488 svt. JOHN. Ill.   
   
   
 8 truth cometh to the light, that his deeds may be made   
 manifest, that they are wrought in God.   
 ® After these things came Jesus and his disciples into   
   
 teh. iv. the land of Judea; and there he tarried with them, tand   
 baptized. 23 And John also was baptizing in Ainon near   
 54 to “Salim, because there was much water there: \* and   
   
 -& they came, and were baptized. 24 For ¥ John was not   
 yet cast into prison. \*5 Then there arose a question   
 t between some of John’s disciples and the Jews about purify-   
   
 8 render, the truth.   
 t read and render, on the part of John’s disciples with a Jew.   
   
 from a vain love of praise, from a desire probable, both from the text here and   
 for communion wherein he finds strength from other considerations, that John would   
 and security,” De Wette. But this is not have been baptizing, than in Samaria.   
 all: the manifesting his works, that they The name non is an intensitive form of   
 are wrought in God, is and can be only by Ain, a fountain, which answers to the   
 the candle of the Lord being kindled within description here given. Both places were   
 him, and he himself born again in the West of the Jordan : see ver. 26, and com-   
 Kingdom of God; see Ps. exxxix. 23, 24. pare ch. i. 28. they came, and were   
 We hear nothing of the effect pro- baptized, i. e. the multitudes.   
 duced on Nicodemus by this interview. 2a There is much difficulty, which pro-   
 It certainly did not alienate him from bably never will be cleared up, about the   
 Jesus, see ch. vii. xix. 39, also ch. date of the imprisonment of John, and its   
 42. “It speaks for the simplicity and reference to the course of our Lord’s   
 historic truthfulness of our Evangelist, ministry. Between Matt. iv. 11, 12, there   
 he adds nothing more, and even leaves un- seems to be a wide hiatus, in which (see   
 told the immediate result which the dis- note there) the first chapters of this Gos-   
 course had.” Baumgarten-Crusius. pel should be inserted. But the records   
 22—36.] Removal of Jesus and His from which the three Gospels have arisen   
 disciples into the neighbourhood of the were apparently unconscious of any such   
 Baptist, who, upon occasion given, bears interval. Our Evangelist seems here to   
 another notable testimony to Him. refer to such records, and to insert this   
 22.) After these things: the sequence is remark, that it might not be imagined, as   
 not immediate; for this, St. John uses it would be from them, that our Lord’s   
 “after this” or “that,” sce ch. xi. 7, 11; public ministry (in the wider sense, sec   
 xix. 28, the land of Judea} The below on ver. 26) began with the impri-   
 rural districts of Judza, in distinction sonment of the Baptist. 25.) The cir-   
 from the metropolis. baptized, viz. cumstances under which this dispute arose   
 by means of His disciples;—see ch. iv. seem to have been these:—John and our   
 2, and note. The place is not named: Lord were baptizing near to one another.   
 perhaps He did not remain in one fixed (On the relation of their baptisms, see   
 spot. 23.] The situation of these below on ver. 26.) They were both watched   
 places is uncertain, Eusebius and Jerome jealously (see ch. iv. 1) by the Pharisees.   
 place Salim eight Roman miles south of One of these (a Jew, i.e. a certain Jew,   
 Scythopolis, and non at the same dis- which, in St. John’s use of that term,   
 tance, on the Jordan. If Seythopolis was would mean, one of the rulers or chief   
 the ancient Bethshan, both places were in men) appears to have entered into dispute   
 Samaria: and to this agree Epiphanius, with the disciples of John about the rela-   
 and the Samaritan chronicle called Abul tive importance of the two baptisms ; they   
 Phatach. In Judith iv. 4, we find men- perhaps maintaining that their master’s   
 tion of “the valley of Salem” in Samaria purification preparatory to the Messiah   
 (see note on Heb. vii. 1). An non in was absolutely necessary for all, and he   
 the wilderness of Judah is mentioned Josh. (the Jew) pointing out to them the ap-   
 xv. 61 (in the Alexandrine text of the parent inconsistency of this Messiah him-   
 LXX, not in our English Bible) and ib. self authorizing a baptism in his name, and   
 ver. 32, Shilhim (Seleem, ILXX) and Ain, alleging that if so, their master’s baptism   
 both in Judah, where it is certainly more was rendered superfluous. We are driven