

*In the name of the Father and of the ✠ Son and of the Holy Spirit*

**“Jews have no dealings with Samaritans”** (4:9).

They don't like 'em.  
They're unclean,  
not chosen,  
false worshipers,  
and, so, beneath them.

All of us, whether we'd like to admit it or not, know a Samaritan or two in our own lives.

We've all got those sorts of people we'd rather have no dealings with—  
whether it's the poor, the rich,  
the ugly, the fat, or the annoying,  
the pompous and arrogant,  
the conservatives, the democrats,  
the Catholics, or the Baptists—  
we've all got someone we'd rather not sit down over a cup of coffee with.

But here we have Jesus, **“wearied as He was from His journey, sitting beside the well”** (4:6).

Jesus was tired.  
He wanted to rest.  
But even in His rest, He works to gather His lost sheep into His fold.

And so it was that a Samaritan woman comes to the well to draw water (4:7).

And while Jews have no dealings with Samaritans,  
nevertheless, **“Jesus said to her, ‘Give Me a drink’”** (4:7).

Now Jesus is well aware of proper etiquette,

He knew full well He didn't need to say a word to this woman.  
He would've been expected to just sit there,  
watch the poor girl struggle to lift the heavy bucket of water all the way up from  
the deep well, probably spilling a bit on her while she did it.

And yet He strikes up a conversation:

**“Give me a drink”** (4:7).

Now the Samaritan woman is caught off guard,

not because He asks rudely, or anything like that,  
but because He said a word to her:

**“How is it that you, a Jew, ask for a drink from me, a woman of Samaria?”**  
(4:9).

Again, our Lord Jesus isn't like any other lords.

He doesn't strike up conversation just to break the social boundaries of the day.  
Nor does He ask for a drink simply because He's thirsty.

Our Lord Jesus waits at this well *just for this occasion*.

The woman coming to draw water wasn't a coincidence;  
it wasn't that she just *happened* to meet Jesus—  
no one just happens to meet Jesus!

In a certain sense, the whole scene was staged from before the creation of the world.

Before the waters or the land were separated,  
before the trees and bushes popped up or the birds of the air flew and nested in them,  
our Lord Jesus had this poor Samaritan woman in mind.

When Jesus asked for water, it was just His way of engaging her,  
of bringing her into a dialogue with Him.

(Is anything better than being invited to talk with the Lord of heaven and earth?)

And while Jesus tries to move from just your normal everyday water drawn up from the well,  
to “**living water**,”

she doesn't catch on at first—

“**Sir, you have nothing to draw water with, and the well is deep. Where do you get that *living water*” (4:11).**

You see, she thought “**living water**” meant “running water,” or “fresh water—”  
the sort of water you love to drink, and not just bathe and wash in.

And so Jesus had to bring her along,

“**Everyone who drinks of *this* water will be thirsty again, but whoever drinks of the water that *I will give him* will never be thirsty again. The water that *I will give him* will become in him a spring of water welling up to eternal life” (4:13-14).**

Now the woman starts to catch on—“**Sir, give me this water**” (4:15).

And now Jesus has her right where He wants her.

But before He gives her this *living water*, He says,

“**Go, call your husband, and come here**” (4:16).

Those words must have cut this poor Samaritan woman right to the heart.

Not only did she not have a husband,

“**but she's had five husbands**” already,

and the guy she's with now adds to her shame.

The woman knows she's a sinner.

She doesn't deserve this *living water*—

instead, she deserves to draw from this deep well,

full of pain and agony,

sweat and sorrow,

all the while, never finding rest or fulfillment.

She knows she's a sinner,  
and she's ashamed.

But she still doesn't know who this Jesus is.  
She calls Him a "**prophet**" (4:19), but doesn't see in Him any cure for her sin.

Now it's true, He is a prophet;  
but He's not just any prophet—  
He's *the* prophet, the Son of God, the Lord and Maker of heaven and earth.

And so Jesus again brings her to where she needs to be,  
He reveals Himself as the coming Messiah, the Christ, the one takes sin away:  
"**I who speak to you am He**" (4:26).

This is the sort of conversation that our Lord has with each of us.

Each of us is busy,  
tending our own business,  
drawing water from the well,  
paying taxes,  
driving the kids around,  
putting in our 9-5.

And while it might seem like a coincidence,  
Jesus comes to you and He strikes up a conversation.  
He starts a dialogue with you—  
sometimes it's laying something on your heart,  
sometimes it's a daydream, or a wandering thought,  
sometimes it's your neighbor, or coworker, or child,  
sometimes it's straight from your pastor's mouth—  
however He does,  
the Lord always has a way of finding you right where you are and leading you to  
where He is and who He is *for you*.

Sometimes He asks you for something, like a drink of water,  
not because He's thirsty, but because *you're* thirsty.

And the water that He gives is always a water combined with His Word—  
it's always a baptismal water,  
a life-giving water,  
a forgiving, renewing, and restoring water.

It's a water that He's been planning for you since before you were ever born.  
It's a gift He's wanted to give you since the beginning,  
an encounter he's been planning since He first called the light 'day,' and the darkness, 'night.'

You who are baptized have been given this *living water*.  
You've met this Jesus by the well.

He called you out for being a sinner,  
pointing out where you've gone astray.  
But He never stopped the conversation.  
He never left you alone.

And what began at your baptism: a conversation of forgiveness, life, salvation, rebirth—  
carries on now throughout your whole life.

He constantly guides you and leads you along to be with Himself.

Sometimes He has to prod you along, asking you about your husband or lack thereof.  
Sometimes He makes things difficult—  
taking a loved one,  
giving you an angry boss or unbearable co-worker,  
sending disease or harm,  
or even just bringing up a topic you swore never to speak of again.

The Lord will find a way to bring you to His living water,  
to His life-giving body and blood,  
to His Word of sins forgiven,  
all for the sake of Jesus Christ and Him crucified, *for you*.

*In the name of the Father and of the ✠ Son and of the Holy Spirit*