Ill. 1,2. ST. JOHN.   
   
 building, and wilt thou ° rear 7¢ wp in three days? % But   
 he spake "of the temple of his body. \*? When therefore » oot   
 he was risen from the dead, °his disciples remembered   
 that he had said this [P weto them]; and they believed the Sol   
 scripture, and the word which Jesus had said. it 0.   
 o Luke xxiv.   
   
 23 Now when he was in Jerusalem at the passover, 4 in   
 the feast [\* day], many believed in his name, when they   
 8 saw the miracles which he did. 24 But Jesus did not   
   
 tcommit himself unto them, because he knew all MEN, p1sam.avi.7.   
 25 and needed not that any should testify of man: for x i   
 Puhe knew what was in man. M   
 . Marl   
 Ill. 1% There was a man of the Pharisees, named Aci ¥   
 Nicodemus, a ruler of the Jews: ?\*the same came to °°"   
 xix.39.   
 © render, raise it. P omit, with the most ancient authorities.   
 q render, at. T omit.   
 8 render, beheld. t render, trust.   
 U render, of himself he knew. ¥ render, But there.   
   
   
 must late. This since forty-six. The temple same verb is used for ‘believed,’ ver. 23,   
 was not completed till a.p. 64, under and for ‘érust’ in this verse) them,—i.c.   
 Herod Agrippa II., and the procurator treat them as true and earnest disciples :   
 Albinus; so that was in building must they entered into no spiritual relation with   
 refer to the greater part of the work now Him, and He in consequence into none with   
 completed. 22.) the Scripture, by all them. The fact of this being narrated   
 analogy, must mean the O. 7. scriptures. shews that it made an impression on the   
 That the resnrrection of the Lord is the Evangelist, and led him perhaps first to   
 subject of O. T. we find in several the conclusion which he here expresses,   
 passages of the N. I’, see ch. xx. 9; Luke and whieh higher knowledge enabled him   
 xxiv. 26, 27; 1 Cor.xv. 4. At first sight afterwards to place, as he here does, on its   
 it appears difficult fix on any passage in right ground ;—His knowing what was in   
 which it is directly announced: but with man. Nothing less than divine knowledge   
 the deeper understanding of the Scriptures is here set forth; the words are even   
 which the Holy Spirit gave the Apostles stronger than if the reference had been to   
 and still gives the Christian Chureh, such the persons here mentioned (“needed not   
 prophecies as that in Ps. xvi. recognized that any should testify of them: for He   
 as belonging to Him in Whom alone they knew what was in them”): as the text now   
 are properly fulfilled; see also vi. 2. stands, it asserts an entire knowledge of   
 23—25.] MANY BELIEVE on JESUS AT all that is in men.   
 tur Passover: His KNOWLEDGE OF Cuap. 111, 1—21.] Zhe Lord’s discourse   
 THEIR CHARACTER, AND WITHHOLDING with Nicodemus,—one of these believers   
 or HIMSELF FROM THEM. 23. on account of His miracles,—of the spiri-   
 when they beheld the miracles which he tual nature of the kingdom of God and   
 did] “They believed on Him, but not the necessity of the new birth,   
 firmly. Those converts believed in astricter 1,] There‘is mentioned in the Talmud a   
 sense, who believed not owing to the mira- Nicodemus ben Gorion, who was properly   
 cles only, but owing to His teaching.” called Bonai, and said to have been a dis-   
 Euthymius. What miracles these were, ciple of Jesus: but he is found living at   
 is not related:—certainly some notable the destruction of Jerusalem. This might   
 ones, see ch, iii. 2. The mention of certainly have been; still it must be quite   
 them precludes us from understanding ch. uncertain whether he be the same with   
 iv. 54, as indicating that the healing of this Nicodemus. He is mentioned again   
 the ruler’s son was absolutely His second ch, vii. 50; xix. He was a member of.   
 iniracle. 24, 25.] The meaning is, He ne ee and, besides, a teacher of   
 did not trust Himself (in the original, the the law (ver. 2.) by night, for   
 Sear of the Jews: see i xii, 42. ie