accounts for his speaking the words of God.

**35.]** This, again, is the *ground why*the Father **gives not the Spirit by measure**(to Him): see Matt. xi. 27—29, with which  
this verse forms a remarkable point of connexion, shewing that what is commonly  
known as John’s form of expression was  
not confined to him, but originated higher,  
having its traces in the narrative of the  
other Gospels, which is confessedly, in its  
main features, independent of him.

**36.]** Compare ch. i. 12, 13; ver. 15.  
The word rendered “*believeth not*” may  
mean **disobeyeth**, and is so rendered Rom.  
ii. 8; x. 21: 1 Pet. ii. 7, and elsewhere.  
Unbelief implies disobedience.

**abideth]** It was on him, see ver. 18, in his state of  
darkness and nature,—and can only be  
removed by faith in the Son of God, which  
he *has not*.

**CHAP. IV. 1—54.]** MANIFESTATION   
OF HIMSELF AS THE SON OF GOD IN  
SAMARIA AND GALILEE.

**1—42.]** *On his way back to Galilee through Samaria, he  
discourses with a Samaritan woman. Confession of his Messiahship by the Samaritans*.

**1.]** An inference may be drawn from this,   
that our Lord knew the  
anger of the Pharisees to be more directed  
against Him than against the Baptist,—  
probably on account of what had passed in  
Jerusalem.

**that Jesus**, not “*that He*”....  
because the report which the Pharisees had heard is given verbatim.

**2.]** Probably for the same reason that  
Paul did not baptize usually (1 Cor. i.  
14—16); viz. because His office was to  
preach and teach;—and the disciples as  
yet had no office of this kind. To assume  
a further reason, e.g. that there might not,  
be ground for those whom the Lord himself  
had baptized to boast of it, is arbitrary  
and unnecessary.

**4]** If He was already  
on the borders of Samaria, not far from  
Ænon (see note on ch. iii. 23), the direct  
way was through Samaria. Indeed without this assumption, we know from Josephus that the Galilæans ordinarily took  
this way. But there was probably design  
also in the journey. It could not have  
been mere speed,—since He made two  
days’ stay on the way.

**5.] Sychar** is  
better known by the O.T. name of Shechem. It was a very old town on the  
range of Mt. Ephraim, in a narrow valley  
between Mt. Ebal and Mt. Gerizim, Judg.  
ix. 7. Some think that Sychar, which  
means “drunken,” was originally a contemptuous name applied by the Jews to  
Shechem,— which had supplanted the  
proper appellation.

Very near it was  
afterwards built Flavia Neapolis. There is  
a long and interesting history of Sychem,  
and the Samaritan. worship on Gerizim,  
and the Christian church in the neighbourhood, in Robinson’s Palestine, iii. 113—  
136. See also Dr. Thomson, The Land  
and the Book, p. 472 ff. He thinks that  
Sychar and Shechem are not the same,  
because at Shechem (Nablus) there are  
delicious fountains of water, which the  
woman would hardly have left to draw  
from a deep well two miles off.

the **parcel of ground that Jacob gave to  
his son Joseph]** This is traditional:  
finds however support from Gen. xxxiii. 19  
where we find Jacob buying a field near  
Shechem, and Josh. xxiv. 32, where, on  
the mention of Joseph’s bones being laid  
there, it is said that it became the inheritance of the children of Joseph. *Our  
Lord* does not allude to the tradition in the  
conversation, though the woman does.

**6.]** Robinson (iii, 112) can only solve the