of all such prophetic promises as Ezek.  
xxxvi. 25; Zech. xiii. 1 (see also Jer.  
ii, 13); but, as regarded the woman,  
the *ordinary sense* was that intended  
for her to fasten on, which she does accordingly. On the question, how this  
living water could be *now* given, before  
Jesus was glorified, see on ch. vii. 38, 39.

**11, 12.] {11}** Though “Sir” (the same  
word as that commonly rendered “*Lord*”)  
is not to be pressed as emphatic, it is not  
without import; it surely betokens a different regard of the stranger than the words “*thou being a Jew*” did:—\*“ She  
calls him ‘*Sir*,’ thinking Him to be some  
great man.” Euthymius. The course of  
her thoughts appears to be: “*Thou canst  
not mean living water* (‘bubbling up and  
leaping,’ Euthymius), *from* **this** *well, because thou hast no vessel to draw with, and it is deep; whence then hast thou* (knowest  
thou of, drawest thou) *the living water of  
which thou speakest?* {12} *Our father Jacob  
was contented with* **this**, *used it, and bequeathed it to us: if thou hast better water, and canst give it, thou must be  
greater than Jacob*.” There is something  
also of Samaritan nationality speaking here.  
Claiming Jacob as her father (Josephus  
says of the Samaritans, ‘When they see the  
Jews prospering, they call them their relatives, as being themselves sprung from Joseph; but when they see them in trouble,  
they profess to have no connexion with  
them’), she expresses by this question an  
appropriation of descent from him, such as  
almost to exclude, or at all events set at a  
greater distance, the Jews, to one of whom  
she believed herself to be speaking.

**13, 14.]** {13} Our Lord, without noticing this,  
by His answer leaves it to be implied,  
that, *assuming what she has stated*, He  
is *greater* than Jacob: for his (Jacob’s)  
gift was of water which cannot satisfy;  
{14} but the water which He should give has  
*living power*, and becomes an eternal  
fountain within. This however, ‘that *He  
was greater than Jacob*,’ lies only in the  
background: *the water* is the subject, as  
before.

The words apply to every  
similar quenching of desire by earthly  
means: the desire springs up again ;—  
is not *satisfied*, but only *postponed*. The  
manna was as insufficient to satisfy hunger,  
—as this water, thirst, see ch. vi. 49, 58:  
it is only the **living** *water*, and the *bread  
of* life, which can *satisfy*.

In the original, the words **Every one that drinketh**set forth the recurrence, the interrupted  
seasons, of the drinking of earthly water ;  
—but **whosoever shall have drunk** sets  
forth the *once having tasted*, and ever continuing in the increasing power, and living forth-flowing, of that life-long draught.

**shall thirst no more for ever**, shall  
never have to go away and be exhausted,  
and come again to be filled;—but shall  
have the spring at home, in his own breast,  
—so that he can “*draw water with joy out  
of the wells of salvation*” (Isa. xii. 3) at  
his pleasure. “ When thirst does recur, it  
is the defect of the man, not of the water.”  
Bengel.

**shall become a well]** All  
earthly supplies have access only into  
those lower parts of our being where the  
desires *work themselves out*—are but *local  
applications*; but the heavenly gift of  
spiritual life which Jesus gives to those  
who believe on Him, enters into the *very  
secret and highest place of their personal  
life, the source whence the desires spring  
out*:—and, its nature being living and  
spiritual, it docs not merely *supply*, but it  
*lives* and waxes onward, unto everlasting  
life, *in duration*, and also *as producing  
and sustaining it*.

It should not be