There are places that, apparently, serve only to satisfy the simplest needs of life. A well provides water, allows animals to drink, and brings together those who need to supply their homes. However, in the pages of Sacred Scripture, wells appear associated with some of the most significant encounters in the history of salvation.

It was at wells that men and women met who would eventually be united in marriage. There began the story of Isaac and Rebekah, Jacob and Rachel, and Moses and Zipporah. This is not a coincidence without significance: a recurring narrative pattern appears in the Old Testament and acquires extraordinary depth when we reach the Gospel of Saint John.

For Jesus Christ also sat beside a well and encountered a woman there.

But this time, no human marriage was going to begin. The encounter between Jesus and the Samaritan woman introduces us to a much greater mystery: God coming out to meet humanity, the thirst of the soul searching for its Creator, and Christ's spousal love for His Church.

What connection exists between these accounts? Why does the Bible repeatedly present the well as the setting for encounters that lead to marriage? And what did Saint John intend to teach us by placing Jesus' encounter with a woman beside a well when she needed something far deeper than water?

1. The Well in the Bible: Much More Than a Place to Obtain Water

In the societies of the ancient Near East, wells and springs were essential for survival. Water determined agriculture, livestock farming, travel, and the establishment of settlements.

For this reason, wells were also common meeting places. Women went there to draw water, travellers encountered one another, and relationships between individuals and families could be established.

This historical context helps us understand why certain biblical accounts place decisive events beside a well.

However, Scripture does not merely describe everyday customs. Sometimes, ordinary events become settings in which Divine Providence is manifested.

Water, moreover, possesses extraordinary symbolic richness throughout biblical revelation.

In the Book of Genesis, we find wells associated with life, survival, and God's promises. In Exodus, water appears connected with the liberation of the chosen people. In the prophets, the image of living waters expresses divine faithfulness and blessing.

God Himself is presented as the source of living water:

"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).

This image contains a fundamental spiritual teaching: **man may seek happiness in many things, but only God can fully satisfy the thirst of his soul**.

From this perspective, we can better understand the matrimonial encounters that take place beside wells.

2. Isaac and Rebekah: A Marriage Born of Prayer and Divine Providence

The first great account we must consider is found in Genesis 24.

Abraham, now advanced in years, wishes to find a wife for his son Isaac. He does not want him to marry a woman from among the Canaanites, so he sends his servant to seek one among his relatives.

This is an important mission. It is not simply a matter of finding a woman with whom Isaac can establish a family. The continuation of God's promise to Abraham is also at stake.

The servant sets out on his journey and arrives near the city of Nahor. There, beside a well, he stops to rest with his camels.

The servant then offers a prayer to God and asks for a sign that will enable him to recognise the woman destined for Isaac.

The sign he requests is very specific: when he asks a young woman for water, the one who not only gives him a drink but also offers to draw water for his camels will be the chosen one.

Before he has even finished praying, Rebekah appears.

The young woman approaches the well carrying her jar. The servant asks her for a little

water, and she responds by offering him a drink. She then adds that she will also draw water for the camels until they have finished drinking.

This gesture is far more significant than it might initially appear.

A camel can require a considerable quantity of water, meaning that the young woman voluntarily undertakes a substantial amount of work to help a stranger.

The servant watches the scene and understands that his prayer has been answered.

Rebekah belongs to Abraham's family. She is a hospitable and generous woman, willing to serve. Her behaviour reveals the virtues necessary to become part of the patriarch's family.

The account continues with the meeting between the families, Rebekah's acceptance, and her subsequent journey to meet Isaac.

There is one detail worth emphasising: **Isaac does not meet Rebekah at the well**. It is Abraham's servant who finds her, acting as an emissary to seek a wife for his master's son.

When they finally meet, Isaac receives Rebekah as his wife.

Genesis expresses it in these words:

"Then Isaac brought her into the tent of Sarah his mother, and took Rebekah, and she became his wife; and he loved her" (Genesis 24:67).

