6—13. ST. JOHN. 483   
   
 him, \* How can these things be? 10 Jesus answered and seb. v.52,   
 said unto him, Art thou 4a master of Israel, and ® kuowest   
   
 not these things? ll} Verily, verily, I say unto thee, h Mn   
 We speak f¢hat we do know, and testify f that we have Mua   
 seen; and ‘ye receive not our & witness.   
 If Thave told, as   
 you earthly things, and ye believe not, how shall ye   
 believe, if I tell you [2of] heavenly things? 13 And   
   
 4 +ender, the teacher. ® vender, understandest.   
 f i.e, that which.   
 & render, testimony. b omit.   
 pneuma is not the violent wind, which is and John the Baptist (Knapp) ;— of Teach-   
 otherwise expressed, but the gentle breath ers like Himself (Meyer) ;—of all the born   
 of the wind ;—and it is not felt ;— of the Spirit (Lange, Wesley) ;—of the   
 a case in which “thou knowest not, fc.” three Persons in the Holy Trinity (Stier);   
 is more applicable than in that of a —or, the plural is only rhetorical (Liicke,   
 violent wind steadily blowing. It is one De Wette). I had rather take it as a pro-   
 of those sudden breezes springing up on a verbial saying ; q. d. “Iam one of those   
 calm day, which has no apparent direc- who,” &e. Our Lord thereby brings out   
 tion, but we hear it rustling in the leaves the unreasonableness of that unbelief which   
 around. The where it listeth, in the ap- would not receive His witness, but made   
 plication, implies the freedom (2 Cor. it an exception to the general proverbial   
 iii. 17) and unrestrained working of the rule, ye receive not, addressed still   
 Spirit (1 Cor. xii. 11). every one to Nicodemus, and through him to the   
 that is born of the Spirit] Our Lord can Jews: not to certain others who were pre-   
 hardly, as Stier explains, mean Himself by sent, as Olshausen supposes. 12.) The   
 these words; or if He does, only inclu- words receive our testimony prepared the   
 sively, as being one born of the Spirit,— way for the new idea which is brought   
 not principally. He describes the mystery forward in this verse—believing, Faith   
 of the spiritual life: we see its effects, is, in the most pregnant sense, ‘the re-   
 ourselves, and others who have it; but we ceiving of testimony ;” because it is the   
 cannot trace its beginnings, nor can we making subjectively real the contents of   
 prescribe to the Holy Spirit His course: that testimony. So the believing in him   
 He works in us and leads us on, aceom- (see ver. 15) is, the full reception of the   
 panying us with His witness,—His voice, Lord’s testimony ; because the burden of   
 spiritually discerned. This saying of that testimony is, grace and truth and   
 the Lord—in contradiction to all so-called salvation by Himself. This faith is   
 Methodism, which prescribes the time and reasoning, nor knowledge, but a reception   
 manner of the working of the Spirit— of divine Truth declared by One who came   
 assures us of the manifold and undefinable from God; and so it is far above reason-   
 variety of both these. ‘The physiognomies ing and knowledge:—we believe above   
 of those who are born again, are as we know. But what are the earthly   
 those of natural men.’ Drascke. 9.) The things? The matters relating to the new   
 question of Nicodemus is evidently still birth which have hitherto been spoken of ;   
 of unbelief, though no longer of frivolity —called so because that side of them has   
 see ver. 12. 11.] Henceforward the been exhibited which is upon earth, and   
 discourse is an answer to the unbelief, and happens among men. That the parable   
 in answering that, to the question (How about the wind is not intended, is evident   
 can these things be?) of Nicodemus: by from “and ye believe not,” which in that   
 shewing him the appointed means of this. case would be ‘ye understand not.’ And   
 new birth, and of being upheld in the life the heavenly things are the things of   
 to which it is the entrance, viz. in the which the discourse goes on to treat from   
 Son of God. We speak that we do this point: viz. the heavenly side of the   
 know ...] Why these plurals? Various new birth and salvation of man, in the   
 interpretations have been given: “Either eternal counsels of God regarding His only-   
 He speaks concerning Himself and the begotten Son. Stier supposes a refer-   
 Father, or concerning Himself alone.” ence in this verse to ix. 16, “Hardly   
 Euthymius ;—‘ Ie speaks of Himself and do we guess aright at things that are upon   
 the Spirit’ (Bengel) ;—of Himself and the the earth, and with labour do we find the   
 Prophets (Beza, Tholuck);—of Himself things that are before us: but the things