

*Why was it unusual for Jesus to talk to the woman at the well?*

Jesus asked a Samaritan woman for a drink (Jn 4:7-8). She wanted to know why he, a Jew, would even speak with her, a Samaritan (v. 9).

Regarding Jn 4:7-9 J. Vernon McGee wrote:

This woman is obviously a dissolute woman. I think she is probably as common as pig tracks. She's rude and immoral. We would call her today a hussy or a broad, if you please...

He is thirsty and asks for a drink. What condescension on His part! He is the Water of Life and He asks her for water...

...It is said that the Samaritans would sell to the Jews, but they wouldn't drink from the same vessel with them...<sup>1</sup>

Jews and Samaritans didn't care for one another; but, Jesus went out of his way to meet this particular woman. She was in need of a Savior.

He contrasted liquid water with living water (v 4:10–15). Liquid water must be drunk often; but, living water becomes an eternal, perpetual spring within in the life a believer (v 13-14). She desired this type of water (v 15). Jesus told her to go get her husband (v 16).

She replied, "I don't have a husband." V 17A

He said, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." (V17–18).<sup>2</sup>

She quickly changed the subject, saying "Why is it that you Jews insist that Jerusalem is the only place of worship, while we Samaritans claim it is here at Mount Gerizim?" V 20.

He told her that true worship involved not the where; but, rather the how; that is, God must be worshiped in spirit and truth (v 21-24).

She acknowledged Jesus as the Messiah (v 25-26).<sup>3</sup>

God shows no partiality (Jb 34:19). He is no respecter of persons (Ac 10:34).

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<sup>1</sup> McGee, J. V. (1991). *Thru the Bible commentary: The Gospels (John 1-10)* (electronic ed., Vol. 38, p. 68). Nashville: Thomas Nelson.

<sup>2</sup> Marriage is a permanent bond (Matt. 19:6) dissolved only by death (Rom. 7:2, 3). The Samaritan woman was a serial adulteress (Deut. 5:18). Though one may call another husband or wife, biblically the defiled (1 Co 3:17) are referred to as concubus or concubine (e.g. an illegitimate spouse [Lk 16:18]).

<sup>3</sup> Willmington, H. L. (1999). *The Outline Bible (Jn 4:25–26)*. Wheaton, IL: Tyndale House Publishers.