The final statement is especially significant: Isaac loved her.

Scripture does not present marriage merely as a family arrangement or a simple alliance between lineages. Amid the matrimonial customs of that era, we also find the love between husband and wife.

The Spiritual Lesson of Isaac and Rebekah's Encounter

This account allows us to discover several important lessons.

The first is the importance of prayer. Abraham's servant does not rely exclusively on his own ability to find a wife for Isaac. He asks for God's help and recognises His intervention when he discovers Rebekah.

The second is the importance of virtue. The young woman does not stand out because of an elaborate speech, but because of her actions. Her hospitality, generosity, and willingness to serve reveal her character.

The third is the relationship between love and Divine Providence.

The Bible does not teach that every person necessarily has one predestined partner whom they must discover through extraordinary signs. Nor does it turn this episode into a formula for finding a husband or wife.

What it shows is that God can guide human history and use ordinary circumstances to accomplish His designs.

For a Christian seeking marriage, the lesson is clear: it is right to ask God for guidance, cultivate virtue, and learn to recognise another person's character beyond outward appearances.

3. Jacob and Rachel: Love That Embraces Sacrifice

The second great encounter beside a well appears in Genesis 29.

Jacob has left his home and is travelling towards the land of his relatives. When he arrives near Haran, he finds a well surrounded by several flocks.

The shepherds explain that they are waiting for the other flocks to arrive before removing the stone covering the mouth of the well.

While they are talking, Jacob asks whether they know Laban, the son of Nahor. The shepherds answer that they do and announce that Rachel, Laban's daughter, is approaching at that very moment with her father's sheep.

Then the encounter takes place.

Jacob sees Rachel and, noticing that the shepherds have not yet watered their flocks, removes the stone covering the well and opens access to the water.

He then kisses Rachel, begins to weep, and explains who he is.

Rachel runs to tell her father, Laban, who welcomes Jacob into his home.

The account shows how that encounter beside the well becomes the beginning of a love story.

Genesis tells us:

“Jacob loved Rachel” (Genesis 29:18).

But this love will have to endure a long trial.

Jacob agrees to work for Laban for seven years in exchange for marrying Rachel. However, when the time for the wedding arrives, Laban deceives him and gives him his elder daughter, Leah.

Jacob discovers the deception only after the wedding celebration.

Finally, Laban allows him to marry Rachel as well, in exchange for another seven years of service.

The biblical text explains that Jacob worked another seven years and adds an especially beautiful expression:

“So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her” (Genesis 29:20).

True Love Cannot Be Reduced to Feelings

The story of Jacob and Rachel contains a lesson that remains entirely relevant today.

Marital love cannot be identified exclusively with initial emotion, physical attraction, or the intensity of feelings.

Love must be expressed through self-giving, patience, fidelity, and the ability to accept responsibilities.

Jacob is willing to work for years for the woman he loves.

Naturally, we must not turn every circumstance in this account into a matrimonial model that should be reproduced. Jacob’s situation, Laban’s deception, and the subsequent coexistence with two wives belong to a historical and family context that the Bible describes but does not propose as an ideal for Christians.

Indeed, the rivalry between Leah and Rachel, together with the family tensions that appear later, illustrates the wounds that can arise within a family structure marked by polygamy.

Biblical revelation progressively illuminates the true meaning of marriage until we reach the definitive teaching of Jesus Christ concerning the unity and indissolubility of the union between man and woman.

Jacob's story reminds us that loving also means making sacrifices, but Christian marital sacrifice must never be confused with accepting deception, injustice, or abuse. Its foundation is mutual, free, and faithful self-giving.

4. Moses and Zipporah: The Encounter Beside the Well That Precedes a New Mission

The third account appears in Exodus 2:15-22.

Moses has fled Egypt after killing an Egyptian who was mistreating a Hebrew. He arrives in the land of Midian and sits beside a well.

