

BEHOLD THE LAMB: SESSION 5

Living Water

John 4 · A Catholic Journey Through the Gospel of John

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim: Participants discover that when the bridegroom of Israel sits down at a well at noon, every Old Testament reader knows a betrothal scene has begun, and that the bride he has come to woo is not a flawless maiden but an estranged, five-times-broken Samaria: God courting back his unfaithful people. Along the way they hear Jesus say I AM for the first time, and they watch a woman with a history everyone knew become the Gospel's first great evangelist.

Catholic Touchstone: The thirst of God and the school of prayer. The Catechism opens its entire teaching on prayer at this well: Jesus thirsts; his asking arises from the depths of God's desire for us, and our prayer and his are met there (CCC 2560-2561). He asks her for a drink in order to give her a fountain.

What You Need to Know

John says Jesus had to pass through Samaria (4:4), and the necessity is not geographic; pilgrims routinely crossed the Jordan precisely to avoid Samaria. The Greek *edei*, it was necessary, is John's word for divine necessity: the Son of Man must be lifted up (3:14). Something in the Father's plan runs through Sychar. The enmity between Jews and Samaritans was five centuries deep by this point: the Samaritans were descended from the northern tribes mixed with five foreign peoples settled there by Assyria after 722 BC, each bringing its own gods (2 Kings 17:24-31); they accepted only the Pentateuch, worshiped on Mount Gerizim, and had seen their temple destroyed by a Jewish ruler a century and a half before. Jews traveling through would not share a cup with them. Keep that cup in mind; the scene turns on one.

The staging is a masterpiece of loaded detail. Jacob's well: the patriarch's own ground. The sixth hour, noon: the village women drew together in the cool hours, so a woman at the well at noon is most likely avoiding company; John does not say why, but the detail lands before anyone has mentioned husbands. And note for your own preparation only: the sixth hour returns exactly once more in this Gospel, at 19:14, the hour of the judgment seat; thirst is not named in that verse, but it arrives before the passion scene closes, I thirst (19:28). Say nothing tonight; plant nothing visible; just know the evangelist has set two clocks to the same time. Finally, Jesus, wearied as he was with his journey, sat down: this Gospel that opened with the eternal Word shows him tired, hot, and asking a stranger for a drink. True God, and truly wearied, in one verse.

Now the type-scene, and the payoff of the question you planted last week. In the Old Testament, when a man meets a woman at a well, a betrothal follows, again and again: Abraham's servant finds Rebekah at a well (Genesis 24), Jacob meets Rachel at a well at Haran (Genesis 29), Moses meets Zipporah at a well (Exodus 2). A first-century reader hits John 4 and the pattern recognition fires: the man the Baptist just called the bridegroom has sat down at a well. The scene is a betrothal. But John bends the pattern until it breaks the reader's heart: the woman is no maiden. Five husbands, and the current man not her husband. Who then is the bride? Not one woman, but what she embodies: Samaria, the estranged

northern bride, the very people Hosea described as an adulterous wife whom God swore he would nevertheless allure and speak to tenderly and betroth to himself forever (Hosea 2:14-20). Many commentators also hear the five husbands echoing the five foreign peoples Assyria settled in Samaria, each with its own gods (2 Kings 17:24-31); the text does not certify the symbolism, so offer it hedged, but the theological shape is not in doubt: the bridegroom has come to woo back the unfaithful bride, and he opens the courtship by asking her to serve him. God begs a drink from the person everyone else avoids.

The living water dialogue runs on the misunderstanding pattern the group now knows by name: she hears running water, spring water, better plumbing; he means the gift of God, which John will later identify explicitly as the Spirit (7:37-39, leader reference only). Jeremiah supplies the Old Testament voltage: my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water (Jeremiah 2:13). Five husbands are five broken cisterns. The thirst was never really about water, and Jesus, instead of shaming her, diagnoses her with terrifying gentleness: go, call your husband. He is not exposing her to condemn her; he is naming the wound so the medicine can reach it. Notice what he praises: her honesty. This you said truly.

