That no more remarks are appended, is  
natural. St. John had one great design in  
writing his gospel, and does not allow it to  
be interfered with by explanations of matters otherwise known. Besides, we may note that the so-called “*probability, that  
John knew nothing of the birth at Bethlehem*,” reaches much further than may  
appear at first. If St. John knew nothing  
of it, and yet the Mother of the Lord lived  
with him, the inference must be that *she*  
knew nothing of it,—in other words, that  
it never happened.

{43} The word rendered **division** implies a *violent dissension*,  
—some taking up His cause, some wishing  
to lay hands on Him.

**44**.] These  
were from among the multitude. Those  
who wished to lay hands on Him were,  
as Euthymius remarks, *invisibly restrained*.  
  
**45—52**.] *Return of the officers to the  
Sanhedrim; consultation on their report*.

{46} Either these officers had been watching Jesus for some days, or the present  
section goes back a little from what has  
preceded. The latter is more probable.

**49**.] There is no intention to pronounce a formal ban upon the followers of  
Jesus ;—the words are merely a passionate  
expression of contempt.

**50**.] The  
Jews had, since the sabbath-healing, condemned Jesus, and were seeking to kill  
him. But in Exod. xxiii. 1, 2; Deut. 1.  
16, 17, justice is commanded to be done in  
the way here insisted on by Nicodemus.  
Observe the consistency, and development,  
of the character of Nicodemus; and see  
more on ch. xix. 39.

**51**.] See Deut. i. 16.

**52**.] They taunt him with  
being disposed to join those (mostly