indeed may have in his own mind believed Him to be the Christ :—but having  
(ver. 33) *a special sign appointed him*, by  
which to recognize Him as such,—until  
that sign was given, he, like the rest of the  
people (the words may be rendered, **I also**,  
as well as you, see ver. 26), had no certain  
knowledge of Him. De Wette gives the  
sense well: “This testimony (ver. 30) does  
not rest upon my long personal acquaintance  
with Him, but on that which happened  
during my work of baptizing.”

**but that he should be made manifest]** Justin Martyr  
represents Trypho the Jew saying, “ Even  
if Christ has been born and exists somewhere, he is unknown, and is not even conscious of his own identity, until Elias shall  
come and anoint him, and make him manifest to all.” But our narrative is not  
built upon any such Jewish belief, for it is  
evidently only as a *spiritual preparation*,  
through repentance, for the knowledge of  
Him, that John regarded his baptism, not  
as any thing making Him manifest to all.

**32, 33.] {32}** “What follows, is testimony, properly so called: what is said  
from ver. 29 f. *was demonstration following on testimony*. In the continued discourse of the Baptist the Evangelist as it  
were interposes a parenthesis, ‘*And John  
bare witness, saying*,’” Bengel.

The occurrence related by John happened *at  
the baptism* of Jesus, which is therefore  
here *pre-supposed as known*, Although  
this has been questioned, I cannot see how  
it can be reasonably doubted. We cannot  
surely suppose that such a sign was *twice*shewn. On the appearance itself, see note  
Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined  
to our Lord and the Baptist : *he* was to  
receive the sign, and then to testify to the others, who were not themselves yet the  
bearers, but the recipients of testimony:—  
“It was seen, in a kind of spiritual vision,  
by John alone.” Theodore of Mopsuestia.

**I have beheld**, in reference to the  
sign divinely intimated to him, in the  
abiding fulfilment of which he now stood.  
So again, below, ver. 34.

**it remained upon him]** By some appearance which is  
not described, the Holy Spirit was manifested to John as *not removing from  
Jesus again, but remaining on Him*. But  
we are not to understand that he had  
seen the Spirit descending on *others*, and  
*not remaining*; for (see ch. vii. 39; Acts i.  
5; xix. 2 ff. (the gift of the Holy Spirit  
did not ordinarily accompany John’s baptism, but only in this one case; and its occurrence was to point out to him the  
Messiah.

**{33} the same is he which baptizeth with the Holy Ghost]** Here again  
we seem to have a reference to the cycle  
of narratives of the three other Gospels,  
for our Evangelist has not before mentioned this office of the Messiah.

**34.]** A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him ;—**And  
I have seen (accordingly)** &c.

The token must have been given to the  
Baptist *by a special revelation*, which also  
revealed to him his own errand and office;  
so Luke iii. 2, “*The word of God came  
unto John the son of Zacharias in the  
wilderness*.”

The perfect tense in this  
verse is stronger than the present,—**I have  
seen** (on the perf. see above ver. 32) **and  
have borne witness**—it is a reference to  
his testimony at the time, as a thing on  
record in their memories, and as still continuing.

**the Son of God]** See ver. 18  
— the **Word** made flesh, the Messiah.  
On the import of the descent of the Spirit