76 ST. MATTHEW. XI.   
 had heard \*in the prison the works of Christ, he sent ¥ two   
   
 ach. 3,   
 ¥ read, by means of.   
 reason why this enquiry made. I will been offended at Christ. On the other   
 state them, and apy to them my ow hand, it is exceedingly to suppose   
 view. (1) It has been a very generall that there can have been in John’s own   
 received ided that question was ask: mind any real doubt that our Lord was   
 Jor the sake of the disciples themselves, He that should come, seeing he him-   
 with the sanction their dl and for self had borne repeatedly such notable   
 the purpose of confronting them, who witness to Him, and that under   
 were donbtfal and jealous “of our Lord, divine direction manifestation (see   
 with the testimony” of His own mouth. iii, 16, John i. 26—87). The   
 This view is ably maintained by Chrysos- idea of his faith being shaken by   
 tom, and has found strenuous in his imprisonment is quite inconsistent   
 our own day. The objections to it only with John’s eee but with our   
 that the text treats the question Lord’s discourse in this whose de-   
 as coming from John himself; the answer scription of him seems almost to   
 is directed John; and the following guard against such a supposition.   
 course is on the and position of The last hypothesis above mentioned is   
 John. These are answered by some with hardly probable, form in which it is   
 a supposition that John allowed the en- put. e can scarcely imagine that John   
 quiry to be made in his name; but surely can have doubted who this Person was,   
 our Saviour would not in this case have been confounded by the discordant   
 made the answer as we have it, which rumours which reached him about His   
 clearly implice that the object of the wonderful works. But that one form of   
 done was John’s satisfaction. this hypothesis the right one, I cer-   
 (2) The other great section opinions on tainly di to believe, some more   
 the question is that supposes doubt convincing considerations induce me   
 to have existed, some reason or other, to alter view. (4) Tho form to which   
 in the Baptist’s mind. This is I allude is this: J having heard all   
 by Tertullian and others, and advocated these being himself fally con-   
 by De Wette, who thinks that the doubt vinced 0 this Wonderworker was, was   
 was perhaps respecting not our Lord’s becoming impatient under the slow and   
 mission, but His of manifesting Him- unostentatious course of our Lord’s self-   
 self, which did not agree with the theo- manifestation, and desired obtain from   
 cratic views the Baptist. This he con- our Lord’s own mouth a declaration which   
 siders to confirmed by ver.6. should set such rumours at rest, (pos-   
 and Neander suppose the ground of the sibly) which migh serve for a public   
 doubt to have Thin partly in the Mes- ion of His “Weasiahship, which   
 sianic idea of Baptist, in the ‘itherto had seemed to shrink. He   
 weakening and bedimming effect impri- thus incurs a share of the same rebuke   
 sonment on John’s mind. Lightfoot car- which the mother of our Lord received   
 ries this still and imagines (John ii. 4); and the purport of the an-   
 that the doubt arose from dissatiafaction awer returned to him is, that the hour   
 at not being from prison by some was not yet come for such an open de-   
 miracle of our Lord. Others have sup- claration, but that there were sufficient   
 posed that John, by the various proofs given by the works done, render   
 and not about the worker of are miracles, all inexcusable, should be offended in   
 sent his disciples to ascertain and Him., And the return message is so far   
 was really can I think bear no other in- from being a satisfaction for the   
 to by himself. (8) It the words “ blessed disciples, the: are sent back like   
 there , objections against each of the messenger from Gabii Sextus Tarqui-   
 above must equally too weighty to in the nius, with indeed a significant   
 either of them to be entertained. he had to relate, no direct answer; they were   
 can be little doubt on the hand, that but the intermediate transmitters of the   
 our Saviour’s answer is directed John, symbolic m e, known to Him who sent   
 it, and him who received it. - It is   
 a fact not to be neglected in connexion   
 with this solution of the difficulty,   
 John is said to have heard of the works,   
 not of Jesus, but of (the) Christ: the