of my testimony against it, causes me to  
exercise this caution which you so blame.’

{8} In ver. 8, it is of little import whether  
we read **not** or **not yet**: the sense will be  
the same, both on account of the present,  
**go not up** (not ‘will not go up,’ which  
would express the disavowal of *an intention*to go up), and of “*not yet*,” which occurs  
afterwards. **I go not up** would mean, **I  
am not** (at present) **going up**. Meyer attributes to our Lord change of purpose, and justifies his view by the example of His  
treatment of the Syropheenician woman,  
whom He at first repulsed, but afterwards  
had compassion on. Matt. xv. 26 ff. The  
same Commentator directs attention to  
the emphatic term, “**this** *feast*,” as implying that our Lord had it in His mind  
to go up to some future feasts, hut not to  
*this one*.

**is not yet full come**: see  
Luke ix. 51 and note.

**10.] not openly,** i.e. not in the usual caravan-company, nor probably by the usual way.  
Whether the Twelve were with Him, we  
have no means of judging: probably so, for  
they appear ch. ix. 2; and after their becoming once attached to the Person of our Lord as Apostles, we find no trace of His  
having been for any long time separated  
from them, except during their mission  
Matt. x., which was long ago accomplished.

**11.]** These Jews are, as usual, the  
rulers, as distinguished from the multitudes. Their question itself (**that man**)  
shews a hostile spirit.

**12.] the multitudes** (the different groups of which *the  
multitude* was composed) would include  
the Galilean disciples, and those who had  
been baptized by the disciples in Judæa,—  
whose view the words “*He is a good man*”  
would represent,—as expressed mildly in  
protest against His enemies.

**he deceiveth the multitude**, possibly in reference to the feeding of and then the discourse to the multitude, which had given  
so much offence.

**13. no man spake  
openly of him]** This was true only of' the  
side who said “*He is a good man*:” *they*dared not speak their mind: the others  
spoke plainly enough. Here again “*the  
Jews*” are distinguished from the *multitudes*.

**14—39.]** *Jesus testifies to Himself in the Temple*.

**15—24.]** *His teaching is from the Father.*

**14,15. {14} when it was now the midst of the feast]** Probably *on a sabbath*. It appears to have been the first time that He *taught* publicly at Jerusalem; {15}—whence (**therefore**) the wonder of the Jews, i.e. the rulers of the hierarchy.

**letters]** Particularly, **scripture-learning**,—perhaps because this was *all  
the literature* of the Jews. Probably His  
teaching consisted in *exposition of the  
Scripture*.

**having never learned:**never having been the scholar of any Rabbi.  
He was *taught of God*. These words are  
spoken in the true bigotry and prejudice of  
so-called ‘learning.’

These words of  
His enemies, testifying to matter of fact  
well known to them, are, as Meyer observes,