



# Correction, Confrontation, and Condemnation

The Glory of God on Display  
as Jesus Dwells Among Us

John 7:1-24

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# Table of Contents

Introduction .....	1
Context .....	1
The Feast of Tabernacles .....	1
1. Jesus corrects his brothers .....	2
The Brothers Speak .....	2
Jesus Responds .....	3
Application .....	3
2. Jesus confronts the Jews .....	4
The Jews Speak .....	4
Jesus Responds .....	4
Application .....	5
3. Jesus condemns the crowd .....	6
The Crowd Speaks .....	6
Jesus Responds .....	6
Application .....	7
Big Idea .....	8
The True and Better Tabernacle .....	8
Gospel .....	9
Applications .....	9
Conclusion .....	9
Reason to Feast .....	10
One Who Loves and Never Leaves .....	10

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# Introduction

Good morning, my name is Aaron. I want to be clear on something before we start, and that is that I'm a sinner. One of my worst sins is that when my wife and I aren't getting along, and I think she dislikes me, I'll put distance between us. I don't want to dwell with those who dislike me. I'm not so great, I'm still fighting my own sin, but we have a great Champion in Jesus Christ.

## Context

Our passage today is John 7:1-24.

### The Feast of Tabernacles

The Feast of Tabernacles, also called the Feast of Booths, is our context. It was called the Feast of Tabernacles because tabernacle means "to dwell," and the Jewish people wanted to remember that God dwelled with his people. During their wilderness wanderings, the Jewish people would set up little tents, little booths, to dwell in. This is a festival for God's faithfulness.

At this point, people want to kill Jesus. Yet, Jesus keeps putting himself in public and in danger. Today, we ask: What is the driving force behind Jesus at the Feast of Tabernacles?



# 1. Jesus corrects his brothers

Let's read our first passage, John 7:1-10, and I want you to treat our points today like layers. They're like layers in a painting. We're going to see different things happening in each layer, but by the end we'll see the full picture. We'll have an impression of Jesus and find his driving force.

In this first layer, we're going to see that Jesus corrects his brothers.

After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. Now the Jews' Feast of Booths was at hand. So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing. For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world." For not even his brothers believed in him. Jesus said to them, "My time has not yet come, but your time is always here. The world cannot hate you, but it hates me because I testify about it that its works are evil. You go up to the feast. I am not going up to this feast, for my time has not yet fully come." After saying this, he remained in Galilee. But after his brothers had gone up to the feast, then he also went up, not publicly but in private. (John 7:1-10)

## The Brothers Speak

Jesus had brothers. Their names were James, Joseph, Simon, and Judas (not Iscariot). And at this point, none are believers. Hear the intention behind their words.

So his brothers said to him, "Leave here and go to Judea, that your disciples also may **see** the works you are doing. For no one works in secret if he seeks to be **known** openly. If you do these things, **show** yourself to the world." For not even his brothers believed in him. (John 7:3-5)

## Recognition

Those words – **see, known, show** – they're telling us what's really in the heart of his brothers. They want Jesus to be **seen**, to be **known**, and to be **shown** to the world – they want him to be recognized. Galilee wasn't a place that people would be proud of. It was a shameful place to be from. If Jesus were to be recognized, he would put Galilee on the map. He would bring honor to their family. We know they don't want Jesus to be recognized as

the Messiah, “for not even his brothers believed in him.” So they wanted him to be recognized for something other than being God. They had the wrong reasons for recognition.

## Jesus Responds

Jesus said to them, “My **time** has not yet come, but your **time** is always here. The world cannot hate you, but it hates me because I testify about it that its works are evil. You go up to the feast. I am not going up to this feast, for my **time** has not yet fully come.” After saying this, he remained in Galilee. But after his brothers had gone up to the feast, then he also went up, not publicly but in private. (John 7:6-10)

### Timing

Jesus talks about **time** – about his **time** – and Jesus is speaking at a deeper level to his brothers. When Jesus refers to his **time**, he’s referring to his cross. His **time** is when he is going to be crucified. All of Jesus’ life is leading up to this. And Jesus says that now is not the **time**. It’s not yet **time** for them to crucify me, I’m not going to let them do that to me yet. So Jesus corrects his brothers.

This is the irony: They wanted Jesus to be recognized, but they themselves didn’t recognize him as the messiah. When our first layer is set, we see that Jesus corrects his brother’s wrong reasons for recognition.

