



Transcript for Audio Teaching: [Module 5: Carry And Release](#)

Hi! This is Stacey. I want to welcome you to the audio lesson for Module 5 from my study journal called Deconstruction: Your Journey in Faith. If you have not yet purchased your copy, you can find it on Amazon. Each section has an accompanying audio file on my website, which is ClarityUnleashed.com. There you will also find opportunities to connect with me for personal coaching. I am also offering an online “small group style” coaching program utilizing the study journal. Without further delay, let’s explore Module 5: Carry And Release.

In Module 5 our focus is on what we choose to carry and release during deconstruction. The image of a backpack came to mind and I think it is perfect. As we travel on this journey we pack, unpack, repack our stuff, always deciding the burdens that we choose to carry, and those we choose to lay down. In Matthew 11, Jesus says: “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” (Matt 11:28-30, NRSV)

Imagine that all the concerns you have about deconstruction are inside a backpack on your shoulders. I'll bet it's heavy. We hold on to everything as we sift and sort through teachings, traditions, experiences, and events that caused us pain, and those that brought us joy. They are all in your backpack right now, and you are undoubtedly weighed down by them. The Samaritan Woman has the Bible's longest recorded conversation with Jesus. It's a remarkable conversation, full of theology, traditions, freedom, and evangelism. Remember in Module 3 we saw the great lengths that God took to navigate Paul to Philippi, to connect him with Lydia, and to prepare her heart to hear Paul’s words.



In John 4, a story unfolds that demonstrates a similar connection, this time between Jesus and the woman at the well, who is known in some faith traditions as Photina. Jesus takes His disciples from Judea back to Galilee and chooses to go through Samaria (vs. 3-4). This is shocking because Jews and Samaritans were enemies. Why would Jesus choose to navigate through enemy territory when He could have taken another path? Of course He has a plan. We know the disciples were not with him as they had gone to find food (vs. 27-31). The scene opens with Jesus sitting at the well, waiting for the woman to arrive. This is such an important conversation. It is the longest theological conversation that Jesus has with another person. Let's dig in and see what we can learn from it. Starting with verse 7:

⁷A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." ⁸(His disciples had gone to the city to buy food.) ⁹The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.)^[b]

¹⁰Jesus answered her, "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." ¹¹The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water?" ¹²Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?"

The woman comes to the well daily, possibly multiple times depending on her water needs. I have seen pictures of the clay vessels that were used to transport water and they look heavy. Even an empty clay water vessel was heavy, but filled with water was even heavier.

¹³Jesus said to her, "Everyone who drinks of this water will be thirsty again, ¹⁴but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." ¹⁵The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."



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Jesus offers to give her a type of water that will end her thirst. I can only imagine that she thinks He is probably crazy, but aside from that, if a water like His is available, what a burden that would lift from her life! No more trips to the well on a daily basis, right? At this point, I think this is witty banter between the two of them. But there is a shift that happens in the next few verses.

¹⁶ Jesus said to her, “Go, call your husband, and come back.” ¹⁷ The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; ¹⁸ for you have had five husbands, and the one you have now is not your husband. What you have said is true!” ¹⁹ The woman said to him, “Sir, I see that you are a prophet.”

It is unfortunate that the Samaritan Woman is called an adulteress. There is nothing in this passage to indicate she is. Let’s take a moment to get into our time machine and consider some of the differences between our culture and hers. Women in a patriarchal society depended on care from men, whether that was a father or other relative, or a husband. Let’s acknowledge that fact. Are there any other verses about known adulteresses? In John 8 we see that the law called for women to be stoned when caught in the act of adultery. The Samaritan Woman is now on her 6th relationship. Wouldn’t she have been stoned by this time if she was such a notorious adulteress? Instead of maligning and shaming this woman, we might find some more logical explanations. Women were married at very young ages. It is very possible that she was married to older men and widowed. There is no mention of children in this chapter. I wonder if she was unable to conceive and was divorced as a result of her infertility?

Jesus and the woman continue discussing theology and ultimately she acknowledges that she knows that the Messiah is coming. She is a woman who has faith in God and in Jesus.

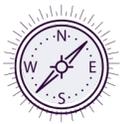


²⁰ Our ancestors worshiped on this mountain, but you^[c] say that the place where people must worship is in Jerusalem.” ²¹ Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³ But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. ²⁴ God is spirit, and those who worship him must worship in spirit and truth.” ²⁵ 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.” ²⁶ Jesus said to her, “I am he,^[c] the one who is speaking to you.”

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,^[e] can he?” ³⁰ **They left the city** and were on their way to him.” What does Jesus put His finger on in this woman’s life that she clings to for stability and societal acceptance? When I read this passage in light of her culture and time, I believe that Jesus is pressing on her idol, which is her dependence on men to provide for her and protect her. Is Jesus saying marriage is wrong? No. Does He say to His male and female disciples that they should leave everything behind to follow Him? Yes.

When she leaves her water vessel at Jesus’ feet, it is a powerful image for me, as a survivor. She literally is laying down a physical burden of the vessel itself. But she is also leaving behind an idolatrous view of marriage. Let us not gloss over the cultural and societal implications within this story. The Messiah traveled to the least likely country and sought out a woman to empower and equip for evangelism within a patriarchal society.

Now we see a metaphor shift from water to food. The disciples were amazed that Jesus was speaking to a female Samaritan, but they knew better than to question Jesus’ actions. Still not grasping what was unfolding, they offer Him food, only to miss the teaching moment.



²⁷ Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” ³¹ Meanwhile the disciples were urging him, “Rabbi, eat something.” ³² But he said to them, “I have food to eat that you do not know about.” ³³ So the disciples said to one another, “Surely no one has brought him something to eat?” ³⁴ Jesus said to them, “My food is to do the will of him who sent me and to complete his work.

Now Jesus transitions into a metaphor about harvesting. Why? The Samaritan Woman has run into the city and is bringing people back with her! The disciples are getting ready to see the harvest of her evangelism!

³⁵ Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. ³⁶ The reaper is already receiving ^[f] wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. ³⁷ For here the saying holds true, ‘One sows and another reaps.’ ³⁸ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

Up until this point, there was no mass-evangelism. Jesus interacted individually with the disciples, and met individuals on his path. The Samaritan Woman evangelized in her town of Sychar.

³⁹ Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” ⁴⁰ So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. ⁴¹ And many more believed because of his word. ⁴² They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

In this passage we see Jesus’ message of freedom for women. Not only that, but we see that He equips and empowers women for leadership roles within His ministry. Jesus is counter-culturally inclusive. He crosses societal, ethnic, and gender lines to share His message. We can



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point to this passage today as an example of how Jesus calls women to lead, preach, and evangelize.

If I can be blunt, let me add this. If you are unable to use your gifts and calling within your church, know that there are churches who need you and would welcome you. It's hard to believe that today, women in some churches are told they are prohibited from doing what Jesus encouraged Photina to do. Instead of using John 4 as a message to equip and empower women to lead, pastors instead use the passage as an example of an adulterous, sinful woman who repents. They are doing some Scriptural gymnastics within this passage because nowhere do we read that Photina was an adulteress.

As we close out Module 5, I hope you will help tell Photina's story more accurately, and I hope her story gives you the confidence to take your next steps on your Journey in Faith.