

Lesson VI.

JESUS AND THE WOMAN OF SAMARIA February 9, 1908

John 4: 19-29. Commit to memory vs. 23, 24. Study John 4: 1-42.

GOLDEN TEXT—If any man thirst, let him come unto me, and drink.—John 7: 37.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jeru'salem is the place where men ought to worship.

21 Je'sus saith unto her, Woman, believe me, the hour cometh, when ¹ye shall neither in this mountain, nor ²yet at Jeru'salem, ³worship the Father.

22 Ye worship ⁴ye know not what: we know what we worship: for salvation is ⁵of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and ⁶in truth: for ⁷the Father ⁸seeketh such to worship him.

Revised Version—¹Omit ye shall: ²in; ³shall ye; ⁴that which ye know not; we worship that which we know; ⁵from; ⁶Omit in; ⁷such doth; ⁸seek to be his worshippers; ⁹Omit him; ¹⁰Messiah; ¹¹declare unto; ¹²they; ¹³was speaking with a woman; ¹⁴speakest; ¹⁵So the woman; ¹⁶away; ¹⁷can this be.

LESSON PLAN

I. The True Worship, 19-24.

II. The Messiah, 25-29.

DAILY READINGS

(By courtesy of I. B. R. Association.)

M.—Jesus and the woman of Samaria, John 4: 1-15.

T.—Jesus and the woman of Samaria, John 4: 16-30.

W.—Jesus and the woman of Samaria, John 4: 31-42.

Th.—The Samaritans, 2 Kgs. 17: 24-34. F.—Wells

of salvation, Isa. 12. S.—Without price, Isa. 55: 1-7. S.—“Whosoever will,” Rev. 22: 1-7; 17-21.

Shorter Catechism—Ques. 86. What is faith in Jesus Christ? A. Faith in Jesus Christ is a

24 God is a spirit: and they that worship him must worship ⁹him in spirit and ⁶in truth.

25 The woman saith unto him, I know that ¹⁰Messias cometh, which is called Christ: when he is come, he will ¹¹tell us all things.

26 Je'sus saith unto her, I that speak unto thee am ^{he}.

27 And upon this came his disciples, and ¹²marvelled that he ¹³talked with the woman: yet no man said, What seekest thou? or, Why ¹⁴talkest thou with her?

28 ¹⁵The woman then left her waterpot, and went ¹⁶her way into the city, and saith to the men,

29 Come, see a man, which ¹⁷told me all things that ever I did: ¹⁷is not this the Christ?

that which ye know not; we worship that which we know; ⁹Omit him; ¹⁰Messiah; ¹¹declare unto; ¹²they; ¹³was speaking with a woman; ¹⁴speakest; ¹⁵So the woman; ¹⁶away; ¹⁷can this be.

saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

The Question on Missions—6. What Christian work do the boys and girls undertake? Boys in training as Bible teachers go out for several weeks each year to assist the evangelists, who preach the gospel among the villages. Others help with singing at evening street meetings. Girls sometimes go out with a missionary or native teacher to tell the story of Jesus to the women and children of a near-by village.

Lesson Hymns—Book of Praise, 34 (Supplemental Lesson); 162; 418; 1 (Ps. Sel.); 138 (from PRIMARY QUARTERLY); 136.

Special Scripture Reading—Isaiah 55. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—Probably December of A. D. 27; Sychar, a town of Samaria.

Connecting Links—After Jesus had left Jerusalem, at the close of the Passover, He apparently spent some time at the Jordan, where He baptized through His disciples (compare ch. 3: 22 with ch. 4: 2). A dispute arose between John's disciples and the Jews, probably as to whether Jesus' baptism or John's had the greater power to cleanse from sin. The Baptist's disciples were jealous for their master, and showed their jealousy in his presence. This drew from John the noble testimony that he, as the friend of the Bridegroom, must rejoice greatly, “because of the Bridegroom's voice”: “He must increase, but I must decrease” (ch. 3: 22-30). Some comments are added by the writer of the Gospel (ch. 3: 31-36) as to the intrinsic superiority of Him who has come from above.

I. The True Worship, 19-24.

The desire, probably, to avoid a premature collision with the Pharisees, who were jealous of His growing popularity, prompted Jesus to leave Judea for Galilee. He was anxious,

also, to avoid the appearance of unseemly rivalry towards the Baptist. Disregarding the prejudices of the Jews, who, in going to Galilee, usually journeyed by way of Perea, to avoid Samaria, He made His journey directly through this province, and at Jacob's Well, near Sychar, met the Samaritan woman, who is a central figure in this Lesson. In a conversation directed with marvelous spiritual tact and insight, Jesus leads this ignorant, degraded woman up to the point of admitting that He is a prophet, vs. 1-18.

Vs. 19, 20. *Sir; a title of respect. Thou art a prophet.* By this time the woman is genuinely amazed. Early in the conversation she had been deeply impressed by Jesus, but when He reveals the darkest and saddest secrets of her own life, she feels compelled to acknowledge that He is a “prophet,” a man of God, one possessing special knowledge of the spiritual world. *Our fathers; ancestors.* The Samaritans were a people of mixed race and religion (see 2 Kgs. 17: 24-41). They claimed to be true Israelites, and professed to keep the laws of Moses; but between them and the people of Judea