

taas, had often been incensed with the arrogance of the Jews, Christ's people, and it doubtless gave her a good deal of satisfaction to see one of the hated people in a place where He was led by bodily distress to crave a favor of her. For "Samaria" and "Samaritans" see Dict. for the Quarter. The Samaritans were more detested by the Jews than the Gentiles themselves; and the dislike was heartily returned.

III. Offering, 10-14.

V. 10. The answer to her taunt was, however, quite unexpected. If she had expected to waken the Jew's anger, she was completely disappointed. The pathos of the situation had touched the Master, the unconsciousness on the part of the woman of the great things within her reach. His compassion goes out towards her. With what exquisite skill he proceeds. "If thou knewest." He arouses her curiosity and His tone and manner are such as to make it something more than mere idle curiosity. "Thou wouldst have asked of Him." What a turning of the tables! "Living water." Literally, and so likely the woman would interpret the words, "Spring water" (Gen. 26 : 19; Lev. 14 : 5).

V. 11. "Sir." (Rev. Ver. Marg. "Lord," Great Sir); fancying He is some great person in disguise. "The well is deep." Conder puts it at seventy-five feet now.

V. 12. "Our father Jacob." Recognized as a common ancestor by Jews and Samaritans alike.

Vs. 13, 14. "Jesus answered." To this new mood Jesus yields a ready response. The water which she had come to bear away in her jar gave only a temporary satisfaction, but that which He had to bestow was in itself sufficient to satisfy and would never be exhausted. This is a great prom-

ise. There is a positiveness in Him who speaks that men love to see. If only He can make good that which He proclaims, what a blessing He has in charge for men; and there was about Him that which distinguished Him from the mere charlatan. "The water of Jacob's well had two defects: it quenched thirst only for a time, and it lay outside at a weary distance, and subject to various accidents. Christ offers water which will quench thirst lastingly, and which will be "in" the person drinking, lastingly quenching human cravings, and always energetically and afresh shooting up. (Exp. Grk. Test.). Isa. 44; Joel 2; Ezek. 47:9; John 7:37-39.

IV. Bestowing, 15.

V. 15. "Sir, give me this water." Was it any wonder that, impressed by his appearance, the woman forgot her light mocking mood; forgot that this was a hated Jew that stood before her; saw only that He seemed to be One who had power to still the unrest that had so often been in her heart and life? And so she cried out, with that intensity of feeling that only comes when men have found that the world cannot satisfy their souls' needs, "Lord, give me this water, that I thirst not, neither come all the way hither to draw."

This is as far as the lesson text goes; but in the following verses we have the wonderful statement made to this Samaritan woman that the Jew who sat by the well was the Messiah to whose advent both Jew and Samaritan were anxiously looking forward. She had been and was a great sinner, but in this Messiah she found forgiveness and peace. Overjoyed with her draught of the living water, she sought to hold it to the lips of her fellow-countrymen.

ILLUSTRATION AND APPLICATION

"Jesus being wearied with his journey," v. 6. There is no truth, perhaps, that is oftener dwelt upon than that the Master is kin to us in our human nature; and yet, like all great and wonderful truths, we do not always use it for comfort as we might. Sometimes, when we are wearied with work, we judge ourselves as though bodily weariness and the quieter frame of mind that to some extent is sure to accompany it were faults. But Christ, who always lived as men should live, was subject to weariness, and felt the need of rest. And there are times when it is our

duty to rest. Resting in its own proper place is just as truly glorifying God as activity; and those who learn to rest when the rest time comes are the people who can make the best use of their time and opportunity in active service.

"There cometh a woman of Samaria to draw water," v. 7. It was an ordinary household task, and there is nothing in the narrative to lead us to think that she was in a specially receptive mood at that time; and yet we may be sure there was preparation, although she may not have known it. Our faith in God, who oversees and directs