The worship exchange (4:20-24) is where tonight's steelman lives. She raises the oldest dispute on the books, Gerizim versus Jerusalem, and Jesus answers on two levels at once: salvation is from the Jews, an unambiguous ruling that Israel's God-given cult was the true one and Samaritan worship was deficient (what you do not know); and yet the hour is coming, and now is, when true worshipers will worship the Father in spirit and truth. Prepare the press carefully: in John, spirit and truth are not synonyms for sincere and informal. The Spirit is the Holy Spirit, the living water of this very chapter, and the truth, this Gospel will say in so many words, is Jesus himself (14:6). Worship in spirit and truth means worship in the Holy Spirit, through the Son, and the location has not been abolished but relocated: the group traced it themselves, tent, Bethel, the temple of his body. Read that way, wherever that body is, there is the new Gerizim and the new Jerusalem. That step is a Catholic reading of the verse rather than a phrase John supplies, but it rests on ground the Catechism does state: Christ is the true temple of God, and New Covenant worship is not bound to one exclusive place (CCC 1179). A Catholic does not read this verse and abandon liturgy; a Catholic reads this verse and genuflects.

Then the summit: the woman reaches for her deepest hope, I know that Messiah is coming, and Jesus answers with the words that will toll through this Gospel like a bell: *egō eimi*, I am he, literally I AM, the one speaking to you (4:26). It is the first time. The Baptist built his whole testimony out of I am not; here the counter-melody begins, and it begins not before the Sanhedrin or the crowds but for an audience of one discarded woman. Put a new line on the tally board tonight. The thread crescendos in chapter 8 with a sentence that will get stones picked up, and the group must be allowed to arrive there by accumulation.

The ending is all motion: she leaves her water jar, the way the fishermen left their nets in the other Gospels, and runs to the town that knew her story, saying, come, see a man who told me all that I ever did. Note her method: no arguments, just come and see, the very words of 1:39 and 1:46, and the testimony of being fully known. Two days later the townspeople say the most expansive title in the Gospel so far: this is indeed the Savior of the world. Not of Israel only; of the world. The estranged bride heard the proposal first. The chapter closes back at Cana with the official's son (4:46-54): Jesus tests him, unless you see signs and wonders you will not believe, the man believes the bare word before seeing anything, and John numbers it for us, the second sign, the last one he will number. The tally is the group's from here on.

Old Testament Roots and Fulfillment

- **Genesis 29:1-11.** Jacob meets Rachel at the well: the betrothal type-scene (set at Haran, far from Samaria; the pattern, not the place, is the point). Central live discovery; Genesis 24 and Exodus 2 complete the pattern verbally.
- **Hosea 2:14-20.** The adulterous bride allured, spoken to tenderly, and betrothed forever in faithfulness. The theological frame of the whole scene. Read aloud by the leader at the payoff moment.
- **Jeremiah 2:13.** The fountain of living waters forsaken for broken cisterns. Live discovery for the living water dialogue.
- **2 Kings 17:24-31.** The five peoples and their gods settled in Samaria. Dig Deeper, offered with hedged language on the five husbands symbolism.
- **Exodus 3:14.** I AM WHO I AM. Leader background for egō eimi; do not deploy fully tonight, the thread must build.

Voices of the Church

VOICES OF THE CHURCH: St. Augustine of Hippo (354-430), Doctor of the Church, Tractates on the Gospel of John, Tractate 15

Augustine will not let us hurry past the tired man on the well curb: Jesus, wearied from the journey. The strength of Christ created you, he preaches, and the weakness of Christ re-created you. The Word who made the seas sat thirsty beside a well he had made, because our rescue required not only omnipotence but exhaustion. And in the woman Augustine sees a figure of the Church coming from the nations: she arrives with her bucket and her history, and she leaves carrying something no jar can hold.

