

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Master of Sacred Theology Thesis

Concordia Seminary Scholarship

5-1-1965

The Lamb of God --An Interpretation of Jesus 1:29

Roy Rinehard

Follow this and additional works at: <https://scholar.csl.edu/stm>



Part of the [Biblical Studies Commons](#)

Recommended Citation

Rinehard, Roy, "The Lamb of God --An Interpretation of Jesus 1:29" (1965). *Master of Sacred Theology Thesis*. 331.

<https://scholar.csl.edu/stm/331>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Master of Sacred Theology Thesis by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE LAMB OF GOD--
AS INTERPRETED SHORT TITLE JOHN 1:29

A Thesis Presented to the Faculty
of the Graduate School, St. Louis
AN INTERPRETATION OF JOHN 1:29
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by
Roy Waldo Hinshard
May 1965

35763

Approved by David H. Anderson
12 February 1965 ADVISOR

John P. ... 1965
Registrar

THE LAMB OF GOD--
AN INTERPRETATION OF JOHN 1:29

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by
Roy Waldo Rinehard
May 1965

35763

Approved by Saul M. Zwickler
12 February 1965 Advisor

Victor Barilaga 12 Feb. 1965
Reader

BV
4070
C69
M3
1965
no. 15
c. 2

35763

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. THE CHANGING PRICES	9
III. FARMERS' LIVES	15
IV. OTHER OCCUPATIONAL LIVES	23
Manufacturing	23
Retailing	25
Earning and Spending Sacrifices	27
The Act of Jan. 22, 15	28
Other War-Related Issues	29
V. LIVES OF ISRAELI 53	32
The Issue of the Israeli 53	32
The Arab's Argument	34
VI. ECONOMIC LIFE	40
VII. NEW LIFE FOR NEW WISDOMS	50
CONCLUSION	53
APPENDIX	65

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. THE QUALIFYING PHRASE	9
III. PASSOVER LAMB	16
IV. OTHER SACRIFICIAL LAMBS	23
Sin-offering	23
Guilt-offering	25
Morning and Evening Sacrifice	27
The Ram of Gen. 22:13	28
Other Sacrificial Lambs	29
V. LAMB OF ISAIAH 53	32
The Lamb Simile in Isaiah 53	32
The Aramaic Argument	36
VI. APOCALYPTIC LAMB	40
VII. NEW WINE FOR NEW WINESKINS	50
CONCLUSIONS	63
BIBLIOGRAPHY	65

St. Louis: Concordia Publishing House

The Lamb of God in the early Church
 is discussed in *The Eucharistic Liturgy* (Philadelphia:
 The Porphyry Press, 1911), pp. 278-281.

CHAPTER I

INTRODUCTION

That the designation of Jesus as "Lamb of God" has been well known in the Christian Church becomes evident perhaps most clearly in the liturgies of the Church. The phrase "Lamb of God," for example, appears in the old collect for the Nativity of John the Baptist in the words:

O Lord God, Heavenly Father, who through Thy servant John the Baptist didst bear witness that Jesus Christ is the Lamb of God, which taketh away the sin of the world, and that all who believe in Him shall inherit eternal life. . . .¹

As we see in this collect, the term "Lamb of God" is not used in such a way that we can determine the precise meaning of the designation. In the early centuries of the Church the Agnus Dei developed as a part of the worship, and in A.D. 700 Pope Sergius I officially introduced it into the Roman liturgy. He was influenced by the Greek liturgy in which the Agnus Dei was already an established part (see the Liturgy of Antioch and also the Liturgy of St. John Chrysostom).² The church of the Reformation retained the Agnus Dei along with many other old liturgical forms.

¹The Lutheran Liturgy (St. Louis: Concordia Publishing House, c.1948), p. 202.

²A detailed history of the Agnus Dei in the early Church is in Luther D. Reed, The Lutheran Liturgy (Philadelphia: The Muhlenberg Press, 1947), pp. 378-381.

Luther Reed points out:

The Agnus Dei is found in practically all the Lutheran Church orders. Erfurt (1525) and Bayreuth (1755) place it between the Verba and the Lord's Prayer. Brunswick (1528), Hamburg (1529), Wittenberg (1533), and Oldenburg (1573) give it after the distribution and before the thanksgiving collect.³

We might also note that the Anglican Prayer Book of 1549 followed the Lutheran example and to this time it continues to appear in connection with the celebration of Holy Communion.⁴ These factors seem to suggest that the Church saw the meaning of the expression "Lamb of God" in the sacrificial death of Christ by the giving of His body and the shedding of His blood. This same interpretation of the meaning of "Lamb of God" is also found in one of the general collects for the season of Lent. Part of that collect reads:

. . . enlighten our eyes to see the wonders of Thy love, patience, and meekness in Thy sufferings, that we may acknowledge Thee the Lamb of God which hath taken away our sins. . . .⁵

Furthermore, the same general sacrificial accent concerning the "Lamb of God" is found in many hymns. The Lamb of God is spoken of, by way of example, in over sixty hymns in The Lutheran Hymnal. The following hymns are

³Reed, p..369.

⁴Ibid.

⁵The Lutheran Liturgy, p. 109.

illustrative: In a Good Friday hymn titled "Behold the Savior of Mankind" (No. 176), the last line of the hymn reads: "O Lamb of God, was ever pain, was ever love, like Thine?" Hymn No. 153 titled "Stricken, Smitten, and Afflicted" has the line, "Lamb of God, for sinners wounded, Sacrifice to cancel guilt!" In hymn No. 132 titled "O God of God, O Light of Light" the phrase "of God" is absent, but "Lamb" is referred to in the lines "O, Lamb, once slain for sinful men."

We note finally that the term "Lamb of God" appears five times in the Lutheran Confessions. The Apology⁶ uses it in connection with the idea of the removal of sin. However, the context does not help in determining the specific sense in which the author intended it to be understood. In the Smalcald Articles the term appears four times, each with a sacrificial implication.⁷

The key passage in the New Testament in which Christ is called "Lamb of God" is John 1:29. Here we are told that John the Baptist sees Jesus approaching him and then calls attention to Him by means of this designation. Exactly what does this term mean? This study attempts to

⁶The Book of Concord, edited and translated by Theodore G. Tappert, in collaboration with Jaroslav Pelikan, Robert H. Fisher, and Arthur C. Piepkorn (Philadelphia: The Muhlenberg Press, 1959), p. 122.

⁷In the Smalcald Articles "Lamb of God" is found in Article I and twice in Article II of Part II and in Article III of Part III. The Book of Concord, pp. 292-4 and 309, lines 2, 7, and 38 respectively.

take a careful look at John 1:29 and other passages of the New Testament which refer to our Lord as "Lamb" in an effort to determine its meaning.

Some students of the Scriptures have dispensed with John 1:29 quite arbitrarily. James Hastings, for example, observes that there are a number of different lamb figures in the Bible and that the Baptist probably had in mind all of them. If he did have one particular lamb figure in mind, he claims it to be "superfluous" to try to determine exactly which.⁸ William Hendriksen shares this view. He asks, "Why is it necessary to make a choice?"⁹ Marcus Dods also holds this view. He says that it is "needless" to discuss what particular lamb figure the Baptist may have had in mind.¹⁰ He notes that there is some sacrificial idea here, but beyond that, he says, one need not concern himself.

We find an example of the allegorical way in which John 1:29 can be dealt with in Origen's commentary on the Fourth Gospel. Here Origen in some way identifies the Lamb of John 1:29 with the morning and evening sacrifices about which we read in Ex. 29:38-42. He says that just as those sacrifices were offered daily, so we offer daily

⁸James Hastings, The Great Texts of the Bible (New York: Charles Scribner's Sons, 1912), p. 81.

⁹William Hendriksen, New Testament Commentary, John, Vol. I (Grand Rapids, Michigan: Baker Book House, 1953), p. 98.

¹⁰Marcus Dods, The Gospel of St. John (Toronto: Willard Tract Depository and Bible Depot, 1891), p. 46.

sacrifices of meditation. He writes,

But what other continual sacrifice can there be to the man of reason in the world of mind, but the Word growing to maturity, the Word who is symbolically called a Lamb and who is offered as soon as the soul receives illumination? This would be the continual sacrifice of the morning, and it is offered again when the sojourn of the mind with divine things comes to an end.¹¹

Walter Lüthi suggests that John the Baptist did indeed speak the words of John 1:29, but that he himself did not really know the meaning of what he was saying.¹² William Barclay shares the view that the Baptist did not know the meaning of his own words. He tries to verify his opinion by noting that twice in the immediate context the Baptist declares that he does not know Christ.¹³

Carl Kraeling goes one step further by saying that John the Baptist did not speak the words of John 1:29 at all. He observes that if the Baptist had given our Lord such a significant designation, he would not have asked the question from the prison, "Are you He who is to come, or shall we look for another?" (Matt. 11:3).¹⁴ J. Alexander Findlay agrees that the Baptist never made the statement

¹¹The Ante-Nicene Fathers, Vol. IX, edited by Adlen Menzies (New York: Charles Scribner's Sons, 1899), p. 376.

¹²Walter Lüthi, St. John's Gospel, An Exposition (London: Oliver & Boyd, 1960), p. 17.

¹³William Barclay, The Gospel of John, Vol. I (Philadelphia: The Westminster Press, 1956), pp. 63-65.

¹⁴Carl Kraeling, John the Baptist (New York: Charles Scribner's Sons, 1951), pp. 127,8.

in John 1:29 but that it was later placed into his mouth by someone indebted to Judean and Samaritan sources.¹⁵

To dispense in such arbitrary ways as noted above with the statement in John 1:29 is neither scholarly procedure nor in keeping with the way in which John the Baptist in other passages of the Scriptures pays tribute to Christ. In John 1:30 (see also John 1:15) John the Baptist says that Christ is the one ὅς ἐμπρὸς ἐν μου γέγονεν, ὅτι πρῶτός μου ἦν.¹⁶ In John 1:27 the Baptist says that he is not worthy to untie the thong of Jesus' sandal. In John 3:29 the Baptist alludes to Christ as the ὕψιστος. This term will be discussed in the sixth chapter. In John 3:30 the Baptist says that Christ must increase, but he (John) must decrease. Finally, in John 1:34 the Baptist refers to Jesus as ὁ ὕλος τοῦ Θεοῦ. A full treatment of all of these passages cannot be undertaken here. But they all indicate in one way or other that the deity and the superiority of Christ was firmly in the mind of John the Baptist. Other designations of the Baptist for Christ which appear in the synoptic gospels will be discussed

¹⁵J. Alexander Findlay, The Fourth Gospel, An Expository Commentary (London: The Epworth Press, 1956), pp. 13, 14.

¹⁶There is a full treatment of this passage and of many interpretations that have been suggested for it in C. H. Dodd's The Interpretation of the Fourth Gospel (Cambridge: The University Press, 1953), pp. 271-275.

in the sixth and seventh chapters. The designations of Jesus by the Baptist found in the Fourth Gospel are mentioned at this time to show that an important designation for Christ such as the one in John 1:29 may not be lightly disposed of.