## Application

Are there times where we say we’re doing something for Jesus, but we’re actually doing it for our own recognition? Lead worship, preach, lead at Christian club, pray in public, participate in Speaker’s Tournament, or any type of service so others can see you. Jesus sees your wrong reasons and your want of recognition. Today, Christ is calling you to align with his agenda. Jesus privately goes to the party anyway. What is his driving force for going to the Feast?



## 2. Jesus confronts the Jews

Let's move to our second layer in John 7:10-19. In this layer, we're going to see that Jesus confronts the Jews.

The Jews were looking for him at the feast, and saying, "Where is he?" 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." Yet for fear of the Jews no one spoke openly of him. About the middle of the feast Jesus went up into the temple and began teaching. The Jews therefore marveled, saying, "How is it that this man has learning, when he has never studied?" So Jesus answered them, "My teaching is not mine, but his who sent me. If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority. The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood. Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?" (John 7:10-19)

### The Jews Speak

Jesus goes privately to the feast to get to the Temple so he can start teaching. Jesus knows what he's doing. He's drawing attention, and he's getting the Jews to ask questions.

The Jews therefore marveled, saying, "How is it that this man has **learning**, when he has never **studied**?" (John 7:15)

### Pride and Superiority

The Jewish authorities are talking about Jesus' **knowledge**. They're talking about his **education**. Jesus was a carpenter from a common family. There is a sense of **pride** and **superiority** in their questions. It seems as if they were talking amongst themselves. But Jesus knows what they're saying. Jesus confronts what they're really thinking.

### Jesus Responds

So Jesus answered them, "My teaching is not mine, but his who sent me. If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own **authority**. The one who

speaks on his own **authority** seeks his own **glory**; but the one who seeks the **glory** of him who sent him is true, and in him there is no falsehood. Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?" (John 7:16-19)

## Authority and Glory

The Jews are thinking about Jesus' **academic** training and education, but Jesus takes them to a different level by speaking about **authority**. It's no longer about who teaches the law – it's about who makes the laws. It's not about who teaches the Bible, it's about who wrote the Bible. It's not about teaching God's Word, but it's about obeying it, submitting to it, and loving the one who authored it. The Jewish teachers are questioning Jesus' credentials, and Jesus says to look at his character. Jesus teaches for the **glory** of God. The Jews teach for their own **glory**.

This is the irony: They were the authorities, but they didn't recognize Jesus as their own authority – they didn't surrender to him as God. They wanted to kill him. When our second layer is set, we see that Jesus confronts the Jews' selfish ambition and self-exaltation.

## Application

Are you in pursuit of your own glory? You're driven to be the smartest one in the room, have the best grades, and have the highest paycheck. Everything you do has the goal of making much of yourself. Jesus calls you now to stop chasing fame, worldly success, and the American Dream – but to seek the glory of God in all that you do.

Jesus does not back down. He challenges them. What is his driving force?



## 3. Jesus condemns the crowd

Let's move to our third and final layer, John 7:20-24. In this layer, we're going to see that Jesus condemns the crowd.

The crowd answered, "You have a demon! Who is seeking to kill you?" Jesus answered them, "I did one work, and you all marvel at it. Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you **angry** with me because on the Sabbath I made a man's whole body well? Do not **judge** by **appearances**, but **judge** with right **judgment**." (John 7:20-24)

### The Crowd Speaks

It's no longer just the Jewish authorities. Now we have a crowd.

#### Anger and Judgment

They're judging Jesus, saying he has a demon. They say he's paranoid and call him a lunatic. They call Him crazy. And they question Jesus. They ask him who is seeking to kill him.

### Jesus Responds

In John 5, on the Sabbath, Jesus did a miracle and healed a man. You aren't supposed to work on the Sabbath. After referencing his miracle, and doing a good work – God's work – on the Sabbath, Jesus condemns the crowd. They are okay with circumcision, a symbolic act to make one part of the body perfect, on the Sabbath. But they are not okay with Jesus working, not as a symbolic act but as actual reality, to heal and perfect a whole man on the Sabbath!

#### Legalism and Hypocrisy

Jesus knows the hearts of the hateful crowd. They judge Jesus by misconstruing his character. They have no real understanding of the Old Testament law – so all they can do is judge Jesus by how he appeared to them. They make their own rules. This is legalism and hypocrisy.

This is the irony: By their judging of the Son of God, they end up being the ones being judged by the Son of God. The Jews thought Jesus was breaking the law, but they couldn't see that in their own hearts they wanted to kill



him – an ultimate breaking of the law. With misconceptions and erroneous conclusions, they condemn themselves. When our third layer is set, we see that Jesus condemns the crowd’s unjust judgment and superficial standards.

