482 ST. JOHN. Til,   
   
 enter into the kingdom of God. 6 That which is born   
 of the flesh is flesh ; and that which is born of the Spirit   
 7 Marvel not that I said unto thee, Ye must be   
 is spirit. 8fThe wind bloweth where it listeth, and   
 feceles.xi.s. > again.   
 1 Cor. 11. thou hearest the sound thereof, but ¢ canst not tell whence   
 it cometh, and whither it goeth: so is every one that is   
 born of the Spirit. 9 Nicodemus answered and said unto   
   
   
 b render, anew: or, from above: see on ver. 3. © render, knowest not.   
   
 opening declarations of His ministry, He of God is a spiritual kingdom, such only   
 here unites together the two clements of who are so born can enter into it.   
 a complete Baptism which were sundered 7.) The weightiest word here is Ye. The   
 in the words of the Baptist, ch. i. 33—in Lord did not, could not, say this of Him-   
 which united form He afterwards (Matt. self. Why ?—Because in the full sense   
 xxviii. 19, 20; Mark xvi. 16) ordained it in which the flesh is incapacitated from   
 asa Sacrament of His Church. Here he entering the kingdom of God, He was   
 speaks of spiritual Baptism, as in ch, vi. not born of the flesh. We inherited the   
 spiritual Communion, and in both places in weakness of the flesh, but His spirit was   
 connexion with the outward conditions and not, like that of sinful man, alien from   
 media of these ‘sacraments. It is observ- holiness and God ; and therefore on Him   
 able that here as ordinarily (with a special no second birth passed; when the Holy   
 exception, Acts x. 44 ff.), outward sign Spirit descended on Him at his baptism,   
 comes first, then the spiritual grace, the words spoken by the Father were in-   
 vouchsafed in and by means of it where dicative of past approval, not of renewal.   
 duly received. enter into is more His obedience was accepted as perfect, and   
 than “see” above, though no stress is to the good pleasure of the Father rested on   
 he laid on the difference. The former word Him. Therefore He includes not Himself   
 was perhaps used because of Nicodemus’s in this necessity for the new birth.   
 expectation of teaching being all that was The Marvel not points on to the next verse,   
 required; but now, the necessity of a real in which Nicodemus is told that he has   
 vital change having been set forth, the things as wonderful around him every day   
 expression is changed to a practical one— in the natural world. 8.] Our Lord   
 the entering into the Kingdom of God. might have chosen any of the mysteries of   
 6.| The neuter gender (that nature to illustrate the point :—He takes   
 which is orn... .) denotes not only that one, which is above others symbolic of   
 the universal application of this truth, but the action of the Spirit, and which (in both   
 (see Luke i. 35) the very first of languages, that in which He spoke, as well   
 life in the embryo, before sex can be pre- as that in which His speech is reported) is   
 dicated. So Bengel: “It denotes the expressed by the same word as it;—   
 very first elements of life.” The Pueuma being both wind and spirit. So   
 Lord here auswers Nicodemus’s hypo- that the words as they stand apply them-   
 thetical question of ver. 4, by telling him selves at once to the Spirit and His work-   
 that even could it be so, it would not ing, without any figure. Bengel, after   
 accomplish the birth of which He speaks. Origen and Augustine, takes the word   
 In this flesh is every part ‘pneuma with which this verse opens, and   
 of that which is born after the ordinary which we have rendered wind, of the   
 method of generation: even the spirit of Holy Spirit exclusively: but this can   
 man, which, receptive as it of the Spirit hardly be. The form of the sentence, as   
 of God, is yet in the natural birth dead, well as its import, is against it. The   
 sunk in trespasses and sins, and in a state words “ bloweth,” “ hearest,” ‘\* knowest,”   
 of wrath. Such ‘flesh and blood’ cannot are all said of well-known facts. And the   
 inherit the Kingdom of God, 1 Cor. xv. comparison would not hold on that snppo-   
 50. But when the man is born again of sition—‘ As the Spirit is in His working   
 the Spirit (the water does not appear any on those born of Him, so is every one that   
 more, being merely the outward form of is born of the Spirit. But on the other   
 reception, —theless included in thegreater), interpretation, we have The wind bloweth,   
 then just as flesh generates flesh, so &e. :—so is, i.e. ‘so it is with’ (see a   
 generates spirit, after its own image, seo similar construction Matt. xiii. 45) every   
 2 Cor. iii. end; and since the Kingdom one born of the Spirit. The word