There are four basic lamb figures in the Bible. These are the Passover lamb, the sin-offering lamb or other sacrificial lamb, the lamb of Isaiah 53, and the apocalyptic lamb. Augustus Tholuck thinks that the article ὁ before ἀμνός in John 1:29 suggests that the Baptist had some specific lamb figure in mind.¹⁷ Whether or not Tholuck's observation has merit seems not too important. In any case, this study assumes that the Baptist did in fact call Christ the Lamb of God as recorded in John 1:29, and that he did have something specific in mind when he used the term. To discover what it probably was that he had in mind, we shall examine each of the four basic lamb figures first of all in the light of John 1:29 and the other recorded statements which John the Baptist made about Christ. But we shall also consider the designation "Lamb of God" in the light of the Fourth Gospel itself as this designation of the Baptist years later appears in the Fourth Gospel. Chapters III-VI will deal with the first question, and chapter VII

¹⁷Augustus Tholuck, Commentary on the Gospel of John, translated by Charles P. Krauth (Philadelphia: Smith, English and Company, 1839), p. 84.

with the second.

John 1:29 presents no textual difficulties whatsoever.¹⁸

The Greek text reads: Ἰδε ὁ ἄμυος τοῦ Θεοῦ
ὁ ἄρπυ τὴν ἁμαρτίαν τοῦ κόσμου.

¹⁸There are no variant readings of any kind listed in the critical apparatus of Novum Testamentum Graece (25th Edition) edited by Erwin Nestle and Kurt Aland, (Stuttgart: Württembergische Bibelanstalt, 1963), p. 232. Such an early papyrus as p66 (circa A.D. 200) has no variant reading for John 1:29.

CHAPTER II

THE QUALIFYING PHRASE

Before examining in detail each of the four lamb possibilities, it will be well to analyze the phrase which follows immediately upon the words "Behold the Lamb of God." Apart from this phrase ὁ ἀΐρων ἐν ἁμαρτίᾳ τοῦ κόσμου our task, difficult as it is, would be next to impossible. The meaning of this phrase, however, which describes the activity of ὁ ἀμὸς τοῦ Θεοῦ, as we shall see in the next chapters, will be of great help in arriving at what was probably the Baptist's original connotation in his use of ἀμὸς.¹ The key terms to be studied are ὁ ἀΐρων, ἐν ἁμαρτίᾳ, and τοῦ κόσμου. Chief among these is ὁ ἀΐρων.

We note that ἀΐρω appears 23 times in the Fourth Gospel, once in the first epistle of John, and 74 times in the other books of the New Testament. Depending on how

¹There may be some question as to the extent to which this phrase was meant to qualify the term "Lamb of God." A similar type of statement is in John 11:27 where Martha says to Christ ὁ υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. The different titles in this statement also do not begin with relative pronouns, and therefore they are more or less independent. A determination must be made concerning the extent to which these phrases are qualifying or independent. However, as with John 1:29 the very juxtaposition, if nothing more, of these two parts of the statement would justify our using the latter to help explain the former. A close relationship between the two cannot be denied.

strictly one would want to differentiate shades of meaning, there are at least five or six ways in which αἵρω is used in the New Testament. In the Fourth Gospel the verb carries at least four different shades of meaning. One meaning is "to pick up" or "take up." This meaning appears in John 5:8, 9, 11, and 12 where Jesus tells the sick man to pick up his bed. In John 8:59 we are told that the Jews "picked up" stones to throw at Jesus. Another more frequent meaning of αἵρω is "to take away." This meaning is found in John 2:16 where Jesus tells the money-changers to "remove those things" (ἀρᾶτε τὰ ὄργανα) from the temple. In John 10:18 Jesus says that no one "takes away" His life. In John 11:39 Jesus commands that the stone at the grave of Lazarus be "taken away." In John 19:31 the Jews ask Pilate to give the order to break the legs of those on the crosses that their bodies might be "taken away." Another related meaning of αἵρω is that of "carrying." In the story referred to above (John 5:1-10) the Jews tell the man who was cured that it was not lawful for him to "carry" his bed (John 5:10). In John 20:15 Mary asks Jesus, the supposed gardener, to tell her where He has "carried" Jesus' body.

There is yet another meaning of αἵρω in which the idea of taking is much more intensive and may often be translated with a word like "destroy." In John 11:48 the Pharisees express the fear that if they allow Jesus

to continue what He is doing all people will believe in Him and the Romans will come and "destroy" them. This usage appears also in other books of the New Testament. In Matt. 9:16 and Mark 2:21 ἀρῶ describes the ripping away and destroying of the old cloth with the new patch. In Matt. 21:21 and Mark 11:23 ἀρῶ describes the violent uprooting of a mountain. In Matt. 24:39 it is used to describe the action of a flood sweeping something away. In Mark 4:15 and Luke 8:12 it is used to show the way in which Satan destroys the seed of the Word that is planted. In Col. 2:14 we are told that Christ came to "destroy" the legal bond that was against us.

ἀρῶ is used in 1 John 3:5 in the sense of "taking away" sin. Nevertheless, as a parallel to John 1:29 the usage in 1 John 3:5 is not especially helpful. For here also we are not told in what sense the writer is using the verb ἀρῶ. We might note, however, that as He (meaning Jesus) appeared to take away sin (1 John 3:5), so in verse 8 of 1 John 3 He appeared in order "to destroy" the works of the devil. This verse, by way of a parallel, might be helpful in shedding light on verse 5. If so, then the meaning of ἀρῶ in 1 John 3:5 would be virtually the same as that expressed in 1 John 3:8. In the following chapters we shall have occasion to refer to the meanings of ἀρῶ given at this time.

The next important word in the qualifying phrase is

τὴν ἁμαρτίαν. This word appears over 175 times in the New Testament. J. Hering lists and discusses seven different ways in which this word is used.² Naturally, some books of the New Testament emphasize some of these meanings while other books have others in mind. Therefore, we shall confine our study of ἁμαρτία to its usage in the Fourth Gospel. When we look particularly at those cases where ἁμαρτία appears in the singular, as is the case in John 1:29, we discern three usages of the word in the Fourth Gospel. In the early verses of chapter 8 Jesus is talking with the Pharisees. The subject of the conversation is, as it often was, their unbelief in Him and their refusal to accept Him. In verse 21 Jesus says that He is going away and that they will die in their sin. It would seem that the word "unbelief" might have been used instead of the word "sin" with the same intended meaning. (It is to be noted that in verse 24 the same meaning is applied to the plural τοῖς ἁμαρτίαις). The variation seems to be due to John's style. Again, in chapter 16:9 Jesus seems to equate the terms "sin" and "unbelief." That the ἁμαρτίαν of John 1:29 is the sin of unbelief is the conclusion, for instance, of Eric

²J. Hering, "Sin," A Companion to the Bible, edited by J-J von Allmen (New York: Oxford University Press, 1958), pp. 407-410.

Titus in his work on the Fourth Gospel.³

We must also note, however, that ἁμαρτία when used in the singular in the Fourth Gospel, besides referring to the sin of unbelief, can also mean the sum total of all sins. In John 8:34 Jesus says that he who commits sin is a slave of sin. In John 8:36 He asks whether any one can convict Him of sin, the idea being of any or a number of sins. In John 15:22 Jesus says that now that He has come the world has no excuse for its sin. Here we clearly see the collective idea of ἁμαρτία. With respect to John 1:29 the collective meaning of ἁμαρτία may well be the intended sense. So Johann Albrecht Bengel.⁴

Finally, the singular of ἁμαρτία in the Fourth Gospel can also carry the idea of guilt. The word appears twice in this sense in John 9:41 where Jesus tells the Pharisees that if they were blind they would have no "guilt" (ἁμαρτίαν), but since they believe they can see, their ἁμαρτία remains. We shall defer a conclusion concerning the three possible meanings of ἁμαρτία in John 1:29 until we have examined the various lamb pictures themselves.

The final word of the qualifying phrase "Who takes

³Eric Lane Titus, The Message of the Fourth Gospel (New York: Abingdon Press, 1957), p. 74.

⁴Johann Albrecht Bengel, Gnomon of the New Testament, translated by Charlton T. Lewis and Marvin R. Vincent (Philadelphia: Perkenpine and Higgins, 1862), p. 559.

away the sin of the world" is τοῦ Κόσμου. This word appears 77 times in the Fourth Gospel. It may have any one of four basic meanings. In the first place it refers to the whole of creation (cf. John 1:10 with John 1:3). Secondly, κόσμος is used in a more limited sense as referring to the planet earth, as in John 3:17, 19, 6:14, 9:39, 10:36, 11:27, 16:28, and 17:18. In all of these it is stated either that Jesus came to this world or that the Father sent Jesus to this world. κόσμος can also refer to the people who are in the world. This seems to be the case in the well-known passage in John 3:16 where Jesus says that God loved the world.

However, besides the afore-mentioned meanings of the word κόσμος, the term also has a very distinctive meaning in the Fourth Gospel. It may mean "the world of unbelief," that is, all those people who are not "begotten by God" (John 1:13). In John 1:10 we are told that the world did not know Jesus, that is, did not believe on Him. In John 8:23 Jesus tells those who do not believe in Him that they are of this world. Jesus tells His disciples (John 14:17) that the world is not able to receive the Spirit of truth. In verse 27 of the same chapter Jesus says that the peace He gives is not "as the world gives." In John 15:18, 19 Jesus tells His disciples that the world will hate them because they "are not of the world." The very same idea we find in the prayer of Christ in John 17:14, 16.

Having noted the possible meanings of the qualifying phrase "Who takes away the sin of the world," we turn now to a study of each of the lamb figures employed in the Bible in an effort to determine the meaning of ὁ ἀμνός in John 1:29.

It is true that Paul states this very clearly in 1 Cor. 5:7 where he says that Christ, our Passover lamb, has been sacrificed. But the question before us is not whether Christ is the ultimate fulfillment of the Passover lamb, but rather in what sense does John the Baptist in John 1:29 use the term "Lamb of God." We must assume that John the Baptist had something specific in mind when he made the statement recorded in John 1:29, and this is what we are attempting to discover.

Actually, the only indication in favor of interpreting this statement of the Baptist as a Passover lamb reference is found in the consideration that at the time when the Baptist made the statement the Passover itself seems to have been close at hand. There may have been only a short period between the time the Baptist made the statement in John 1:29 and the Passover referred to in John 6:4. But this consideration is not very persuasive since it is difficult to construct a strict time-table of events from the episodes recorded in the Fourth Gospel. Not Westcott suggested that the Baptist called Christ the Lamb of God

¹ Brook Foss Westcott, The Gospel According to St. John, The Authorized Version with Introduction and Notes (London: John Murray, 1898), p. 79.

CHAPTER III

PASSOVER LAMB

Christ is the ultimate fulfillment of the Passover lamb. St. Paul states this very clearly in I Cor. 5:7 where he says that Christ, our Passover lamb, has been sacrificed. But the question before us is not whether Christ is the ultimate fulfillment of the Passover lamb, but rather in what sense does John the Baptist in John 1:29 use the term "Lamb of God." We must assume that John the Baptist had something specific in mind when he made the statement recorded in John 1:29, and this is what we are attempting to discover.

Actually, the only indication in favor of interpreting this statement of the Baptist as a Passover lamb reference is found in the consideration that at the time when the Baptist made the statement the Passover itself seems to have been close at hand. There may have been only a short period between the time the Baptist made the statement in John 1:29 and the Passover referred to in John 2:13. But this consideration is not very persuasive since it is difficult to construct a strict time-table of events from the episodes recorded in the Fourth Gospel. Yet Westcott suggested¹ that the Baptist called Christ the Lamb of God

¹Brook Foss Westcott, The Gospel According to St. John, The Authorized Version with Introduction and Notes (London: John Murray, 1898), p. 39.

because just at that time lambs were being driven past the Baptist into Jerusalem in preparation for the feast. There is no evidence to support Westcott's conjecture. The Fourth Gospel does note at least three if not four Passover celebrations. Besides the reference already given, a Passover is referred to in John 2:23, 6:4, 11:55, 12:1, 13:1, 18:28,39, and 19:14. However, there is no connection between any of these references and John 1:29, and, as has been stated, there is no real evidence for connecting the Passover reference in John 2:13 with the statement of the Baptist in 1:29.

