

“Hatred of the Holy One”

February 2, 2014

Text: John 7:1-9

**In today’s text, we will witness the irrational hatred of Jesus
(the Holy One) that grows out of sin, like a malignant
tumor.**

In Jn 6:69, Peter had told Jesus that he/the-Apostles could never
abandon Him, because=> *“We have believed and have
come to know that You are the **Holy One** of God.”*

Not only is it reasonable to believe in God’s Holy One;
It’s eminently reasonable to love Him w/ one’s whole
heart;

And it’s grossly unreasonable to hate Him.

But ironically, Jn 7:1 will tell us today that Jesus avoided Judea
because the Jews there hated Him.

In fact, they hated Him so much, they were seeking to kill
Him.

X will tell His own brothers=>

*“The world cannot hate you, but it **hates Me.**”*

What was there about Jesus for anyone to hate? Nothing!

There could never be any justifiable cause for hating Jesus.

In Jn 15:26, He will actually say=> *“They **hated Me**
without a cause.”*

Uncaused, unreasonable, but murderous hatred.

* There might have been a cause for hating Jesus, if He had been
an angry man, w/ a hair-trigger temper;

You can't talk w/ such people freely, because anything you say might perturb them, causing them to look at you indignantly & demand, "What do you mean by that?" You feel that w/ every word you utter, you're risking whatever relationship you may have with such a person.

At any moment they might erupt/blow-up at you. You think to yourself, "So-&-so may be a good person morally, but his temper makes me feel ill-at-ease."

Jesus wasn't like that—there was nothing petulant or hot-tempered about our Savior.

Quite the opposite=> *"While being reviled, He did not revile in return; while suffering, He uttered no threats" (I Pet 2:23).*

* Men spat in His face, & He, in His divine omnipotence, could have, w/o even moving a finger, sucked the life out of them, and watched them drop to the ground. Instead, He neither said/did anything unkind.

* Men hit Him in the face and pulled out His beard due to pure meanness in their hearts; And He quietly bore their hatefulness/contempt.

You cannot find in X's life an angry word/deed, except for His holy wrath caused by men's contempt for His Father when He cleansed the Temple, saying=>

"Take these things away; stop making My Father's house a place of business" (Jn 2:16).

Jesus was usually the mild-mannered person prophesied by

Isaiah, who said=> *“He will not cry out or raise His voice, Nor make His voice heard in the street. / A bruised reed He will not break, and a dimly burning wick He will not extinguish”* (Isa 42:2-3).

Because Jesus had such a kind/loving/gentle spirit, you’d think everyone would have loved Him.

But they didn’t—many hated Him, and even wanted to kill Him.

* There might have been an excuse or a cause for people to hate Jesus, if He had been a selfish man.

You know the kind=> Everything they do is for their own benefit/profit, and they will only be your friend as long as they can somehow find an advantage in doing so.

In reality, they’re some of the most miserable people of all, because they do not really believe Jesus’ words=> *“It is more blessed to give than to receive”* (Acts 20:35).

They may say/thank they believe that, but just watch how they treat/talk-to others—you’ll soon see they really don’t.

But there was not a selfish millisecond in Jesus’ whole life, which anyone could justifiably hate.

Whatever He did, He did for others—never for Himself.

He didn’t even turn stones into bread for Himself when He was hungry.

Foxes have holes and birds have their nests, but the Son of Man didn't even have a place to lay His exhausted head at night (Mt 8:20).

The chief priests & scribes mocked Jesus, unaware of how true their own words were when they said=> "*He saved others; He cannot save Himself*" (Mt 27:42). He could not, only because He would not.

His entire life was a Self-sacrifice for the poor, the blind, deaf, lame, demonized, demoralized, afflicted, & those lost in sin.

The world had every reason to bind itself to Jesus in love.

* There might also have been a cause for others to hate Jesus if He had been a proud/arrogant man.

You've prob. seen people who give the impression they're just putting up w/ you & your imperfections, to add one more display of their own flawlessness and patient.

When they speak, it's invariably about themselves.

When you speak, they invariably lose interest.

Everything in their lives is neat/orderly &, if your life isn't like that, you're definitely 2nd rate by comparison w/ themselves.

