1. The Feast of Booths was drawing near (Jn. 7:2).
   a. This time-marker pinpoints the conclusion to the Galilean ministry six months prior to the crucifixion.
   b. The Feast of Booths was the third required pilgrimage feast (Deut. 16:13–16) and it had particular kingdom (2nd Advent) emphasis (Zech. 14:16–19).
2. The brothers of Jesus are James, Joseph, Simon, and Judas (Mt. 13:55)—sons of Joseph and Mary after Jesus was born (Mt. 1:25). See [GM26: Mother, Brothers Seek Audience] 
3. Jesus' brothers had advice for Him based upon their unbelieving viewpoint (Jn. 7:5).
4. Their advice was for Jesus to abandon Galilee (Jn. 7:3). \(\text{μεταβαίνω} \) metabainō \#3327: transfer, pass on.
   a. In comparison with the great public exposure Judea offered, Galilee could only offer obscurity.
      1) No one works a thing in secret. \(\text{ἐν κρυπτῷ} \) en kruptō, κρυπτός #2927: hidden, secret.
      2) Seeks himself to be in the sphere of publicity. \(\text{ἐν παρρησίᾳ} \) en parrēsia, παρρησία #3954: openness, frankness.
      3) The Sermon on the Mount established the benefits of ministering in secret (Mt. 6:4).
   b. These unbelievers are concerned for the Judean disciples continued interest (Jn. 2:23–25). “Manifest yourself to the κόσμος.”
5. Jesus rebuffed His brothers and highlighted the difference between Him and them (Jn. 7:6–8).
   a. Jesus’ time for exaltation is not yet. Unbelievers can always exalt themselves.
   b. Unbelievers cannot be the object of κόσμος kosmos hatred (Jn. 15:19; 1st Jn. 4:5).
      1) Non-disciple believers do not typically draw such hatred either (cf. Jas. 4:4).
      2) Faithful believers who communicate divine viewpoint will always draw such hatred (Jn. 15:18; 17:14; 1st Jn. 3:13).