VIL. 1—8. ST. JOHN. 527   
   
 he would not walk in § Jewry, \* because the Jews sought to acn.v.10,18.   
 kill him. 2% Now the Jews’ feast of tabernacles was at b Lev.   
   
 hand. S¢His brethren therefore said unto him, Depart «matt. xi-s9.   
 hence, and go into Judia, that thy disciples also may tsce Mark iit.   
 the works that thou doest. # For [" there is] no man   
   
 (" that] doeth any thing in secret, and he himself seeketh   
 to be known openly. If thou \*do these things, ¥ shew   
 thyself to the world. 54 For 2 neither did his brethren aman ii.n   
 believe in him. 6 2% Then Jesus said unto them, \* My time « ch   
 is not yet eome: but your time is alway ready. 7!The 3% 10,   
 20, ver   
 world cannot hate you; but me it hateth, &beeause I get. iti...   
 testify of it, that the works thereof are evil. 8 Go ye up   
   
 unto \*¢his feast: I go not up [> yet] unto this feast; ® for ne.   
   
 8 render, as usual, Judea. t render, behold thy works.   
 U omit. X render, doest.   
 Y render, manifest: see ch. i. 81; ii. 4; iii, 21; ix. 8; xvii. 6, ge., where the   
   
 word is the same.   
 % render, even his brethren did not.   
 22 render, Jesus therefore. 8 read, the.   
 D omitted by some ancient authorities,   
   
 from them. I would understand this verse to have been a larger number of disciples,   
 as merely carrying on the time from ch. y. in the wider sense, in Judea, or to be   
 and ch. vi.,—and its contents as intro- gathered in Juda by the feast, who yet   
 ductory to the account of Jesus not going wanted assuring, by open display, of the   
 up at first to feast. Ch. vi. is some reality of His wonderful works. In   
 measure presupposed in our ver. 3, as ver. 5 (as well as by “thy disciples,” ver.   
 indicating that He had not constantly 8), we have these brethren absolutely ex-   
 observed the festal journeys of late. eluded from the number of the Twelve (sce   
 2.] See Deut. xvi. 183—17. Josephus calls ch. vi. 69); and it is impossible to modify   
 this the holiest and greatest feast. It be- the meaning of the word “believe,” so as   
 gan on the 15th (evening of 14th) of Tisri to suppose that they may have been of the   
 (Sept. 28), and lasted till the evening of Twelve, but not believers in the highest   
 the 22nd (Oct. 6). 3—5.] Respecting sense. This ‘verse also excludes al/ His   
 the BRETHREN OF THE Lorp, sce note on brethren: it is inconceivable that Jolm   
 Matt. xiii. They seem to have had should have so written, if any among them   
 at this time @ Kind of belief in the Messia- believed at that time. The emphatic   
 nic character of Jesus, but of the very expression, for even his brethren, &c., is a   
 lowest sort, not excluding the harsh and strong corroboration of the view that they   
 scoffing spirit in these words. They were really and literally drethren ;—see   
 recognized his miracles, but despised his also Ps. Ixix. 8. 6—9.] My time can   
 apparent want of prudence and consistency hardly be taken as directly meaning ‘the   
 of purpose, in not shewing himself to the time of my sufferings and death,’—but as   
 world. In the words that thy disciples also the sume expression in ch. ii. ‘My time   
 may see, &c., is perhaps a reference to for the matter of which you speak, viz.   
 the desertion of many of his disciples be- manifestation to the world’ That (ch. xii.   
 fore. Nay, more than this: the indication 82), was to take place in a very ditferent   
 furnished by this verse of the practice of manner. But they, having no definite end   
 our Lord with regard to His miracles up to before them, no glory of God to shew forth,   
 this point is very curious. He appears as but being of the world, always had their   
 yet to have made His circuits in Galilee, opportunity ready of mingling with and   
 and to have wrought miracles there, in the standing well with the world, Then (ver.   
 presence of but a small cirele of disciples 7), ‘you have no hatred of the world in   
 properly so called; and there would scem your way: but its hatred to Me on account