R. H. Lightfoot makes something of the fact that hyssop was used to give Christ vinegar when He hung on the cross. He tries to show that because of this John 1:29 is a Passover allusion since a hyssop was used to sprinkle the blood of the Passover lamb.² As has already been shown, Christ is the fulfillment of the Passover lamb. We referred to 1 Cor. 5:7. One need not use the argument of a hyssop to demonstrate that Christ is the fulfillment of the Passover Sacrifice. However, there is still no way of linking the statement of John 1:29 to this, and it is the meaning of that passage that we are seeking to discover in this study.

R. H. Strachan has suggested that the passage in John 19:36 which says that "not a bone of him shall be

²R. H. Lightfoot, St. John's Gospel (Oxford: Clarendon Press, 1956), p. 318.

broken" is a reference to the Passover ritual described in Exodus 12.³ His conclusion is that if this quotation is a Passover reference, it would help to understand the Baptist's statement in John 1:29. But it must first be shown that the passage quoted in John 19:36 is necessarily a Passover reference. The quotation in the passage may be from Ps. 34:20 where we are told that God will not allow a bone of the righteous one to be broken. There is no allusion to the Passover in this psalm. It seems more likely that in John 19:36 we have a quote from Ps. 34:20 for the following reason. It is hardly accidental that in John 19:20, 28, and 37 we find three quotes from the Psalms. This factor certainly suggests that John had in mind in these quotations specifically the book of Psalms. The reference in John 19:24 to the parting of His garments is a quote from Ps. 22:18. Again, John 19:28 may derive from Ps. 69:21 where the psalmist says, "for my thirst they gave me vinegar to drink." The verse immediately following John 19:36 says that they looked on Him whom they pierced. This is a reference to Ps. 22:16.

Another argument adduced to prove that the Fourth Gospel emphasizes the fact that Christ is the ultimate Passover lamb is the consideration that the Fourth Gospel

³R. H. Strachan, The Fourth Gospel, Its Significance and Environment (London: Student Christian Movement Press, Ltd., 1941), pp. 113-115.

seems to depart from the synoptic tradition according to which Christ died on Nisan 15, whereas the Fourth Gospel places His death on Nisan 14 at the very same time that the Passover lambs were being killed in preparation for the Passover feast (John 18:28). The reason for this difference in dating may never be fully explained. It should be pointed out, however, that the Evangelist's reason for this shift may not be to associate the death of Christ with the killing of the Passover lambs. His reason may rather have been to alter the date of the institution of the Last Supper by one evening so that no one would ever confuse Holy Communion with the Passover meal or think of it as some kind of Christianized Passover. This too, is a conjecture. But even if John's dating reflects a Passover reference concerning the death of Christ, it hardly throws much light on the statement of John the Baptist in John 1:29. It could only tell us more concerning the Evangelist's conception of the relationship of Christ to the Passover lamb. We shall look into this particular question in the last chapter of this study. Thus the arguments regarding the date of Christ's death are not of any great significance.

Looking at more tangible evidence we note that the word that is used in the Old Testament for the Passover animal is אֵילָן. This is most often translated in the Septuagint with πρόβατον. Only twice does ἀμνός

appear as a translation of στΐψ, (see Lev. 12:8 and Num. 15:5). In neither of these two passages is there any reference to or connection with the Passover. Thus, ἀμνός in John 1:29 is never used in the Septuagint with reference to the Passover lamb.

The greatest difficulty, however, in regarding John 1:29 as a Passover reference lies in the qualifying phrase ὁ δὲ ἄρων τῆν ἁμαρτίαν τοῦ κόσμου. The Passover was never intended as far as the Old Testament is concerned to be a sacrifice which takes away or abolishes sin. To speak of a Passover lamb which was to take away the sin of the world seems hardly to have made sense to John's audience. The Passover was a celebration of God's deliverance. The essence of the Passover is clearly described in the Mishnah. We see, for example, in the Pesahim 6:5 that if a mistake is made, however small, in connection with the offering of the Passover, the individual must offer up a separate sin-offering for the error. C. K. Barrett points out in his article⁴ on the influence of the Old Testament in the Fourth Gospel that the Passover sacrifice was never regarded as an expiation for sin, and thus cannot be applied to John 1:29. So also C. H. Dodd states,

It is not the function of the paschal victim to "take away sin"; for although there may have been an expiatory element in the primitive rite underlying

⁴C. K. Barrett, "The Old Testament in the Fourth Gospel," Journal of Theological Studies, XLVIII (March 1947), p. 155.

the Passover, no such idea was connected with it in historical times.⁵

William Milligan comments on the Passover sacrifice:

"The lamb was slain and the blood sprinkled that the atonement might be made for sin."⁶ This statement is made, however, without basis in fact. E. W. Hengstenberg also recognizes the need of the Passover sacrifice having an expiation-for-sin emphasis before it can be applied to John 1:29. Therefore, he attempts to establish this emphasis in his retelling of the story of the Passover.⁷ But he is not able to cite a single passage from Scripture for his position. Older commentators such as Justin Martyr⁸ and Lactantius,⁹ tried to make the same case. None of them, however, can persuasively demonstrate that the Passover sacrifice was an expiation for sin.

Therefore, because there is no language or thought

⁵C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: The University Press, 1953), p. 234.

⁶William Milligan, The International Illustrated Commentary on the New Testament, Vol. II (New York: Charles Scribner's Sons, 1889), p. 14.

⁷E. W. Hengstenberg, Commentary on the Gospel of St. John, Vol. I (Edinburgh: T & T Clark, 1865), pp. 74-78. This is a translation from E. W. Hengstenberg's Das Evangelium des Heiligen Johannes (Berlin: Verlag von Gustaf Schlawiz, 1867).

⁸The Ante-Nicene Fathers, Vol. I, edited by Alexander Roberts and James Donaldson, (New York: The Christian Literature Company, 1896), p. 214.

⁹Ibid., p. 219.

resemblance between John 1:29 and the Passover lamb, and, moreover, because the very nature of the Passover sacrifice is different from the statement in John 1:29, we are forced to look elsewhere for the meaning intended by John the Baptist in his statement.

With the qualifying phrase ὁ ἀμνὸς τῆς θυσίας (The Lamb of God) coupled with the idea of a lamb (ἀμνός), one would be led quite naturally, to look for some sin-offering as the intended reference in John 1:29. The overwhelming difficulty in this approach, however, lies in the fact that lambs were not used for the sin-offering, though there are a few exceptional references to lambs in connection with the sin-offering. Num. 5:14 has ἄμνη in this connection, and Lev. 5:6 has ἄμνη. Both exceptions refer to females, and both are translated in the Septuagint with ἀμνίδα. A third exception we find in Lev. 4:32 where the more general term ἀμνός (ἄμνη) appears. The second part of the verse tells us that this lamb also is to be a female. Thus, the term for the male ἀμνός (ἄμνη), even when we allow for the exceptional cases, is never used in connection with the sin-offering. Only the one lamb, according to the verses above, is used in cases where the individual could not afford to sacrifice the normal sin-offering animals which were bulls or goats. That bulls and goats were the animals designated for the sin-offering we gather from Lev. 4:3, 18, 25, and 28. Thus, if it was the purpose of

CHAPTER IV

OTHER SACRIFICIAL LAMBS

Sin-offering

With the qualifying phrase ὁ ἀέρωσεν ἐν ἁμαρτίαν τοῦ κόσμου coupled with the idea of a lamb (שׁוֹרֵט, ἀμνός), one would be led quite naturally, to look for some sin-offering as the intended reference in John 1:29. The overwhelming difficulty in this approach, however, lies in the fact that lambs were not used for the sin-offering, though there are a few exceptional references to lambs in connection with the sin-offering. Num. 6:14 has שׁוֹרֵט in this connection, and Lev. 5:6 has שׁוֹרֵט. Both exceptions refer to females, and both are translated in the Septuagint with ἀμνάδα. A third exception we find in Lev. 4:32 where the more general term שׁוֹרֵט, (LXX πρόβατον) appears. The second part of the verse tells us that this lamb also is to be a female. Thus, the term for the male שׁוֹרֵט, (LXX ἀμνός), even when we allow for the exceptional cases, is never used in connection with the sin-offering. Only the ewe lamb, according to the verses above, is used in cases where the individual could not afford to sacrifice the normal sin-offering animals which were bulls or goats. That bulls and goats were the animals designated for the sin-offering we gather from Lev. 4:3, 16, 23, and 28. Thus, if it was the purpose of

the Baptist in his statement in John 1:29 to tell the people that here now was the ultimate sin-offering, it would seem that he could have communicated this much better by saying, "Behold, the bull of God," or "the goat of God." "Lamb" would never have had immediate sin-offering connotations in the minds of the people. Georg Walther points out what we have already noted, that John 1:29 can hardly be a sin-offering reference. He says that even the few ewe lambs that are used in connection with the sin-offering "kommen nur in Ausnahmefällen in Betracht."¹ Wilbert F. Howard even feels that it is safe under the circumstances to go as far as saying, "Nowhere in the Pentateuch is a lamb spoken of as bearing the people's sin."²

Christ certainly is the ultimate sin-offering. This we learn from Heb. 9:13 and 10:4. Both passages tell us that the blood of Christ has done for our sins what the sprinkling of the blood of bulls and goats in the sin-offering could never do. Christ is the fulfillment of all the sacrifices of bulls and goats that were offered in the sin-offering. But not once does the book of Hebrews mention a lamb, because lambs were simply not part of the sin-offering.

¹Georg Walther, Jesus, das Passalamme des Neuen Bundes (Gütersloh: C. Bertelsmann Verlag, 1950), p. 69.

²Wilbert F. Howard, The Gospel According to St. John, The Interpreter's Bible, Vol. VIII (New York: Abingdon Press, 1952), p. 484.

Guilt-offering

The guilt-offering (□ ψ, LXX εἰς πλημμελείας), should next be considered. Its significance is described in detail in Lev. 5 and 6. The animal often used for this sacrifice was a ram (λ' ρ, LXX, κρῖός). This we gather from Lev. 5:15,18; 6:6, 19:21; Num. 5:8, and Ezra 10:19. But it must be noted that in other passages where the guilt-offering is referred to ψ ρ ρ, (LXX, ἄμνός), is also used (see Lev. 14:12, 13, 21, 25, and Num. 6:12.) But this second group of passages still does not necessarily establish the reference intended by the Baptist in John 1:29. Max Wiener points out³ that both sin and guilt-offerings could be made only for inadvertent but never for deliberate sins. His encyclopedia attempts to differentiate sin-offerings as made for inadvertent sins against God having to do more with the religious laws, and guilt-offerings made for offenses against men. These offerings also required complete restitution plus one-fifth of the damage incurred. T. H. Gaster also describes the guilt-offering in the same way.⁴ Thus, if John the Baptist had tried to say that Christ as ἄμνός was the fulfillment of the guilt offering, one

³Max Wiener, "Sacrifices," The Universal Jewish Encyclopedia, Vol. IX, edited by Isaac Landmann (New York: The Universal Jewish Encyclopedia, Inc., 1943), p. 307.

