from a vain love of praise, but from a desire  
for communion wherein he finds strength  
and security,” De Wette. But this is not  
all: the *manifesting his works, that they  
are wrought in God*, is and can be only by  
the candle of the Lord being kindled within  
him, and he himself born again in the  
Kingdom of God; see Ps. cxxxix. 23, 24.

We hear nothing of the effect produced on Nicodemus by this interview.  
It certainly did not alienate him from  
Jesus, see ch. vii. 50; xix. 39, also ch. xii.  
42. “It speaks for the simplicity and  
historic truthfulness of our Evangelist, that  
he adds nothing more, and even leaves untold the immediate result which the discourse had.” Baumgarten-Crusius.

**22—36.]** *Removal of Jesus and His  
disciples into the neighbourhood of the  
Baptist, who, upon occasion given, bears  
another notable testimony to Him.*

**22.] After these things**: the sequence is  
not *immediate*; for this, St. John uses  
“*after this*” or “*that*,” see ch. xi. 7, 11;  
xix. 28.

**the land of Judæa**] The  
rural districts of Judæa, in distinction  
from the metropolis.

**baptized**, viz. by means of His disciples;—see ch. iv.  
2, and note. The place is not named:  
perhaps He did not remain in one fixed  
spot.

**23.]** The situation of these  
places is uncertain, Eusebius and Jerome  
place Salim eight Roman miles south of  
Scythopolis, and Ænon at the same distance, on the Jordan. If Scythopolis was  
the ancient Bethshan, both places were in  
*Samaria*: and to this agree Epiphanius,  
and the Samaritan chronicle called Abul  
Phatach. In Judith iv. 4, we find mention of “*the valley of Salem*” in Samaria  
(see note on Heb. vii. 1). An Ænon in  
the wilderness of Judah is mentioned Josh.  
xv. 61 (in the Alexandrine text of the  
LXX, not in our English Bible) and ib.  
ver. 32, Shilhim (Seleem, LXX) and Ain,  
both in Judah, where it is certainly more  
probable, both from the text here and  
from other considerations, that John would  
have been baptizing, than in Samaria.  
The name Ænon is an intensitive form of  
*Ain*, a fountain, which answers to the  
description here given. Both places were  
West of the Jordan : see ver. 26, and compare ch. i. 28.

**they came, and were baptized**, i.e. the multitudes.

**24]** There is much difficulty, which probably never will be cleared up, about the  
*date of the imprisonment* of John, and its  
reference to the course of our Lord’s  
ministry. Between Matt. iv. 11, 12, there  
seems to be a wide hiatus, in which (see  
note there) the first chapters of this Gospel should be inserted. But the records  
from which the three Gospels have arisen  
were apparently unconscious of any such  
interval. Our Evangelist seems here to  
refer to such records, and to insert this  
remark, that it might not be imagined, as  
it would be from them, that our Lord’s  
public ministry (in the wider sense, sec  
below on ver. 26) began with the imprisonment of the Baptist.

**25.]** The circumstances under which this dispute arose  
seem to have been these:—John and our  
Lord were baptizing near to one another.  
(On the relation of their baptisms, see  
below on ver. 26.) They were both watched  
jealously (see ch. iv. 1) by the Pharisees.  
One of these (a **Jew**, i.e. a certain Jew,  
which, in St. John’s use of that term,  
would mean, one of the rulers or chief  
men) appears to have entered into dispute  
with the disciples of John about the relative importance of the two baptisms; *they*perhaps maintaining that their master’s  
*purification* preparatory to the Messiah  
was absolutely necessary for all, and *he*  
(the *Jew*) pointing out to them the apparent inconsistency of this Messiah himself authorizing a baptism in his name, and  
alleging that if so, their master’s baptism  
was rendered superfluous. We are driven