

requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

**Lesson Hymns**—Book of Praise: 403 (471), 404 (494), 3 (138), 116 (280), 549 (718), 35 Ps. Sel. (42). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 84. (To be read responsively or in concert by the whole School.) It is

expected that each scholar will have his or her Bible, and so be prepared to take part in the reading which may form part of the opening exercises of the School.

**Lantern Slide**—For Lesson, B. 615, Jesus and the Samaritan Woman. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

**Time and Place**—Dec., A.D. 27; Sychar.

**Lesson Setting**—After a ministry in Judea extending over a period of about nine months, Jesus takes his departure to Galilee. The Judean ministry is found recorded only in the Fourth Gospel, chs. 2 : 13 to 3 : 36.

### I. Jesus' Need, 1-8.

Vs. 1-4. *Pharisees had heard . . . Jesus made . . . more disciples than John.* It was partly, no doubt, to avoid a premature collision with the Pharisees, who were jealous of his growing popularity, that Jesus left Judea for Galilee. Besides, he was anxious to avoid the appearance of unseemly rivalry with the Baptist. *Jesus himself baptized not.* John himself had baptized. Jesus had permitted his disciples to baptize in his name. *Left Judæa.* See Lesson Setting. *Departed . . . into Galilee*; the northernmost of the three provinces of Palestine, Judea being at the south with Samaria lying between. *Must needs go through Samaria.* Jesus disregarded the prejudices of the Jews, who, in journeying to Galilee, usually went by way of Samaria.

V. 5. *Then.* See Lesson Setting. *Cometh he (Jesus) to a city* (one of the "little walled villages with which every eminence is crowned") of Samaria. After the carrying away of the ten northern tribes of Israel (2 Kgs. 17 : 6), the country was settled by a mixed population, who were never on good terms with those who returned from exile and settled in Judea. Samaria was the capital and Cæsarea the seaport. *Sychar*; a village now called "Askar," near Shechem, the modern Nablus. *Parcel of ground*; "piece of land." See Gen. 33 : 18-20; 48 : 21, 22. Joseph's bones were buried there, Josh. 24 : 32; Acts 7 : 15, 16. It would be a well known site. Sychar was about a mile away.

V. 6. *Jacob's well*; "ten minutes south of

the present village 'Askar'" (Dods). *Jesus therefore.* The supply of excellent water (it was a spring well, though it now contains no spring water), would be an inducement to rest there. *Wearied with his journey.* Jesus is represented as thoroughly human, and this in the gospel which lays most stress upon his divine nature. *Sat thus*; just as he was, tired out. His attitude was fixed in the mind of the beloved disciple. *On ("at") the well.* The detail is photographic in its minuteness. *Sixth hour*; almost certainly, noon. Jesus and his companions had been traveling on foot several hours in the heat.

Vs. 7, 8. *A woman of Samaria*; the district, not the capital, which was two hours distant. *Give me to drink*; a strange request, for (1) the Jews had no dealings with the Samaritans, (2) a Jewish rabbi, especially, would not address a Samaritan woman, (3) the water would be regarded by the Jew as ceremonially unclean. Note in this request of Jesus: (a) How he disregards external regulations as to clean and unclean. No person is common or ritually unclean to him; all are objects of his sympathy. (b) The delicate tact by which he allows himself apparently to be at a disadvantage by asking for such a favor. The woman sees at once that he is no ordinary Jew. *Disciples were gone away*; probably having taken with them the vessel which they used on their journey for drawing water. John may have remained with Jesus. *To the city*; most likely Shechem. *To buy meat* (Rev. Ver., "food"); twelve o'clock being the Jewish dinner hour.

### II. Jesus' Power, 9, 10.

Vs. 9, 10. *Thou . . . a Jew*; recognized as such by "slight differences in dress, feature and accent." *Me . . . a woman of Samaria* (Weymouth, "who am a woman and a