⁴T. H. Gaster, "Sacrifices," The Interpreter's Dictionary of the Bible, Vol. IV (New York: Abingdon Press, 1962), p. 152.

would have to conclude that our Lord came to atone only for inadvertent sins committed against one's fellow men. Regardless of the meaning that one would decide upon from the possibilities given in chapter two⁵ the term ἄμνος as referring to the guilt-offering would hardly meet the requirements of ὁ ἄρων ἐν ἱμαρτίαν τοῦ κόσμου. Nor is there in John's Gospel or First Epistle any indication that the idea of the guilt-offering was expanded so that it could be used to describe what Christ really came to do. And if such a statement would have been written later, it would not have been known to the Baptist or his audience. Those who have argued that the Baptist had some kind of sin or guilt-offering in mind in his statement in John 1:29 have also envisioned the Baptist giving the people a lengthy explanation⁶ showing them how these sacrifices have taken on new proportions in the kingdom of Christ as He fulfills them. However, such an explanation is not found in the mouth of John the Baptist.

There are many passages in the Fourth Gospel which refer to the sacrificial death of Christ. Many of these will be noted in the final chapter of this study. But one hesitates to use these passages at this point to prove that

⁵Supra, pp. 11-14.

⁶Martin Luther, D. Martin Luthers Werke, Kritische Gesamtausgabe, XLVI (Weimar: Herman Böhlaus Nachfolger, 1912), pp. 676, 677.

in John 1:29 the Baptist refers to the sin or guilt-offering. Those passages of the Fourth Gospel were written long after the Baptist spoke the words of John 1:29. Those passages, as we shall see, tell us much of the theology of the writer of the Fourth Gospel and of his complete view of the work of Christ. They do not, however, reveal to us the meaning John the Baptist had in mind, and in these chapters (III-VI), this is our concern.

Morning and Evening Sacrifice

The institution of the morning and evening sacrifice we find in Ex. 29:38-42. For this sacrifice a שְׁזֵזֶז (LXX, ἀμνός) was to be used. But there is no indication in the verses just referred to that this was to be any kind of an offering for sin in any expiatory sense. Also, Gaster's treatment of this sacrifice⁷ makes no mention of it having anything to do with being any kind of a sin-offering. Thus, this sacrifice would hardly be the reference intended by the Baptist in his statement in John 1:29 for the same reason that one may not read the Passover lamb into his statement. The lamb of John 1:29 has some definite relation to the taking away of sin, but, as we have just seen, the daily morning and evening sacrifice does not. Gaster includes his discussion of the morning and evening

⁷Gaster, p. 150.

sacrifice under the sacrifices he heads "alimentary" and not under those headed "expiatory."

The Ram of Gen. 22:13

It has been suggested by R. G. Tasker⁸ and William Temple⁹ that the statement in John 1:29 is a reference to the story of God testing Abraham by telling him to sacrifice Isaac. In Gen. 22:8 Abraham tells his son that a lamb (στὴν LXX πρόβατον) will be provided for the sacrifice they are to make. In verse 13 Abraham sees the ram (ἢ ἄρῳ LXX κρῖός) that is actually to be used for the sacrifice. It is hardly likely, however, that it was this ram that was in the mind of John the Baptist in the statement of John 1:29. First, the Gen. 22 sacrifice has at most only an indirect connection with sin. Secondly, the story of this ram was hardly a reference so dominant in the minds of the people that they would have thought of it immediately at the mention of the word "lamb" without further explanation. Such an explanation as we have seen, is lacking in John 1:29 and its context. Finally, ἀμνός does not even appear in Gen. 22, but two different words for lamb and ram as is indicated above.

⁸R. G. Tasker, The Gospel According to St. John (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1960), p. 51.

⁹William Temple, Readings in John's Gospel (London: Macmillan & Co., Ltd., 1955), p. 24.

Other Sacrificial Lambs

Finally we note that a lamb was offered at the ordination of a priest (לֶמֶן, LXX κρίος), Ex. 29:27; at the birth of a child (וְלִדְתוֹ, LXX ἀμνός), Lev. 12:6; at the cleansing of a leper (וְלִדְתוֹ, LXX πρόβατον), Lev. 14:10; at the harvest festival (וְלִדְתוֹ, LXX πρόβατον), Lev. 23:12; when an individual was defiled by a dead body (וְלִדְתוֹ, LXX ἀμνός), Num. 6:12; at the dedication of an altar (וְלִדְתוֹ, LXX ἀμνός), Num. 7:15; and in connection with a vow (וְלִדְתוֹ, LXX ἀμνός) Num. 15:5. Some of these passages use ἀμνός and some of them do not. Yet none of these offerings have any connection with sin. Therefore whether they use ἀμνός or not, it is difficult to find any connection with John 1:29 in any of them.

It is very important also to note that the verb ἀΐρω is never used in the New Testament with the idea of an expiatory bearing or removal of sin. Among the possible meanings of ἀΐρω discussed in chapter two none may be used in this context. If ἀΐρω carried that meaning in John 1:29 it would stand as the only instance in the New Testament where the verb was used in that sense. What is more, ἀΐρω is not used in this way in the Old Testament. ἀΐρω is used indeed in the Septuagint also in passages that talk about sin, but the verb never carries the idea of bearing sin in an expiatory way, but rather

forgiving or blotting out sin. Thus in 1 Sam. 15:25 Saul asks Samuel to pardon (שׁוּׁב, LXX ἀποῦ) his sin. In 1 Sam. 25:28 Abigail makes the same request of David. The same forms of the same Greek and Hebrew words are used here as in passages just referred to above. Compound forms of ἀποῦ carry the same meaning in the Septuagint. Thus in Num. 14:18 we are told that the Lord is slow to anger, abounding in steadfast love, and forgiving (שׁוּׁב, LXX ἀφαιρω) iniquity and transgression. Micah 7:18 asks who is like God, pardoning (שׁוּׁב, LXX ἐξαιρω) iniquity and passing over transgression. A. Schlatter suggested¹⁰ that these Old Testament passages have some sacrificial meaning. An examination of these passages and the way in which ἀποῦ is used makes it very difficult to agree with this. Actually, these passages seem to use ἀποῦ in a way that is more akin to the fourth usage of ἀποῦ shown in chapter two.¹¹ Here we indicated that the word often means to "destroy" or "abolish." The compound forms of ἀποῦ in the New Testament also carry this meaning. For example, in 1 Cor. 5:13 Paul tells the Corinthians to drive out (ἐξαιρατε) the immoral man from their midst. This passage closely approximates Deut. 24:7 where the same command (אֶרֶב, LXX ἐξαιρατε)

¹⁰A. Schlatter, Der Evangelist Johannes Wie Er spricht, denkt und glaubt (Stuttgart: Calwer Verlag, 1960), p. 47.

¹¹Supra, pp. 10-11.

is given to purge the person who would make slaves of anyone in the community.

Thus, to relate any of the sacrificial lambs referred to in this chapter to John 1:29 would involve a significant change in the nature of each of those sacrifices. This would be a strange phenomenon and unintelligible to the people, and hardly a way of announcing the arrival of Christ. What is more, to apply a sacrificial interpretation to John 1:29 would involve a completely unique usage of the verb ἀΐψω. Finally, as we shall see in chapter six, there is nothing explicit in the other recorded statements of John the Baptist to indicate that he thought of Christ as a sacrificial figure.

CHAPTER V

LAMB OF ISAIAH 53

The Lamb Simile in Isaiah 53

Again, we must begin by stating that Christ is in the fullest sense the sufferer and the sin-bearer, and that He fulfills the statements of Isaiah 53 in the highest possible sense. But the question is, did the Baptist have Isaiah 53 in mind when he called Christ a lamb in John 1:29?

Isaiah 53 does compare the sufferer to a lamb (ἀμνός, LXX ἀμνός) in verse 7. This reads, "Like sheep led to the slaughter, and like a lamb before its shearers is dumb, so he opened not his mouth." We are told also in verse 11 that "he shall bear their iniquities," and in verse 12, "he bore the sin of many." These qualifying statements might seem to fulfill the requirements of John 1:29. Also in favor of this interpretation is the fact that John the Baptist describes his own office in the words of Is. 40:3, "A voice cries: In the wilderness prepare the way of the Lord." (Revised Standard Version) Therefore some conclude he is also describing the office of Christ in the words of Isaiah. However, this passage about the voice in the wilderness from Is. 40:3 is, as we shall see, actually the only real indication of any kind that the words of John 1:29 may refer to Isaiah 53.

We might note also that to use the term "lamb" in a

simile was not uncommon in the Old Testament period. For example, Hosea 4:16 asks concerning stubborn Israel, "Can the Lord now feed them like a lamb (וְלֵבְיָרֵב) in a broad pasture." Psalm 114 uses a similar figure of speech in verse 4 and 6; the author writes, "the hills skip like lambs" (וְהַרְרֵי יִשְׂרָאֵל). In Jer. 11:19 the prophet says that he is like a lamb (וְלֵבְיָרֵב) led to the slaughter. In Is. 53:7 the suffering servant is compared to a lamb.

The word ἀμνός appears three times in the New Testament. The passages are Acts 8:32, 1 Peter 1:19, and John 1:29. F. Godet argues that since ἀμνός does refer to Isaiah 53 in Acts and 1 Peter it therefore also refers to Isaiah 53 in John 1.¹ It is true that Acts 8:32 is a direct quotation from Isaiah 53. It may also be argued that 1 Peter 1 and 2 are patterned after Isaiah 53. Both Is. 53:7 and 1 Peter 1:19 say that the person who is the subject of their discussion is like a lamb. Both chapters in question say that his suffering redeems men from sin (Is. 53:10 and 1 Peter 1:18). Both books say that he did not accomplish this with money or any other material thing, (Is. 52:3 and 1 Peter 1:18). Both books say that the sufferer is silent before his tormentors (Is. 53:7 and 1 Peter 2:23). We note, however,

¹F. Godet, Commentary on the Gospel of St. John Vol. I, translated by M. D. Cusin (Edinburgh: T & T Clark, 1892), pp. 420-425.

that in the case of Acts 8:32 and 1 Peter 1:19 the simile is maintained. Neither of these two New Testament passages say that Christ is a lamb. They both follow the wording of Isaiah 53 and say that He is like a lamb.

To try to apply the lamb simile of Isaiah 53 to John 1:29 becomes much more difficult than is the case of Acts 8:32 and 1 Peter 1:19. Besides the simile difficulty, both R. H. Lightfoot² and C. K. Barrett³ point out that the lamb of Is. 53:7 is not killed or even hurt in any way, but only sheared. The Hebrew reads לְכַרְתָּ לְאֵימֹתָיִם לְאֵימֹתָיִם לְאֵימֹתָיִם. Attention is called to the fact of this non-sacrificial activity of the lamb of Isaiah 53, to weaken a sacrificial thrust in John 1:29 if it is related to Is. 53:7.

We have already noted that the Hebrew word for lamb in Is. 53:7 is לְאֵימֹתָיִם. This is a ewe lamb, and it is translated in the Septuagint with ἀμνός. It is difficult to understand why the Septuagint translators would have chosen the masculine ἀμνός to translate the feminine לְאֵימֹתָיִם.

Moreover, the servant of Isaiah 53 who is compared to a לְאֵימֹתָיִם does not take away (ἀίρειν) sin. Verse 11

²R. H. Lightfoot, St. John's Gospel (Oxford: Clarendon Press, 1956), p. 96.