There he encounters the seven daughters of the priest of Midian, who have come to draw water and water their father's flock.

But some shepherds arrive and drive them away.

Moses intervenes, defends them, and helps water their animals.

When the young women return home, their father, Reuel, asks them why they have returned so early.

They explain that an Egyptian has defended them from the shepherds and drawn water for the flock.

Reuel asks them to invite him to eat.

Moses eventually stays with that family and receives Zipporah, one of Reuel's daughters, as his wife.

The text adds that Zipporah gives birth to a son whom Moses names Gershom.

Thus, another encounter beside a well leads to a marriage and the birth of a family.

The Well as a Setting for Justice and Protection

There is an element in this account that deserves particular attention.

Moses does not arrive at the well looking for a wife. Nor does a prayer similar to that of Abraham's servant appear.

What happens is that he encounters an unjust situation and decides to intervene.

He defends women who are being driven away and helps them carry out their work.

The episode presents Moses as a man who does not remain indifferent in the face of abuse.

His intervention anticipates, in some way, the character of the man who will be called by God to liberate Israel from slavery in Egypt.

We should not claim that his matrimonial encounter was an automatic reward for his actions, because the text does not say this. Nevertheless, we can observe that courage and a sense of justice are part of Moses' character when he comes into contact with Zipporah's family.

Here too we find a lesson for those who wish to establish a Christian marriage: **a person's virtues are especially revealed in the way they treat others, in their behaviour when faced with injustice, and in their willingness to help**.

Beauty, social position, and pleasant words are not enough to truly know someone. We must observe their actions.

5. Three Encounters, One Common Setting, and One Biblical Pattern

The accounts of Isaac and Rebekah, Jacob and Rachel, and Moses and Zipporah display striking similarities.

In all three, we find a journey, a well, women who come to draw water, an unexpected encounter, and a matrimonial story that develops afterwards.

The repetition of this narrative motif should not surprise us.

The well was a natural meeting place in those societies, but the way these episodes unfold allows us to recognise a literary pattern connecting them.

We can summarise their similarities and differences as follows:

Account	Encounter beside the well	Outcome
Isaac and Rebekah (Gn 24)	Abraham's servant finds Rebekah after asking for God's help.	Rebekah becomes Isaac's wife.
Jacob and Rachel (Gn 29)	Jacob personally meets Rachel and helps water the flock.	Jacob marries Rachel after working for Laban.
Moses and Zipporah (Ex 2)	Moses defends Reuel's daughters and helps them water their animals.	Moses takes Zipporah as his wife.

There is one common detail we must not overlook: **in these accounts, water is connected with service, hospitality, and openness towards others**.

The well is not simply a place where two people see each other for the first time. It is a place where their character is revealed.

Rebekah generously serves a stranger. Jacob makes an effort to ensure that the flock can drink. Moses protects women who are being mistreated.

In each case, the encounter allows us to discover something about the protagonists' personalities.

And precisely here we find an important lesson for matrimonial discernment: love should not seek merely someone who makes us happy, but someone with whom we can build a life of self-giving, fidelity, and mutual sanctification.

But biblical history still has one encounter beside a well in store for us, one that completely transforms the meaning of this recurring motif.

6. Jesus and the Samaritan Woman: When the Encounter Beside the Well No Longer Leads to a Human Marriage

We now come to the fourth chapter of the Gospel according to Saint John.

Jesus leaves Judea and travels towards Galilee. To do so, He passes through Samaria and

arrives at a town called Sychar, near the plot of land that Jacob had given to his son Joseph.

There stood Jacob's well.

The evangelist tells us that Jesus, tired from His journey, sits beside the well. It was about the sixth hour.

A Samaritan woman comes to draw water.

Jesus then makes an apparently simple request:

"Give me a drink" (John 4:7).

The woman is surprised.

