

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

Initiatory Instruction to the Woman of Samaria

There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink.

(For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence hast thou that living water?

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again;

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—*John 4:7-14.*

There was intense hatred between the Jews and the Samaritans, so Jewish travelers seldom passed through Samaria. The Christ, by His conversation with the woman of ill repute, opened the land of Samaria to Christianity. Tradition says that the name of this woman was Photina, which in Greek means *light*.

The Samaritans claimed to be direct descendants of Joseph. They accepted the Pentateuch only as the true Scripture. Mt. Gerizim, where they believed Abraham communed with Melchizedek, was adopted as their chief place of worship, rather than Jerusalem. The Samaritan name for the Saviour was "The Returning One." They declared that Moses would return to the earth and become their spiritual leader. A remnant of these ancient Samaritans continue the faithful observance of their age-old rites on Mt. Gerizim even to this day.

The entire conversation of the Christ with this woman is an endeavor to lift material thought (which belongs to the fallen feminine pole of man's nature, symbolized by the woman of ill repute) to a realization of spiritual truth. The mind is the connecting link between Spirit and body; when the mind is spiritualized the fallen feminine nature is lifted, the way of eternal life is found and the parched soul thirsts no more.

A well refers to a deep or hidden truth. Many of the most important incidents in the Bible are connected with wells and with events that occurred in their proximity.

The Christ was reticent about declaring His glory to the multitude, or even to Pilate; but to this lowly woman he asserts that: "I that speak unto thee am he." It is only as the feminine or intuitive principle recognizes the Christ within that the work of this transmutation begins. The waters of eternal life represent the blending of the masculine and feminine powers; they are the waters that were turned into wine at the marriage at Cana. And again, they stand for the same truth as in the new birth outlined to Nicodemus.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.—*John 7:37-38.*

The masculine pole, or intellect, is symbolized by Nicodemus, who inquired, "How can these things be?" The feminine pole, or intuition, is represented by the woman of Samaria, who says: "Give me of this water that I thirst not." Their united powers yield the waters of eternal life which are drawn from the sacred well, the body of the Initiate.

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