purpose of their rulers, which our Lord  
had just exposed and charged them with.  
It would not now be *their* policy to represent Him as possessed.

**21.]** The **one work** was the sabbath healing in ch. v.

**22.]** The argument seems to be,  
**Moses** *on this account* **gave you circumcision, not because it is of Moses, but of  
the fathers**; i.e. it is no part of the law *of  
Moses*, properly so called,—but was adopted  
by Moses, and thereby becomes part of  
his law. **Now you circumcise on the  
Sabbath, to avoid breaking the law of  
Moses**, &c. If our Lord had said these  
last words (in ver. 23) *merely*, the argument would not have been strict: they  
might have answered, that circumcision  
was not only a command of the law, but  
anterior to it; whereas ver. 22 takes this  
answer from them; reminding them that  
though they regarded its sanction as derived from Moses, it was in fact older,—  
and tacitly approving their doing it on the  
Sabbath. Then the argument is, *If this  
may be done on the Sabbath* if an ordinance *strictly Mosaic* (which *the Sabbath*in its Jewish mode of observance was) may  
be set aside by another, Mosaic also, but  
more ancient, and borrowed from a more  
general and direct command of God (for,  
as Grotius observes, circumcision was older  
than the enactment of strict rest on the  
Sabbath by the law), *how much more may  
it by a deed of mercy*, a benevolent exercise  
of divine power, the approval of which is  
anterior to and deeper than all ceremonial  
enactment?

**23.] that the law of  
Moses should not be broken**, viz. that which  
(after the fathers) ordains circumcision on  
the eighth day.

**a man every whit whole]** The distinction is between circumcision, which purified only part of a man,  
by which he received ceremonial cleanness,  
—and that perfect and entire healing which  
the Lord bestowed on the cripple.

**25—31.]** HE HIMSELF IS FROM THE  
FATHER.

**25, 26.] {25}** The inhabitants of  
Jerusalem know better than the *multitude*  
the mind of their rulers towards Jesus;  
{26} and suspect some change in their purpose,  
on account of His being thus permitted to  
teach freely.

**27.]** Perhaps they refer  
to the idea (see quotation from Justin  
Martyr in note on ch. i. 31) that the Messiah would not be known until anointed by  
Elias, when He would suddenly come forth  
from obscurity.

They may allude to  
Isa. liii. 8.

The *place* of the Messiah’s  
birth was known, ver. 42.

At all events  
we see here, that the Jews regarded their  
Messiah not as a mere man, but one to bo  
supernaturally sent into the world.

**28, 29.] {28} cried**,—in the same open undisguised manner referred to in the words