ST. JOHN. IDL,   
   
 y Jesus by night, and said unto him, Rabbi, we know that   
 3s. thou art a teacher come from God: for no man can do   
 these miracles that thou doest, except \*God be with him.   
 dch, 3 Jesus answered and said unto him, Verily, verily, I say   
 Gal. 15. unto thee, 4 Except a man be born #agaiz, he cannot see   
 ‘Titus 5.   
   
 2 render, anew: or, from above : see note.   
 Y read, him.   
 discourse seems to have taken place be- by the Lord Himself, when speaking of   
 tween Jesus and Nicodemus alone,—and John the Baptist as the subject of pro-   
 may have been related by our Lord to the phecy (see Matt. xi.14al.), \_a teacher}   
 Evangelist afterwards. If this be deemed In this and the following words, Nicode-   
 improbable (though I do not see why it mus seems to be cautiously withdrawing   
 should),—of the two other alternatives I from his admission being taken as express-   
 would rather believe that St. John was pre- ing too much. For who of the Jews ever   
 sent, than that Nicodemus should have so expected a teacher to come from God?   
 minutely rclated a conversation which in They looked for a King, to sit on David’s   
 his then position he could not understand. throne,—a Prophet, to declare the divine   
 we know] This plural may be merely will;—but the Messiah was never desig-   
 an allusion to others who had come to the nated as a mere teacher, till the days of   
 same conclusion, ¢.g. Joseph of modern Socinianism. So that he seems   
 or it may express that Nicodemus was sent trying to qualify or recall his “art...   
 in the name of several who wished to know come” by this addition. The following   
 the real character of this Person who words exhibit the same cautious inconsis-   
 wrought such miracles. It is harsh, in tency. No man can do, &c. unless—we   
 this private conversation, to take the expect some strong expression of the truth,   
 as merely of singular import, as Lightfoot such as we had from Nathanael in ch.i. 50,   
 seems todo. His other rendering, “it is but the sentence drops to merely— God   
 commonly acknowledged,” is better,—but be with him,’ which is a very poor and in-   
 not satisfactory; for the common people sufficient exponent of “art come from   
 did not generally confess it, and Nicode- God.” Against this inconsistency,—the   
 mus, as a “ ruler,” would not be likely to inner knowledge that the Kingdom of God   
 speak in their name (see ch. vii. 49). I was come, and He who was to found it, on   
 would rather take it to express the true the one hand,—and the rationalizing en-   
 conviction respecting Jesus, of that class to deavour to reduce this heavenly kingdom   
 which Nicodemus belonged—the “rulers :” to mere learning, and its Founder to a   
 and see in it an important fact, that their mere teacher, on the other,—is the follow-   
 persecutions and murder of the Prince of ing discourse directed. 3.] We are   
 Life hence found their greatest aggrava- not to imagine that any thing is wanting   
 tion, that they were carried on against the to complete the sense or connexion. Our   
 conclusions of their own minds, out of Lord replies, It is learning, but life,   
 hitter malice, and worldly disappointment that is wanted for the Messiah’s Kingdom ;   
 at His humble and unobtiusive character, and life must begin by birth. Luther   
 and the spiritual purity and self-sacrifice says: “My teaching is not of doing and   
 which He inculcated. Still this not, leaving undone, but of a change in the   
 though undoubtedly it has truth in it, be man ;—so that it is, mew works done,   
 carricd too far: compare Acts iii. and but a xew man to do them; not another   
 Acts 27; 1 Cor. ii. 8. Some degree life only, but another birth.” And only   
 of ignorance there must necessarily have by this means can Nicodemus gain the   
 been in all them, even Caiaphas included, teaching for which he is come,—\* see the   
 of our Lord’s office and Person. Stier Kingdom of God,’—‘become a disciple of   
 seems to think that Nicodemus, by using Christ :’—‘‘see, that is, understand,” says   
 the plural, is sheltering himself from ex- Theophylact,—‘ understand, by sharing’ —   
 pressing Ais own conviction, so as be able ‘have any conception of.’ anew]   
 to draw back again if necessary. art “some say, from heaven, some, from the   
 «+... come] Stier and others think that beginning.” Chrysostom :—who, as also   
 there is involved in this a recognition Euthymius, explains it by ‘regeneration :”   
 by Nicodemus of the Messianic mission of —Origen, Cyril, and Theophylact taking   
 Jesus :—that it expresses His being “ He the other meaning. The true meaning   
 that was to come” (Matt. xi. 3 al.). It is is to be found by taking into account tho   
 ever used of any but the Messiah, except answer of Nicodemus, who obviously un-