## **Application**

How do you make decisions in your life? Do you follow what your friends feel is good and not good? Do you let the world tell you right from wrong? Or does the Word of God shape your worldview? If you live by your own moral compass, you kill God in your heart and replace him with yourself. This will condemn you. Christ is calling you now to know and cling to truth.



# Big Idea

What did we see to be Jesus' driving force at the Feast of Tabernacles? First, Jesus corrects wrong reasons for recognition. Second, Jesus confronts selfish ambition and self-exaltation. Third, Jesus condemns unjust judgment and superficial standards. There is a common thread between all three groups: They were blind in their unbelief. They could not make out Jesus as their Messiah. They didn't see Jesus as their Savior. They failed to recognize their Redeemer.

## The True and Better Tabernacle

By correcting, confronting, and condemning, Jesus told the truth about who he was. Jesus came to dwell among us to display his divinity, and in doing so he showed the glory of God. The Jews were at the Feast of Tabernacles – a party to celebrate God dwelling with his people – but the Jews didn't want to dwell with God. They wanted to kill him. Their hard hearts blinded them to the reality of who he truly was and what he came to do. They could not see his glory.

The big irony is that people didn't actually need to go to the Temple anymore to dwell with God. God was already dwelling among his people in the person of Jesus. When Jesus was living at home and sharing life with his brothers, when he was interacting with people and teaching them on the street, and when he was doing miracles and going about his mission – God was dwelling among his people. Tabernacle means “to dwell,” and Jesus is the true and better Tabernacle.

And the Word became flesh and dwelt (tabernacled) among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John 1:14)

This is our big idea for today: By correcting, confronting, and condemning, Jesus dwells among us to display his divinity and the glory of God.

# Gospel

Do you see the glory of God today in his Son, Jesus Christ? He gives you grace and truth today. If you believe that Jesus died for your sins and raised to life again – you can have eternal life. Ask God to forgive your sins, and you can dwell with God in Heaven. You will receive the Holy Spirit – so God will dwell in your heart. And Jesus will stay with you until the end – correcting you, confronting you, but no longer condemning you. There is no condemnation for those in Christ Jesus. There is peace. There is joy. There is comfort.

# Applications

Here are some general and practical applications to help you see and surrender to Jesus. We need to know him better. Have humble hearts. Meet him on his terms. See and surrender to Jesus. Gaze at his glory.

# Conclusion

As the Gospel of John takes us closer to Calvary – to the crucifixion of Jesus, things will get increasingly dark. Tensions will rise. And more and more people will leave and forsake Jesus. It was said that not even his brothers believed in him. Their names were James, Joseph, Simon, and Judas (not Iscariot). Turn to James 1:1. We're going to fast forward in time.

James, a servant of God and of the Lord Jesus Christ... (James 1:1)

The brother of Jesus is now a believer. He finally saw Jesus for who he really was. The old James would have written: "James, a **brother** of Jesus." The new James writes: "James, a **servant** of God and of the **Lord** Jesus **Christ**." There is hope for a brother of Jesus to renounce his wrong reasons for recognition, and to see the resurrected Jesus is God. Wherever you see yourself in the brothers, the Jewish leaders, or the crowds – Jesus brings you grace and truth. If you open your eyes, you will see the glory of Jesus as he dwells among us through his Word, through his people, through his Church. If you will hear him now, there is hope for you.



## Reason to Feast

When my wife and I aren't getting along, and I think she dislikes me, I try to put distance between us. But what brings us back together is that I want to tell her the truth about myself. I want to show her who I am. I love her. I want to be around her. I want to dwell again with her.

Jesus is not like me. His love for his people is perfect. Instead of backing away, he comes closer. He keeps pressing in. He shows you who he is, and tells you the truth about himself. Jesus speaks grace and truth into your life because he cares for you. Our deliverer dwells with his people. By correcting, confronting, and condemning, Jesus dwells among us to display his divinity and the glory of God. If you see his glory, that is reason to celebrate. To rejoice. To feast.

## One Who Loves and Never Leaves

The Word came flesh and dwelt among,  
Glory, at the Feast of Booths,  
In Jesus Christ! The Son of God  
Is full of grace and truth.

Our wrongful reasons, self-exalting,  
You correct and you confront.  
You stood condemned for those who come  
In faith and place their trust.

And if we were to ask you, Lord,  
“Help us with our unbelief!”  
Would you give us minds and eyes  
To know and clearly see?

But most of all, give us a heart  
To treasure, cherish, prize,  
One who loves and never leaves:  
Our faithful Jesus Christ.

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