

Class Structure

05/14/23



- 1: Sing Christ has Risen English & Greek
- 2: Lords Prayer English & Greek
- 3: Gospel Reading, discussion and explanation
- 4: Talk to the class about ?
- 5: Read the Creed to learn in Greek & English
- 6: Play Cross of Christ game (*if have extra time*)

1: Sing Christ has Risen English & Greek

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John 4:5-42 *(New King James Version)*

The Samaritan Woman

5 So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph.

The Samaritans were people who had a mixed type of religion. They did not believe in the profits after the first five profits in the Old Testament and only studied the first five books of the old testament. They thought the next and last profit that would appear would be The Christ. They also mixed paygan religious practices in their beliefs and practices, and the Jewish people despised these people because of this.

6 Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

Here Jesus is showing us that He is fully man and has the human weaknesses of being tired and thirsty.

7 A woman of Samaria came to draw water. Jesus said to her, **"Give Me a drink."**

8 For His disciples had gone away into the city to buy food.

9 Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.

As described above, the Jews despised the Samaritans. They thought of them as less than a dog or animal. When Jesus talked to the Samaritan woman, she was shocked that He being a Jew, would even speak to her, much less ask her for anything. Here Jesus comes to the Samaritans as he comes to everyone. It's up to us to listen and follow what He commands us to do, which is stated in **Luke 10:27** **"You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.' "**

10 Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

Well water is still water where water from a river and spring is moving. This is why it is considered living water. As Jesus always talks, He has obvious meanings and meanings for those who have eyes to see. This sentence is a prefigure to baptism, where Orthodox Christians will be baptized into Christ through living water, creating eternal life for us as we put on Christ and follow Him.

11 The woman said to Him, “Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?”

Here the woman responds as most of us would. She takes the words literally and is confused about the whole meaning.

12 Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?”

13 Jesus answered and said to her, “Whoever drinks of this water will thirst again,

When Jesus says, “Whoever drinks of this water will thirst again,” He is talking about the human side of things showing that this water and the things of this world will not fulfill us.

14 but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

Now Jesus is starting to show his divinity and says that his water which is His teachings, will satisfy everyone. Being baptized is His living water, giving us the ability to have everlasting life with Christ.

15 The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”

The woman still does not fully understand what he is saying. Although she wants the water, she still thinks from a human perspective.

16 Jesus said to her, “Go, call your husband, and come here.”

Jesus uses this command to start to enlighten the woman who He is.

17 The woman answered and said, “I have no husband.” Jesus said to her, “You have well said, ‘I have no husband,’

18 for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

Here Jesus is telling the woman things that only God would know, showing His divine side while being fully human.

19 The woman said to Him, “Sir, I perceive that You are a prophet.

As stated above, the Samaritans only believed in the first five profits of the Old Testament, so when the woman thinks he is a profit, she is basically theologizing that He is the Christ that everyone has been waiting and looking for.

20 Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.”

She goes a step further and asks him where one ought to worship.

21 Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

Jesus is telling the woman not straight out, but after his crucifixion, everything will change, and everyone will worship God differently.

22 You worship what you do not know; we know what we worship, for salvation is of the Jews.

He says you being the Samaritans, worship what you do not know, referring to their pagan practices. When he says we, he talks about the Jews saying they know what they worship because the Father has shown them through the profits.

23 But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

24 God *is* Spirit, and those who worship Him must worship in spirit and truth.”

Jesus says now the Father wants everyone (the true worshipers) to worship the Father in spirit and truth. This is done in our hearts and through the teachings of Jesus.

25 The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”

Jesus just told her how to worship, and she is asking indirectly are you the Christ?

26 Jesus said to her, “I who speak to you am *He*.”

This was the first time where Jesus told someone he was the Christ. He does not go to the chosen people (the Jews) but to those who are lower than dogs, people with satanic beliefs, people who are sick. He does this as an example to us that we should preach the Gospel not just to people who believe but to the whole world regardless of their ways or beliefs.

The Harvest

27 And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”

The disciples saw Jesus talking to the woman, and they knew she was a Samaritan, but they did

not question him on what he was doing.

28 The woman then left her waterpot, went her way into the city, and said to the men,

29 “Come, see a Man who told me all things that I ever did. Could this be the Christ?”

The Samaritan woman returned to her city to tell everyone what had happened because she believed Jesus was The Christ. This woman became one of the first apostles to go and preach Jesus Christ to the world.

30 Then they went out of the city and came to Him.

After she told them they believed, then they came to see Jesus. As we tell people about Jesus that are not Christians or heretics, they will come to the Orthodox faith. When they hear about Jesus in the way the apostles taught, they want to learn more, so they are ready to come to Church to learn about the true faith in Christ.

31 In the meantime His disciples urged Him, saying, “Rabbi, eat.”

32 But He said to them, “I have food to eat of which you do not know.”

When Jesus responded, he was not speaking of physical food as the disciples were, but spiritual food.

33 Therefore the disciples said to one another, “Has anyone brought Him *anything* to eat?”

34 Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

Jesus explains what the food He is talking about.

35 Do you not say, ‘There are still four months and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!

When he says harvest is ready, he is using this situation of the Samaritan women calling everyone in here city to come and hear about Jesus. The harvest is the people in the world who need help focusing on Godly things instead of the things of this world.

36 And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.

37 For in this the saying is true: ‘One sows and another reaps.’

38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

When Jesus said, “I sent you to reap that for which you have not labored,” He is saying He is the one laboring for us through his future crucifixion, and we should reap those who do not know about Christ and bring them to Orthodoxy.

The Savior of the World

39 And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He told me all that I *ever* did.”

40 So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.

When Jesus stayed with the Samaritans for two more days, he taught them so they could share the good news.

41 And many more believed because of His own word.

42 Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world.”

As new disciples of Jesus, they confess they believe in Christ just as we do in the creed.

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