You might actually feel some affection for them, if there weren't so much starch in their personality.

There was no such pretention/arrogance in Jesus.

He stooped to wash His disciples' feet, and to put a child on His lap.

He ate w/ tax-collectors/sinners, even when it scandalized the religious elite to see a rabbi doing so.

When a leper came & bowed down before Jesus, prob. at some distance from Him, so the gross sights/smells of his leprosy wouldn't offend our Lord, X reached out His hand, touched his crusty/oozing/leprous skin, & healed him.

Jesus was a humble Man, & had an infinite capacity for love.

Only someone who has deep character flaws of his own could be capable of hating such a person.

But many did, as we'll see in today's text.

Today's text has 3 themes—the hatred of the Judeans, the unbelief of Jesus' brothers, and the obedience of Jesus.

*** The Hatred of the Judeans**

[Jn 7:1]-- "*After these things Jesus was walking* [living/moving about] *in Galilee, for He was unwilling to walk in Judea because the Jews* [lit., Judeans] *were seeking to kill Him.*"

By "these things" John means all the things we've been reading about in John 6—feeding 5000; His discourse.

"After" means "quite a while after," because 6 months passed between the end of chapter 6, & the beginning of chapter 7.

During this time Jesus had stayed in Galilee, away from Judea, because the Judean Jews were determined to kill Him.

That had been their intent, ever since He healed a crippled man at the Pool of Bethesda on a Sabbath Day.

You may remember, that the Jewish leaders had claimed Jesus was doing work by healing like that, which made it a violation of the Sabbath Law.

When Jesus explained that He was free to do so because (as He said) “*My Father is working until now, and I Myself am working*” (Jn 5:17), the Judeans got even angrier & decided to kill Him as a blasphemer for speaking as if He were equal w/ God (which He indeed was).

Even though that had all occurred many months earlier, they were still laying in wait for X—to stone Him. This determination to take Jesus’ life was motivated by a settled/seething hatred in their hearts. They couldn’t answer Jesus’ claims about Himself, those claims infuriated them, and they could find no way to silence Him but to kill Him, which they wanted to do anyway, out of their hatred.

Their attitude was that of Satan’s evil world system, of which they were a part.

Eventually they will put Jesus to death, but He wasn’t going to allow that to happen yet.

Dying was His purpose for coming to earth.

On the night before His death, He'll ask=>

*“Shall I say, ‘Father, **save** Me from this hour’?
But for this **purpose** I came to this hour”*
(Jn 12:27).

But at the time of our text, X knew it wasn't yet His
God-appointed time to die—His “*hour*” to be
crucified.

**So here we have a prime example of sin's irrational hatred of
the kindest, most holy/loving Person who has ever lived.**

Jesus—the Man who is worthier of love, & less deserving
of hatred, than anyone else in history.

But who was hated by religious Judeans because of what
He'd said after healing an invalid, 18 months earlier.

*** The Unbelief of Jesus' Brothers**

**Out of ignorant unbelief, Jesus' brothers foolishly urged Him
to walk right into the arms of those who hated Him in
Judea.**

[Verses 2-3]=> *“Now the feast of the Jews, the Feast of Booths,
was near. / **Therefore** [because the feast was near]
His brothers said to Him, ‘Leave here and go into
Judea, so that Your disciples also may see Your
works which You are doing.’”*

**The Feast of Booths (or Tabernacles) was a very popular
festival, and a time of great happiness/celebration.**

It was the best-attended of 3 mandatory festivals for all Jewish
men.

According to Josephus, it was the “holiest/greatest” festival of all the Jewish feasts.

Lev 23:40 told the Jews that in celebrating it, *“You shall rejoice before the LORD your God for seven days.”*

The rabbis had a saying=> “The man who has not seen these festivities does not know what a jubilee is.”

This 7-day feast began 5 days after the Day of Atonement.

That’s when the high priest entered the Holy of Holies w/ the blood of a sacrifice, for the sins of the people.

It was the happy day when Israelites sensed that God had forgiven their sins, once again.

The Feast of Booths itself began 5 days later on the 15th day of the 7th Jewish lunar month (Tishri), which would include the last few days of our September, & the 1st few days of October.

