530 ST. JOHN. VII.   
   
 work, and ye all marvel. 22 Moses therefore ® gave unto   
 u Lev. 3. you circumcision, not because it is of Moses, \* but of the   
 fathers; and ye on the sabbath day circumcise a man.   
 23 If a man on the sabbath day receive cireumcision, that   
 the law of Moses should not be broken; are ye angry at   
 ych-v-8,9,10, because YI have made a man every whit whole on the   
   
   
 sabbath day? 27 Judge not according to the appearance,   
 avs. che but judge righteous judgment.   
 them of Jerusalem, Is not this he, whom Then they said some kill?   
 viii.   
 James ii. 26 v But, lo, he speaketh boldly, and they say nothing unto   
   
 him. aw Do the rulers know indeed that \* this is the very   
 . Christ 2 27” Howbeit we know this man whence he is:   
 but when ¥ Christ cometh, no man knoweth whence he is.   
   
 23z Then eried Jesus in the temple as he taught, saying, Ye   
 both know me, and ye know whence I am: and \*I am not   
   
 U vender, hath given. V render, And,   
   
 W render, Have the rulers come to know.   
 read and render, that this man is the Christ.   
 Y render, the Christ.   
 Z render, Therefore eried Jesus, teaching in the temple, and saying.   
   
 purpose of their rulers, which our Lord Sabbath by the law), how much more may   
 had just exposed and charged them with. it by a deed of mercy, a benevolent exercise   
 It would not now be ¢heir policy to repre- of divine power, the approval of which is   
 sent Him as possessed. 21.) The one anterior to and deeper than all ceremonial   
 work was the sabbath healing “in ch. v. enactment ? 23.] that the law of   
 22.) The argument seems to be, Moses should not be broken, viz. that which   
 Moses on this gave you circum- (after the fathers) ordains circumcision on   
 cision, not because it is of Moses, but of the eighth day. @ man every whit   
 the fathers ; i.e. it no part of the law of whole} The distinction is between cireum-   
 Moses, properly so called,—but was adopted cision, which purified only part of a man,   
 by Moses, and thereby becomes part of by which he received ceremonial cleanness,   
 his law. Now you circumcise on the —and that perfect and entire healing   
 Sabbath, to avoid breaking the law of the Lord bestowed on the cripple.   
 Moses, &c. If our Lord had said these 25—31.] He HIMSELF IS FROM THE   
 Jast words (in ver. 23) merely, the argu- FATHER. 25, 26.] The inhabitants of   
 ment would not have been strict: they Jerusalem know better than the multitude   
 might have answered, that circumcision the mind of their rulers towards Jesus ;   
 was not only a command of the law, but and suspect some change iu their purpose,   
 anterior to it; whereas ver. 22 takes this on account of His being thus permitted to   
 answer from them; reminding them that teach freely. 27.] Perhaps they refer   
 though they regarded its sanction as de- to the idea (see quotation from Justin   
 rived from Moses, it was in fact older,— Martyr in note on ch. i. that the Mes-   
 and tacitly approving their doing it on the siah would not be known until anointed by   
 Sabbath. Then the argument is, Jf this Elias, when Ie would suddenly come forth   
 may be done on the Sabbat if an ordi- from obscurity. They may allude to   
 nance strictly Mosaic (which the Sabbath Isa. liii. The place of the Messiah’s   
 in its Jewish mode of was) may birth was known, ver. 42. At all events   
 be set aside by another, Mosaic also, but we see here, that the Jews regarded their   
 more ancient, and borrowed from a more Messiah not as a mere man, but one to bo   
 general and direct command of God (for, supernaturally sent into the world.   
 as Grotius observes, cireumcision was older 28, 29.] cried,—in the same open undis-   
 than the enactment of strict rest on the guised manner referred to in the words