32—41. ST. JOHN. 469   
   
 85 Again the next day after John stood, and two of his   
 disciples ; 36 and looking upon Jesus as he walked, he   
   
 saith, ¥Y the Lamb of God! 37 And the two dis- yver.20   
 ciples heard him speak, and they followed Jesus. °8 © Then   
 Jesus turned, and saw them following, and saith unto   
 them, What seek ye? They said unto him, Rabbi, (which   
 is to say, being interpreted, Master,) where dwellest thou?   
   
   
 39 He saith unto them, Come and see. They came and   
 saw where he dwelt, and abode with him that day: [P for]   
 it was about the tenth hour. 40 One of the two which   
   
 heard John speak, and followed him, was ? Andrew, Simon z matt iv.1s,   
 Peter’s brother. 41 He first findeth his own brother Simon,   
   
 © render, But. P omit.   
   
 on Jesus at his baptism, I may remark, of men’s minds, but that He might attach   
 that the Personal Word, Who became flesh them to Himself by the enquiry, and give   
 in our Lord, and was subjected to all the them confidence. It is likely that they   
 laws of hnman development in infancy, were bashful as yet and in perplexity, as   
 childhood, youth,—evermore in an especial being unacquainted with Him.”   
 degree under the leading of the Holy They ask where dwellest thou? wishing   
 Spirit, by whose agency the Incarnation to find Him alone and in quiet. Euthy-   
 had taken place,—was the Recipient of mius. They enquire after His place of   
 this fulness of the indwelling of the Holy lodging for the night, intending to visit   
 Ghost: and that herein consisted the real Him there ; or perhaps He was then appa-   
 depth and propriety of this sign ;—the rently going thither, as it was late in the   
 abiding of the Spirit without measure day. But He furthers their wish by in-   
 (ch. iii. 34) on Him indicated beyond viting them to follow, and they will see.   
 doubt that He was the Word become 39. about the tenth hour] i.e. 4 p.a.,   
 Jflesh—for no mere human intelligence according to the Jewish reckoning; not,   
 could be thus receptive of the Holy Spirit as some have thought, 10 a.M., according   
 of God ;—we receive Him only as we can, to that of the Romans. Our Evangelist   
 only as far as our receptivity extends,— appears always to reckon according to the   
 by measure ; but He, into the very ful- Jewish method, see ch. iv. 6, 52; xix.   
 uess and infinite capacities of His divine 14, and notes, but especially ch. xi. 9.   
 Being. And as Liicke remarks, even among the   
 35—43.] On account of the testimony Romans, the division of the day into   
 of John, first Andrew, and another of his equal hours was, though not the civil,   
 disciples, and through Andrew, Simon popular way of computing time. aa,   
 Peter, become acquainted with Jesus. They remained with Him the rest of that   
 35. the next day after] See on ver. 29. day, which would be four or five hours,   
 I can hardly suppose, with De Wette, that and need not strictly be limited by sunset. ? ,   
 these two had been absent on the preceding 40.] Who the other disciple was, is   
 day. Rather, what they then heard seems not certain: but considering (1) that the   
 to have made a powerful impression on Evangelist never names himself in his   
 their minds, so that the repetition of the Gospel, and (2) that this account is so   
 notice is now the signal for them to follow minutely accurate as to specify even the   
 Jesus. (On the second disciple, below hours of the day, and in all respects bears   
 on ver. 40.) 37.] We must not un- marks of an eye-witness, and again (3)   
 derstand followed in the narrower sense that this other disciple, this last cir-   
 which it bears when they left ail and fol- cumstance, certainly would have been   
 lowed Him ; but here only of mechanical named, had not the name heen suppressed   
 going after Him, “ wishing to know some- for some especial reason, we are justified   
 what of Him,” as Euthymius says. in inferring that it was the Evangelist   
 38.] On What seek ye? Euthymius re- himself. And such has been the general   
 marks, “ This was not asked in ignorance, opinion. Euthymius, mentioning this,   
 secing that He witnesses the inner thoughts au alternative which is hardly probable:   
 Vor. I. Ir