Jesus is Jewish and she is Samaritan. Furthermore, she is a woman. Relations between Jews and Samaritans were marked by deep religious and social divisions.

That is why she asks:

"How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (John 4:9).

But Jesus has not begun that conversation merely to satisfy His physical thirst.

His response opens an entirely new perspective:

"If 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" (John 4:10).

The woman does not yet understand the full meaning of His words. She thinks of physical water and wonders how Jesus could obtain it when He has nothing with which to draw it.

Then the Lord makes one of the most profound statements in this Gospel:

"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" (John 4:14).

Jacob's well contains water necessary for bodily life. But Jesus speaks of another water, a gift that leads to eternal life.

The contrast is decisive.

The woman has come looking for water for her daily life. Christ wishes to offer her something infinitely greater: God's grace.

Christ's Thirst and the Thirst of the Human Soul

There is a deeply moving detail in this scene.

Jesus, true God and true man, experiences weariness and thirst. He does not appear as someone detached from human needs.

The Son of God sits beside the well and asks a woman belonging to a people with whom the Jews maintained strained relations for water.

Saint Augustine, in his *Treatise 15 on the Gospel of John*, explores precisely this detail.

When commenting on Jesus' request, he explains that Christ thirsted for the faith of that woman.

This is a spiritual interpretation offered by one of the great Fathers of the Church, allowing us to discover something extraordinary: the Lord presents Himself as someone who needs to receive, when in reality He is the One who can give the true water.

Saint Augustine also recognises in that woman a figure of the Church, which comes from among the peoples called to receive salvation. In her, we can contemplate those who, without initially belonging to the people of Israel, are called to become part of God's new people.

The well, therefore, becomes the setting for an encounter that goes beyond any particular matrimonial story.

7. The Samaritan Woman's Five Husbands: A Truth That Christ Does Not Conceal

The conversation takes on even greater depth when Jesus tells her:

"Go, call your husband, and come here" (John 4:16).

The woman replies:

“I have no husband” (John 4:17).

Jesus then reveals that He knows her situation:

“You are right in saying, ‘I have no husband’; for you have had five husbands, and he whom you now have is not your husband; this you said truly” (John 4:17-18).

This passage requires careful reading.

The Gospel does not explain the circumstances of each of those five marriages. We do not know whether they ended through death, divorce, abandonment, or other circumstances. Nor can we claim that all those marriages were unlawful.

What the text explicitly states is that the woman had had five husbands and that the man with whom she was then living was not her husband.

Jesus does not conceal the truth, but neither does He reduce her identity to her past.

The woman recognises that she is in the presence of someone extraordinary and responds:

“Sir, I perceive that you are a prophet” (John 4:19).

The conversation then shifts towards a fundamental religious question: the legitimate place of worshipping God.

The Samaritans worshipped on Mount Gerizim, whereas the Jews recognised Jerusalem as the place of worship for the chosen people.

Jesus announces that the hour is coming when true worshippers will worship the Father “in spirit and truth” (John 4:23).

He is not teaching that all religions are equivalent or that religious truth is unimportant.

On the contrary, He is revealing that true worship finds its fulfilment in the relationship with God that He Himself has come to establish.

Finally, when the woman speaks of the Messianic hope, Jesus reveals His identity to her:

“I who speak to you am he” (John 4:26).

The Samaritan woman has just encountered the Messiah.

What Do the Five Husbands Mean?

Throughout Christian history, different spiritual interpretations have been proposed regarding this detail.

Saint Augustine, in his commentary on John 4, considers, among other possibilities, that the five husbands may represent the five bodily senses that dominate the soul when it is subjected to what is purely material.

He also explains that the woman's situation with the man to whom she was not truly married can be understood from the perspective of a disordered spiritual relationship.

This is an allegorical interpretation offered by Saint Augustine, not an explicit explanation provided by the evangelist himself.

Therefore, it is important to distinguish between the literal meaning of the passage and the spiritual applications proposed by the Fathers of the Church.

