**25.]** These words again seem uttered  
under a complicated feeling. From her  
“*story*,” ver. 29, she certainly had some  
suspicion (in her own mind, perhaps over  
and beyond His own assertion of the fact:  
but see note there) that He who had told  
her all things, &c., *was the Christ*; and  
from her breaking in with this remark  
after the weighty truth which had been  
just spoken, it seems as if she thought  
thus, ‘*How these matters may be, I cannot  
understand ;—they will be all made clear  
when the Christ shall come’* The question of ver. 20 had not been answered to  
her liking or expectation: she therefore  
puts aside, as it were, what has been  
said, by a remark on that suspicion which  
was arising in her mind.

It is not certain what expectations the Samaritans  
had regarding the Messiah. The view  
here advanced might be well derived  
from Deut. xviii. 15;—and the name,  
and much that belonged to it, might have  
been borrowed from the Jews originally.

**which is called Christ** appear to  
me to be the words of the woman, *not of  
the Evangelist*; for in this latter case  
he would certainly have used *Messias*again in ver. 29. See also the difference  
of expression where he inserts an interpretation, ch. i. 42: xix. 13, 17. It is  
possible that the name “*Christ*” had  
become common in popular parlance, like  
many other Greek words and names.

The verb rendered **will tell us** is  
used especially of *enouncing or propounding* by *divine or superior authority*.

**26.]** Of the reasons which our Lord had,  
thus to declare Himself to this Samaritan  
woman and through her to the inhabitants of Sychem (ver. 42), as the  
Christ, thus early in his ministry, we  
surely are not qualified to judge. There  
is nothing so opposed to true Scripture  
criticism, as to form a preconceived plan  
and rationale of the course of our Lord  
in the flesh, and then to force recorded  
events into agreement with it. Such  
a plan *will be formed* in our own minds  
from continued study of the Scripture  
narrative :—but by the arbitrary system  
which I am here condemning, the ver  
facts which are the chief data of such  
a scheme, are themselves set aside. When  
De Wette says, ‘This early and decided  
declaration of Jesus is in contradiction  
with Matt. viii, 4, and xvi. 20,’—he  
forgets the very different circumstances  
under which both those injunctions were  
spoken:—while he is forced to confess  
that it is in agreement with the whole  
spirit of the Sermon on the Mount. He  
who knew what was in man, varied His  
revelations and injunctions, as the time  
and place, and individual dispositions required.

**I]** In saying **I that speak  
unto thee,** He intends a reference to her  
words, “*will tell us all things*,” —**I am He**,  
**who am now speaking to thee**—fulfilling  
part of this *telling all things*; see also her  
confession ver. 29.

**27.]** The ground of their wonder, as given in the original,  
was the circumstance, that our Lord was  
talking with **a woman**. None of them  
said either—*to the woman***—What seekest  
thou?** or to the Lord, **Why disputest  
thou,** or **Why talkest thou with her?**—  
or perhaps both questions *to Him. Why  
talkest thou with her*?—I rather prefer  
the former interpretation.

**28—30.]**She does not mention to the men *His own*announcement of Himself,—but as is most:  
natural under such circumstances, rests the  
matter on the testimony likely to weigh  
most with them,—*her own*. We often,  
and that unconsciously, put before another  
not *our* strongest, but what is likely to be  
his strongest reason. At the same time  
she shews how the suspicion expressed in  
yer. 25 arose in her own mind.

**30.] came**,—more properly, **were coming**,  
—had not arrived, when what follows