### Grace and peace from God our Father and our Lord Jesus Christ. Amen

###  This week’s narrative depicts a character diametrically opposed to last week’s narrative about Nicodemus but they can be considered to be one lesson.

### **Nicodemus** -Judean **Samaritan woman-Samaritan**

### Name No name given

### Male in patriarchal society Female-property of man in society

### standing in his society Property of a man

Well respected-leader Looked down upon-outsider

Follower & Teacher of Law With man not her husband

Judean member of Sanhedrin No known affiliation

Judean-Pure Samaritan-Impure

 The Judeans and Samaritans have a long history of not getting along. Solomon built the 1st Temple and the people enjoyed a golden era. However, after Solomon's death the ten northern tribes of Israel refused to accept Solomon’s son Rehoboam as their king. In 796 BCE, the country was divided into two kingdoms: the Kingdom of Israel in the north and the Kingdom of Judah (containing [Jerusalem](https://www.chabad.org/library/article_cdo/aid/4246466/jewish/Jerusalem.htm)) in the south. Samaria became the capital of the northern kingdom of Israel but 10 of 12 tribes fell to the Assyrians, and the Kingdom of Israel came to an end. Thousands of the conquered people were led into captivity and were exiled as the Assyrians brought in exiles that had been uprooted from other countries, and their descendants came to be called the Samaritans. Later in the 6th century BC, when the Jewish people returned to Jerusalem to rebuild their temple, the new population of Samaritans in the north wasn’t asked to be a part of this since they were considered “half-breeds,” with an impure mix of Judaism and “outside” religious customs. So, after being snubbed, the Samaritans built their own temple on Mount Gerizim in Samaria about 330 BC. This became their holy mountain, and they changed some passages in the Hebrew Scriptures to reflect that. their temple, the new population of Samaritans in the north wasn’t invited to participate. The Judeans then destroyed the Samaritan temple on Mount Gerizim which was the decisive cause of the final breach between Jews and Samaritans. As you can imagine Judeans and Samaritans had no love lost for the other.

 When Judeans travelled they would typically go around Samaria but Jesus would travel through Samaria. Here we find Jesus on one of his trips resting at Jacob’s well (Jacob is one of the son’s of Isaac, the son of Abraham). Jesus was tired and is resting by himself at high noon. Jesus tells the Samaritan woman to give him a drink. Jesus is both thirsty and the source of living water, both human and divine This is unusual since a Judean man would not normally talk to a Samaritan woman who was considered to be un-pure. The Samaritan woman is taken aback as she asks why a Jewish man would ask for a drink from a Samaritan woman, especially since it was inappropriate and the thing they shared in common was animosity toward each other. Jesus told her if she you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” She doesn’t seem to understand saying the well is deep and he had no bucket so how could he get this living water. She asked if he was greater than Jacob who drank from the well. But Jesus tries to clarify his statement by saying that those that drink the water from the well will be thirsty again but the living water he gives will become in them a spring of water gushing up to eternal life. She then asks for this water so she may never be thirsty nor will have to keep coming here to draw water from the well.

 When Jesus told her to come back and bring her husband she responded by saying what he about having 5 husbands and the one she is with is not her husband. She said she could see he is a Prophet but he would say people would have to worship in Jerusalem to which he responded that the time is coming she will worship neither on this mountain nor in Jerusalem. He told her “God the Father is spirit, and those who worship him must worship in spirit and truth.” The woman shared her faith by telling Jesus she knows the Messiah is coming” (who is called Christ) and when he comes, he will proclaim all things to everyone. Jesus tells her **I am he**, the first I am statement in John, which leads to her telling other outsiders who accep Jesus as the Savior of the world. Both Nicodemus and the Samaritan woman believed in Christ and shared

 Jesus doesn’t just stand with the other, Jesus stands with our other; our faith community’s other. Our “Samaritans” may be evangelicals and other religions, urban people, rural people, conservatives, liberals, the poor, the rich, the dying, the sick, the homeless or single parents. Here’s the thing, when we draw lines between ourselves and other people, Jesus is always on the other side of that line. As we individually or collectively thirst for the living water we should consider who own Samaritans might be. And when we find them we should perhaps not be surprised to also find Jesus; a Jesus we thought was all our own but who, in reality, is the living water who comes to us in the strange and the stranger. Jesus tells the Samaritan woman to give him a drink. This is unusual since a Judean man would not normally talk to a Samaritan woman who was considered to be unpure. Jesus asked the Samaritan woman to give him a drink. His message was for everyone -- including these so-called, “outcasts.” When Jesus went into Samaritan territory and asked the Samaritan woman to give him a drink. his message was for everyone -- including these so-called, “strangers.”

Jesus demonstrates his care for all, regardless of their social standing. ***We can also be inspired by the Samaritan woman's excitement in sharing the good news of Jesus.******The significance of Jacob’s well is that it provided an opportunity for Jesus to present Himself as the life-giving Messiah to a Samaritan woman and, later, to her whole village. The woman had asked, “Are you greater than our father Jacob?” The answer is a resounding “yes.” Jacob may have provided his children with physical water in an arid land, but Jesus provides His children with “living water” in a spiritual wasteland. The life Jesus gives***

This leads to these outsiders accepting Jesus as the Savior of the world.

The spiritual springs of water from Jesus himself were and are the water that saves us. His well is bottomless and always full. Jesus used the well water as an analogy to represent God's fountain of life, given through Jesus for our salvation.

Baptism is our water source, this fountain of God, this conversation with Christ, this gift of self-knowledge, this sense of mission, this true religious rite, this conversion of life.

changing for the Samaritan woman’s neighbors when she tells them about the Messiah, and is the first and most effective evangelist of John’s Gospel.