ST. JOHN. 497   
 23—30.   
 truth.   
 25 The woman saith unto him, I know that Messias   
 cometh, which is called Christ: when he is come, \* he will rver.2s.   
 tell us all things. 26 Jesus saith unto her, \*I that speak ‘je   
 unto thee am he. Mark xh   
 27 And upon this came his disciples, 4,02   
 and marvelled that he 8 talked with the woman: yetnoman   
 said, What seekest thou? or, Why talkest thou with her?   
 £8 The woman then left her waterpot, and went her way   
 into the city, and saith to the men, \*° Come, see a man,   
 twhich told me all things that ever I did: is [tot] this tver.2s.   
 the Christ? 30 Then they went out of the city, and came   
   
   
 88 render, was talking with a woman. t omit.   
   
 35.4 These words again seem uttered in the flesh, and then to force recorded   
 under a complicated feeling. From her events into agreement with it. Such   
 “story,” ver. 29, she certainly had some a plan will be formed in our own minds   
 suspicion (in her own mind, perhaps over from continued study of the Scripture   
 and beyond His own assertion of the fact : narrative :—but by the arbitrary system   
 but seé note there) that He who had told which I am here condemning, the ver   
 her all things, &c., was the Christ ; and facts which are the chief data of such   
 from her breaking in with this remark a scheme, are themselves set aside. When   
 after the weighty truth which had been De Wette says, ‘This early and decided   
 just spoken, it seems as if she thought declaration of Jesus is in contradiction   
 thus, ‘ How these matters may be, I cannot with Matt. viii, 4, and xvi. 20,’—he   
 understand ;—they will be all made clear forgets the very different circumstances   
 when the Christ shall come’ The ques- under which both those injunctions were   
 tion of ver. 20 had not been answered to spoken:—while he is forced to confess   
 her liking or expectation: she therefore that it is in agreement with the whole   
 puts aside, as it were, what has been spirit of the Sermon on the Mount. He   
 said, by a remark on that suspicion which who knew what was in man, varied His   
 was arising in her mind. It is not revelations and injunctions, as the time   
 certain what expectations the Samaritans and place, and individual dispositions re-   
 had regarding the Messiah. The view quired. T] In saying I that speak   
 here advanced might be well derived unto thee, He intends a reference to her   
 from Deut. xviii. 15;—and the name, words, “will tell us things,” —I am He,   
 and much that belonged to it, might have who am now speaking to thee—fulfilling   
 been borrowed from the Jews originally. part of this ¢elling things ; see also her   
 which is called Christ appear to confession ver. 29. 27.] The ground   
 me to be the words of the woman, not of of their wonder, as given in the original,   
 the Evangelist; for in this latter case was the circumstance, that our Lord was   
 he would certainly have used Messias talking with a woman. None of them   
 again in ver. 29. See also the difference said either—to the woman—What seekest   
 of expression where he inserts an inter- thou? or to the Lord, Why disputest   
 pretation, ch. i. 42: xix. 13, 17. It is thou, or Why talkest thou with her !—   
 possible that the name “ Christ” had or perhaps both questions to Him. Why   
 become common in popular parlance, like talkest thou with her ?—I rather prefer   
 many other Greek words and names. the former interpretation. 28—30.}   
 The verb rendered will tell us is She does not mention to the men His own   
 used especially of enouncing or propound- announcement of Himself,—but as is most:   
 ing by divine or superior authority. natural under such circumstances, rests the   
 26.] Of the reasons which our Lord had, matter on the testimony likely to weigh   
 thus to declare Himself to this Samaritan most with them,—er own. We often,   
 woman and through her to the inha- and that unconsciously, put before another   
 Ditants of Sychem (ver. 42), as the not our strongest, but what is likely to   
 Christ, thus early in his ministry, we his strongest reason. At the same time   
 surely are not qualified to judge. There she shews how the suspicion expressed in   
 is nothing so opposed to true Scripture yer. 25 arose in her own mind.   
 criticism, as to form a preconceived plan 30.] came,—more properly, were coming,   
 and rationale of the course of our Lord —had not arrived, when what follows hap-