502 ST. JOHN. Vv.   
   
 V. 1 After © ¢his there was a feast of the Jews: and   
   
 & render, these things.   
   
 lean miracle (see ch. iii. and ver. 45). in the commendation there, “I have not   
 But (1) howis that expressed in the words? seen such faith, no, not in Israel,” is not   
 The miracles which He did at Jerusalem only different from, but stands in absolute   
 in the feast: omitted, the words natu- contrast with, the depreciating charge   
 rally carry the thoughts back to a former here, “Except ye see signs and won-   
 one related; and the clause added (“hen ders, ye will not believe.” Olshausen   
 He was come out of Judea into Galilee’) well remarks, that this narrative may be   
 shews, not that a miracle prior to this, regarded as a sequel to the foregoing   
 during this return visit, has been passed one.   
 over,—but that as the scene of this second Cuapp. V.—XII.] Second great division   
 was in Galilee, that former one, to which of the Gospel. JESUS IN CONFLICT WITIL   
 “second” refers, must be sought in Gali- tue Jews. YV., VI. Jesus THE LIFE.   
 lee also. And then © why should this so Beginning of the conflict.   
 particularly be stated? Certainly, it seems V. 1—47.] Healing of a cripple at the   
 to me, on account of the part which this pool of Bethesda, during a feast ; and the   
 miraele bore in the calling ont and as- discourse of Jesus occasioned by the perse-   
 suring of faith by the manifestation of cution of the Jews arising thereupon.   
 His glory, as that first one had done be- 1, After these things] Liicke remarks that   
 fore. By that (ch. ii. 11), His disciples when John wishes to indicate immediate   
 had been convinced: by this, one (him- succession, he uses “after this” (or   
 self a type of the weak and unworthy in “that”), ch. ii. 12; xi. 7, 11; xix. 285   
 faith) outside the circle of His own. By when mediate, after an interval, “after   
 both, half-belief was strengthened into these things,” ch. iii. v.14; vi.1; vii.   
 faith in Him : but in each case it is of a 1; xix. 38. So that apart from other con-   
 different kind. It is an interesting siderations which would lead us to the   
 question, whether or not this miracle be same conclusion, we may infer that some   
 the same as the healing of the centurion’s interval has elapsed since the last verse of   
 servant (or son, Matthew?) in Matt. viii. eh. iv. a feast of the Jews] Few   
 5: Luke vii. 1. Ireneus appears to hold points have been more controverted, than   
 the two narratives to be the same history the question, what this feast was. 1 will   
 (appears only; for his words are, “He give the principal views, and then state   
 healed the centurion’s servant when ab- my own eonelusion. (1) Irenzeus under-   
 sent, saying, ‘Go thy way, thy son liveth :’” stands it to be the second Passover of our   
 whieh remark may be simply explained by Lord’s ministry. Origen (whose commen-   
 his having cited from memory, and thus tary on this chapter is lost) mentions this   
 either made this nobleman a eenturion,— view, but apparently does not approve it.   
 or, which is more probable, having under- This is the view of Luther, Grotius, Light-   
 stood the word in Matt. viii. to signify a foot, and others. (2) Cyril of Alexandria,   
 son, and made our Lord there speak very Chrysostom, and others think it to be the   
 similar words to those really uttered by Pentecost. This opinion prevailed in the   
 Him, but which are in reality found here) : Greek Church; and has found many de-   
 so Eusebius also in his Chrysostom fenders in modern times. (3) Kepler first   
 notices, but opposes the view :—and it has suggested the idea that it might be the   
 never in modern times gained many advo- feast of Purim, (Usth. ix. 21, 26,) almost   
 eates, being chiefly by the interpreters immediately preceding the Passover (the   
 of the Straussian school. Indeed, the in- 14th and 15th of Adar). This has been   
 ternal evidence is all against it : not only the general view of the modern chronolo-   
 (Chrys) “in station, but also in nature. gists. (4) The feast of Tabernacles has   
 of his faith,” does the man in one ease dif- been suggested by Coeceius, and is sup-   
 fer from the man in the other. The inner ported by one of our MSS., but of late date.   
 kernel of the history is, our ease here,— (5) Kepler and Petavius thought it also   
 the elevation of a weak and mere wonder- possible that feast of Dedication(see ch.   
 seeking faith into a deep conviction of the x. 22) might be meant. So that almost   
 personal power and love of our Lord; in every Jewish feast finds some supporters.   
 the other, the commendation of a noble I believe, with Liieke, De Wette, and   
 confession of our Lord’s divine power, in- Tholuck, that we cannot with any proba-   
 dicating great strength and grasp of faith, bility gather what feast it was. Seeing   
 and inducing the greatest personal humi- as I do no distinct datum given in ch. iv.   
 lity. And the external point brought out 35, nor again in ch. vi. 1, finding no-