532 ST. JOHN. VII.   
   
 cannot come. 35 J Then said the Jews among themselves,   
 Whither will \* 4e go, that we shall not find him? will he   
   
 m Isa. 12, go unto ™the dispersed among the ! Gevtiles, and teach   
 James i... 36 What ™ manner of saying is this that he   
 WENN the 1 Gentiles ?   
 said, Ye shall seek me, and shall not find me: and where   
 ntevxxit, Tam, [2 thither] ye cannot come? 37"Jn the last day,   
 ° that great day of the feast, Jesus stood and cried, saying,   
   
 J render, The Jews therefore said. X vender, this man.   
 1 pender, Greeks. ™ render, is this saying.   
 2 omit. ° render, Which was the great day.   
 might have at any time turned and looked   
 on Him whom he had pierced, by faith, -- unto the manner? In Num. xxix. 12—   
 and have been saved ;—nor again must it 38, where minute directions are given for   
 be taken as meaning,‘ Ye shall seek to every day of the feast, the eighth day is   
 lay hands on Me, and shall not be able,’ reckoned in, as usual. Josephus, Antt. iit,   
 —which is vapid and unmeaning. Nei- 10. 4, gives a similar aceount. In 2 Mace.   
 ther of these interpretations, nor any like x. 6, we read “eight days....as in the   
 them, will agree with the parallel place, Seast of the tabernacles.” But the eighth   
 cb. xiii. 33, the same words are used day was not properly one of the feast days ;   
 to the disciples. The meaning is simply the people ceased to dwell in the taberna-   
 (as in reff.), bodily presence will be cles on the seventh day. Philo says of it,   
 withdrawn from you; I shall be personally that it was the solemn conclusion, not of   
 in a place inaccessible to you:’ see ch. xiii. that feast alone, but of all the feasts the   
 36. where Iam] We need not sup- year, being the last day in the year. And   
 ply “‘then;” the present tense is used in though this may be pure conjecture, it is   
 the solemn sense of ch. i. 18, and ch. iii. valuable, as shewing the fact the reason of   
 13, to signify essential truth. Com- which is conjectured; viz. that the eighth   
 pare “ye cannot” addressed to the Jews, day was held in more than ordinary esti-   
 with “thou canst not follow me now, but mation. The eighth day then seems here   
 thou shalt follow me afterwards,” ad- to be meant, and the last of the feast to   
 dressed to Peter, ch. xiii. 36, and it will be popularly used, as in some of the cita-   
 be evident that the Lord had their spiri- tions above. But a difficulty this   
 tual state in view: ‘Ye cannot, as ye are view. Our Lord certainly seems to allude   
 now, enter there.’ On the whole, see here to the custom which prevailed during   
 Luke xvii. 22. 35, 36.] The Jews the seven days of the feast, of a priest   
 understood not his death to be meant, but bringing water in a golden vessel from the   
 some journey which He would take in the pool of Siloam with a jubilant procession   
 event of their rejecting him. Their to the temple, standing on the altar and   
 intent in this hypothesis, that He was pouring it out there, together with wine,   
 going to the dispersed among the Greeks, while meantime the Hallel (Ps. exiii—   
 is, convey contempt and mockery. They exviii.) was sung. This practice was by   
 do not however believe the hypothesis ; but some supposed—as the dwelling in taber-   
 ask again, What is this saying ? nacles represented their life in the desert.   
 37—52.] JEsus THE GIVER OF THE of old—to refer to the striking of the rock   
 Spirit (37-39). CoNsEQUENCES OF THE by Moses:—by others, to the rain, for   
 DISCOURSE (40—52). 37, 38.] It is which they then prayed, for the seed of the   
 not certain what is meant by this last day, ensuing year:—by the elder Rabbis, to   
 which was the great day of the feast. Isa. xii. 3, and the effusion of the Holy   
 The command, Levit. xxiii. 34, 35, was Spirit in the days of the Messiah. But it   
 to keep the feast seven days; the first to was almost universally agreed, that on the   
 be a solemn assembly and a feast-sabbath, eighth day this ceremony did not take   
 —then on the eighth day another solemn place. Now, out of this difficulty would   
 assembly and a feast-sabbath :—so also ib. extract what I believe to be the right in-   
 ver. 39. (But in Deut. xvi. 13 nothing is terpretation. It was the eighth day, and   
 said of the eighth day.) In Neh. viii. 18 the pouring of water did not take place.   
 the feast is kept seven days, and on the But is therefore all allusion to the cere-   
 eighth is a solemn assembly, ‘according mony exeluded? I think not: nay, I be-   
 lieve it is the more natural. For seven