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 esecua, of water springing up into everlasting life. 1 \* The   
   
 woman saith unto him, Sir, give me this water, that I   
 ’ thirst not, neither come hither to draw. 16 Jesus saith   
 unto her, Go, call thy husband, and come hither. 17 The   
 woman answered and said, I have no husband. Jesus said   
   
 unto her, Thou hast well said, ™I have no husband : 38 for   
 thou hast had five husbands; and he whom thou now hast   
   
   
 m getter, An husband I have not: see note.   
   
   
 overlooked, that this discourse had, be- granting her request, “ give this water.”   
 sides its manifold and wonderful meaning The first work of the Spirit of God, and of   
 for us all, an especial moral one as ap- Him who here spoke in the fulness of that   
 plied to the woman,—who, by suecessive Spirit, is, to convince of sin. The ‘give   
 draughts at the ‘broken cistern’ of carnal me this water’ was not so simple a matter   
 lust, had been vainly seeking solace :— as she supposed. The heart must first be   
 and this consideration serves to bind on laid bare before the wisdom of God: the   
 \* the following verses (ver. 16 ff.) to the secret sins sct in the light of His counte-   
 preceding, by another link besides those nance; and this our Lord here does. The   
 noticed below. 15.] This request command itself is of course given in the   
 seems to be made still under a misunder- fuluess of knowledge of her sinful condi-   
 standing, but not so great an one as at tion of life. In every conversation which   
 first sight appears. She apprehends this our Lord held with men, while He eon-   
 water as something not requiring a water- neets usually one remark with another by   
 pot to draw as something whose power the eommon links which bind human   
 shall never fail ;—which shall quench thirst thought, we perceive that He knows, and   
 for ever;—and half in banter, half in sees through, those with whom He speaks.   
 earnest, wishing perhaps besides to see 17.] This answer is not for a mo-   
 whether the gift would after all be con- ment to be treated as something unex-   
 ferred, and how,—she mingles in with pected by Him who commanded her. He   
 “this water,’—implying some view of has before Him her whole:-life sin, which   
 its distinct nature,—her ‘not coming she in vain endeavours to eover by the   
 hither to draw,’—her willing avoidance of doubtful words of this verse.   
 the toil of her noonday journey to the well. There was literal truth, but no more, in   
 We inust be able to enter into the com- the woman’s answer: and the Lord, by   
 plication of her character, and the impres- His divine knowledge, detects the hidden   
 sions made on her by the strange things falschood of it. Notice it is true (a fact   
 which she has heard, fully to appreciate —hbare truth), not truly: this one word   
 the spirit of this answer. 16.] The was frue: further shewn by the emphatic   
 eonnexion of this verse with the foregoing position of the word husband in our Lord’s   
 has been much disputed ; and the strangest, answer,—which was not so placed in hers.   
 and most unworthy views have been taken thou hast had five husbands] These   
 of it. Some (e. g. Grotius) have strangely five were certainly lawful husbands ; they   
 referred it to the supposed indecorum of are distinguished from the sixth, who was   
 the longer continuance of the colloquy with not ;—probably the woman had been sepa-   
 the woman alone; some more strangely rated from some by divorce (the law of   
 still (Cyril Alexandria) to the incapacity which was but loose among the Samari-   
 of the female mind to apprehend the mat- tans),—from some by death,—or perhaps   
 ters of which He was to speak. Both these by other reasons more or less discreditable   
 need surely no refutation. The band of to her character, which had now become   
 women from Galilee, ‘last the cross, degraded into that of an openly licentious   
 earliest at the are a sufficient woman, The conviction of sin here lies   
 to them. Those approach nearer the beneath the surface: it is not pressed, nor   
 truth, who believe the command to have at the moment does it secm to have worked   
 been given to awaken her conscience ; or deeply, for she goes on with the conversa-   
 to shew her the divine knowledge which tion with apparent indifference to it; but   
 the Lord had of her heart. But I am per- our Lord’s words in vy. 25, 26 would tend   
 suaded that the right account is found, in to infix it deeply, and we find at ver.   
 viewing this command, as the first step of 29, that it had been working during her