VOICES OF THE CHURCH: St. Ephrem the Syrian (c. 306-373), Doctor of the Church, Hymns on Virginity

Ephrem sings the detail everyone else steps over: she left her water jar. She came to draw water and abandoned the errand, because, Ephrem says, she had become herself the vessel; she went down to the well a woman carrying a pitcher and came up a fountain carrying Christ to her city. The woman with five husbands behind her became the first herald of the bridegroom to Samaria.

VOICES OF THE CHURCH: St. Teresa of Ávila (1515-1582), Doctor of the Church, from her Life

Teresa tells us she was devoted to this Gospel scene from childhood, and that she begged over and over the words of the Samaritan woman: Lord, give me this water. She kept an image of the scene where she could see it, and the prayer stayed with her whole mystical life, which she famously described in figures of water. The greatest teacher of prayer among the Church's women built her interior life on five words first spoken by a five-times-married Samaritan woman.

Catechism Connection

- **CCC 2560-2561.** The Catechism opens its teaching on prayer at this well: Jesus thirsts, his asking arises from the depths of God's desire for us, and our prayer is the response to the living God's thirst for us.
- **CCC 728.** Jesus begins to reveal the Holy Spirit gradually, alluding to him in speaking to Nicodemus of new birth and to the Samaritan woman of living water.
- **CCC 1179.** New Covenant worship in spirit and truth is not tied to any one exclusive place, because Christ, the true temple of God, is the place of worship, and through him the faithful are living stones of a spiritual house.
- **CCC 439.** Jesus accepted the title Messiah from those who recognized him, though with reserve; to the Samaritan woman he declared it openly.

Thread Watch

THREAD WATCH

The bridegroom and the bride (PAYS OFF tonight). The question planted last week, who is the bride, is answered by the type-scene: the bridegroom sits at a well and the betrothal pattern fires, but the bride is estranged Samaria, the unfaithful people God swore in Hosea to allure back and betroth forever. Name the payoff aloud and let the group feel the study's architecture working. The full ecclesial horizon of the bride waits for the far end of the Gospel; do not overreach tonight.

I AM (NEW, major thread). Egō eimi spoken for the first time at 4:26, to an audience of one. Add the line to the tally board next to the sign count. Recall aloud the Baptist's I am not; the counter-melody has begun. Crescendos in chapter 8. Resolve nothing.

The seven signs tally. Sign 2, the official's son (4:54), numbered by John himself, and it is the last one he numbers. The pen now belongs entirely to the group.

The Hour. A new note tonight: the hour is coming, and now is (4:23), spoken of true worship. Log it on the board with the 2:4 entry. The group should notice the word accumulating meanings; offer no synthesis.

Sign-faith versus real faith. Advances at 4:48: unless you see signs and wonders you will not believe. The official believes the bare word before seeing, the Samaritans believe because of his word (4:41), and the thread is quietly maturing toward a beatitude the group will not hear until the final session.

Living water. Planted tonight; John will name it explicitly as the Spirit at 7:37-39, and something will flow at 19:34. Leader knowledge only.

The sixth hour. Leader knowledge only, never on the board: 4:6 and 19:14 are the only two sixth hours in this Gospel; thirst is spoken at the well itself (4:7) and, some verses past the second sixth hour, on the cross, I thirst (19:28). Treat the pairing as a suggestive literary echo, not as something John states. Session 13 will collect the debt.

Session Goals

1. Participants recognize the well betrothal type-scene from the Old Testament and experience the bridegroom thread paying off.
2. Participants can articulate, from Jeremiah 2:13, what broken cisterns are and where the woman's five stand in the pattern.
3. Participants hear the strongest case that spirit and truth abolishes liturgical worship, and weigh it against what spirit and truth mean in John.
4. Participants register the first egō eimi and open the I AM line on the tally board.
5. Participants can describe the woman's evangelistic method, come and see plus the testimony of being fully known, and log Sign 2.

Time Note (90 minutes)

Opening prayer and Win, 15 minutes. Build, 55 minutes. Send, Live It This Week, and closing prayer, 20 minutes. If running long, the pre-chosen cuts are, in order: the Dig Deeper on 2 Kings 17 and the five colonist peoples with their gods, the harvest verses in Build question 7 (mention the white fields in one sentence and move on), and the second Win question. Do not cut the Genesis 29 discovery, the Hosea reading, the steelman chain, or the egō eimi moment. If you must choose between finishing the official's son thoroughly and rushing the I AM, log Sign 2 in ninety seconds and give the I AM its silence.

