528 ST. JOHN. VII.   
   
 my time is not yet full come. 9 When he had said these   
 words unto them, he ¢ abode stild in Galilee. 10 But when   
   
 his brethren 4 were gone up, then went he also up unto the   
 ich, xi. feast, not openly, but as it were in seeret. ll e Then} the   
 Jews sought him at the feast, and said, Where is f he ?   
   
 k ch. ix. 2 And \* there was much murmuring among the 8 people   
 1 Matt. 46. concerning him: [for] !some said, He is a good man:   
 ‘Luke 10. others said, Nay; but he deceiveth the 8 people.   
 ch. vie . beit no man spake openly of him ™ for fear of the Jews. How-   
 \_ 11 Now about the midst of the feast Jesus went up into   
 the temple, and taught.   
 ,, Saying, How knoweth this man letters, having never   
 learned ? 16 Jesus ! answered 1 them, and the Jews ° My doctrine   
   
   
   
 4 render, went up.   
 © render, remained. f render, that man.   
 e render, The Jews therefore. b omit.   
 & render, multitude. E render, The Jews therefore.   
 i pender, But when it was now.   
 1 ead, therefore answered.   
   
 of my testimony against it, causes me to titudes (the different groups of which the   
 exercise this caution which you so blame.’ multitude was composed) would include   
 In ver. 8, it is little whether the Galilean disciples, and those who had   
 we read not or not yet: the sense will be been baptized by the disciples in Judea,—   
 the same, both on account of the present, whose view the words “ He is a good man”   
 go not up (not ‘will not go up,’ which would represent,—as expressed mildly in   
 would express the disavowal of an intention eee against His enemies. he   
 to go up), and of “not yet,” which occurs eceiveth the multitude, possibly in refer-   
 afterwards. I go not up would mean, I ence to the feeding of and then the dis-   
 am not (at present) going up. Meyer at- course to the multitude, which had given   
 tributes to our Lord change of’ purpose, and so much offence. 13. no man spake   
 justifies his view by the example of His openly of him] This was true only of' the   
 treatment of the Syropheenician woman, side who said “ He is a guod man :” they   
 whom He at first repulsed, but afterwards dared not speak their mind: the others   
 had compassion on. Matt. xv. 26 ff. The spoke plainly enough. Here again “ the   
 same Commentator directs attention to Jews” are distinguished from the mu/ti-   
 the emphatic term, “this feast,” as im- tudes. 14—39.] Jesus testifies to Him-   
 plying that our Lord had it in His mind self in the Temple. 15—24.] His teach-   
 to go up to some future feasts, hut not to ing is from the Father. 14, 15. when   
 this one. is not yet full come: sce it was now the midst of the feast] Pro-   
 Luke ix. 51 and note. 10.] not bably on a sabbath. It appears to have been   
 openly, i.e. not in the usual caravan-com- the first time that He taught publicly at Je-   
 pany, nor probably by the usual way. rusalem ;—whence (therefore) the wonder   
 Whether the Twelve were with Him, we of the Jews, i.e. the rulers of the hierar.   
 have no means of judging: probably so, for chy. letters] Particularly, scripture-   
 they appear ch. ix. 2; and after their be- learning,—perliaps because this was all   
 coming once attached to the Person of our the literature of the Jews. Probably His   
 Lord as Apostles, we find no trace of His teaching consisted in erposition of the   
 having been for any long time separated Scripture. having never learned:   
 from them, except during their mission never having been the scholar of any Rabbi.   
 Matt. x., which was long ago accomplished. He was taught of God. These words are   
 11.) These Jews are, as usual, the spoken in the true bigotry and prejudice of   
 rulers, as distinguished from the multi- so-called ‘learning.’ These words of   
 tudes. Their question itself (that man) His enemies, testifying to matter of fact   
 shews a hostile spirit. 12.] the mul- well known to them, are, as Meyer ob-