The essential point of the account is that Christ knows this woman's life completely and leads her towards the truth.

Jesus does not require a person to conceal their past before approaching them. But neither does He leave them imprisoned in their mistakes: He calls them to a new life.

This is one of the great pastoral messages of the episode.

8. Why Does Jesus Not Marry the Samaritan Woman? The Mystery of the Bridegroom and the Bride

Here we find the deepest difference between the accounts of the Old Testament and the Gospel encounter.

In the former, the encounter beside the well leads to the formation of a human marriage.

In the fourth chapter of Saint John, by contrast, there is no wedding, matrimonial engagement, or marital union between Jesus and the Samaritan woman.

Christ does not present Himself as a man seeking a wife in the ordinary sense of the accounts

of Isaac, Jacob, or Moses.

Nevertheless, the matrimonial symbolism does not disappear. It is transformed and reaches an infinitely higher dimension.

To understand this, we must turn to an image that runs throughout Sacred Scripture: **God as the Bridegroom of His people**.

God as Bridegroom in the Old Testament

The prophets repeatedly used the language of marriage to explain the relationship between God and Israel.

The Lord had established a covenant with His people, but Israel was often unfaithful, abandoning God to follow other gods.

This unfaithfulness is expressed through the image of spiritual adultery.

In the prophet Hosea, we find one of the most beautiful expressions of this teaching.

God announces that He will once again draw His people towards Himself:

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak tenderly to her” (Hosea 2:14).

And further on He declares:

“And I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy” (Hosea 2:19).

The image is extraordinary.

God does not definitively abandon His people despite their unfaithfulness. He calls them to return, purifies them, and promises to establish a renewed covenant with them.

Isaiah also uses the spousal language:

“For as a young man marries a virgin, so shall your Builder marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you” (Isaiah 62:5).

Human marriage thus becomes an image that allows us to understand, in a limited but genuine way, God's faithfulness and love.

Christ Is the Bridegroom

When we reach the New Testament, this image acquires its definitive fulfilment.

In the Gospel of Saint John, John the Baptist explicitly refers to Jesus using the figure of the bridegroom:

"He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice" (John 3:29).

John the Baptist identifies himself as the friend of the bridegroom and recognises that Jesus is the One to whom the bride belongs.

The Church will progressively understand that Christ is the Bridegroom and that the bride is the Church.

Saint Paul develops this teaching in his Letter to the Ephesians:

"Husbands, love your wives, as Christ loved the church and gave himself up for her" (Ephesians 5:25).

He adds that marriage is a great mystery referring to Christ and the Church (Ephesians 5:32).

The Catechism of the Catholic Church presents this doctrine in paragraphs 1612 and 1617, explaining how the matrimonial covenant between God and Israel prepared the way for the new covenant established by Christ.

Therefore, when Jesus meets the Samaritan woman beside the well, we can contemplate a scene that admits of a profound spousal interpretation.

But we must express this correctly: the Gospel does not state that Jesus was seeking a human wife or that the Samaritan woman individually became His bride through a marriage.

The spiritual interpretation is different: that woman represents, in Saint Augustine's patristic reading, humanity called to become part of the Church, the Bride of Christ.

The men of the Old Testament meet beside the well the women with whom they

will establish families. Christ meets a woman beside the well and offers her the water of salvation, because He has come to gather for Himself a people who will become His Bride: the Church.

9. From Jacob's Well to Living Water: Two Covenants and One God

There is another theological connection that deserves our attention.

The Samaritan woman explicitly mentions Jacob:

"Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" (John 4:12).

The question contains a reference to the history of Israel.

Jacob had received that land and left his descendants a material inheritance. The well was a reminder of that inheritance and of the history of the patriarchs.

However, Jesus announces a reality that surpasses the provision of material water.

Jacob gave a well from which his descendants could drink. Christ offers water that leads to eternal life.