Part 2: Discussion Guide

Opening Prayer

Leader prays aloud: Lord Jesus, you sat down tired at a well at noon and asked for a drink from someone everyone else avoided. Sit down with us tonight. You know all that we ever did, and you are not ashamed to ask us for something. Give us the woman's honesty and her courage, and Lord, give us this water. Amen.

Win (open the conversation)

1. When you are running on empty, what do you reach for first, and how long does it actually hold?
2. Has a stranger ever read you accurately within minutes of meeting you? What did that feel like?

Transition: Last week the Baptist called Jesus the bridegroom and left us holding a question: who is the bride? Tonight Jesus sits down at a well. If you know your Old Testament, that sentence alone should make you sit up.

Build (inductive discovery)

Have someone read John 4:1-9 aloud. Then ask:

Question 1. Inventory the staging: where is this well, what time is it, what condition is Jesus in, and who shows up? What is scandalous about this scene to first-century eyes, and, think about it, why would a woman come to draw water at noon?

ANSWER: share after the discussion

Jacob's well, the patriarch's own ground. The sixth hour, noon, the worst hour for hauling water and the best hour for avoiding people: the women of a village drew together in the cool of morning and evening, and a woman alone at noon has good reason to be avoiding the morning crowd, though John leaves the reason unstated. Jesus is wearied, genuinely tired, the eternal Word of chapter 1 hot and thirsty on a well curb. And the scandal is triple: a Jew speaking with a Samaritan (five centuries of hatred, no shared cups), a man alone with a woman, and, as we will learn, this woman. His disciples marvel when they return (4:27). Jesus opens the conversation by putting himself in her debt: give me a drink. God begins the courtship of Samaria by asking to be served.

Question 2 (live discovery). A man, a woman, a well. Send the group to Genesis 29:1-11 and read what happened the last time a traveling bridegroom met a woman at a well. That well is at Haran, far from Samaria; it is the pattern, not the place, that matters here. Then just name the others: Rebekah in Genesis 24, Zipporah in Exodus 2. What kind of scene does the Old Testament tell you is starting? And now, remember what the Baptist called Jesus last week, and look at who is standing at the well. What has John done?

ANSWER: share after the discussion

Jacob met Rachel at a well, and a betrothal followed; Abraham's servant found Rebekah at a well, and a betrothal followed; Moses met Zipporah at a well, and a betrothal followed. Three for three: in the Bible, wells are where marriages begin. So when the man just named the bridegroom (3:29) sits

down at a well, every formed reader braces for a betrothal scene. And John gives us one, bent almost past bearing: the woman is five husbands behind her, and the man she now has not her husband. The bride the bridegroom has come for is not a spotless maiden. Leader, now read Hosea 2:14-20 aloud yourself, slowly: God's unfaithful wife, allured into the wilderness, spoken to tenderly, and betrothed again forever. That is who she is, and who Samaria is, and who we are. Last week we asked, who is the bride? Here is the answer this Gospel gives first: the bride is the one who broke faith, and he came for her anyway. Let the room be quiet for a moment after this one.

Question 3 (live discovery). Read 4:10-15. Jesus offers living water; what does she think he means, and what is he actually offering? Send the group to Jeremiah 2:13 and read God's complaint. What are the two evils, and what is a broken cistern?

ANSWER: share after the discussion

She hears spring water, running water, an upgrade in plumbing, and even jokes that he has no bucket: the misunderstanding pattern the group can now name on sight. He means the gift of God, the water that becomes in the drinker a spring welling up to eternal life. Jeremiah names the two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water. A cistern is a hole you dig to store stale water that seeps away; a fountain is given, living, and inexhaustible. Every human being runs this experiment: we dig storage for happiness in things that cannot hold it. Ask the group to keep Jeremiah's image in hand; the next verses are about to show us this woman's cisterns, and the count is specific.

