15—22. ST. JOHN. 495   
 in that ™ satdst thow truly. 19 The   
 is not thy husband:   
 woman saith unto him, Sir, \*I perceive that thou art a, h Luke 16;   
 prophet. 20 Our fathers worshipped in ‘this mountain ;   
 and ye say, that in \* Jerusalem che vie   
 ought to worship. is the place where men Rites xii   
 21 Jesus saith unto her, Woman, be- Pines ix.   
 ie me, the hour cometh, 'when ye shall neither in thisix 2Chron.   
   
 mountain, nor yet at Jerusalem, worship the Father.   
 22 Ye worship ™°ye know not what: we know what we wor- 2 Kies   
 xvii,   
 2 render, hast thou spoken true.   
 © render, that which ye know not: we worship that which we   
 know.   
 journey back to the city. - 19.) In   
 in Deut. xii. 5. She pauses, having   
 speaking this her conviction, she virtually suggested, rather than asked, a question,   
 confesses all the truth. That she should —seeming to imply, ‘ Before I ean receive   
 pass to another subject immediately, seems, this gift of God, it must be decided, where   
 as Stier remarks, to arise, not from a wish I can aceeptably pray for it;’ and she   
 to turn the conversation from a matter so leaves it for Him whom she now recog-   
 unpleasing to her, but from a real desire nizes as a propbet, to resolve this doubt.   
 obtain from this Prophet the teaching re- 21.) Our Lord first raises view   
 quisite that she may pray to God aecept- toa higher point than her question im-   
 ably. The idea of her endeavouring to plied, or than indeed she, or any one,   
 escape from the Lord’s rebuke, is quite in- without His prophetic annonneement,   
 consistent with her reeognition of Him as could then have attained. The con-   
 a prophet. Rather we may suppose a cluding words mean, Ye shall worship the   
 pause, which makes it evident that He Father but not (only) in this mountain,   
 does not mean to proeeed further with His nor in Jerusalem .... The prophe-   
 laying open of her character. 20.) in tic ye shall worship, though embracing in   
 this mountain—Mount Gerizim, on which its wider sense ali mankind, may be taken   
 ouce stood the national temple of the Sa- primarily as foretelling the snecess of the   
 maritan race, In Neh. xiii, 28, we read Gospel in Samaria, Acts viii. 1—26.   
 that the grandson of the high priest the Father, as implying the One God and   
 Eliashib was banished by Nehemiah be- Father of all. There is also, as Calvin   
 cause he was son-in-law to Sanballat, the remarks, a “tacit opposition ” between the   
 Persian satrap of Samaria. Him Sanballat Father,—and our father Jacob, ver. 12,   
 not only received, but made him high our fathers, ver. 20. 22.) But He   
 priest of a temple which he built on Mount will not leave the temple of Zion and the   
 Gerizim. Josephus makes this appointment worship appointed by God without His   
 sanetioned by Alexander, when at Tyre ;— testimony. He decides her question not   
 hut the chronology is certainly not aceu- merely by affirming, but by proving the   
 rate, for between Sanballat and Alexander Jewish worship to be the right one. In   
 is a difference of nearly a century. This the Samaritan worship there was no lead-   
 temple was destroyed 200 years after by ing of God to guide them, there were no   
 John Hyreanus (B.c. 129); but the Sama- prophetic voices revealing more and more   
 ritans still used it a place of prayer and of His purposes. The neuter, that which,   
 sacrifice, and to this day the few Samari- is used to shew the want of personality and   
 tans resident in Nablus (Sychem) eall it the distinctness in their idea of God :—the   
 holy mountain, and turn their faces to it second that which, merely as ecorrespond-   
 in prayer. They defended their prac- ing to it in the other member of the sen-   
 tice by Deut. xxvii. 4, where our reading tence. Or perhaps better, both, as desig-   
 and the Heb. and LXX is Ebal, but that nating merely the abstract object of wor-   
 of the Samaritan Pentateuch, Gerizi ship, not the personal God. The word   
 bably an alteration): also by Gen. xii we is remarkable, as being the only in-   
 xiii, 4; xxxiii. 20; Deut. xi. 26 f stance of our Lord thus speaking. But   
 Our fathers most likely means not the pa- the nature of the case accounts for it. He   
 triarchs, but the ancestors of the then Sa- never elsewhere is speaking to one so set   
 maritans. the place where men ought in opposition to the Jews on a point whero   
 to worship] The definite place spoken of Himself and the Jews stood together for