*unto us, seeing thou doest these things?* for they had had many signs, which are now included in their *“these things.”* The second question is an expansion of the first.

**25.]** **The baptism,** meaning thereby *the whole office and teaching,* of which the *baptism* was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of Him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34.

**believe him,** ‘give credit to his words:’ ‘for those words were testimonies to Me.’

**26, 27.]** {26} These ‘blind leaders of the blind’ had so far made an insincere concession to the people’s persuasion, as to allow John to pass for a prophet; but they shrunk from the reproof which was sure to follow their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been originally derived from Nicodemus or Joseph of Arimathaea. {27} The **neither tell I you** of our Lord is an answer, not to their outward words, *“we cannot tell,”* but to their inward thoughts, *“we will not tell.”*

**28.] But what think ye?** a formula of connexion — but doubtless here intended to help the questioners to the true answer of their difficulty about John’s baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great Father to “work in His vineyard” (s00 ch. xx. 1); *both Jews,* and of His family. The *first* answer the summons by a direct and open refusal — these are the *open sinners,* the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The *second* class receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other, implied in the emphatic I, sir) — having however no intention of obeying (there is no mention of a *change of mind* in this case): but go not. These are *the Scribes and Pharisees,* with their shew of legal obedience, who “said, and did not” (ch. xxiii. 3). It will of course admit of wider applications — to Jews and Heathens, or any similar pair of classes who may thus be compared.

**31.] The go .... before you** may be taken either as *declarative* — **go before you,** in the matter of God’s arrangements,— or *as assertive* of the mere matter of fact, **are going before you.** I