Question 4. Read 4:16-19. Go, call your husband. Why does Jesus steer the conversation here, of all places? Is this exposure or something else? And notice the one thing he praises her for.

ANSWER: share after the discussion

Because the thirst was never about water, and he cannot heal a wound she will not let him name. Five husbands and a sixth arrangement: five broken cisterns, dug one after another in the same ground, each one seeping dry. He raises it without a syllable of contempt, and watch what he commends: this you said truly... what you have said is true. He praises her honesty twice. The diagnosis is severe and the bedside manner is perfect gentleness, and her response tells us she felt seen rather than condemned: she does not flee, she goes deeper, sir, I perceive that you are a prophet, and asks him the biggest question she has. People run from exposure; people move toward being known. This is the difference, and it is worth pausing to say that the Church has a sacrament built entirely on this difference.

Leader note: John never tells us how the five marriages ended. A woman of that time could be widowed or divorced by a husband but could not divorce one herself, so do not let the group assume guilt the Gospel does not assign. What the text gives us is loss, repetition, and a present arrangement that is not marriage; that is enough for the cistern image without adding a verdict on her character.

Steelman: Does Spirit and Truth Abolish Liturgy?

BUILD THE STEELMAN FIRST: present this at full strength

Read 4:20-24 first. Then build the case many low-church Protestants make from it, at full strength. The woman asks the oldest liturgical question on record, which holy mountain is the right one, and Jesus seems to dissolve the whole category: neither on this mountain nor in Jerusalem. God is spirit, and true worship is in spirit and truth. There it is, the argument runs: sacred places, sacred buildings, sacred rituals, vestments, incense, appointed hours, all of it belongs to the era that ended at this well. True worship is interior, sincere, unmediated; the heart is the only temple God wants. And Catholicism, with its altars and liturgies and holy places, has simply rebuilt Gerizim with better architecture, repeating in stone the mistake Jesus corrected in person. The reading is not lazy; the verse really does relativize both mountains, and it really does say God is spirit. Let it stand at full strength. And press it one level further, because the sharpest version of this argument is not anti-ceremonial at all. Its advocates keep baptism, the Lord's Supper, ordered assembly, preaching and appointed times; they cheerfully grant that Israel's worship was God-given and true. Their claim is narrower and harder: Hebrews teaches that the temple, the altar, the sacrifice and the ministerial priesthood were shadows fulfilled once for all in Christ, who offered a single sacrifice and sat down. On that reading Jesus at the well is announcing the end of the temple system, and Catholicism has put the shadow back up: a sanctuary, an altar, a priesthood, a sacrifice offered again and again. Note that salvation is from the Jews does not touch this version of the argument. It concedes it.

Question 5 (press from the text). Four probes. First: in the middle of relativizing the mountains, Jesus hands down a ruling, you worship what you do not know; we worship what we know, for salvation is from the Jews. What does that ruling do to the idea that he is against God-given ritual as such? Second: in this Gospel, what is the Spirit (this very chapter has been telling us), and what is the truth (the group will one day hear Jesus define it in one sentence)? Third: recall the thread on our board, tent, Bethel, temple of his body. Has worship lost its place, or changed its address? Fourth: if the objection is not against ceremony but against restoring what Hebrews says is finished, what exactly does the Church claim is happening at the altar?

