466 ST. JOHN. I.   
   
 \*9 The next day John sceth Jesus coming unto him,   
 4 Exod, 3, and saith, Behold 4the Lamb of God, ' which taketh away   
 Isa. lik.   
 6, &e. Isa. lil. 1Cor.xv.$, Gal.i.4, i. £1.17: 1 Pet. 24; i118,   
 iv. 1. Rev. i 5.   
 f read, he.   
   
 that the return from the Temptation to wickedness, out of the earth.” ‘The first   
 Bethany beyond Jordan had taken place of these meanings of the verb rendered   
 before the deputation arrived. “takeaway” isaltogether without example.   
 29—34.] Second witness borne by John The second, though common enough in   
 to Jesus: apparently before His disciples. other connexions, is never found in con-   
 29.] The next day (the morrow). nexion with “sin.” The common-sense   
 Those who wish to introduce the Tempta- account of this part of the matter is :—   
 tion between vv. 28 and 29, interpret it, John wished to point out Jesus as the   
 ‘on some day after’? Thus Euthym., “the Messiah : he designates Him as the lamb   
 next day; that is, the next after his re- oy God; he therefore referred to some   
 turn from the wilderness.” But this sense, lefinite lamb,—revealed by God, sent by   
 although certainly found in the Old Testa- God, pleasing to God, or in some meaning   
 ment,—see Gen. xxx. 33 (‘én time to especially, of God. Whence did this idea   
 come,’ Heb. ‘to-morrow”),—is not ac- come ? (8) Can John have referred   
 cording to the usage of St. John (see ch. to the paschal lamb? Further than the   
 vi. 22; xii. 12), and would be quite alien very use of the name brings in with it the   
 from the precision of this whole portion general typical use of the animal, and   
 of the narrative, which, ver. 40, specifies thus this particular use may lie in the   
 even the hours of the day. 1 understand background, I think not,—and for this   
 it therefore literally, both here and .in reason ;—The ruling idea in the paschal   
 vv. 35 and 44. coming unto him] sacrifice has no connexion, in any sense of   
 It is not said whence, or why, or whether the words, with taking away sin. How-   
 for the purpose of an interview, or not; ever, by the light now thrown back on it   
 the fact merely is related, for the sake of since the Spirit has opened the things of   
 the testimony which follows. I mention Christ, we discern this typical meaning in   
 this, because on these points difficulties the sprinkling of the blood (see 1 Cor.   
 have been raised. Behold the Lamb v. 7),—in the Jewish mind, no mention   
 of God] This is one of the most important being made of sin or the removing of   
 and difficult sayings in the New Testa- sin in any connexion with the paschal   
 ment. The question to be answered is, lamb, the two could not be brought for-   
 In calling Jesus by so definite a name as ward, in such an announcement as this, in   
 the Lamb of God, ¢o what did John refer ? close connexion with one another.   
 And this question is intimately connected (c) Can the reference be to the lamb of   
 with that of the meaning of the following the daily morning and evening sacrifice ?   
 words, which taketh away the sin of the or to the sacrificial generally ? With’   
 world. (a) The title must refer to some the same reservation as above, I think not :   
 “known and particular lamb, and cannot for (1) this expression is too definite to   
 be a mere figure for a just and holy man, have so general and miscellaneous a refer-   
 as some suppose. It is inconceivable, that ence; (2) of many animals which were   
 the Lamb of God should, in a testimony so used for sacrifice, the lamb was only one,   
 precise and formal as this of the Baptist, and that one not by any means so promi-   
 be nothing but an hyperbole, and that one nent as.to serve as a type for the whole:   
 wholly unprecedented, and to his hearers and (3) the lamb (with only two excep-   
 unintelligible. Had no doctrinal consi- tions, Levit. iv. 32: Num. vi. 14, in both   
 derations been at stake, we may safely say which cases it was to be a as if for   
 that this interpretation would never have express distinction from the ordinary use   
 been proposed. In its bearing on the of the lamb) was never used for a sin-   
 latter clause of the verse, it is un- offering, properly so called and known.   
 tenable. These interpreters make which The question ts not, whether Christ be not   
 taketh away the sin of the world to typified by all these offerings, which we   
 mean, “who shall, though innocent, have, now know to be the case (1 Pet. i. 19 al.),   
 throughout his life, grievous experience but whether the Baptist is likely to have   
 of the wickedness of men, but shall, like referred to them in such words as these.   
 lamb, bear the evils inflicted upon him (@) There remains but one reference, and   
 witha patient and gentle mind” (Gabler) ; that is, to the prophetic announcement in   
 or, “ He shall remove the sins of men, i.e. \* Isa. liti. The whole of that latter sec-