22—28. ST. JOHN. 465   
   
 latchet Iam not worthy to unloose. ° These things were   
 done in ®¢ Bethabara beyond Jordan, where John was Psh\*\*-   
   
 baptizing.   
 e read, Bethany.   
 vineing grounds. The truth seems to have tures on the identity of the two, or the   
 been apprehended by Olshausen,—that the etymology of the names, as being inde-   
 declaration of John that the Messiah was cisive and unprofitable. The objection of   
 standing among them at that moment un- Paulus, that beyond Jordan the Sanhe-   
 known to them, was an answer to their drim had no authority, appears not to be   
 question demanding a legitimation of his founded in fact. The question whether   
 prophetic claims ;—a sign that he was this testimony of the Baptist is identical   
 sent from God :—see ch. ii. 18. Olshausen with that given by the other three Evan-   
 also suggests that this may clear up the gelists, especially by Luke (iii. is,   
 saying of the Jews in ch. x, 41 (see note after ali that has been said on it, not of.   
 there). In repeating this saying at other great importance. The whole series of   
 times (see Matt. iii. and parallel places), transactions here recorded, from ver. 15   
 the Baptist plainly states of the Messiah, onwards, certainly happened after the bap-   
 that he should baptize them with the Holy tism of our Lord ;—for before that event   
 Ghost (and fire), as in ver. 33. Here, John did not know Him as He that was   
 in speaking to those learned in the offices to come: and “standeth among you,”   
 of the Messiah, he leaves that to be sup: ver. 26, shews that ke had so recognized   
 plied. whose shoe's latchet .. . -] Him (see below on “the next day”):   
 See note on Matt. iii. 11. ‘The latchet is whereas the testimony in Luke iii. 16 and   
 the thong of the shoe or sandal, which parallel places, is certainly given before   
 it was hound to the foot. 28.] The the baptism. But since the great end of   
 common reading, Bethabara, isowing to a John’s mission was to proclaim Him who   
 conjecture of Origen, the grounds of which was coming after him, it is not only pro-   
 he thus states:—< We are not ignorant, bable, but absolutely necessary to sup-   
 that in almost all our copies it is stated, pose, that he should have delivered this   
 «these things were done in Bethany 3’ and testimony often, and under varying cir-   
 this seems to have been so read even before cumstances: before the baptism, in the   
 our time: for I have read it so in Hera- form given by St. Luke, “ One mightier   
 cleon, But I am persuaded that we onght than I cometh,” &c., and after it in this   
 not to read Bethany, but Bethabara ; for form, “ This is He of whom I said,” &c.   
 I have been on the spot, in my desire to (ver. 15), where his former testimony is   
 track the footsteps of Jesus and of His distinctly referred to, And among John’s   
 Apostles and of the prophets. Bethany, disciples and the multitudes who fre-   
 as the Evangelist himself says, only fifteen quented his baptism, many reports of such   
 furlongs from Jerusalem, far away from his sayings would naturally be current.   
 the river Jordan, about 180 furlongs, So that there is neither a real even an   
 roughly stated. Nor is there any place apparent contradiction between John and   
 near the Jordan of the same name as the other Evangelists. Tt is a far”   
 Bethany: but they say that a place is more important qnestion, in what part   
 shewn on the bunks of the Jordan called of this narration the forty days’ Temp-   
 Bethabara, where they relate that John tation is to be inserted. From ver. 19 to   
 baptized.” He gocs on to shew from the ch. ii. there is an unbroken sequence of   
 etymology of the names that it must have days distinctly marked. Since then ver.   
 een Bethabara; anargument which modern 19 must be understood as happening after   
 criticism will not much esteem. It will be the baptism, it must have happened after   
 seen that his testimony is decisive for the the Temptation also. And in this snppo-   
 universality and authority of the reading: sition there is not the slightest diffieulty.   
 Bethany, while for the other he only pro- But when we have made it, it still re-   
 duces a tradition, and that only at second- mains to say whether at that time our   
 hand: ‘they say that such a place is Lord had returned from the Temptation   
 shewn? That no Bethany beyond Jordan or not. The general opinion of Harmo-   
 was known in his time proves but little ;— nists has been, that the approach of Jesus   
 for 300 eventful years had changed the to John in ver. 29 was His return after   
 face of Palestine since these events, and the Temptation. But this I think ques-   
 the names and sites of many chscure tionable, on account of the “standeth   
 places may have been forgotten. I ab- among you,” ver. 26; which I can only   
 stain from enumerating modern conjec- nnderstand literally. 1 therefore believe