ANSWER: share after the discussion

First probe: a man abolishing ritual religion does not pause to rule that one ritual system was the true one. Salvation is from the Jews affirms Israel's God-given cult, temple, feasts, priesthood and all, against Samaria's truncated version; whatever spirit and truth means, it cannot mean the cult God himself commanded was the problem. Second: in John, spirit and truth are not moods. The Spirit is the Holy Spirit, the living water of this chapter (John will say so outright at 7:39), and the truth, Jesus will say in so many words, is himself: I am the way, and the truth, and the life (14:6). Worship in spirit and truth is worship in the Holy Spirit, through the Son, which is not a description of informality. Catholics find it realized in the Mass, whose every prayer ascends to the Father, through Christ, in the unity of the Holy Spirit; John does not name the Mass, but he does give the two terms, and Catholic worship is built out of exactly those two. Third: the group's own thread answers the geography. Worship was not de-located into vapor; it was re-located into a body, the temple of his body (2:21). Neither Gerizim nor Jerusalem, because wherever that body is, there the true mountain is. The hour is coming, and now is: it began arriving when the temple began walking around Samaria. A Catholic reads this verse and does not put away the liturgy; a Catholic reads this verse and understands at last why we genuflect toward the tabernacle. Fourth probe: the Church does not claim a new sacrifice or a repeated one. Hebrews ends the repetition of sacrifices, and Catholic teaching says the same: the Mass offers no second offering but makes present the one

offering of Calvary, and the priest acts in the person of the one High Priest, whose priesthood is not replaced but sacramentally extended. So the altar is not Gerizim rebuilt, because Gerizim and Jerusalem were places where a sacrifice still had to be made; the Catholic altar is where the finished sacrifice is given to us. And that is the answer to the geography question too: the location moved into the body of Christ, and the Eucharist is where that body is. The stronger argument and the Catholic answer agree that the shadow is over. They disagree about whether the fulfillment is something you can kneel in front of.

Question 6. Read 4:25-26. She reaches for her deepest hope: I know that Messiah is coming. Listen very carefully to the exact words of the reply, because a thread longer than this chapter begins here. What does Jesus literally say, and, think back to Session 2, whose way of speaking does it reverse?

ANSWER: share after the discussion

I who speak to you am he, and the underlying Greek is two words with a long shadow: egō eimi, I AM. It is the first time Jesus says it in this Gospel. Recall the Baptist under interrogation: I am not the Christ, I am not, no, a whole testimony built of denials, and we said the counter-melody would come. It has begun, and notice the audience: not the Sanhedrin, not a packed synagogue, but one Samaritan woman with five broken cisterns, at noon, alone. The most direct self-declaration Jesus has made so far in this Gospel was entrusted first to her. Open a new line on the tally board: I AM, first occurrence, 4:26. The group should track every one from here forward. Where the phrase ultimately reaches, and why it will one day cause a riot, is exactly what the tally is for. Say no more tonight.

Question 7. Read 4:27-30 and 39-42. Watch her exit closely: what does she leave behind, what does she say to the town, and what do the townspeople end up calling Jesus? Where have we heard her method before?

ANSWER: share after the discussion

She leaves her water jar, the errand she came for abandoned like nets on a beach, and runs back to the town whose company she had been avoiding at noon. Her message has no arguments in it: come, see a man who told me all that I ever did. It is the Gospel's own method, come and see (1:39, 1:46), plus the one credential nobody can refute: the testimony of being fully known and not destroyed by it. What she could not say becomes her sermon. And it works: many Samaritans believed because of the woman's testimony, then two days later because they heard him themselves, and the town of half-breeds and heretics coins the widest title in the Gospel so far: this is indeed the Savior of the world. Not of Judea, not of Israel: the world. The estranged bride was the first to hear the proposal, and the first to publish the banns.

Question 8. Read 4:46-54. Back at Cana, an official begs for his dying son, and Jesus answers strangely: unless you see signs and wonders you will not believe. Watch what the man does with a bare sentence and no evidence. And note the last verse carefully: what does John call this healing, and what number does he give it?

ANSWER: share after the discussion

The man is not deflected: he believed the word that Jesus spoke to him and went his way, twenty miles home on nothing but a sentence, and only afterward learns the fever broke at that very hour. This is the thread maturing: the crowd wants signs and wonders as a precondition, but the official believes before seeing, on the strength of the word alone, and the Samaritans just did the same, believing because of his word (4:41). Log it: this was now the second sign (4:54), and it is the last sign John will number. From here the pen is entirely in the group's hand. Two down. The hunt is on.

