difficulty of the present well standing in a  
spot watered by so many natural fountains, by supposing that it may have been  
dug, according to the practice of the  
patriarchs, by Jacob, in connexion with  
the plot of ground which he bought, to  
have an independent supply of water.

**thus** refers to **being wearied with his journey**, and might be expressed by **accordingly**.  
There is no authority for the meaning  
‘just as he was,’ or ‘just as it happened,’  
i.e. on the bare stone.

**the sixth hour**, i.e. **mid-day**. Townson supposed the sixth  
hour, according to St. John, to mean *six  
in the evening*, ‘after the way of reckoning  
in Asia Minor;’— but, as Lücke observes,  
this way of reckoning in Asia Minor is a  
pure invention of Townson’s. A decisive  
answer however to such a supposition here,  
or any where else in our Evangelist, is  
that if would naturally have specified  
whether it was 6 A.M. or P.M. The *unusualness* of a woman coming to draw  
water at mid-day is no argument against  
its *possibility* ; indeed the very fact of her  
being *alone* seems to shew that it was not  
the common time.

**8.]** The disciples  
had probably taken with them the baggage,  
among which would be the vessel for drawing water,—see ver. 11.

The Rabbis say that a Jew might not eat the bread or  
drink the wine of a. Samaritan: but that  
appears from this verse to be exaggerated.

**9. being a Jew]** She knew this  
perhaps by his dress, more probably by  
his dialect. ‘There seems to be a sort of  
playful triumph in the woman’s question,  
q.d. ‘even a Jew, when weary and athirst,  
can humble himself to ask drink of a  
Samaritan woman.’

**for Jews have no dealings with Samaritans** are the words  
of the Evangelist to explain her question.  
The word rendered **have no dealings** is  
properly spoken of *trade*,—but hero is in a  
wider signification. The fact is abundantly  
illustrated in the Rabbinical writings.  
The question of the woman shews a lively,  
naïve disposition, which is further drawn  
out and exemplified by Him who knew  
what is in man, in the following dialogue.

**10.]** The important words **the gift  
of God** have been misunderstood by many  
Commentators. Some suppose them to  
mean ‘*our Lord Himself*,’ and to be in  
apposition with the next clause, **and who  
it is**, &c. Others, ‘*this opportunity of  
speaking with Me.’* Doubtless both these  
meanings *are involved*, —especially the  
former: but *neither of them is the primary  
one*, as addressed to the woman. The  
WATER *is, in this first part of the  
discourse, the subject*, and serves as a  
point of connexion, whereby the woman’s  
thoughts may be elevated, and her desire  
aroused. The process of the discourse in  
this particular is similar to that in Acts  
xiv.17, From recognizing *this water* as  
the gift of God, in its *limitation*, ver. 13,  
and its *parabolic import*, ver. 14, her view  
is directed to Him who was speaking with  
her, and the Gift which He should bestow,  
—THE GIFT OF THE HOLY SPIRIT: see  
ch. vii. 37—39.

**who it is]** These  
pregnant words form the *second step* in  
our Lord’s declaration. He who speaks  
with thee is no ordinary Jew, nor any  
ordinary man, but One who can give thee  
the gift of God; One sent from God, and  
God Himself. All this lies in the words,  
which however only serve to arouse in  
the woman’s mind the question of ver. 12  
(see below).

**living water]** Designedly used in a double sense by our Lord,  
that the woman may lay hold of the  
*material* meaning, and by it be awakened  
to the *higher one* (see reff.), The words  
bring with them, and in our Lord’s  
inner meaning involved, the performance