³C. K. Barrett, "The Old Testament in the Fourth Gospel," Journal of Theological Studies, XLVIII (March, 1947), p. 155.

rather says that he bears (לָקַח, LXX ἀνοίσει) their iniquities, and verse 12 says that he bore (סָפַד, LXX ἀνῆνεγκεν) the sin of many. ἀίρω never is used in the Septuagint to translate לָקַח. ἀίρω is used at times to translate סָפַד, but as we noted in the previous chapter, no matter what Hebrew word ἀίρω translates in the Septuagint, it is never in a context of a substitutionary bearing of sin. In Is. 53:11,12 a compound of פָּרַד is used. ἀίρω does appear twice in Is. 53:8, but it is not used in the sense of bearing sin. Rather it is used in the sense of "being violently taken away" or "cut off from the land of the living." This is the fourth use of ἀίρω that was noted in chapter two.⁴ Therefore it is very difficult to get from John 1:29 to Isaiah 53 either through the word ἀμύσ or through the important verb ἀίρω. Without his going into detail, William Milligan summarizes the point. He says that John 1:29 cannot be a reference to the prophecy in Isaiah 53:

Again, had the prophecy been definitely the source of the Baptist's words, we might surely have looked for some close semblance of language. But such coincidences are not to be found in any part of the chapter.⁵

⁴Supra, pp. 10-11.

⁵William Milligan, The International Illustrated Commentary on the New Testament, Vol. II (New York: Charles Scribner's Sons, 1889), p. 14.

The Aramaic Argument

A major argument taken up by J. DeZwaan,⁶ C. J. Ball,⁷ Oscar Cullmann,⁸ C. F. Burney,⁹ and C. C. Torrey¹⁰ to show that John 1:29 really refers to the Old Testament suffering servant is that ἀμωός is a mistranslation in Greek of the original Aramaic ܐܣܘܪܐ. ܐܣܘܪܐ means "servant," which, they feel, was later thought to be the equivalent of the Hebrew אֵלֶּיךָ which means "lamb" and therefore was translated into Greek with ἀμωός. The scholars listed above have pointed to many passages in the Fourth Gospel as being based on Aramaic originals which were translated into what they believe to be clumsy Greek. This thesis study cannot examine the entire general problem of the original language of the Fourth Gospel. The burden of proof would rest on those who say that Aramaic was the original language of the Fourth Gospel. But an authentic Aramaic text or part of one, has not yet presented itself. Therefore, concerning the problem in general, I shall only

⁶J. DeZwaan, "John Wrote in Aramaic," Journal of Biblical Literature, LVII (April-June, 1938), pp. 155-171.

⁷C. J. Ball, "Had the Fourth Gospel an Aramaic Archetype?" The Expository Times, XXI (September, 1910), pp. 91-93.

⁸Oscar Cullmann, Baptism in the New Testament (London: SCM Press, 1950), p. 21.

⁹C. F. Burney, The Aramaic Origin of the Fourth Gospel (Oxford: Clarendon Press, 1922), passim.

¹⁰Charles C. Torrey, The Four Gospels (New York: Harper and Brothers, Publishers, 1933), pp. 237-286.

refer to a few men who have answered the argument.

One of the foremost opponents of this Aramaic hypothesis is Ernest Cadman Colwell. He points, for example, to αἰρω which appears in John 1:29. This is a present participle with a built-in future idea. Colwell shows that there are twenty-seven other present participles in the Fourth Gospel which are used in this futuristic way.¹¹ He demonstrates that this is good Greek usage and need not be an Aramaic translation. Also Edgar Goodspeed demonstrates that every part of the Fourth Gospel is Greek, and that the ideas in it are too advanced to be Semitic in origin as early as A.D. 50, as those who hold the Aramaic hypothesis suggest.¹² He also enumerates twelve basic weaknesses inherent in the Aramaic hypothesis. Finally, George A. Barton, in an article directed primarily against Charles C. Torrey affirms that there is no form in the Fourth Gospel which is not good Greek and which does not have a parallel in either Plato, Isocrates, Xenophon, Herodotus, Euripides, Aeschylus, or Homer.¹³

With respect to John 1:29 specifically we can at least

¹¹Ernest Cadman Colwell, The Greek of the Fourth Gospel (Chicago: University of Chicago Press, 1931), p. 61.

¹²Edgar J. Goodspeed, New Chapters in New Testament Study (New York: The Macmillan Company, 1937), pp. 159-160.

¹³George A. Barton, "Professor Torrey's Theory of the Aramaic Origin of the Gospels and the First Half of the Acts of the Apostles," Journal of Theological Studies, XXXVI (October, 1935), p. 368.

say the following concerning the question of a possible Aramaic origin. If ܣܠܘܢ was the original Aramaic word, which, it is suggested, should have been translated with Παλις rather than with ἀμνός, then one is involved in some difficulties. If ܣܠܘܢ had been regarded as the equivalent of the Hebrew סלון, ἀμνός would never have been the resultant translation in Greek. The Septuagint never translates סלון with ἀμνός. Παλις is the translation of לָלַךְ as we can gather from Is. 42:1 and 52:13. And ἀμνός is the translation of אֲמִן. But ἀμνός never is used to translate סלון in the Septuagint. In the few times that סלון appears in the Old Testament (1 Kings 7:9 and Is. 65:25) ἀμνός is the word used to translate it. We may never know the exact word that first issued from the mouth of John the Baptist. However, all the evidence that we have leads us to the conclusion that ἀμνός is a reliable Greek word by which to render the Baptist's original word.

Finally, as a general conclusion to the subject of the suffering servant represented in Isaiah 53, we note that W. Zimmerli observes that "'servant of God' as a title for the Messiah never existed in Judaism."¹⁴ Also J. Alexander Findlay points out in connection with Luke 24:26 and other

¹⁴W. Zimmerli, The Servant of God (Naperville, Ill.: Alec R. Allenson, Inc., 1957), p. 60.

passages that one cannot associate Isaiah 53 with the Messiah in the thinking of most people in the early years when John the Baptist was preaching.¹⁵ He says that it was only later that the Messiah was clearly thought of as one who would also have to suffer. Finally, J. H. Bernard observes,

There is no good evidence that the Messianic application of Is. 53 was current among the Jews in pre-Christian times. As has been said above, it became current among Christians immediately after the passion of Christ; but it does not appear that either the Jews or the early disciples during the earthly ministry of Jesus conceived of Is. 53 as foretelling a suffering Christ. It is, therefore, hard to believe that John the Baptist, alone among the witnesses of Jesus, and before the ministry had begun, should have associated Him with the central figure of Is. 53; and that he should have so markedly anticipated the conclusions reached by those who, after the passion, looking back on the life and death of Jesus, found them to fulfill the predictions of the Hebrew prophet.¹⁶

¹⁵J. Alexander Findlay, The Fourth Gospel, An Expository Commentary (London: The Epworth Press, 1956), p. 46.

¹⁶J. H. Bernard, A Critical and Exegetical Commentary on the Gospel According to St. John, Vol. I (New York: Charles Scribner's Sons, 1929), p. 46.

CHAPTER VI

APOCALYPTIC LAMB

The image of Israel as a flock is quite common in the Old Testament. Is. 63:11 speaks of the shepherds who have cared for the flock of Israel. The entire 23rd Psalm presents this image. The opening lines of Psalm 80 also tell us that Israel is a flock. Num. 27:17 says that the flock of Israel needs a shepherd. The psalmist (Ps. 77:20; 78:52) says that the Lord always led the people like a flock. In Jer. 13:17 the prophet says that the Lord's flock has been taken captive. In Jer. 23:1ff. God speaks against the evil shepherds who have scattered His flock. Jer. 50:17 says that Israel is like a flock of sheep driven away by the lions of Assyria and Babylon. Micah 2:12 says that the remnant of Israel will be gathered like sheep in a fold and like a flock in a pasture. Zechariah 9:16; 10:3; 11:4,7 say that God will pronounce judgment on the false shepherds and once again restore His flock.

In intertestamental literature this image of the people as a flock is continued. What is more, the theme is developed that one from within the flock itself would arise up to lead the flock against Satan and all evil-doers in the world and to bring the flock into a new era of existence. The Testament of Levi 18:3 says that the star of this leader will appear in the heavens. Verse 4 of that chapter says

that he will bring peace on earth. Verse 6 speaks of the heavens being opened above him and the voice of the father being heard. Verse 9 says that he will put an end to the sin of the world. Verse 10 says that he will open the gates of Paradise for all true followers. But this opening of the gates of Paradise is precisely the function of the lamb in Rev. 21:22-27. Verse 11 of the same 18th chapter of the Testament of Levi says that he will give his saints access to the tree of life. This is what the lamb does in Rev. 22:2,3. Verse 12 of the same 18th chapter of the Testament of Levi says that he will bind up Beliar. Again, this is the activity of the lamb in Rev. 12:10,11. If verse 9 above is not a reference to John 1:29, we see at least a relationship between the prophecies of the expected Messiah in the Testament of Levi and the way in which Christ the Lamb in the book of Revelation fulfills them.

In the book of Enoch we are told (89:42ff) that the Lord of the sheep will raise up a lamb (ἀρνός) to defend the sheep against the attacking dogs. Verses 6-12 of the following chapter describe the lamb that is born from within the flock who defends the flock against the evil ravens.

The Testament of Joseph 19:8-10 pictures a virgin bearing a lamb (ἀρνός), and this lamb eventually overcomes all the evil beasts. R. H. Charles,¹ George H.

¹R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament Vol. II (Oxford: Clarendon Press, 1913), pp. 257-260.

Schodde,² and Joseph Klausner³ have all pointed out that because the lamb was thus pictured in intertestamental literature as a victorious leader, the image therefore was applied first of all to some of Israel's leaders at that time. They show that this was a designation given to Judas Maccabeus. But when we look to the verses immediately following the ones already cited from the Testament of Joseph we seem to find something more. For beginning at verse 11 we read,

Do ye therefore, my beloved children, observe the commandments of the Lord and honor Levi and Judah, for from them shall arise unto you the Lamb of God who takes away the sin of the world, one who saves all the Gentiles and Israel. For his kingdom is an everlasting kingdom which shall not pass away, but my kingdom shall come to an end as a watcher's hammock after the summer disappears.

At first glance this would seem to be the end of the search for the reference intended by the Baptist in his statement in John 1:29. The Greek is the same in both cases. However, R. H. Charles dampens our enthusiasm by pointing out that the words from John 1:29 at this reference in the Testament of Joseph are a later addition.⁴ Although it is probably true that these words were not a part of the Testament of Joseph when John the Baptist made the statement of John 1:29,

²George H. Schodde, The Book of Enoch (Andover: Warren F. Draper, 1911), pp. 237ff.

³Joseph Klausner, The Messianic Idea in Israel (New York: The Macmillan Company, 1955), p. 286.

⁴Charles, p. 354.

it is still significant that they were placed there at all. To that extent it is helpful to note the fact at this point.

That John the Baptist in his statement in John 1:29 had such a victorious leader in mind based on the predictions of intertestamental literature may well have been the case. In John 3:29 the Baptist calls Christ the "bridegroom." This was hardly a sacrificial image, but rather one of high honor and prestige. If the term "bridegroom" was not an apocalyptic term already at the time the Baptist spoke these words, it soon became one. In Rev. 21:9 the lamb is called the bridegroom in a context which denotes high honor and respect.