We must not understand this contrast as contempt for the Old Testament. The God who spoke to the patriarchs is the same God who reveals Himself in Jesus Christ.

The Old Covenant prepared the way for the coming of the New. The promises, figures, and events of Israel's history find their fulfilment in Christ.

The living water Jesus promises is connected with the gift of the Holy Spirit.

The Gospel of Saint John itself provides an explanation in John 7:37-39, where Jesus invites those who are thirsty to come to Him and drink. The evangelist explains that He was speaking about the Spirit whom those who believed in Him were to receive.

Here we find a decisive connection.

The water of the well satisfies a temporary need. The living water represents the divine gift

that gives life to the soul and leads it towards God.

That is why the true encounter beside the well does not consist merely in finding another person with whom to share earthly life. It consists in discovering that our existence is called to a much deeper communion: communion with God.

10. The Samaritan Woman Leaves Her Water Jar: The Encounter That Transforms a Life

There is a detail in the Gospel that often goes unnoticed.

After recognising Jesus, the Samaritan woman leaves her water jar and goes into the town to announce what has happened.

Saint John writes:

“So the woman left her water jar, and went away into the city, and said to the people” (John 4:28).

The water jar was the instrument she had brought to carry out her everyday task.

She had arrived at the well seeking material water and now leaves having discovered a reality she had not expected.

Her life has changed.

The woman announces to her neighbours:

“Come, see a man who told me all that I ever did. Can this be the Christ?” (John 4:29).

Her testimony awakens the curiosity of the inhabitants of Sychar, who go out to meet Jesus.

Many Samaritans believe in Him because of that woman’s words and, after hearing Him personally, recognise that He is truly the Saviour of the world (John 4:39-42).

The Samaritan woman goes from being a woman who comes alone to the well to becoming a witness to Christ before her people.

The encounter does not end in an individual experience. It produces the fruits of

evangelisation.

This is another fundamental difference from the earlier matrimonial accounts.

Rebekah, Rachel, and Zipporah enter new families. The Samaritan woman, by contrast, becomes an instrument through whom many others come to know the Saviour.

Her encounter with Christ does not confine her to a private relationship, but moves her to communicate the truth she has discovered.

11. Christian Marriage: We Too Are Called to Drink from the Living Water

After exploring these accounts, an inevitable question arises: what can these encounters beside wells teach us today?

The first lesson is that marriage cannot be understood solely from the perspective of human feelings.

For the Catholic Church, marriage is an institution willed by God from creation and elevated by Jesus Christ to the dignity of a sacrament between the baptised.

The Catechism of the Catholic Church, in paragraph 1601, defines marriage as a covenant by which a man and a woman establish a partnership of the whole of life, ordered towards the good of the spouses and the procreation and education of children.

It is not a provisional relationship or a simple form of cohabitation based on mutual satisfaction.

It is a covenant involving self-giving, fidelity, and responsibility.

Paragraph 1661 of the Catechism also explains that the Sacrament of Matrimony signifies the union of Christ and the Church and grants spouses the grace necessary to love one another with the same love with which Christ loved His Church.

This profoundly changes the way married life is understood.

The husband is not called to dominate his wife, but to love her with a self-giving love. The wife is not called to be an instrument of personal satisfaction, but a companion whom he

must respect, love, and help attain holiness.

Both are called to walk together towards God.

Marriage Needs a Source That Never Runs Dry

Here we could establish a spiritual comparison between the water of the well and married life.

Human feelings can change. Economic circumstances can become difficult. Illness, ageing, family concerns, and everyday difficulties can put a relationship to the test.

If marriage is sustained exclusively by initial emotion, it runs the risk of weakening when trials arrive.

But when spouses build their union upon Christ, they find a source of strength that surpasses their own abilities.

Shared prayer, participation in the sacraments, frequent Confession, Holy Mass, and the practice of charity help maintain a living union with God and, through it, strengthen conjugal love.

