- Things will never be the same.

John 7:10-13

*When his brothers had gone
up to the festival,
then he too went up,
not openly, but, as it were,
in secret.*

*So the Jews searched for him
at the festival, and kept
saying:
"Where is he?"*

John 7:10-13

And there was many a heated argument about him among the crowds.

Some said: "He is a good man."

But others said:

"No; far from it; he is leading the people astray."

But no one spoke about him openly because of their fear of the Jews.

- Jesus chose his own moment and went to Jerusalem.
- Let's take a moment and note the reactions to Jesus:

- ***"There was much murmuring among the people concerning him--for some said, He is a good man others said, No, but he deceives the people."***

(John 7:12)

- The words which old Simeon had spoken thirty years before were here accomplished.

- ***"This child is set for the fall and rising again of many in Israel--and for a sign which shall be spoken against--that the thoughts of many hearts may be revealed."***

(Luke 2:34-35)

- # 1 There was the reaction of his brothers (John 7:1-5).
- They did not really believe in him;
 - So we might say they were setting him up.
 - We still meet that attitude to Christianity.

- # 2 There was the sheer hatred of the Pharisees and of the chief priests (John 7:7;7:19).
- They did not hate him for the same reason,
- Because in point of fact they hated each other.

- The Pharisees hated him because he **rejected** their petty rules and regulations.
- If he was **right**, they were **wrong**;
 - This was something **they could never allow.**

- The Sadducees were a political party.
- They did not observe the Pharisaic rules and regulations.
- Nearly all the priests were Sadducees.

- They collaborated with their Roman masters,
- And they did not want a Messiah;
 - For when he came their political advantage would be gone.
 - They hated Jesus because he interfered with the vested interests which were dearer to them than God.
- Not much different from today.

- **# 3** So it was in everyone's best interest to eliminate this pesky Jesus.
(John 7:30-32)

- With Jesus there was no middle ground.
- So something had to give.
 - If man wants to do his own will then Christ must be eliminated.

- # 4 There was arrogant contempt (John 7:15; 7:47-49).
 - What right had this man to come and lay down the law?
 - Jesus had no cultural background;
 - He had no training in the rabbinic schools and colleges.
 - Surely no intelligent person was going to listen to him?

- # 5 There was the reaction of the crowd.
- This was twofold.
- First, there was the reaction of interest (John 7:11).
- The one thing impossible when Jesus really invades life is indifference.

• Second,
there was the
reaction of discussion
(John 7:12; 7:43).

- They talked
about Jesus;
- They debated
about him.

- **Nicodemus enters**
the picture again,
and this time we see him
defending Christ.
- In **John 3:1-36**,
he was in the
darkness of confusion;
- But now appears
to be experiencing
the dawn of conviction.

- **What** brought about this change?
- The rulers told him, “**Search and look!**” and that is just what he did..
- Anyone who will **read** and **obey** the Word of God will move out of **darkness** into God’s marvelous **light**.

- Notice how public opinion turns against Nicodemus.
- Art thou also of Galilee?
(John 7:52)
 - They now take up this term of reproach.
 - How dare he speak one word on the behalf of one against whom they had such hatred.

- **Jesus was not** born in **Galilee**, but in **Judea**, in **Bethlehem**, the city of David.
(**Luke 2:4**)
- But never mind **the truth**,
 - When **hate** is involved.
- **Nahum** and **Jonah** were both Galilaeans,
(**2 Kings 14:25**)

- There is both value and danger here.
- The value is that nothing helps us clarify our own opinions like pitting them against someone else's.
- Mind sharpens mind
as
iron sharpens iron.
(**Proverbs 27:17**)

- The danger is that religion can so very easily come to be regarded as a matter for debate and discussion,
- A series of fascinating questions, about which a man may talk for a lifetime and do nothing.

- There is all the difference in the world between being an argumentative individual.
- And a truly religious person, who has passed from talking about Christ to knowing him.

- It is of no surprise that Christ is the **cause of division among men.**
- So long as the world stands:
 - Some will **love**, and some will **hate**,
 - Some will **believe**, and some will **not believe.**

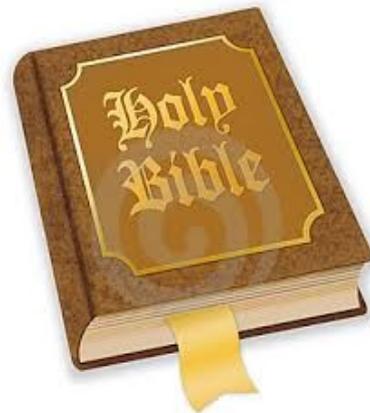
- ***"Do not think that I am come to send peace on earth; I came not to send peace, but a sword."***
(Matthew 10:34.)

- **Think on these things**
- **Philippians 4:8**

**The doors of the church
are open.**

**The Spirit and the Bride
Say
“Come”.**

Revelation 22:17



- 08-15-2021 Tryon, NC

-