on Jesus at his baptism, I may remark,  
that the Personal Word, Who *became flesh*in our Lord, and was subjected to all the  
laws of human development in infancy,  
childhood, youth,—evermore in an especial  
degree under the leading of the Holy  
Spirit, by whose agency the Incarnation  
had taken place,—was the Recipient of  
this fulness of the indwelling of the Holy  
Ghost: and that herein consisted the real  
depth and propriety of this sign ;—the  
abiding of the Spirit without measure  
(ch. iii. 34) on Him indicated beyond  
doubt that He was the *Word become  
flesh*—for no mere human intelligence  
could be thus receptive of the Holy Spirit  
of God ;—*we* receive Him only *as we can*,  
only as far as our receptivity extends,—  
*by measure*; but HE, into the very fulness and infinite capacities of His divine Being.

**35—43.]** *On account of the testimony  
of John, first Andrew, and another of his  
disciples, and through Andrew, Simon  
Peter, become acquainted with Jesus.*

**35. the next day after]** See on ver. 29.  
I can hardly suppose, with De Wette, that  
these two had been absent on the preceding  
day. Rather, what they then heard seems  
to have made a powerful impression on  
their minds, so that the repetition of the  
notice is now the signal for them to follow  
Jesus. (On the second disciple, see below  
on ver. 40.)

**37.]** We must not understand **followed** in the narrower sense  
which it bears when they *left all and followed* Him ; but here only of *mechanical  
going after* Him, “ wishing to know somewhat of Him,” as Euthymius says.

**38.]** On **What seek ye?** Euthymius remarks, “ This was not asked in ignorance,  
seeing that He witnesses the inner thoughts of men’s minds, but that He might attach  
them to Himself by the enquiry, and give  
them confidence. It is likely that they  
were bashful as yet and in perplexity, as  
being unacquainted with Him.”

They ask **where dwellest thou**? wishing  
to find Him alone and in quiet. Euthymius. They enquire after *His place of  
lodging for the night*, intending to visit  
Him there ; or perhaps He was then apparently going thither, as it was late in the  
day. But He furthers their wish by inviting them to follow, and they will see.

**39. about the tenth hour]** i.e. 4 P.M.,  
according to the Jewish reckoning; not,  
as some have thought, 10 A.M., according  
to that of the Romans. Our Evangelist  
appears always to reckon according to the  
Jewish method, see ch. iv. 6, 52; xix.  
14, and notes, but especially ch. xi. 9.  
And as Lücke remarks, even among the  
Romans, the division of the day into twelve  
equal hours was, though not the civil, the  
popular way of computing time.

They remained with Him *the rest of that  
day*, which would be four or five hours,  
and need not strictly be limited by sunset. ? ,

**40.]** Who the other disciple was, is  
not certain: but considering (1) that the  
Evangelist *never names himself* in his  
Gospel, and (2) that this account is so  
minutely accurate as to specify even the  
hours of the day, and in all respects *bears  
marks of an eye-witness*, and again (3)  
that this other disciple, from this last circumstance, certainly *would have been  
named*, had not the name been suppressed  
*for some especial reason*, we are justified  
in inferring that it was *the Evangelist  
himself*. And such has been the general  
opinion. Euthymius, mentioning this, gives  
au alternative which is hardly probable: