534 ST. JOHN. VII.   
   
 u yer, ch, Christ. But some said, \* Shai/ Christ come “out of Galilee r   
 4.46. #2 x Hath not the scripture said, That Christ cometh of the   
 seed of David, and Y out of the town of Bethlehem, ¥ where   
 43.80 “there was a division among the   
 ch. David was? of him.   
 have taken him; but no man laid hands on him. 45 > Then   
 44 And some of them \*# would   
   
 came the officers to the chief priests and Pharisces; and   
 they said unto them, Why have ye not brought him ?   
 bMatt. vii. 46 The officers answered, »¢ Never man spake like this man.   
 47 Then answered them the Pharisees, Are ye also de-   
   
   
 ecived? 48¢Have any of the rulers or of the Pharisees   
 believed on him? 4 But this 4 people who knoweth not   
 @choi2, the law are cursed. 50 Nicodemus saith unto them, (“he   
   
 that came to ¢@ Jesus [fby night], being one of them,)   
 e Deut. 4.17: 51 ¢ Doth our law judge any man, & defore it hear him, and   
 xvii. &e. know what he doeth? 5 They answered and said unto   
 xix.15,   
   
 X render, Doth the Christ then.   
 Y render, from Bethlehem, the town where.   
   
 2 render, multitude.   
 & ender, were minded to take.   
 » render, The officers therefore came.   
 © Some ancient authorities read, Never man spake thus: others vary in   
 other ways.   
 4 reader, multitude : it is here a word of contempt,—rabble.   
   
 ® read, him before.   
 f The reading here varies very much : some ancient copies omitting “ by night,”   
 others inserting it in different positions,   
 8 render, except it first hear from him. .   
   
   
 That no more remarks are appended, is 45—52.] Return of the officers to the   
 natural. St. John had one great design in Sanhedrim; consultation on their report.   
 writing his gospel, and does not allow it to Either these officers been watch-   
 be interfered with explanations of mat- ing Jesus for some days, or the present   
 ters otherwise known. Besides, we may section goes back a little from what has   
 note that the so-called “probability, that preceded. The latter is more probable.   
 John knew nothing of the birth at Beth- 49.] There is no intention to pro-   
 lehem,” reaches much further than may nounce a formal ban upon the followers of   
 appear at first. If St. John knew nothing Jesus ;—the words are merely a passionate   
 of it, yet the Mother of the Lord lived expression of contempt. 50.] The   
 with him, the inference must be that she Jews had, since the sabbath-healing, con-   
 knew nothing of it,—in other words, that demned Jesns, and were seeking to kill   
 it never happened. The word ren- him. But in Exod. xxiii. 1, 2; Deut. 1.   
 dered division implies a violent dissension, 16, 17, justice is to be done in   
 —some taking up His cause, some wishing the way here insisted on by Nicodemus.   
 to lay hands on Him, 44.] These Observe the consistency, and development,   
 were from among the multitude. Those of the character of Nicodemus; and sce   
 who wished to lay hands on Him were, more on ch. xix. 39, 51.] See Deut.   
 as Euthymius remarks, invisibly re- i. 16. 52.] They taunt him with   
 strained. being disposed “to jom those (mostly