DIG DEEPER

Five husbands, five foreign peoples? If the group has energy, read 2 Kings 17:24-31: after Assyria emptied the north, five peoples were settled in Samaria, and each made gods of its own even while half-fearing the LORD. Many readers ancient and modern have heard those five settled peoples and their cults under the woman's five husbands, with the current man who is not a husband as Samaria's compromised half-worship of the LORD. The text never certifies the allegory, so hold it lightly, but notice how perfectly the personal and the national stories rhyme: a bride who kept giving herself to what could not keep covenant with her, met at a well by the Husband who can.

Synthesis question. One sentence each: the scene opened with Jesus asking her for a drink. By the end of the chapter, what was he actually thirsty for?

ANSWER: share after the discussion

Her. Her faith, her honesty, her return, her whole broken history handed over. The Catechism opens its entire teaching on prayer at this well: Jesus thirsts; his asking arises from the depths of God's desire for us (CCC 2560). He asked for a drink in order to give a fountain, and the pattern holds for everyone in the room: every time God asks something of us, it is the opening move of a gift. If someone says, he wanted her more than she wanted him, the session has landed, and the leader may quietly note that the Gospel is not finished with the theme of Jesus' thirst.

Send

1. Name your cistern: the one place you keep going back to draw from, that keeps not holding water. What would it mean to bring your bucket to the well instead this week?
2. Her whole testimony was one sentence: he told me all that I ever did. If you had to give your testimony in one sentence, no theology, just what he did, what would it be?

Live It This Week

- **Pray Teresa's prayer.** Every day this week, begin your prayer with the woman's five words, the ones St. Teresa of Ávila begged from childhood: Lord, give me this water. Then be quiet for two minutes and let him answer.
- **Let him tell you all you ever did.** Jesus named her whole story and she felt loved, not condemned, and she moved toward him. Consider going to Confession this week: the sacrament where being fully known and being shown mercy happen in the same sentence.

- **One sentence to one person.** Her method is available to you: no arguments, just testimony and an invitation. Give your one-sentence testimony from the Send question to one actual person this week.

Closing Prayer

Leader prays aloud: Lord Jesus, bridegroom of the unfaithful bride, you had to pass through Samaria, and we believe you have to pass through here too. You know all that we ever did, and still you sit down at our well and ask. Here are our cisterns, cracked and familiar; trade us the fountain. Give us honest hearts, and the woman's running feet, and the water welling up to eternal life. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Scripture Memory Verse

MEMORIZE THIS WEEK: John 4:14

Whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life. (RSV2CE)

Part 3: Leader Reference Card

Every passage used or referenced in Session 5, in order of appearance. Flag these in your Bible before the session.

- **John 4:1-9** · opening reading, had to pass through Samaria, Jacob's well, the sixth hour, give me a drink
- **Genesis 29:1-11** · live discovery, Jacob and Rachel at the well; the betrothal type-scene
- **Genesis 24 and Exodus 2:15-21** · named verbally, Rebekah and Zipporah complete the pattern
- **Hosea 2:14-20** · read aloud by the leader, the unfaithful bride allured and betrothed forever
- **John 4:10-15** · living water, the misunderstanding, the spring welling up
- **Jeremiah 2:13** · live discovery, the fountain forsaken and the broken cisterns
- **John 4:16-19** · go, call your husband; the five; her honesty praised
- **John 4:20-24** · steelman text, Gerizim versus Jerusalem, spirit and truth, salvation is from the Jews
- **John 14:6 and 7:37-39** · leader references for the press, the truth is a person and the water is the Spirit; do not read in session
- **John 4:25-26** · egō eimi, the first I AM, spoken to an audience of one
- **Exodus 3:14** · leader background only, I AM WHO I AM; the thread must build before this is deployed
- **John 4:27-30 and 39-42** · the abandoned jar, come see a man, Savior of the world
- **John 4:46-54** · the official's son, believing the bare word, the second sign, last one John numbers
- **2 Kings 17:24-31** · Dig Deeper, the five peoples and their gods; hedged symbolism
- **CCC 439, 728, 1179, 2560-2561** · Catechism connections