must be taken, since our era is four years too late.   
This gives forty-six. The temple  
was not completed till A.D. 64, under  
Herod Agrippa II., and the procurator  
Albinus; so that **was in building** must  
refer to the greater part of the work now  
completed.

**22.]** **the Scripture**, by all  
analogy, must mean the *O.T. scriptures*.  
That the resurrection of the Lord is the  
subject of O.T. prophecy, we find in several  
passages of the N.T., see ch. xx. 9; Luke  
xxiv. 26, 27; 1 Cor.xv. 4. At first sight  
it appears difficult to fix on any passage in  
which it is directly announced: but with  
the deeper understanding of the Scriptures  
which the Holy Spirit gave the Apostles  
and still gives the Christian Church, such  
prophecies as that in Ps. xvi. are recognized  
as belonging to Him in Whom alone they  
are properly fulfilled; see also Hos. vi. 2.

**23—25.]** MANY BELIEVE ON JESUS AT  
THE PASSOVER: HIS KNOWLEDGE OF  
THEIR CHARACTER, AND WITHHOLDING  
OF HIMSELF FROM THEM.

**23. when they beheld the miracles which he  
did]** “They believed on Him, but not  
firmly. Those converts believed in a stricter  
sense, who believed not owing to the miracles only, but owing to His teaching.”  
Euthymius. *What miracles* these were,  
is not related:—certainly some notable  
ones, see ch, iii. 2.

The mention of  
them precludes us from understanding ch.  
iv. 54, as indicating that the healing of  
the ruler’s son was *absolutely His second  
miracle*.

**24, 25.] {24}** The meaning is, **He  
did not trust Himself** (in the original, the   
same verb is used for *‘believed*,’ in ver. 23,  
and for *‘trust’* in this verse) **to them**,—i.e.  
treat them as true and earnest disciples :  
they entered into no spiritual relation with  
Him, and He in consequence into none with  
them. The fact of this being narrated  
shews that it made an impression on the  
Evangelist, and led him perhaps first to  
the conclusion which he here expresses,  
and which higher knowledge enabled him  
afterwards to place, as he here does, on its  
right ground;—{25} His *knowing what was in  
man*. Nothing less than *divine knowledge*is here set forth; the words are even  
stronger than if the reference had been to  
the persons here mentioned (“*needed not  
that any should testify of them: for He  
knew what was in them*”): as the text now  
stands, it asserts an entire knowledge of  
all that is in all men.

**CHAP.III. 1—21.]** *The Lord’s discourse  
with Nicodemus,—one of these believers  
on account of His miracles,—of the spiritual nature of the kingdom of God and  
the necessity of the new birth.*

1.] There is mentioned in the Talmud a  
Nicodemus ben Gorion, who was properly  
called Bonai, and said to have been a disciple of Jesus: but he is found living at  
the destruction of Jerusalem. This might  
certainly have been; still it must be quite  
uncertain whether he be the same with  
this Nicodemus. He is mentioned again  
ch. vii. 50; xix. 39. He was a member of   
the Sanhedrim, and, besides, a teacher of  
the law (ver. 10).

**2.] by night**, *for  
fear of the Jews*: see ch. xii, 42. The