492 ST. JOHN. INV.   
 was about the sixth hour.   
 to buy & meat.)   
 3 Kings wearied with his journey, 4 saé thus on the well: and it   
 vii. 23, / 7 There cometh a woman of   
 3," Samaria to draw [f¢/e] Samaritans. saith unto her, Give me to   
 Acts x, drink. 8 (For his disciples were gone away unto the city   
 d Isa. 3;   
 ® Then saith the woman of Samaria unto   
 him, How is it that thou, being a Jew, askest drink of me,   
   
 which am a woman of Samaria? for \* [fie] Jews have no   
 10 Jesus answered and   
 said unto her, If thou knewest the gift of God, and who it   
 is that saith to thee, Give me to drink; thou wouldest   
 i: have asked of him, and he would have given thee ¢living   
   
   
 4 render, was sitting. © render, food. f omit.   
 wider signification. The fact is abundantly   
 difficulty of the present well standing in a illustrated in the Rabbinical writings.   
 spot watered by so many natural foun- The question of the woman shews a lively,   
 tains, by supposing that it may have been naive disposition, which is further drawn   
 dug, according to the practice of the out and exemplified by Him who knew   
 patriarchs, by Jacob, in connexion with what is in man, in the following dialogue.   
 the plot of ground which he bought, to 10.] The important words the gift   
 have an independent supply of water. of God have been misunderstood by many   
 thus refers to being wearied with his jour- Commentators. Some suppose them to   
 ney, and might be expressed by accordingly. mean ‘our Lord Himself, and to be in   
 There is no authority for the meaning apposition with the next clause, and who   
 ‘just as he was,’ or ‘just as it happened,’ it is, &e. Others, ‘ this opportunity of   
 i.e. on the bare stone. the sixth hour, speaking with Me? Doubtless both these   
 i.c.mid-day. Townson supposed the sixth meanings are involved, -—especially the   
 hour, according to St. John, to mean six former : but neither of them is the primary   
 in the evening, ‘after the way of reckoning one, as addressed to the woman. ‘he   
 in Asia Minor ;’— but, as Liicke observes, WATER ts, in this first part of the   
 this way of reckoning in Asia Minor is a discourse, the subject, and serves as a   
 pure invention of Townson’s. A decisive point of connexion, whereby the woman’s   
 answer however to such a supposition here, thoughts may be elevated, and her desire   
 or any where else in our Evangelist, is aroused. The process of the discourse in   
 that if would naturally have specified this particular is similar to that in Acts   
 whether it was 6 A.M. or P.t. The wn- xiv.17, From recognizing this water as   
 usualness of a woman coming to draw the gift of God, in its limitation, ver. 13,   
 water at mid-day is no argument against and its parabolic import, ver. 14, her view   
 its possibility indeed the very fact of her is directed to Him who was speaking with   
 being alone seems to shew that it was not her, and the Gift which He should bestow,   
 the common time. 8.) The disciples —THE Girt or THE Hoy Spirit: sce   
 had probably taken with them the baggage, ch. vii. 37—39. who it is] These   
 among which would be the vessel for pregnant words form the second step in   
 ing water,—see ver. 11. The Rabbis our Lord’s declaration. He who speaks   
 say that a Jew might not eat the bread or with thee is no ordinary Jew, nor any   
 drink the wine of a. Samaritan: but that ordinary man, but One who can give thee   
 appears from this verse to be exaggerated. the gift of God; One sent from God, and   
 9. being a Jew] She knew this God Himself. All this lies in the words,   
 perhaps by his dress, more probably by which however only serve to arouse in   
 his dialect. ‘There seems to be a sort of the woman’s mind the question of ver. 12   
 playful triumph in the woman’s question, (see below). living water] Design-   
 q.d. ‘even a Jew, when weary and athirst, edly used in a double sense by our Lord,   
 can humble himself to ask drink of a that the woman may lay hold of the   
 Samaritan woman.’ for Jews have no material meaning, and by it be awakened   
 dealings with Samaritans are the words to the higher one (sce reff.), The words   
 of the Evangelist to explain her question. bring with them, and in our Lord’s   
 The word rendered have no dealings is inner meaning involved, the performance   
 properly spoken of trade,—but hero is in a