If the fact that John the Baptist describes his office in the words of Is. 40:3 was an argument for the Isaiah 53 interpretation of John 1:29, then this same approach becomes an even stronger argument for the apocalyptic interpretation. For when we look to that 40th chapter of Isaiah we note in verses 10 and 11 who it is for whom the voice crying in the wilderness is preparing a way. It is not for any sacrificial figure, but rather for the leader of the flock.

If John the Baptist was referring to the ἀμὸς of earlier apocalyptic and messianic literature, he might then have expected Christ to have come on the scene immediately to begin an active campaign of establishing the good and putting down the evil. This is the picture of the messianic judge in the Psalms of Solomon 17:23-35. For example, verse 28 says that he will gather his holy people together,

and verse 45 says that he will tend the flock. So Herbert Ryle and Montague James point out the connection between this figure tending the flock and the lamb who arises from within the flock to care for it in other intertestamental passages.⁵ These we have already noted at the beginning of this chapter. In related accounts in the synoptic gospels (Matt. 3:11-12, Mark 1:7-8, and Luke 3:15-18) John the Baptist says many of these same things which were just noted from the Psalms of Solomon about Jesus. In Matt. 3:12 and Luke 3:17 the Baptist says that Christ will come with a winnowing fork in His hand to remove all the evil and to gather the believers into His granary. When our Lord did begin His ministry and did not at once overtly trample down evil and re-establish the flock, this fact might have prompted the question that the Baptist asked from his prison (Matt. 11:23 and Luke 7:19) whether or not Jesus was really the one whom those who were looking to the fulfillment also of these intertestamental prophecies were seeking. It can be demonstrated again and again (Mark 9:32, Luke 24:21, and Acts 1:6 to name a few references) that even the disciples who were with Christ during most of His ministry did not have much of an appreciation of the sacrificial aspects of the mission of Christ. Also it has already been noted that there is nothing explicit in the recorded statements of

⁵Herbert Ryle and Montague James, editors, The Psalms of Solomon (Cambridge: University Press, 1891), p. 145.

John the Baptist to indicate that he had any insight into the sacrificial nature of the work of Christ.

It is not possible to say what the influence of the Qumran community may have had on John the Baptist. Certainly it would be an overstatement to say that he could not have been acquainted with them. J. A. T. Robinson has recently shown the similarities and differences between John and Qumran, and he concludes that one cannot rule out some influences one upon the other and vice versa.⁶ Concerning one text that was very important to both John and Qumran they had different interpretations. John the Baptist, as we see in Matt. 3:3, interpreted Is. 40:3 as saying that the voice was crying in the wilderness, "Prepare the way of the Lord." Qumran read this passage to say that the way should be prepared in the wilderness.⁷ Nevertheless, there are some similarities between John and Qumran. The Manual of Discipline (5:13) declares that water alone cannot purify men, but that men must first repent of their evil. This was a dominant note in the preaching of John the Baptist. Again, the section on fraud in the Manual of Discipline (7:5-8) sounds very much like the advice that John gave to the tax-collectors and soldiers in Luke 3:10-14. The Manual

⁶J. A. T. Robinson, "The Baptism of John and the Qumran Community," Twelve New Testament Studies (London: SCM Press, Ltd., 1962), pp. 11-27.

⁷Theodor H. Gaster, translator and editor, The Dead Sea Scriptures (Garden City, New York: Doubleday & Company, 1956), pp. 56-59.

of Discipline (9:1ff.) says that when the law is followed "the Holy Spirit rests on a sound foundation," and it goes on to say that then sin will be more nearly abolished. In this context we are also told that following the law is the only way to abolish sin "rather than by the flesh of burnt-offerings or fat of sacrifices." In fact, the prophet for whom the people of Qumran waited would not come to suffer, but rather to help abolish sin by further explaining the law.

As we have seen in previous chapters, ד'פּו is never used in connection with expiatory bearing of sin. If the Baptist, however, does have some apocalyptic idea in mind in John 1:29, then the fourth meaning of ד'פּו which was noted in chapter two⁸ would apply here very well. If this is so, then the Baptist is saying that Christ as the leader lamb of the flock is coming to destroy the evil forces of the world and gather the flock, that is, His believers, into His granary.

David Daube has seen a parallel between this setting in John 1:29 and 1 Sam. 9:15-19.⁹ In this Old Testament account Samuel has his first meeting with Saul. God tells Samuel about Saul. Then, "on the next day" Samuel sees

⁸Supra, pp. 11-12.

⁹David Daube, The New Testament and Rabbinic Judaism (London: The Athlone Press, 1956), pp. 17,18.

Saul coming and God says (v. 17) that this is the one of whom He told him that he would rule over the people, cf. John 1:30. In connection with the meeting of the two, Daube also quotes Samuel as saying, "Behold, I am the seer." Daube suggests that this is a parallel to the Baptist's repeating "Behold, the lamb of God" in verse 36 of John 1 "on the next day." That this observation is not very relevant is quite clear. Nevertheless, if there is any merit to it, it goes to strengthen the leader image of the lamb in John 1:29 rather than any sacrificial image. (Again, we are still speaking from the view of John the Baptist.)

We note also that two days after Christ is called the Lamb of God He is also addressed as the King of Israel, (John 1:49). C. H. Dodd says that this designation of King of Israel is a term synonymous with ἀρχὴν καὶ Ἰησοῦ μωυσοῦ τῶν προφῆτων who is the lamb of Enoch and the Testament of Joseph.¹⁰ Even C. K. Barrett who does not quite agree with C. H. Dodd's apocalyptic interpretation of John 1:29 does at least say this concerning the preaching of John the Baptist:

The preaching of John suggested that men might enter the kingdom of God not now, but when it arrived, as it surely would, and that soon. This was essentially orthodox Judaism, though with an exceptionally urgent apocalyptic note.¹¹

¹⁰C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: The University Press, 1953), p. 233.

¹¹C. K. Barrett, The Gospel According to St. John (London: S. P. C. K., 1955), p. 174.

After briefly considering each of the possible lamb figures of the Bible in relation to John 1:29, J. Estlin Carpenter comes to this conclusion with respect to the words of John the Baptist:

The function predicted for the messianic Son of God is not that of vicarious endurance, it is the splendid victory over the whole world's sin.¹²

G. R. Beasley-Murray comes to the same conclusion. He says,

In my view it is likely that the saying in verse 29 'Behold the Lamb of God, who takes away the sin of the world,' was truly uttered by John, and that for him it had an apocalyptic significance. The 'Lamb' is the leader of God's flock, mighty to judge (Rev. 6:16) and to conquer the enemies of God (Rev. 17:14). Just as in the Testament of the Patriarchs the Messiah is a lamb who delivers the flock of God from attacking beasts (Testament of Joseph 19:18). And in his days sin comes to an end, the lawless cease to do evil, Beliar is bound and the saints tread on the evil spirits (Testament of Levi 18), so the Messiah in John's proclamation will judge and cleanse the earth by His power, (Mt. 3:11). 'His winnowing fork is in His hand, and He will thoroughly cleanse His threshing floor, and He will gather His wheat into His barns, but the chaff He will burn with unquenchable fire.' (Mt. 3:12). Here is a cleansing by Spirit and fire--a taking away of the sin of the world, and never a thought of the rejection of the Messiah or His death as a sacrifice.¹³

Thus, our first conclusion is that the meaning of John the Baptist in John 1:29 was that Christ as the leader-lamb of the flock was coming into the world ultimately to destroy the evil of the world and gather the true flock around Him. Of the four lamb figures that we have considered in these

¹²J. Estlin Carpenter, The Johannine Writings (London: Constable & Company, Ltd., 1927), p. 408.

¹³G. R. Beasley-Murray, Baptism in the New Testament (London: Macmillan & Co., Ltd., 1962), p. 51.

chapters, the apocalyptic ἀμνός best fits the statement of John the Baptist in John 1:29. It also best fits the other recorded statements of the Baptist concerning Christ. Probably with this interpretation, the first usage of ἀμαρτία listed in chapter two¹⁴ would be the dominating thought; namely, that of unbelief and rejection. And by κόσμος John may have meant either this world itself or the people in it.¹⁵

¹⁴Supra, p. 12.

¹⁵Supra, p. 14.

CHAPTER VII

NEW WINE FOR NEW WINESKINS

Having attempted to determine what John the Baptist meant in his designation of our Lord as Lamb of God, we now go on to a point sixty or seventy years later in the articulation of Scriptural teachings to see this designation through the eyes of the writer of the Fourth Gospel as he recalls the Baptist's words in John 1:29. Certainly the writer of the Fourth Gospel was in a much better position to appreciate the full significance of the mission of Christ than was John the Baptist. This would probably be true simply because of the Baptist's position in time. As far as we can know, the Baptist's view of the mission of Christ could hardly have been more complete than that of the disciples before the Resurrection and especially Pentecost. For example, in John 2:22 we are told that after Christ rose from the dead, then His disciples remembered what He had said and believed the Scriptures concerning Him. In John 7:39 we are told that Jesus had not yet been glorified, and the Spirit had not as yet been given. John 12:16 tells us that the disciples at first did not understand the significance of Christ's entry into Jerusalem, but that after He was glorified these happenings became clearer to them. We note also that Jesus tells His disciples in John 14:26 the Spirit of truth is coming, who will

teach them all things and bring all things to their remembrance. Similar statements about the Holy Spirit are in John 14:16,17, and 16:8-14. So it is that on the basis of these passages we may assume that the statement of John 1:29 in the Fourth Gospel is filled with more meaning concerning the total work of Christ than it may have had for John the Baptist. Exactly how much greater the post-Pentecost appreciation of the person and work of Christ than the Baptist's view was cannot be said. Thus Adolf Schlatter points out:

Der Evangelist blickt zweifellos dorthin und auch wir haben auf das Kreuz zu sehen . . . Wie weit aber das Auge des Täufers geöffnet war und mit prophetischer Klarheit das kommende schon damals übersah, können wir nicht ermessen.¹

Also Strack-Billerbeck observes that

Man hat zu unterscheiden zwischen dem Sinn, den ursprünglich Johannes der Täufer mit seinem Ausspruch Joh. 1,29 verbunden hat, u. dem Sinn, den später der Apostel Johannes als Verfasser des 4. Evangeliums u. als Tradent jenes Ausspruchs in ihn hineingelegt hat . . . Der Tod Jesu aber hat nicht in dem Gesichtskreis des Täufers gelegen . . . Der Apostel Johannes hat mehr gesehen als der Täufer. Er hat Karfreitag unter dem Kreuz u. Ostern an dem offenen Grabe Jesu gestanden.²

Also Jeremias in his article on ἀγνός in Kittel's Wörterbuch agrees that the meaning of the Baptist was broadened considerably because of the vantage point

¹Adolf Schlatter, Erläuterungen zum Neuen Testament, I (Stuttgart: Verlag der Vereinsbuchhandlung, 1918), p. 616.

²Herman L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch, zweiter Band (München: C. H. Beck'sche Verlagsbuchhandlung, 1924), pp. 369,370.

of the early Church.³

In the passages which will be noted on the following pages we shall see that the Fourth Gospel does not at all abandon this victorious leader image of Christ that was discussed in the previous chapter. We shall also see, however, that the Fourth Gospel adds to this picture of Christ the fact that He will also have to suffer and die for the flock.

