490 ST. JOHN. II. 32—36.   
   
   
 & 1 xv, 47. that is of the earth is ¥ earthly, and speaketh of the   
 hh, vi. y, earth: he that cometh from heaven is above all. 82 And   
 Gor. x iwhat he hath seen and heard, that he testifieth ; and   
 no man receiveth his testimony.   
 ch. Viii, his testimony, \*hath set [# #0] his seal that hath received   
 xv, 15. 347 For he whom God [#4ath] sent speaketh the words   
 k1 John v.10, God: for God giveth not the Spirit ™by measure   
 Ich, vii.   
 mech. i.   
 Y render, of the earth. 2 omit for perspicuity.   
   
 & omit.   
 on Matt. xi. 2 ff. 31.] Many modern He (the Baptist) ever speaks not as a dis-   
 critics maintain that after ver. 30 we have ciple of Jesus, not as within the Kingdom,   
 the words, not of the Baptist, but of the —but as knowing the blessedness of those   
 Evangelist. Wiicke and De Wette as- who should be within it; as standing by,   
 sume that the Evangelist has put his own and hearing the Bridegroom’s voice.   
 thoughts into the Baptist’s mouth, or at Nor again is there any thing inconsistent   
 least mixed them with his words. The with the frame of mind which prompted   
 reason of this arbitrary hypothesis is, (a) the question sent by John to our Lord   
 That the sentiments of the following verses afterwards in the onward waning of his   
 seem to them not to be congruous with the days in prison; see note on Matt. xi. 2.   
 time and position of the Baptist. But he that cometh from heaven] This   
 some of them confess that this very posi- gives us the reason why HE must increase:   
 tion of the Baptist is to them yet un- His power and His words are not from   
 explained, and are disposed to question the below, temporary, limited; but are divine   
 applicability to their idea of it of very and inexhaustible; and, ver. 32], His   
 much which is undoubtedly recorded to witness is not, like only of what he   
 have been said by him. So that we can- has been forewarned to expect, but of that   
 not allow such a view mach critical which He has seen and heard. But no   
 unless it can be first clearly shewn, what man,—i.e. in reference to the world, into   
 were the Baptist’s convictions concerning which He is come, the darkness in which   
 the Person and Office of our Lord, (6) His light shines,—no one comparatively,—   
 That the diction and sentiments of the receives His testimony. The state of men’s   
 following verses are so entirely in the minds at Jerusalem with regard to Jesus   
 style of our Evangelist. But first, by must ere this have been well known to the   
 no means grant this, in the sense which is Baptist. 33, 34.] This exception shews   
 here meant. It will be seen by the reff. the correctness of the sense just assigned   
 in my Greek Test. that the Evangelist to “no man.’ “He that hath received   
 does not so frequently repeat his own His testimony, and helieveth Him, hath   
 favourite expressions as in most other pas- confirmed, shewn, that God is true who   
 sages of equal length. And even were sent Him, Whose are the words which He   
 this so the remark made above on vv. 16— speaks; but he that hath not received it   
 21, would apply here also; that the Evan- and disbelieveth Him, doeth the contrary,   
 gelist’s peculiar of theological expres- and in fact is open withstander of God,”   
 sion was formed on some model; and on Euthymius. true, not as Wetstein,   
 what more likely than in the first place that God has been true to His promises by   
 the discourses of his divine Master, and the prophets: this does not suit the con-   
 then such sententious and striking tes- text; but as above from Euthym., true in   
 timonies as the present? But there is a Himself: a revealer, and fountain of truth.   
 weightier reason than these for opposing for God giveth not the Spirit by   
 the above view, that arises from what measure] Seeing that the contrast is be-   
 modern criticism has been so much given tween the unlimited gift of the Spirit to   
 to overlook,—the inner coherence of the Him that comes from above, and the limited   
 discourse itself; in which John explains participation of Him by those who are of   
 to his disciples the reason why Ile must the carth; we must not understand the   
 increase ; whereas his own dignity was to assertion generally, but supply to Him as   
 be eclipsed before Him. This will! be seen has usually been done. The Rabbinical   
 below as we proceed. And there is books say that the Holy Spirit was only   
 nothing inconsistent with what the Lord given to the prophets by measure. This   
 himself says of the Baptist in these verses. unmeasured pouring of the Spirit on Him