It was right after the grape/olive harvests in the Fall, creating a joyous atmosphere of thanksgiving to God for all His goodness/blessings.

One key feature of this festival was the construction of temporary tent-like booths, made from the branches of trees.

Each family lived in its own booth throughout this warm week in early autumn, to commemorate God’s having brought Israel out of Egypt, & through the wilderness, where their ancient ancestors had lived in tents for 40 years.

There were booths on rooftops, & in courtyards, and
booths along the streets belonging to Jewish pilgrims
from abroad.

During the weeklong Feast of Booths, 70 bulls were sacrificed in
the Temple.

* The Temple's great Candelabra was lit each night,
commemorating God's pillar of fire that had led
Israel thru the desert & illuminated their camp at
night.

* Each day water was drawn from the Pool of Siloam,
brought to the altar in the Temple, and offered as a
sacrifice to God, while the people all sang the words
of Isaiah 12=> *"Then you will say on that day, 'I will
give thanks to You, O LORD; For although You were
angry with me, Your anger is turned away, and You
comfort me. / Behold, God is my salvation, I will trust
and not be afraid; For the LORD GOD is my
strength and song, And He has become my salvation.
/ Therefore you will joyously draw water from the
springs of salvation'" (1-3).*

Now this is the last verse of that passage=> *"Cry aloud and
shout for joy, O inhabitant of Zion, For great in your
midst is the **Holy One** of Israel"* (Isa 12:6).

Little did the Jews know how wonderfully that was being
fulfilled when Jesus, the Holy One, quietly arrived at
the festival, hearing that song about Himself (the
Holy One).

At this happiest of all Jewish festivals, this was the greatest cause for happiness of all=> Messiah had come.

If only the Jews had realized that....

And yet the Judeans had developed such hatred for Jesus, they wanted to kill Him—their own Messiah!

What a poignant picture of the misery/hatred sin breeds, to spoil all God's most joyous/wonderful blessings.

Verse 3 says Jesus' brothers advised Him to go to the feast in Judea so the disciples He had already made there on another visit earlier, could see Him perform His miraculous works.

Jn 2 says of His earlier visit to Jerusalem=> *“Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing” (2:23).*

These were prob. the disciples His brothers were talking about.

Mt 13:55 gives us the names of Jesus' half-brothers—James, Joseph, Simon, and Jude (or Judas).

These were the sons of Joseph/Mary, born after X's birth.

Why did Jesus' brothers urge Him so earnestly to go to the feast?

They must have known that He had miracle-working powers.

They may even have wondered if He might be the Messiah, but only the kind of messiah, they, like most Jews, wanted a powerful political leader who could rid them of the Romans, & improve their quality of life w/ His miraculous deeds.

John is going to make it clear in verse 5 that *“Not even His brothers were believing in Him.”*

X Himself has just told us what it means to really believe—to eat His flesh, & drink His blood spiritually. To take Him in, and commit the welfare of one’s soul entirely to Him.

Unlike most of the Apostles, Jesus’ own brothers did not believe in Him like that.

The brothers must have fancied themselves to be Jesus’ advisors, and may also have felt that His claim to Messiahship had started to slip away, when the Galilean crowds abandoned Him.

They prob. felt He should campaign to become recognized as Messiah, by attending this most popular/crowded festival, showing-off His miracle-working skills there in the Temple, where religious Jews gathered.

They thought the true test of His Messiahship would be to get the Jewish religious leaders to sign off on it, & strong public support might sway them in that direction.

Jerusalem was the big league, Galilee was just a backwater.

If Jesus wanted to be the whole nation's Messiah, He was going to have to make a good showing in the Jewish Temple, before the Jewish religious leaders.

Hiding up there in Galilee from the Judeans, would prevent that from happening.

This is how X's brothers must have thought.

The brothers didn't question the legitimacy of Jesus' miracles at all, but spoke of them as "*Your works which You **are** doing.*"

Now they laid out the rationale for their strategy.

[Verse 4]=> "*For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world.*"

That's typical of what a campaign manager would tell his candidate, which is how Jesus' brothers saw themselves.

But they had no idea of the kind of Messiah Jesus would become—one who came to take away man's sin.

Their words, "*If you do these things*" sound as if they were casting doubt on the notion that He actually did them.

