IV. 1-6. ST. JOHN.   
   
 [Punto him]. 35»The Father loveth the Son,   
 given all things into his hand. 36° He that believeth on   
 the Son hath ‘everlasting life : and he that believeth not Luke x   
 the Son shall not see life: but the wrath of God abideth ott   
   
   
 on him. ¥   
 IV. 1 When therefore the Lord knew how the Pharisees Hom fay,   
 had heard that Jesus made and baptized more disciples +¢b-1i 225.   
 than John, 2 (though Jesus himself baptized not, but his   
   
 disciples,) 3 he left Judea, and departed again into Galilee.   
 5 ¢ Then cometh   
 4 And he must needs go through Samaria.   
 he to a eity of Samaria, which is called Sychar, near to the   
 parcel of ground that Jacob gave to his son Joseph. »éen.x   
 Jesus therefore, being Jgsh.20iv.   
 6 Now Jacob’s well was there. © render, So he cometh,   
 D not in the original.   
 accounts for his speaking the words of God. and unnecessary. 4] If He was already   
 35.] This, again, is the ground why on the borders of Samaria, not far from   
 the Father gives not the Spirit by measure Anon (see note on ch. iii. the direct   
 (to Him): see Matt. xi. with which way was through Samaria. Indeed with-   
 this verse forms a remarkable point of con- out this assumption, we know from Jo-   
 nexion, shewing that what is commonly sephus that the Galilwans ordinarily took   
 known as John’s form of expression was this way. But there was probably design   
 not confined to him, but originated higher, also in the journey. It conld not have   
 having its traces in the narrative of the been mere speed,—since He made two   
 other Gospels, which is confessedly, in its days’ stay on the way. 5.] Sychar is   
 main features, independent of him. better known by the O. T. name of She-   
 36.) Compare ch. i. 12, 13; ver. 15. chem. It was a very old town on the   
 ‘The word rendered “believeth not” may range of Mt. Ephraim, in a narrow valley   
 mean disobeyeth, and is so rendered Rom. between Mt. Ebal and Mt. Gerizim, Judg.   
 ii. x. 21: 1 Pet. ii. 7, and elsewhere. ix. 7. Some think that Sychar, which   
 Unbelief implies disobedience. abideth means “drunken,” was originally a con-   
 It was on him, sce ver. 18, in his state o} temptuous name applied by the Jews to   
 darkness and nature,—and can only be Shechem,— which had supplanted the   
 removed by faith in the Son of God, which proper appellation. Very near it was   
 he has not. afterwards built Flavia There is   
 Cuar. IV. 1—54.] Manyrrestation a long and interesting history of Sychem,   
 or HIMSELF AS THE Son oF Gop IN and the Samaritan. worship on Gerizim,   
 SAMARIA AND GALILEE. 1—42.] On his and the Christian church in the neighbour-   
 way back to Galilee through Samaria, he hood, in Robinson’s Palestine, iii. 118—   
 discourses with a Samaritan woman. Con- 136. See also Dr. Thomson, The Land   
 Session of his Messiahship by the Sama- and the Book, p. 472 ff. He thinks that   
 ritans, 1.] An inference may be Sychar and Shechem are not the same,   
 drawn from this, that our Lord knew the because at Shechem (Nablus) there are   
 anger of the Pharisees to be more directed delicious fountains of water, which the   
 against Him than against the Baptist,— woman would hardly have left to draw   
 probably on account of what had passed in from a deep well two miles off.   
 Jerusalem. —\_ that Jesus, not “that He” the parcel of ground that Jacob gave to   
 . beeause the report which the Pha- his son Joseph] This is traditional:   
 risees had heard is given verbatim. finds however support from Gen. xx:   
 2.) Probably for the same reason that where we find Jacob buying a field near   
 Paul did not baptize usually (1 Cor. i. Shechem, and Josh. xxiv. 32, where, on   
 14—16) ; viz. because His office was to the mention of Joseph’s bones being laid   
 preach and teach;—and the disciples as there, it is said that it became the inhe-   
 yet had no office of this kind. To assume ritance of the children of Joseph. Our   
 a further reason, e.g. that there might not, Lord does not allude to the tradition the   
 be ground for those whom the Lord himself conversation, though the woman does.   
 had baptized to boast of it, is arbitrary 6.] Robinson (iii, 112) can only solve the