on Matt. xi. 2 ff.

**31.]** Many modern critics maintain that after ver. 30 we have  
the words, *not of the Baptist, but of the  
Evangelist*. Lücke and De Wette assume that the Evangelist has put his own  
thoughts into the Baptist’s mouth, or at  
least mixed them with his words. The  
reason of this arbitrary hypothesis is, (*a*)  
*That the sentiments of the following verses  
seem to them not to be congruous with the  
time and position of the Baptist.* But  
some of them confess that this very position of the Baptist is to them yet unexplained, and are disposed to question the  
applicability to their idea of it of very  
much which is undoubtedly recorded to  
have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shewn, *what  
were* the Baptist’s convictions concerning  
the Person and Office of our Lord, (*b*)  
*That the diction and sentiments of the  
following verses are so entirely in the  
style of our Evangelist*. But first, I by  
no means grant this, in the sense which is  
here meant. It will be seen by the reff.  
in my Greek Test. that the Evangelist  
does not so frequently repeat his own  
favourite expressions as in most other passages of equal length. And even were this so the remark made above on vv. 16—  
21, would apply here also; that the Evangelist’s peculiar style of theological expression was formed on some model; and on  
what more likely than in the first place  
the discourses of his divine Master, and  
then such sententious and striking testimonies as the present? But there is a  
weightier reason than these for opposing  
the above view, and that arises from what  
modern criticism has been so much given  
to overlook,—*the inner coherence of the  
discourse itself*; in which John explains  
to his disciples the *reason why* HE must  
increase; whereas his own dignity was to  
be eclipsed before Him. This will! be seen  
below as we proceed.

And there is  
nothing inconsistent with what the Lord  
himself says of the Baptist in these verses.  
He (the Baptist) ever speaks not *as a disciple* of Jesus, not as *within* the Kingdom,  
—but as knowing the blessedness of those  
who should be within it; as *standing by*,  
and hearing the Bridegroom’s voice.

Nor again is there any thing inconsistent  
with the frame of mind which prompted  
the question sent by John to our Lord  
afterwards in the onward waning of his  
days in prison; see note on Matt. xi. 2.

**he that cometh from heaven]** This  
gives us *the reason why* HE must increase:  
His power and His words are not from  
below, temporary, limited; but are divine  
and inexhaustible; and, ver.

**32],** His  
witness is not, like John’s, only of what he  
has been forewarned to expect, but of that  
which He has seen and heard. But **no  
man**,—i.e. in reference to the *world*, into  
which He is come, the *darkness* in which  
His light shines,—*no one comparatively*,—  
receives His testimony. The state of men’s  
minds at Jerusalem with regard to Jesus  
must ere this have been well known to the  
Baptist.

**33, 34.] {33}{34}** This exception shews  
the correctness of the sense just assigned  
to “*no man*.’ “He that hath received  
His testimony, and believeth Him, hath  
confirmed, shewn, that God is true who  
sent Him, Whose are the words which He  
speaks; but he that hath not received it  
and disbelieveth Him, doeth the contrary,  
and in fact is an open withstander of God,”  
Euthymius.

**true**, not as Wetstein,  
that God has been true to His promises by  
the prophets: this does not suit the context; but as above from Euthym., **true** in  
Himself: a revealer, and fountain of truth.

**for God giveth not the Spirit by  
measure]** Seeing that the contrast is between the *unlimited* gift of the Spirit to Him that comes from above, and the *limited*participation of Him by those who are of  
the earth; we must not understand the  
assertion generally, but supply *to Him* as  
has usually been done. The Rabbinical  
books say that the Holy Spirit was only  
given to the prophets by measure. This  
unmeasured pouring of the Spirit on Him