But this is what is called a "class 1 condition"—indicative rather than subjunctive—which means there's no doubt in their minds about Jesus' miracles at all.

It's prob. better translated, "*Since You do these things.*"

That's why they think He must go to the national feast=>
to gain public notoriety for His talents.

Now John adds this important editorial note=>

[Verse 5]=> *“For not even His brothers were believing in Him.”*

They believed in their half-Brother (Jesus) as a miracle-worker,
but not as the Savior of their souls because they didn't
realize those miracles of His were God's affirmation that
Jesus was His own Son, man's Savior/Messiah.

So they didn't trust Him, as their own Savior.

They would believe in Him later on, 2 of them would write
NT books, & James would eventually lead
Jerusalem's church.

But at this point in their lives, their thoughts about Messiah
were crass, & they just hoped to help Jesus achieve
that title/position for Himself.

So they arrogantly advised, & audaciously urged, Him to
go to Jerusalem immediately, when humble faith
would have just trusted Him to act according to
God's will.

That was the unbelief of Jesus' own brothers, which is why Jesus
said say=> *“Whoever does the will of God, he is My brother
and sister and mother”* (Mk 3:35).

*** The Obedience of Jesus**

Jesus' attitude stands out in stark contrast w/ that of His brothers.

His only objective is to obey the Father, doing what God wants Him to do—when He wants Him to do it.

[Verse 6]=> “**So** [because the brothers didn’t believe in Him] *Jesus said to them, ‘My time is not yet here, but your time is always opportune.’*”

What did Jesus mean by “My time”?

You might think He was talking about His time to be crucified, but He always used a different term for that—His “hour.” This word, “*time*,” refers to a moment in time.

The moment He seems to be referring to is when God, according to His eternal plan, would have Jesus go up to Jerusalem to attend the Feast of Booths=> That’s His “*time*.”

I.e., Jesus was saying to His brothers=> “Everything I do is in harmony/conformity w/ God’s eternal plan, & that’s what makes it all significant.

“Everything you do is according to your own plans.

“So it really has neither eternal/divine significance at all.”

They were free to go to the feast anytime they chose, since they were making up their own plans as they went along.

They were part of the world of unbelievers, & had no real concern w/ God’s will/timetable in their lives.

As Xns, we pray for God's guidance, then make the wisest, most-biblical decisions we can, w/ regard to the details of our lives, trusting Him to redirect us when we get off track, & knowing He will prob. ask us to wait on Him, just as He did Jesus right here in our text.

If Jesus had gone up immediately, it would have given the Sanhedrin an opportunity to quietly arrest-Him/kill-Him. God did not intend for that to happen for another 6 months, at the Passover feast, at the very moment when all the Passover lambs were being slaughtered.

Literally, every step Jesus took was according to God's eternal plan.

One of the reasons it was so important for Jesus to obey the Father regarding His journey to Jerusalem, was that He had enemies there, who hated, & wanted to kill Him.

[Vers 7] (Jesus)=> *"The world [Satan's evil realm] cannot hate you, but it hates Me because I testify of it, that its deeds are evil."*

"The world" system didn't hate X's brothers, because they were still part of it, & their nature corresponded w/ its evil nature.

They knew nothing of God's plans, or His appointed times. Jesus, on the other hand, was the great Adversary of Satan's world system, testifying against its evil antagonism to God.

And when His testimony was complete, & He left this world, He sent the H.S., of whom He said=> *“He, when He comes, will **convict the world** concerning sin and righteousness and judgment; / concerning sin, because they do not believe in Me”* (Jn 16:8-9).

Jesus also left another witness to confront the world’s wickedness—us, the Church—and He warned us=> *“If you were of the world, the world would love its own; but because you are **not of the world**, but I chose you out of the world, because of this, the world hates you”* (Jn 15:19).

The world (Satan’s evil system—including all those who are part of it) should hate you if you’re a Xn, because you too are exposing its evil deeds.

The natural man thinks he loves truth, purity, justice, kindness, and goodness.

But when the paragon of all these virtues (Jesus X) came to earth, they hated/killed Him, because He was a living witness against all the wickedness in their own lives.

