journey back to the city.

**19.]** In speaking this her conviction, she virtually  
confesses all the truth. That she should  
pass to another subject immediately, seems,  
as Stier remarks, to arise, not from a wish  
to turn the conversation from a matter so  
unpleasing to her, but from a real desire to  
obtain from this Prophet the teaching requisite that she may pray to God acceptably. The idea of her endeavouring to  
*escape from the Lord’s rebuke*, is quite inconsistent with her recognition of Him as  
a prophet. Rather we may suppose a  
pause, which makes it evident that He  
does not mean to proceed further with His  
laying open of her character.

**20.] in this mountain**—Mount Gerizim, on which  
once stood the national temple of the Samaritan race, In Neh. xiii. 28, we read  
that the grandson of the high priest  
Eliashib was banished by Nehemiah because he was son-in-law to Sanballat, the  
Persian satrap of Samaria. Him Sanballat  
not only received, but made him high  
priest of a temple which he built on Mount  
Gerizim. Josephus makes this appointment  
sanctioned by Alexander, when at Tyre;—  
but the chronology is certainly not accurate, for between Sanballat and Alexander  
is a difference of nearly a century. This  
temple was destroyed 200 years after by  
John Hyreanus (B.c. 129); but the Samaritans still used it as a place of prayer and  
sacrifice, and to this day the few Samaritans resident in Nablus (Sychem) call it *the  
holy mountain*, and turn their faces to it  
in prayer.

They defended their practice by Deut. xxvii. 4, where our reading  
and the Heb. and LXX is Ebal, but that  
of the Samaritan Pentateuch, Gerizim (probably  
an alteration): also by Gen. xii. 6,7;  
xiii, 4; xxxiii. 18, 20; Deut. xi. 26 ff.

**Our fathers** most likely means *not the patriarchs*, but the ancestors of the then Samaritans.

**the place where men ought to worship]**The definite place spoken of  
in Deut. xii. 5.

She pauses, having suggested, rather than asked, a question,  
—seeming to imply, ‘ Before I can receive  
this gift of God, it must be decided, where  
I can acceptably pray for it;’ and she  
leaves it for Him whom she now recognizes as a prophet, to resolve this doubt.

**21.]** Our Lord first raises her view  
toa higher point than her question implied, or than indeed she, or any one,  
without His prophetic announcement,  
could then have attained.

The concluding words mean, **Ye shall worship the  
Father but not (only) in this mountain,  
nor in Jerusalem ....** The prophetic **ye shall worship**, though embracing in  
its wider sense *all mankind*, may be taken  
primarily as foretelling the success of the  
Gospel in Samaria, Acts viii. 1—26.

**the Father**, as implying the One God and  
Father of all. There is also, as Calvin  
remarks, a “tacit opposition” between **the  
Father**,—and *our father Jacob*, ver. 12,  
*our fathers*, ver. 20.

**22.]** But He will not leave the temple of Zion and the  
worship appointed by God without His  
testimony. He decides her question not  
merely by affirming, but by *proving* the  
Jewish worship to be the right one. In  
the Samaritan worship there was no leading of God to guide them, there were no  
prophetic voices revealing more and more  
of His purposes. The neuter, **that which**,  
is used to shew the want of personality and  
distinctness in their idea of God :—the  
second **that which**, merely as corresponding to it in the other member of the sentence. Or perhaps better, *both*, as designating merely the abstract *object of worship*, not the personal God. The word  
**we** is remarkable, as being the *only instance* of our Lord thus speaking. But  
the nature of the case accounts for it. He  
never elsewhere is speaking to one so set  
in opposition to the Jews on a point where  
Himself and the Jews stood together for