29~31]. ST. JOHN. 467   
 the sin of the world.   
 30s This is he of whom I said, After s ver.15,27.   
 me cometh a man which 7s preferred before me: for he   
   
 was before me. 81 And I knew him not: but that he   
 ff render, taketh place.   
   
 tion of Isaiah, as before remarked on ver. Messiah, could hardly have been made,   
 23, is Messianic, and was so understood without the idea of the suffering death   
 by the Jews (see my Hulsean Lectures for of their Messiah being presented to their   
 1841, pp. 62—66). We have there the minds. The same would be the case iu   
 servant of God (the Messiah) compared the whole sacrificial ceconomy :—the re-   
 to a lamb brought to the slaughter (liti. moval of guilt (which was universally   
 7), and it is of Him (ib. ver. 4), ascribed to the Messiah) by suffering and   
 hath borne our griefs (in LXX, “bear- death would be familiarized to their   
 eth our sins”) and carried our sorrows” — Traces of this are found in their own   
 ver. 5, “He was wounded for our trans- writings. In 2 Mace. vii. 37, the last   
 gressions”—ver. 6, “The Lord hath laid of the seven brethren thus speaks before   
 on Him the iniquity of us all” (in the his martyrdom :—“ But I, as my brethren,   
 LXX, “delivered Him to our sins”)—ver.8, offer up my body and life for the laws of   
 “He was cut off out of the land of the our fathers, beseeching God that He would   
 living, for the transgression of my people speedily be merciful unto our nation ; and   
 was He stricken ”—ver. 12, “He bare the that thou by torments and plagues mayest   
 sins of many, and made intercession for the confess, that He alone is God: and that in   
 transgressors” (in the LXX., “and was de- me and my brethren the wrath of the   
 livered because of their iniquities”). So Almighty, which is justly upon all   
 that here, and here only, we have the our nation, may cease.” And Josephus   
 connexion of which we are in search,— says of these same martyrs, that they   
 between the lamb, and the bearing or were “as it were a ransom for the nation’s   
 taking away of sin,—expressly stated, so sin: and by means of the blood of those   
 that it could be formally referred to in a pious ones and the propitiation of their   
 testimony like the present. And I have death, divine Providence saved afilicted   
 therefore no doubt that this was the Israel.” The whole history of the sacri-   
 reference. (e) We have now to en- fices and devotions of the heathen world   
 quire into the specific meaning of which abounds with examples of the same idea   
 taketh away the sin of the world (see variously brought forward; and to these   
 above under [a]}). The verb rendered the better-informed among the Jews could   
 taketh away answers to a Hebrew verb, be no strangers. And as to the Baptist   
 which is used frequently in the O. T., in himself, we must not forget that the power   
 connexion with siz, in the sense of bear- of the Holy Spirit which enabled him to   
 ing its punishment :—see Levit. xxiv. 15: recognize by a special sign the Redeemer,   
 Num. vy. 31; xiv. 3: Ozek. iv. 5; xxiii, also spoke in him, and therefore his words   
 35a]. A form of this very Greek verb is would not be the result of education   
 used by the LXX in the sense of taking merely, or his own reasoning, but of that   
 away sin and its guilt expiation: see in kind of intuitive perception of divine   
 our English Bible, Levit.x.17. The word truth, which those have had who have   
 in our verse will either of these mean- been for any special purpose the organs   
 ings, or both conjoined; for if the Lamb of the Holy Ghost. As regards Matt.   
 is to suffer the burden of the sins of the xi, 3, the doubt on the mind of John   
 world, and to take away sin and its guilt there expressed does not appear to have   
 by expiation, this result must be accom- touched at all the matter now in ques-   
 plished-by the offering of Himself. But tion,—but to have rather been a form   
 (f) it is that this view of a of expressing his impatience at the slow   
 ing Messiah, and of expiation by the suffer- and quiet progress of Him of whom he   
 ings of one, was alien from the Jewish expected greater things and a more rapid   
 expectations ;—and that the Baptist (see public manifestation. 30.] See on ver.   
 Matt. xi. 2 ff. and note) cannot himself 15. 81.] On the apparent discrepancy   
 have had any such view. But the answer between this statement, I knew him not,   
 to this may be found in the fact that and St. Matthew’s narrative, I have stated   
 the view, though not generally prevalent, my view on Matt. iii, 14. Both accounts   
 among the Jews, was by no means un- are entirely consistent with the supposi-   
 known to many. The application by the tion that John had been from youth   
 early Jewish expositors of Isa. liii. the upwards acquainted with our Loré, and