This does not mean that Christian marriages are free from difficulties. It means that they do not have to face them solely through their own human strength.

Christ is present on the journey of those who strive to live their matrimonial vocation according to the Gospel.

Seeking a Spouse Also Means Seeking Virtue

The accounts of Rebekah, Rachel, and Zipporah also invite us to reflect on the criteria by which we choose the person with whom we wish to share our lives.

Rebekah displays generosity.

Rachel is associated with the love for which Jacob is willing to work for many years.

Zipporah enters Moses' story in an episode in which justice and the protection of the weak are manifested.

These qualities remind us that marriage requires much more than attraction.

It requires virtue.

Patience, prudence, chastity, fidelity, fortitude, generosity, and the ability to forgive are fundamental to building a stable union.

It is also necessary to share a fundamental orientation towards God.

This does not mean that spouses must have identical temperaments, interests, or abilities. It means that they must be able to walk together in what is essential and help one another live according to the faith.

Christian marriage is not merely a community of affections: it is also a community of spiritual life.

12. The Church, Bride of Christ: The Ultimate Destiny of All Christian Love

There is one final teaching that unites all these accounts and deserves special consideration.

Human marriage is a natural good, willed by God. But for the baptised, it also possesses a supernatural dimension: it signifies the union of Christ with His Church.

This does not turn marriage into a mere religious metaphor or diminish the importance of married life.

On the contrary, it elevates its dignity.

Spouses are called to reflect, within the limitations of the human condition, the faithfulness, self-giving, and love of Christ.

The Lord does not love His Church in a passing or temporary way. He does not abandon her when difficulties arise. He gives Himself for her even unto death.

Christ’s sacrifice on the Cross is the supreme manifestation of that love.

That is why Saint Paul does not use the romantic love of a human couple as the matrimonial model, but the love of Christ for His Church.

And the Book of Revelation leads us to the culmination of this image:

“The marriage of the Lamb has come, and his Bride has made herself ready” (Revelation 19:7).

The history of salvation begins with the creation of man and woman and culminates in the vision of the marriage of the Lamb.

Between these two points unfolds the entire history of God’s covenant with humanity.

The marriages of the patriarchs belong to that history. Their encounters beside wells form part of a much greater narrative that leads towards Christ.

The encounter between Jesus and the Samaritan woman allows us to contemplate precisely this fulfilment: the divine Bridegroom has come to seek those who need salvation.

He does not seek a perfect humanity with nothing left to correct. He comes to call sinners, reveal the truth, grant forgiveness, and offer new life.

And His love reaches its definitive manifestation in His self-giving for the Church.

Conclusion: We All Have a Well Where Christ Is Waiting for Us

Isaac, Jacob, and Moses found beside a well women who would eventually become part of their lives and families.

Rebekah, Rachel, and Zipporah appear in the history of salvation as protagonists of encounters that lead to marriages and new generations.

Centuries later, beside Jacob’s well, Jesus Christ encounters a Samaritan woman.

But this time, the encounter does not end in a human wedding.

The woman had come to draw water and found the Messiah. She had arrived carrying a water jar and left as a witness. She had come because of an everyday need and received the promise of eternal life.

The ancient matrimonial encounters teach us the importance of Divine Providence, virtue, self-giving, and love. The encounter between Jesus and the Samaritan woman reveals that all these human goods find their fulfilment when the heart discovers God.

For man can travel many roads in search of happiness, fill countless water jars, and visit many wells, but there is a thirst that no creature can fully satisfy.

It is the thirst for eternity.

And Christ continues to offer today the same gift He announced to that woman:

the living water of grace, which leads the soul towards eternal life.

Perhaps that is why the episode of the Samaritan woman remains so moving. It reminds us that God does not wait until we are perfect before approaching us. He finds us in the midst of our ordinary lives, knows our wounds, and invites us to begin again.

And where man sees only a well, Christ can open a spring that never runs dry.

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