We begin by noting the apocalyptic leader references to Christ in the Fourth Gospel. C. K. Barrett points out in his commentary:

A consideration of John's terminology points to his familiarity with apocalyptic. He can speak of Jesus not only as Messiah . . . but also as Son of Man, a phrase hardly found except in apocalyptic writings.⁴

It should, however, be noted that when the term Son of Man appears in the synoptic gospels it is not always possible to say that this is a clear-cut apocalyptic reference. At any rate, Barrett also points out that the prevalent idea of the ἀνὼν to come as presented in John's Gospel is "a fundamental notion of apocalyptic."⁵ Moreover, he says that the terms τὸ ἀνὼν and τὸ κέτω in the Fourth Gospel are also to be understood in an apocalyptic sense,

³Joachim Jeremias, "ἀνὼν," Theologisches Wörterbuch zum Neuen Testament, I, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1933), p. 343.

⁴C. K. Barrett, The Gospel According to St. John (London: SPCK, 1958), p. 26.

⁵Ibid.

especially when the Son of Man is pictured as the connecting link between the two.⁶ Looking at specific passages from the Fourth Gospel we note, for example, that in 1:34 Jesus is called the Son of God. The only time this designation is used of Christ in Revelation (2:18) is when He is pictured with eyes of fire and feet of bronze. We have already noted that John 1:49 calls Him the King of Israel. In John 1:51 Christ accepts this title and also speaks of the angels of heaven ascending and descending on Him. The first miracle in Cana is to show His glory (John 2:11). The cleansing of the temple shows His authority (John 2:15). As is characteristic of apocalyptic figures He is able to tell of heavenly things (John 3:12). Also John 4:25 designates Him as the Messiah Who would tell the people all things. In John 5:22, 27 we see the apocalyptic thought that He has also come to be a judge. This was, as Barrett points out, "the characteristic function of the apocalyptic Son of Man."⁷ In John 6:31 Christ shows Himself to be the true manna from heaven come to earth. This certainly has apocalyptic parallels as we see in 2 Baruch 29:8,

And it shall come to pass at that self-same time that the treasury of manna shall again descend from on high, and they will eat of it in those years, because these are those who have come to the consummation of time.

⁶Ibid., p. 156.

⁷Ibid., p. 218.

In John 8:32 Christ speaks of Himself as the liberator of such as are in the slavery of sin. Beginning at John 9:28 it is recorded that there is some uncertainty as to from where Christ comes. A parallel to this is in 1 Enoch 48:6 where the heavenly man is said to be hidden with respect to his origin. In John 9:39 He is again referred to as judge. A related passage is John 16:38 where Christ says that He has overcome the world. In John 15:2 we are told that Christ is the true vine, and that every branch that does not bear fruit will be taken away (ἀρῆσει). John 15:6 also says that the branches that do not remain in Christ will be thrown into the fire. We note that John the Baptist (according to Matt. 3:10) also said that God would throw the bad branches into the fire. In John 17:2 Jesus acknowledges that He has been given power over all flesh to give eternal life to some.

The key section in the Fourth Gospel, however, which presents Christ as the leader of the flock is the tenth chapter. It should be noted also that in Rev. 7:17 the true shepherd is specifically called a lamb. In John 1:9 Christ is called the true light that enlightens every man. But this is the function of the lamb in Rev. 21:22-24. Therefore, John 1:9 identifies our Lord indirectly with the apocalyptic lamb of Revelation.

The question may be asked why Christ is called ἀμνός in John 1:29,36 and ἀρνίον throughout the Book of Reve-

lation. ἀμνός does not appear in Revelation, nor is Christ called ἀρνίον in the Fourth Gospel. (In John 21:15 His believers are given this designation in the only instance that the word appears in the New Testament outside of Revelation.) The reason why the Fourth Gospel uses one term and Revelation another is beyond the grasp of scholarship at this time. Carl Clemen points out that the two words come from the same source.⁸ All we can say is that ἀρνίον was sometimes used as the diminutive of ἀμνός,⁹ but this does not help at all in answering the question of why one book uses one word and one book another. What is more, J. Jeremias has shown that the diminutive force of ἀρνίον no longer obtains in the New Testament and certainly not in Revelation.¹⁰ Nor can it be shown that ἀρνίον when used outside the book of Revelation was believed to be associated with apocalyptic literature. The word ἀρνίον appears in the Septuagint four times. None of these are apocalyptic references. Three of the passages have already been referred to in chapter five. Jeremiah (11:19) says that he is like a lamb led to the slaughter. In verses 4 and 6 of Psalm 114 we are told that the hills skip like lambs. Jer. 50:45 says that the little ones of the flock

⁸Carl Clemen, Primitive Christianity and Its Non-Jewish Origins (Edinburgh: T & T Clark, 1912), p. 105.

⁹Jeremias, "ἀμνός," p. 345.

¹⁰Ibid.

of Babylon will be dragged away. Little more can be said about this question. At the moment it remains an unresolved problem.

Another term in John 1:29 regarding which definitive statements cannot be made is ἄριος ἁγίος. In all lamb references in both the Old and New Testament there is no other instance of "lamb of God." The only recorded other instance of this wording is in the Testament of Joseph 19:11. However, it is possible that here these words have been inserted later from John 1:29. Therefore they may not be considered a helpful parallel. We can conjecture with commentators that the modifier ἄριος ἁγίος denotes a very special and even divine lamb, but there is no available evidence enabling us to determine exactly what force the modifier was meant to carry.

Thus far we have attempted to demonstrate that the Fourth Gospel maintains and supports the apocalyptic leader image of Christ which John the Baptist probably had in mind in John 1:29,36. But by the end of the first century as Christians were able to have a richer appreciation of every aspect of the mission of Christ; Christ, the true "lamb of God," could no longer be totally comprehended in an apocalyptic leader image or in any other image discussed in the previous chapters. Therefore, C. K. Barrett, referring to previous lamb figures already examined in the earlier chapters of this study says:

No single one, however, and probably not any two of these passages can be regarded as in itself an adequate source of the Johannine description of Christ.¹¹

Christ is a figure totally different from that of any previous age or any single expectation. And the Church already at the time of the writing of the Fourth Gospel knew, as we do, that Christ fulfills and transcends all previous types of lamb figures and much more. Christ Himself said that His testimony (John 5:36) was greater than that of John the Baptist. We take this to be understood in the sense of the passages discussed at the beginning of this chapter.¹²

Thus we note that the Fourth Gospel carries a strong emphasis on Christ's glorification which includes His death. John 7:30; 8:20; 12:23,27; 13:1; and 17:1 all say or imply that the hour is coming in which Christ will have to suffer and die. In John 2:19 Christ says that the temple of His body will be destroyed. John 3:14, 8:28 and 12:32 and 33 say that Christ will be lifted up on a cross. John 6:51 says that He is going to give His flesh for the life of the world. In John 11:51 and 52 the writer comments that Caiaphas, without realizing it, speaks of the fact that Christ must die, not only for the nation, but for all the children of God. In John 12:7 Jesus speaks of His entombment. In John 12:24 He says that He will die as a seed in

¹¹Barrett, "The Old Testament in the Fourth Gospel," Journal of Theological Studies, XLVIII (March, 1947), p. 156.

¹²Supra, pp. 50-51.

the ground. In John 18:11 Christ tells Peter not to try to prevent His capture because He must drink the cup that the Father has given Him to drink.

The key passages in the Evangelist's view of Christ are possibly John 10:11,17, and 18 where Jesus claims to be the good shepherd of the flock. As such He is also the one Who lays down His life for the sheep as these verses also indicate. We have seen in Rev. 7:17 that the lamb is the shepherd, but the shepherd also lays down his life for the sheep. Thus amid all the splendor in which the lamb is pictured in the book of Revelation, he is also the lamb that was slain (Rev. 5:9). Therefore, the writer of the Fourth Gospel stresses both the apocalyptic leadership aspects of Christ and the sacrificial nature and necessity of His suffering and death. It appears that the Evangelist when reflecting on the statement of John 1:29 thought of both aspects of Christ as we do today. C. K. Barrett sums it up this way:

Outside the New Testament the Son of Man is regularly a figure of glory. The distinctive synoptic contribution is that He must suffer. John combines the two notions, bringing together into one composite whole experiences of suffering and glory.¹³

G. R. Beasley-Murray makes this observation with respect to the term "lamb,"

¹³Barrett, The Gospel According to St. John, p. 375.

The latter book (Revelation) goes further; it indicates that in these circles the apocalyptic conception of the Messiah as warrior had been fused with the Christian idea of the lamb slain for the sins of the world (Rev. 5:6, 12:11). The synthesis achieved by the author of the book of Revelation could have been accomplished by the Fourth Evangelist also.¹⁴

Even C. H. Dodd, who is in favor of the apocalyptic interpretation of John 1:29 nevertheless admits:

It is possible enough that other ideas may be in some measure combined in it, for the author's thought is subtle and complex.¹⁵

The thought of the writer of the Fourth Gospel is indeed subtle and complex. There are in the Fourth Gospel many other designations for Christ besides "lamb." These, too, may derive from several different sources. And, as was most likely the case with "lamb," the writer may have given also to these other designations new meaning. This seems to be a practice used by the writer of the Fourth Gospel. So in John 6 Christ is called the bread of life. We have already noted the intertestamental background of this word.¹⁶ C. K. Barrett shows the Greek and Eastern background of the expression.¹⁷ The Fourth Evangelist could have been acquainted with all these usages of the word "bread" and may have meant to include them all. Again, in

¹⁴G. R. Beasley-Murray, Baptism in the New Testament (London: Macmillan & Co., Ltd., 1962), pp. 51, 52.

¹⁵C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: The University Press, 1953), p. 238.

¹⁶Supra, p. 54.

¹⁷Barrett, The Gospel According to St. John, p. 243.

John 8:12 Christ calls Himself "the light of the world." This may be a reference to the lights used during the feast of tabernacles. Barrett points out that for the term "light" one can find references also in later Jewish writings, in Philo, and in Mandaean literature.¹⁸ The term "shepherd" (John 10) may point to the Old Testament, as we have seen, or to intertestamental literature, or to the synoptic tradition. I mention all of these examples to illustrate the fact that the writer of the Fourth Gospel seems to have made it a practice of using very pregnant designations for Christ, and the writer may well have had all of the possible references for them in mind to show that Christ is the fulfillment and much more of each of them. Therefore, J. Estlin Carpenter comments that it "is in the manner of the Evangelist to hide one meaning within another."¹⁹ So "lamb" is such a pregnant expression which has several former references as we have seen in the previous chapters of this study. And when the writer of the Fourth Gospel viewed the statement of John 1:29 from his mature Christian point of view, it could not be applied any more exactly to any of the former lamb figures with their limited significance, including the apocalyptic lamb figure, but it was rather a far more comprehensive term than all of the former lamb figures as his

¹⁸Ibid., pp. 393,394.

¹⁹J. Estlin Carpenter, The Johannine Writings (London: Constable & Company, Ltd., 1927), pp. 406,407.

whole Gospel indicates. For we have seen in this chapter many references from the Fourth Gospel designating Christ as both an apocalyptic figure and an expiatory sufferer. And as we have also observed, it is the practice of the writer of the Fourth Gospel deliberately to use such loaded designations.