Finally, Jesus told His brothers=>

[**Verses 8-9**]=> *“Go up to the feast yourselves; I do not go up to this feast because My time [appointed by God] has not yet fully come.” / Having said these things to them, He stayed in Galilee.”*

While the timing of Jesus’ going to the feast was regulated by the Father, their timing was regulated by themselves.

He would go when what He called *“My time”* had arrived.

They would go whenever they liked.

He chose not to join the large Jewish caravan going to Jerusalem, for the feast, knowing that just might excite a premature triumphal entry, as people started acclaiming Him as king, & alarming the authorities who hated Him.

We'll learn next time in verse 10, that Jesus finally did go up to the feast, but secretly, after His brothers were already there. Protected by the large crowds, He then taught them in the Temple.

**As you look at the unbelief of X's brothers, you might think,
"At least it's not as bad as the Judeans' hatred of Him."**

But as God sees it, & unbelief is really the worst of all sins.

You hear people argue from time to time that for the ungodly, their not believing in Jesus, really isn't a serious sin.

X said the very opposite=> *"He who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God"* (Jn 3:18).

Failure to believe actually reveals a person's love of his sin.

So Jesus added (3:19), *"This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil."*

Unbelief is the parent of every other sin—the master-sin.

If Eve had believed what God had told her about the fruit of the knowledge of good/evil, she would not have sinned by disobeying/defying Him, bringing a deadly curse & a torrent of sin on all of us, her descendants.

Unbelief is the sin that finally/forever damns a soul.

It is the one sin for which Jesus never died, so it cannot be atoned—a sin for which God allows no forgiveness, because it excludes faith.

A nonbeliever who dies in unbelief is forever swallowed up by Hell, his eternal portion, for not having received God's 1 provision for salvation—believing in X, and in His death on the cross for sin.

But for those who have placed their faith in Jesus, trusting in His death alone to free them from condemnation for their sins, there's all the joy of a Day-of-Atonement/Feast of Booths.

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Text: John 7:1-9

1. What was there about Jesus for anyone to hate? [16 Nothing]!
Jn 6:69; 7:1; 15:26
2. There was nothing petulant or [8 hot] tempered about our Savior.
I Pet 2:23; Jn 2:16; Isa 42:2-3; Acts 20:35
3. There was not a [16 selfish] millisecond in Jesus’ whole life which anyone could hate.
Mt 27:42
4. There was no pretention or [20 arrogance] in Jesus.

Today’s text has three themes: the hatred of the Judeans, the unbelief of Jesus’ brothers, and the obedience of Jesus...

*** The Hatred of the Judeans**

[John 7:1]

5. Jesus had stayed in Galilee, away from Judea, because the Judean Jews were determined to [10 kill] Him.
Jn 5:17; 12:27
6. So here we have a prime example of sin’s irrational hatred of the kindest, most holy and [14 loving] Person who has ever lived.

*** The Unbelief of Jesus’ Brothers**

[Verses 2-3]

7. The Feast of Booths was a very popular festival and a time of great [20 happiness] and celebration.
Lev 23:40
8. One key feature of this festival was the construction of temporary tent-like booths made from the [18 branches] of trees.
Isa 12:1-3, 6
9. Jesus’ brothers advised Him to go to the feast in Judea so the disciples He had made there earlier could see Him perform His [22 miraculous] works.
Jn 2:23; Mt 13:55
10. The brothers must have fancied themselves to be Jesus’ [18 advisors].

[Verse 4]

[Verse 5]

11. They believed in their half-Brother as a miracle-worker but [8 not] as the Savior of their souls.

Mk 3:35

* **The Obedience of Jesus**

12. Jesus' only objective is to obey the Father, doing what God wants Him to do [10 when] He wants Him to do it.

[Verse 6]

13. It was important for Jesus to obey the Father regarding His journey to Jerusalem; He had enemies there who hated and wanted to [10 kill] Him.

[Verse 7]

Jn 16:8-9; 15:19

[Verses 8-9]

14. As you look at the unbelief of Christ's brothers, you might think it's not as bad as the Judeans' hatred of Him; but unbelief is really the [12 worst] of sins.

Jn 3:18, 19

15. A nonbeliever who dies in unbelief is forever swallowed up by [10 Hell] for not believing in Christ.