from them. I would understand this verse  
as merely carrying on the time from ch. v.  
and ch. vi.,—and its contents as introductory to the account of Jesus not going  
up at first to the feast. Ch. vi. is in some  
measure presupposed in our ver. 3, as  
indicating that He had not constantly  
observed the festal journeys of late.

**2.]** See Deut. xvi. 13—17. Josephus calls  
this *the holiest and greatest feast*. It began on the 15th (evening of 14th) of Tisri  
(Sept. 28), and lasted till the evening of  
the 22nd (Oct. 6).

**3—5.] {3}** Respecting  
the BRETHREN OF THE LORD, see note on  
Matt. xiii. 55. They seem to have had  
at this time a *kind of belief* in the Messianic character of Jesus, but of the very lowest sort, not excluding the harsh and  
scoffing spirit visible in these words. They  
recognized his miracles, but despised his  
apparent want of prudence and consistency  
of purpose, in not shewing himself to the  
world. In the words **that thy disciples also  
may see**, &c., there is perhaps a reference to  
the desertion of many of his disciples just before. Nay, more than this: the indication furnished by this verse of the practice of  
our Lord with regard to His miracles up to  
this point is very curious. He appears as  
yet to have made His circuits in Galilee,  
and to have wrought miracles there, in the  
presence of but a small circle of disciples  
properly so called; and there would seem  
to have been a larger number of disciples,  
in the wider sense, in Judæa, or to be  
gathered in Judæa by the feast, who yet  
wanted assuring, by open display, of the  
reality of His wonderful works.

{5} In ver. 5 (as well as by “*thy disciples*,” ver.  
8), we have these brethren *absolutely excluded from the number of the Twelve* (see ch. vi. 69); and it is impossible to modify  
the meaning of the word “*believe*,” so as  
to suppose that they may have been of the  
Twelve, but not believers in the highest  
sense. This ‘verse also excludes *all* His  
brethren: it is inconceivable that John  
should have so written, if *any among them*believed at that time.

The emphatic expression, **for even his brethren**, &c., is a  
strong corroboration of the view that they  
were really and literally *brethren;—*see  
also Ps. lxix. 8.

**6—9.] {6} My time** can  
hardly be taken as directly meaning ‘*the  
time of my sufferings* and death,’—but as  
the same expression in ch. ii. 4: ‘My time  
for the matter of which you speak, viz.  
manifestation to the world’ That (ch. xii.  
82), was to take place in a very different  
manner. But *they*, having no definite end  
before them, no glory of God to shew forth,  
but being of the world, always had their  
opportunity ready of mingling with and  
standing well with the world. {7} Then (ver.  
7), *‘you* have no hatred of the world in  
*your* way: but its hatred to Me on account