Finally, we see that this case of John 1:29 is not the only time that the Evangelist quotes an individual and then shows in his whole Gospel that more meaning must be seen in the quoted statement than the speaker himself originally intended. As we have already noted, in John 11:50-52 Caiaphas unwittingly speaks of Christ dying on behalf of all mankind. The significance of this statement went well beyond his intended meaning. Again, in the trial of Jesus, Pilate refers to Christ as the people's king. And so He is a far greater king than Pilate imagined. Thus when the theology of the Fourth Gospel is applied to John 1:29 "lamb" would mean the greatest apocalyptic figure as well as the greatest sacrificial figure. J. H. Bernard states,

To sum up. John the Baptist believed Jesus to be the Christ of Jewish expectation, and announced Him as such, probably in the hearing of John, the son of Zebedee. Looking back, the aged apostle in after years realized how momentous an announcement this was, even more momentous than the Baptist had understood. And when dictating his recollections of an incident on which he had pondered long and deeply, it is intelligible that he should state the Baptist's cry, 'Behold

the Christ,' in terms which unfolded all that Christ had come to mean for himself.²⁰

In speaking of John 1:29 Lewis Muirhead states:

The Baptist's conception of the one to come was rather that of one who should put away sin by executing judgment upon it, hardly that of one who should put away sin by bearing it. But it is often our evangelist's manner to put into the mouth of the preparer of the way the fundamental articles of the full Christian creed.²¹

The widened scope of ἀμνός in the Fourth Gospel would also apply in a corresponding way to the other words in John 1:29 studied in chapter two.

²⁰J. H. Bernard, A Critical and Exegetical Commentary on the Gospel According to St. John, Vol. I (New York: Charles Scribner's Sons, 1929), p. 46.

²¹Lewis A. Muirhead, The Message of the Fourth Gospel (Convent Garden W. C.: Williams and Northgate, 1925), pp. 32,33.

CONCLUSIONS

As a result of the evidence that has been considered, the following conclusions may be drawn:

- 1) We have noted the language employed by the Baptist in John 1:29. We have also noted the nature of and the language employed in the description of the Passover and other lamb sacrifices. We have also observed the language used in the lamb simile of Isaiah 53. On the basis of these studies as well as on the basis of the other recorded statements on the Baptist concerning Christ we conclude that these lamb figures may be ruled out as the intended reference of John the Baptist.
- 2) On the basis of the language employed in John 1:29, other recorded statements by the Baptist concerning Christ, as well as the evidence from apocalyptic material in Old and inter-testamental literature, we conclude that the reference intended by John the Baptist in John 1:29 was that Christ was to be the leader-lamb of the flock of God's people, and that He had come to destroy all evil and gather the true flock around Him.
- 3) The Fourth Gospel clearly views Christ as both a victorious leader and a sacrificial figure. The Fourth Gospel also uses other terms for Christ which are loaded with earlier meaning all of which may be intended by the Evangelist to apply to Christ. The Fourth Gospel also quotes the statements

BIBLIOGRAPHY

- Arndt, William F., and F. Wilbur Gingrich. A Greek-English Lexicon of the New Testament. Chicago: University of Chicago Press, 1957. This is a translation and adaptation of Walter Bauer's Griechisch-Deutsches Wörterbuch des Neuen Testaments und der übrigen Literatur.
- Ball, C. J. "Had the Fourth Gospel an Aramaic Archetype?" The Expository Times, XXI (September, 1910), 91-93.
- Barclay, William. The Gospel of John. I. Philadelphia: The Westminster Press, 1956.
- Barrett, C. K. The Gospel According to St. John. London: S. P. C. K., 1955.
- . "The Lamb of God." New Testament Studies, I. (1954-1955), 210-218.
- . "The Old Testament in the Fourth Gospel," Journal of Theological Studies, XLVIII (March, 1947), 155-163.
- Barton, George A. "Professor Torrey's Theory of the Aramaic Origin of the Gospels and the first half of the Acts of the Apostles," Journal of Theological Studies, XXXVI (October, 1935), 357-373.
- Beasley-Murray, G. R. Baptism in the New Testament. London: Macmillan & Co. Ltd., 1962.
- Bengel, Johann Albrecht. Gnomon of the New Testament. Translated by Charlton T. Lewis and Marvin R. Vincent. Philadelphia: Perkenpine & Higgins, 1862.
- Brown, Francis, S. R. Driver and Charles A. Briggs. A Hebrew and English Lexicon of the Old Testament. Oxford: Clarendon Press, 1907.
- Burney, C. F. The Aramaic Origin of the Fourth Gospel. Oxford: Clarendon Press, 1922.
- Carpenter, J. Estlin. The Johannine Writings. London: Constable & Company, Ltd., 1927.
- Charles, R. H., editor. The Apocrypha and Pseudepigrapha of the Old Testament. Oxford: Clarendon Press, 1913.
- Clemen, Carl. Primitive Christianity and Its Non-Christian Origins. Edinburgh: T & T Clark, 1912.

- Colwell, Ernest Cadman. The Greek of the Fourth Gospel. Chicago: University of Chicago Press, 1931.
- Cullmann, Oscar. Baptism in the New Testament. London: SCM Press, 1950.
- Daube, David. The New Testament and Rabbinic Judaism. London: The Athlone Press, 1956.
- DeZwaan, J. "John Wrote in Aramaic," Journal of Biblical Literature, LVII (April-June 1938), 155-171.
- Dodd, C. H. The Interpretation of the Fourth Gospel. Cambridge: University Press, 1953.
- Dods, Marcus. The Gospel of St. John. Vol. 32 of The Expositors Bible. Toronto: Willard Tract Depository and Bible Depot, 1891.
- Eisler, Robert. The Messiah Jesus and John the Baptist. London: Methuen & Co., Ltd., 1931.
- Findlay, J. Alexander. The Fourth Gospel, An Expository Commentary. London: The Epworth Press, 1956.
- Gaster, Theodor, translator. The Dead Sea Scriptures. Garden City, New York: Doubleday & Co., Inc., 1956.
- "Sacrifices," The Interpreter's Dictionary of the Bible, IV. New York: Abingdon Press, 1962.
- Godet, F. Commentary on the Gospel of St. John. Vol. I. Translated by M. D. Cusin. Edinburgh: T & T Clark, 1892.
- Goodspeed, Edgar J. New Chapters in New Testament Study. New York: The Macmillan Company, 1937.
- Hastings, James. The Great Texts of the Bible. New York: Charles Scribner's Sons, 1912.
- Hatch, Edwin, and Henry A. Redpath. A Concordance to the Septuagint. Graz-Austria: Akademische Druck u. Verlagsanstalt, 1954.
- Hendriksen, William. John. Vol. I of New Testament Commentary. Grand Rapids, Michigan: Baker Book House, 1953.
- Hengstenberg, E. W. Commentary on the Gospel of St. John, I. Edinburgh: T & T Clark, 1865. This is a translation from E. W. Hengstenberg's Das Evangelium des Heiligen Johannes. Berlin: Verlag von Gustaf Schlawiz, 1867.

- Hering, Jean. "Sin," A Companion to the Bible, edited by J-J von Allmen. New York: Oxford University Press, 1958.
- Howard, Wilbert F. The Gospel According to St. John, The Interpreter's Bible, VIII. New York: Abingdon Press, 1952.
- Huck, Albert, editor. Synopsis of the First Three Gospels. New York: American Bible Society, n.d.
- Jeremias, Joachim. "ἄμνος," Theologisches Wörterbuch zum Neuen Testament, I, edited by Gerhard Kittel. Stuttgart: Verlag von W. Kohlhammer, 1933, 342-345.
- Kittel, Rud., editor. Biblia Hebraica. Stuttgart: Württembergische Bibelanstalt, 1937.
- Klausner, Joseph. The Messianic Idea in Israel. New York: The Macmillan Co., 1955.
- Kraeling, Carl H. John the Baptist. New York: Charles Scribner's Sons, 1951.
- Lightfoot, R. H. St. John's Gospel. Oxford: Clarendon Press, 1956.
- Lüthe, Walter. St. John's Gospel, An Exposition. London: Oliva & Boyd, 1960.
- Luther, Martin. D. Martin Luthers Werke, Kritische Gesamtausgabe, XLVI. Weimar: Herman Böhlhaus Nachfolger, 1912.
- The Lutheran Hymnal. St. Louis: Concordia Publishing House, 1941.
- The Lutheran Liturgy. St. Louis: Concordia Publishing House, c.1948.
- Manson, William. Bist du Der Da kommen Soll? Zürich: Evangelischer Verlag, 1952.
- Menzies, Allen, editor. The Ante-Nicene Fathers, IX. New York: Charles Scribner's Sons, 1899.
- Milligan, William. The International Illustrated Commentary on the New Testament, II, edited by Phillip Schaff. New York: Charles Scribner's Sons, 1889.
- Moulton, W. F. and A. S. Geden. A Concordance to the Greek Testament. Edinburgh: T & T Clark, 1926.

- Muirhead, Lewis A. The Message of the Fourth Gospel.
Convent Garden W. C.: Williams and Northgate, 1925.
- Nestle, Erwin, and Kurt Aland, editors. Novum Testamentum Graece, 25th edition. Stuttgart: Württembergische Bibelanstalt, 1963.
- Rahlfs, Alfred, editor. Septuaginta, 2 vols. Stuttgart: Württembergische Bibelanstalt, n.d.
- Reed, Luther D. The Lutheran Liturgy. Philadelphia: The Muhlenberg Press, 1947.
- Roberts, Alexander, editor. The Ante-Nicene Fathers, I. New York: The Christian Literature Company, 1896.
- Robinson, J. A. T. "The Baptism of John and the Qumran Community," Twelve New Testament Studies. London: SCM Press, Ltd., 1962.
- Ryle, Herbert, and Montague James, editors. The Psalms of Solomon. Cambridge: University Press, 1891.
- Schaff, Phillip, editor. Nicene and Post-Nicene Fathers, VII. New York: The Christian Literature Company, 1908.
- Schlatter, Adolf. Erläuterungen zum Neuen Testament, I. Stuttgart: Verlag der Vereinsbuchhandlung, 1918.
- Der Evangelist Johannes. Wie Er spricht, denkt und glaubt. Stuttgart: Calwer Verlag, 1960.
- Schodde, George H. The Book of Enoch. Andauer: Warren F. Draper, 1911.
- Strachan, R. H. The Fourth Gospel, Its Significance and Environment. London: Student Christian Movement Press, 1941.
- Strack, Herman L. and Paul Billerbeck. Commentar zum Neuen Testament aus Talmud und Midrasch, II. München: C. H. Beck'sche Verlagsbuchhandlung, 1924.
- Tappert, Theodore G. Translator and editor, in collaboration with Jaroslav Pelikan, Robert Fisher, and A. C. Piepkorn. The Book of Concord. St. Louis: Concordia Publishing House, 1959.
- Tasker, R. G. The Gospel According to St. John. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1960.

- Temple, William. Readings in John's Gospel. London: Macmillan & Co., Ltd., 1955.
- Tenney, Merrill C. John: The Gospel of Belief. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1953.
- Tholuck, Augustus. Commentary on the Gospel of John. Translated by Charles P. Krauth. Philadelphia: Smith, English & Co., 1859.
- Torrey, Charles Cutler. The Four Gospels. New York: Harper & Brothers, Publishers, 1933.
- Walther, Georg. Jesus, das Passalam des Neuen Bundes. Gütersloh: C. Bertelsmann Verlag, 1950.
- Westcott, Brooke Foss. The Gospel According to St. John: The Authorized Version with Introduction and Notes. London: John Murray, 1898.
- Wiener, Max. "Sacrifices," Universal Jewish Encyclopedia, IX. Edited by Isaac Landmann. New York: The Universal Jewish Encyclopedia, Inc., 1943.
- Zimmerli, W. and J. Jeremias. The Servant of God. Naperville: Alec R. Allenson, Inc., 1957.