138—28. ST. JOHN. 557   
   
 mandment » have I received of my Father. 19! There was Joh. 4s   
 a division therefore again among the Jews ifor these :   
 sayings. 0 And many of them said, ™He hath a devil, ™¢h v.29:   
 and is mad; why hear ye him? #1 Others said, These are   
 vill. 62.   
   
 not the words of him that hath a devil. "Can a devil "Fxdivy-   
 ° open the eyes of the blind ? exlvi. 8.   
 22 And it was at Jerusalem the feast of the dedication, och, ix, 7,   
 82,   
 and it was winter. \*3 And Jesus 1 wadked in the temple   
 Pin Solomon’s porch. \* Then came the Jews round about ? ‘tsi1-   
 him, and said unto him, How long dost thou ™ make us to   
   
 doubt ? Tf thou be the Christ, tell us plainly. 5 Jesus   
 answered them, I told you, and ye ™Jelieved not: 4 the avers   
 works that I do in my Father’s name, they bear witness of ~   
 me. \*6° But tye believe not, Pdecause ye are not of my ¥eh,xii.s7,   
   
 sheep[, das I said unto you). 278 My sheep hear my ever.4,14.   
   
 voice, and I know them, and they follow me; °8 and I   
   
 2 render, received I from. i render, because of.   
 kK render, Now it was the feast of the dedication at Jerusalem.   
 l vender, was walking.   
 ™ render, hold our mind in suspense.   
 2 render, believe. © render, Nevertheless.   
 P render, for. 4 omitted in many ancient authorities.   
   
   
 Father, from the counsel of whose will the Josephus, “ the Eastern porch.” We says   
 whole mediatorial office of sprung: that it was an original work of Solomon,   
 see ch. xii, 49, 19—21.] The con- which had remained from the former   
 eluding words bind this discourse to the temple. 25.) He had often told them,   
 miracle of ch. ix., though not necessarily in unmistakeable descriptions of Himself :   
 in immediate connexion. see ch. v. 19; viii. 56, 58, &e. &e. But   
 22—39.] Discourse at the Feast of the great reference here is to His works,   
 Dedication, It may be, that Jesus re- as in ver. 37. 26.] The difficulty of   
 mained at, or in the neighbourbood of, the words as I said unto you is consider-   
 Jerusalem during the interval (two months) able warrant for their genuineness: and   
 between the Feast of Tabernacles and that. they come much more naturally with this   
 of the Dedication. Had He returned to than with the following verse. I believe   
 Galilee, we should have expected some them to refer more to the whole allegory,   
 mention of it. Still, by the words in than to any explicit saying of this kind ;   
 Jerusalem, it would seem as if a fresh and this is shewn to my mind by the fol-   
 period and a new visit began; for why lowing words in ver. 27:—the link be-   
 should such a specification be made, if the tween the two, ‘but ye hear not my voice,   
 narrative proceeded continuously ? See on being understood. This was an obvious   
 Luke ix. 51 ff. 22] This feast had deduction from the allegory, and thus it   
 become usual since the time when Judas might be said, “as I said unto you.” This   
 Maccabeus purified the temple from the reference to the allegory some two months   
 profanations of Antiochus. It was held after it was spoken, has been used by the   
 on Chisleu (December) 25, and seven fol- rationalists as an argument against the   
 lowing days: see 1 Mace. iv. 41—59: authenticity of the narrative. But, as   
 2 Mace. x. 1—8. it was winter] The Meyer observes, it in reality implies that   
 notice is inserted to explain to Gentile the conflict with the Jewish authorities is   
 readers the reason of our Lord’s walking here again taken up after that interval,   
 in Solomon’s portico. This latter was on during which it had not broken out.   
 the east side of the temple, called also by 27—29.] This leads to a further descrip-   
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