464 ST. JOHN. TI,   
 Art thou '4¢hat prophet ?   
 iDeut. aviii.   
 15,18, not. And he answered, No.   
 22 b'Then said they unto him, Who art thou? that we may   
 give an answer to them that sent us. ‘What sayest thou   
 of thyself? ° \* He said, I am the voice of one erying in   
 x Matt. 8, the wilderness, Make straight the way of the Lord, as   
 Mari ‘said the prophet Esaias.   
 ‘Luke iii. 25 And And asked which were said   
 Isa. ii,   
 were of the Pharisees.   
 unto him, Why baptizest thou then, if thou be not that   
 Christ, nor Elias, neither \*¢haé prophet? % John an-   
 m Matt. iiis11. them, saying, ™I baptize with water: "but there   
 n Mal. 1,   
 © ver. 80, standeth one among you, whom ye know not; 27°4 he it   
 Acts xix. is, who coming after me is preferred before me, whose shoe’s   
   
 ® render, the. » render, they said therefore.   
   
 © read and render, Now they had been sent by the Pharisees.   
 4 read, He that eometh after me.   
   
 Art thon the prophet ?] From the tion. 24. New they had been sent   
 prophecy of Moses, Deut. xviii. 15, 18, by the Pharisees] The reason of this   
 Jews expected some particular prophet to explanation being added is not very clear.   
 arise,—distinct from the Messiah (this dis- Liicke refers it to the apparent hostility   
 tinction however was not held by all, see the next enquiry: but 1 confess I cannot   
 ch. vi. 14),—whose coming was, like that see that it is more hostile than the pre-   
 of Elias, intimately connected with that of ceding. Luthardt thinks that it imports,   
 the Messiah Himself: see ch. vii. 41. there were some of the deputation present,   
 In Matt. xvi. 14 we have ‘ Jeremiah, or who belonged to the sect of the Pharisees,   
 one of the prophets,’ apparently spoken as which the words will hardly bear. Might it   
 representing this expected prophet. There not be to throwlight on their question about   
 seem to have been various opinions about baptizing, as the Pharisees were the most   
 him ;—all however agreeing in this, that precise about all ceremonies, lustrations,   
 he was to be one of the old prophets raised &c.? Thus the explanation will refer to   
 from the dead (see also 2 Mace. ii. nature of the following question. 25.)   
 This John was not: and he therefore This question shews probably that they did   
 answers this also in the negative. not interpret Isa. xl. 3 of herald of the   
 22.] Notice—they ever ask about his per- Messiah. They regarded haptism as a sig-   
 son: he ever refers them to his office. nificant token of the approach of the Mes-   
 He is no one—a voice merely: it is the sianic Kingdom, and they asked, ‘Why   
 work of God, the testimony to Christ, baptizest thou, if thou art no forerunner of   
 which is every thing. So the formalist the Messiah ?” 26, 27.] The latter   
 ever in the church asks concerning any part of ver. 26 and beginning of ver. 27, as   
 one who appears, JVho is he? while the read in our oldest and best authorities,   
 witness for Christ only exalts, only cares runs, as in the corrected text, stand-   
 for Christ’s work. 23.] These words, eth one among you whom ye know not,   
 which by the other Evangelists are spoken He that cometh after me. The in-   
 of John as the falfilment of the prophecy, sertions, “dé is,” and “is preferred before   
 uppear from this place to have been first me,” have been made by some one not.   
 used by himself. of the introduce the great aware of the meaning, and wishing to   
 closing section Make straight (straighten) square the verse with vv. 15, 30.   
 is used as compendiously expressing the The answer of the Baptist seems not to   
 commands in the prophecy. By im- correspond to the question in ver. 25. This   
 plication, the Baptist, quoting this open- was noticed as early as (Century   
 ing propheey of himself, announces the II), who said, John answers the deputa-   
 approaching fulfilment of the whole sec- tion from the Pharisees not with reference   
 to what they asked, but what he himself   
 chose. This however is impugned at some   
 length by Origen, but not on very eon-