

- = 5 Courses of Punishment (Lev. 26)
- 1-5** = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)



ISRAEL - "The Circumcision" - "nigh unto God"

THE LAW serves as a "middle wall of partition."

Israel's Program is Resumed and Fulfilled

GENTILES - "Uncircumcision" "far off" "without God"

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 22	2 Kgs 1 to 10:31	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation
				1 and 2 Chronicles				Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.					

The Samaritan Woman

Pt. 2

Jn. 4

1. The OT background of the Samaritans:
 - a. About 950 BC—1 Kgs. 12--Division of the Nation into a Northern Kingdom comprised of 10 Tribes variously called Israel/Samaria/Ephraim under Jeroboam, who led them into idolatry, and a Southern Kingdom under Rehoboam.
 - These Israelites joined Jeroboam in his rebelliousness against God and actually became more idolatrous over the next 2 centuries until God had to remove them from the land in the Assyrian Captivity. These were Israelite SAMARIANS, SAMARITANS. Not the Samaritans of Jn. 4.
 - The Israelites left behind—the outcasts of society—were those who remained loyal to God and didn't join in idol worship of the above "Samaritans." What we would call the Believing Remnant of Israel.

b. 722 BC—2 Kgs. 17:29—Assyrian Captivity carried off the idolatrous Israelites who lived in Samaria--Samaritans.

--These Samaritans were the idolatrous ***Israelite Samaritans*** who followed in Jeroboam's rebellion against God, growing worse and worse between 950 and 722 BC until God removed them from the land via Assyrian Captivity. These "Samaritans" were scattered among the Gentiles and assimilated into their nations and never returned. These are not the Samaritans of Jn. 4.

--The outcasts and underprivileged Israelites left behind, were in that position because they didn't join into the idolatry of the Northern Kingdom and remained loyal to the LORD—perhaps mostly of the Tribe of Joseph/Manasseh. What remained in the land were at least some of the Believing Remnant of Israel at that time. They will disappear from view for the next 300-400 years. This was the beginning of the Samaritans of Jn. 4.

2. Fast forward another 200 years—Some see the Samaritans in Ezra 4:1-3:

- a. This account never mentions the Samaritans. In fact, it clearly identifies these adversaries as the pagan Gentile leaders whom Assyrians brought in to rule on their behalf. Here, these ***Gentile Samaritans*** see Judah rebuilding a competing religious system and don't like it.
- b. All that can be said here is that in the days of Ezra and Nehemiah we see hostility beginning between Judah and Samaria regions that would later extend to the Samaritans.
- c. The Samaritans themselves don't appear until later, between the Old and New Testament, during the 400 years of silence.
- d. Samaritans of Jesus's day become clearly visible when they build a temple at Mt. Gerizim (400 BC).

- c. In about 250-150 BC the Samaritan Pentateuch, the 5 books of Moses, was developed. They rejected the rest of the books of Bible because those books insisted that Jerusalem was the true place of worship.
- d. In ca. 120 BC Hyrcanus, a Judean, destroyed the Samaritan temple on Mt. Gerizim devastatingly attacking the Samaritan population, forcing them under Judean control in the days just prior to Jesus—driving a large wedge between them.
 - This is the major cause for the division between Judah and Samaria in Jesus's day.

1 3. The Samaritans of Jn. 4 were a close-knit group (with minimal intermarriage with Gentiles), who remained loyal to Moses and the one True God of Israel, although worshipping Him on Mt. Gerizim rather than Jerusalem and, therefore, only used the 5 books of Moses (what became the Samaritan Pentateuch).

--They considered themselves pure Israelites, descendants of Abraham, Jacob and Joseph/Manasseh and those Israelites left behind in the Assyrian Captivity (Jn. 4:4-6, 12).

--They considered themselves a sect of Judaism (although being divorced from the House of Israel—Mat. 10:5-6).

4. With this background in place, we enter Jn. 4.
 - a. A woman of Samaria at Jacob's (her father's—v. 12) well (v.6):
 - Jacob was re-named Israel, which became the name of the Northern Kingdom centered in Samaria (Gen. 32:28/28:13—he should have known the Name; 35:10).
 - The LORD incapacitated Jacob the “heel-catcher,” deceiver, who did everything through his own wit and power, and he became reliant on the LORD for all he needed—now Israel, the “Prince of God” or some suggest “God Fights”: Jacob fought God in the past, now God fights for Israel.

- b. The Samaritans of Jesus's day considered themselves Israelites esp. being the descendants of the 2 Northern tribes—Joseph and Manasseh-- who survived the Assyrian conquest and deportation in the land. The main distinction they made was that Mt. Gerizim was the right place to worship rather than Jerusalem. They were dedicated to the Law of Moses and were waiting for Messiah.

- c. While Jesus told the disciples to not go to the Samaritans later (Mat. 10:5-6), and the negative response to Jesus and His disciples because they were going to Jerusalem (Lk. 9:51-56), He was sympathetic to them (Jn. 4; Lk. 10:25-37). And in Acts 8 Philip preaches the Kingdom to the Samaritans who are also identified as Jews there (Acts 11:19).

d. Jesus must needs go through Samaria to complete the picture, a foretaste, of Israel's National Salvation. He has already been in Jerusalem, Judea and Galilee (Jn. 1-3), and now He must complete the picture of Israel's National Salvation by going to Samaria. He is under the "hour" that the Father has set for Him in Daniel's time schedule.

5. Jesus is greater than Jacob/Israel and his well (Gen. 48:22). He can give living water that springs into eternal life—life fit for eternity—life fit for the everlasting Kingdom.
- When Israel came out of Egypt, they brought Joseph's bones and buried them in the land Jacob bought for 100 pieces of silver from the sons of Hamor, the father of Shechem. This became the inheritance of Joseph's descendants (Gen. 33:19; Josh. 24:32).
 - Sycar is about 1 mile from Shechem. Joseph's tomb is just a few hundred yards north-west of Jacob's well.

6. Progression: Must go through Samaria (Jn. 4:4) for the salvation of the Jews—Jerusalem, Judea and Galilee (Jn. 4:22)—then Samaria—then the world (4:42).
 - a. Jesus gives a foretaste picture of how God saves the world in Israel's Prophetic Program. He had already been to Jerusalem, Judea and Galilee, so now He must go to Samaria.
 - b. When that happens in faith, all Israel will be saved and salvation would be able to go out to the whole world.