parallel places.

**and I know...]**This is the Son’s testimony to the Father’s  
truth: see ch. (iii. 38) vii. 28; viii, 26, 55.  
It testifies to the full consciousness on the  
part of the Son, even in the days of his  
humiliation, of the righteousness of the  
Father: and (for the testimony of the  
Father to the Son is contained in the  
Scriptures) also to His distinct recognition  
and approval (Ps. xl. 6—8) of psalm and  
type and prophecy, as applied to Himself  
and His work.

**33.]** See ch. i. 19.  
The connexion is,—**another testifies of Me**(ver. 32)—‘not John only, although he,  
when sent to, did certainly testify to the  
truth; for’ &c.

**he bare witness  
unto the truth**, not merely (Grot.) modestly said ;—but *necessarily*. *Bare witness* **to Me** would have been asserting  
what the next verse denies.

**34.]** **‘I  
receive not my testimony** (the testimony  
to Me of which I have spoken) **from man**,  
but I mention John’s testimony, that you  
may make the intended use of it, to be led  
to Me for salvation.’

**35.]** This **was**shews, as Stier rightly observes, that  
John *was now cast into prison*, if not  
executed.

**the lamp]** The article has  
been taken by some to point to the prophecies concerning John, But we have no  
passage in the O.T. which designates  
Elias in such terms. In Ecclus. xlviii. 1  
we read of him, “*Then stood up Elias the  
prophet as fire, and his word burned like  
a lamp*,” which Stier thinks may be referred to here. We may,as indeed he also  
suggests, believe that those words represent or gave rise to a common way of  
speaking of Elias, as certain Rabbis were  
called ‘The candle of the Law,’ &c. De  
Wette takes the article as meaning, ‘*the  
lamp which was to lead you*,’ &c.

On John as the light *lighted* not *lighting*,  
see note, ch. i. 8.

**and shining]** The  
description sets forth the *derived*, and  
*transitory* nature of John’s light.

**and ye....]** See Ezek. xxxiii, 30, 32.  
‘But you wished only to disport yourselves in his light for a time—came out  
to him in crowds at first,—and—like  
silly children who play with the fire till it  
burns and hurts them, and then shrink  
from and loathe it,—when he began to  
speak of deep repentance as the preparation  
for God’s Kingdom, and laid the axe to the  
root of the trees, you left him.’ No one  
cared, when he was imprisoned and put to  
death. And even those few who remained  
true to him, did not follow his direction to  
Christ. For the mass of the people, and  
their leaders, his mission was in vain.

**36.]** Literally, **I have my witness  
greater than John**; or, *than that of John*;  
—but perhaps this is not needed, for John  
himself *was* a testimony.

**for the  
works**, not *His miracles alone*, although  
those principally; but *the whole of His  
life and course of action*, full as it was of  
holiness, in which, and as forming harmonious parts of which, His miracles were  
testimonies of His divine mission. His  
*greatest work* (ch. vi.29) was the awakening  
of faith, the *quickening* of which we have  
heard before, to which the miracles were  
but as means to an end.

**the same  
works that I do]** The repetition is to shew  
that His life and working was an exact  
fulfilment of the Father’s will. **The works  
which the Father hath given me to do,  
those very works which I am doing .....**