

Jesus and the woman of Samaria:  
Apostolic role of missionary

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John 4: 1-42

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The Samaritan Woman  
John 4: 1-42

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Needs to be read at several different levels

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Christological insight

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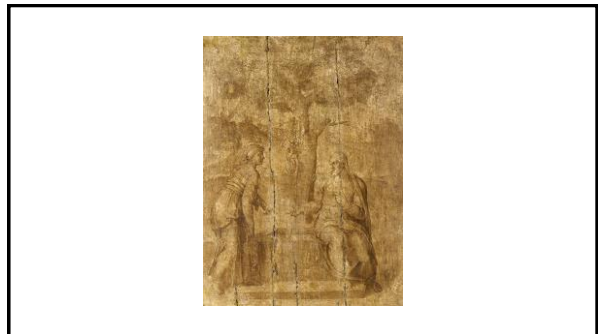
Jesus is the 'Saviour of the World'

2

The Samaritan Woman  
John 4: 1-42

- 'Whereas the earlier stories described the conversion of individuals by a disciple who had come to believe in Jesus, this episode presents the Samaritan woman as the first missionary.' (NJBC 61: 56)

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Key teachings


- Relationship between Jews and Samaritans
- Relationship between men and women
- Jesus disregarding prevailing social mores
- Gift of new life – gushing living water
- Nature of true worship

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Christological insights

- Jesus is greater than Jacob
- Permanent source of living water
- The true standard of worship is belief in Jesus
- A worship in Spirit and in Truth

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**Christological insights**

- <sup>25</sup> The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." <sup>26</sup> Jesus said to her, "I am he, the one who is speaking to you."

Jesus is the revelation of God

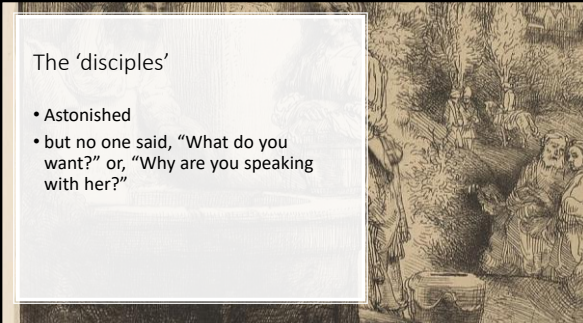
**I AM**

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**Proclaiming the Messiah**

- 28 Then the woman left her water jar and went back to the city. She said to the people, 29 "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" 30 They left the city and were on their way to him.
- 39 Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done."
- 42 ... this is truly *the Savior of the world*

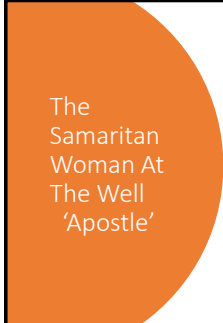
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**The 'disciples'**

- Astonished
- but no one said, "What do you want?" or, "Why are you speaking with her?"

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**The Samaritan Woman At The Well 'Apostle'**

- The longest recorded conversation in the New Testament
- Theological discussion
- Leading her to recognize Jesus as the Saviour of the world
- A sign of how one's faith in Christ can develop
- One of the first believers in Jesus
- One of His first preachers

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**Photini the luminous/enlightened one**

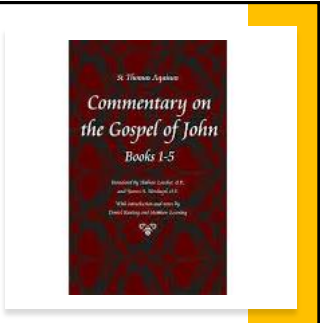
- On February 26, the Eastern Orthodox and Eastern Catholic Churches commemorate the Samaritan Woman.
- Eastern Christians remember her as a Holy Martyr and refer to her as Equal-to-the-Apostles.
- Tradition teaches that after Sts. Peter and Paul were martyred, St. Photini and her family left their homeland of Sychar, in Samaria, to travel to Carthage to proclaim the Gospel of Christ there.



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**Thomas Aquinas**

- <https://isidore.co/aquinas/english/John4.htm>



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### Thomas Aquinas and the Woman of Samaria

- A *sacra doctrina* (holy teaching), a discourse about God effective in bringing a person into a deeper relationship with the Divine, and thus to holiness
- Jesus is tired ... yet he teaches
- Even though we are tired we must not shrink 'from our work for the salvation of others' (564)
- 'sitting down, taught them' (564)
- 'I thirst'

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563 Jesus, tired from his journey, rested there at the well. Jesus reveals his weakness (even though his power was unlimited), not because of a lack of power, but to show us the reality of the [human] nature he assumed. According to Augustine, Jesus is strong, for "In the beginning was the Word" (above 1:1); but he is weak, for "the Word was made flesh" (above 1:14). And so Christ, wishing to show the truth of his human nature, allowed it to do and to endure things proper to people; and to show the truth of his divine nature, he worked and performed things proper to God. Hence when he checked the inflow of divine power to his body, he became hungry and tired; but when he let his divine power influence his body, he did not become hungry in spite of a lack of food, and he did not become tired in his labors. "He had fasted forty days and forty nights, and was hungry" (Mt 4:2).  
 564 **Seeing Jesus becoming tired from his journey is an example to us not to shrink from our work for the salvation of others:** "I am poor, and have labored since my youth" (Ps,87:16). We also have an example of poverty, as Jesus rested there, upon the bare earth. In its mystical meaning, this resting [literally, a sitting] of Christ indicates the abasement of his passion: "You know when I sit down (i.e., the passion), and when I rise" (Ps 138:2). Also, it indicates **the authority of his teaching**, for he speaks as one having power; thus we read in Matthew (5:1) that Christ, "sitting down, taught them."

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Aquinas:  
 A spiritual conversation;  
 theological argumentation

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### An apostle

• 624 Then (v 28), we have the fruit which relates to the woman; by what she said to her people, she was taking on the role of an apostle. From what she says and does, we can learn three things. First, her affective devotion; secondly, her way of preaching; thirdly the effect her preaching had (v 30).



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'by what she said to her people, she was taking on the role of an apostle' Aquinas

Kontakion (Tone 1) –

O Almighty Saviour, Who did pour forth water for the Hebrews from a solid rock:

You did come to the Land of Samaria, and addressed a woman, whom You did attract to faith in You, and she has now attained life in the heavens everlastingly.



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### Apostle

Samaritan Woman (west)



Photini (Orthodox)

• [https://www.youtube.com/watch?v=DcUXIX\\_4jI4](https://www.youtube.com/watch?v=DcUXIX_4jI4)

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