7—14, ST. JOHN. 493   
   
 water. The woman saith unto him, Sir, thou hast   
 nothing to draw with, and the well is deep: from whence   
 then hast thou that living water? 2 Art thou greater   
   
 than our father Jacob, which gave us the well, and drank   
 thereof himself, and his 8 chzddren, and his cattle? 13 Jesus   
 answered and said unto her, 4 Whosoever drinketh of this   
 water shall thirst again: 1 but \* whosoever i drinketh of ech.vi.s5,58.   
 the water that I shall give him ¥ shall never thirst ; but   
 the water that I shall give him ‘shall de in him a well fen. viiss.   
   
   
   
 8 render, SONS. h render, Every one that drinketh.   
 i render, shall have drunk.   
 E sender, shall thirst no more for ever.   
 1 render, become.   
   
 of all such prophetic promises as Ezek. gift was of water which cannot satisfy ;   
 xxxvi. 25; Zech. xiii. 1 (see also Jer. but the water which He should give has   
 ii, 18); but, as regarded the woman, living power, and becomes an eternal   
 the ordinary sense was that intended fountain within. This however, ‘that He   
 for her to fasten on, which she does ac- was greater than Jacob,’ lies only in the   
 cordingly. On the question, how this background: the water is the subject, as   
 living water could be now given, before before. The words apply to every   
 Jesus was glorified, see ch. vii. 38, 39. similar quenching of desire by earthly   
 11, 12.) Though “Sir” (the same means: the desire springs up again ;—   
 word as that commonly rendered “ Lord”) is not satisfied, only postponed. The   
 is not to be pressed as emphatic, it is not manna was as insufficient to hunger,   
 without import; it surcly betokens a dif- —as this water, thirst, see ch. vi. 49, 58:   
 ferent regard of the stranger than the it is the living water, and the bread   
 words “thow being a Jew” did:—\*“ She of life, which can satisfy. In the   
 ealls him ‘ Sir,’ thinking Him to be some original, the Every one that drinketh   
 great man.” Euthymius. The course of set forth the recurrence, the interrupted   
 her thoughts appears to be: “Thou canst seasons, of the drinking of earthly water ;   
 not mean living water (‘bubbling up and —but whosoever shall have drunk sets   
 leaping,’ Euthymius), from this well, be- forth the once having tasted, and ever con-   
 cause thou hast no vessel to with, and tinuing in the inereasing power, and living   
 it is deep ; whence then hast thou (knowest forth-tlowing, of that life-long draught.   
 thou of, drawest thou) the living water of shall thirst no more for ever, shall   
 which thou speakest? Our father Jacob never have to go away and be exhausted,   
 was contented with this, used it, and be- and come again to he filled shall   
 queathed it to us: if thou hast better have the spring at home, in his own breast,   
 water, and canst give it, thow must be —so that he can “draw water with joy out   
 greater than Jacob.” There is something of the wells of salvation” (Isa. xii. at   
 also of Samaritan nationality speaking here. his pleasnre. “ When thirst does recur, it   
 Claiming Jacob as her father (Josephus is the defect the man, not of the water.”   
 says of the Samaritans, ‘ When they see the Bengel. shall become a well] All   
 Jews prospering, they call them their rela- earthly supplies have aceess only into   
 tives, as being themselves sprung from Jo- those lower parts of our being where the   
 seph; but when they see them in trouble, desires work themselves out—are but local   
 they profess to have no connexion with applications; but the heavenly gift of   
 them’), she expresses by this question an spiritual life which Jesus gives to those   
 appropriation of descent from him, such as who believe on Him, enters into the very   
 almost to exclude, or at all set at a secret and highest place of their personal   
 greater distance, the Jews, to one of whom life, source whence the desires spring   
 she believed herself to be speaking. out:—and, its nature being living and   
 13, 14.J Our Lord, without noticing this, spiritual, docs not merely supply, but it   
 by His answer leaves it to be implied, lives and waxes onward, unto everlasting   
 that, assuming what she has stated, He life, in duration, and also as producing   
 fs greater than Jacob: for his (Jacob’s) and sustaining it. It should not be