

- = 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)

TIMES OF THE GENTILES



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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.					

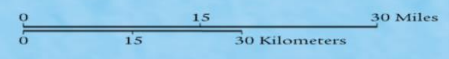
The Samaritan Woman: Who Is She?

Pt. 3

Jn. 4:4-14

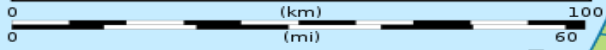
DIVIDED KINGDOMS AFTER SOLOMON AND OTHER KINGDOMS

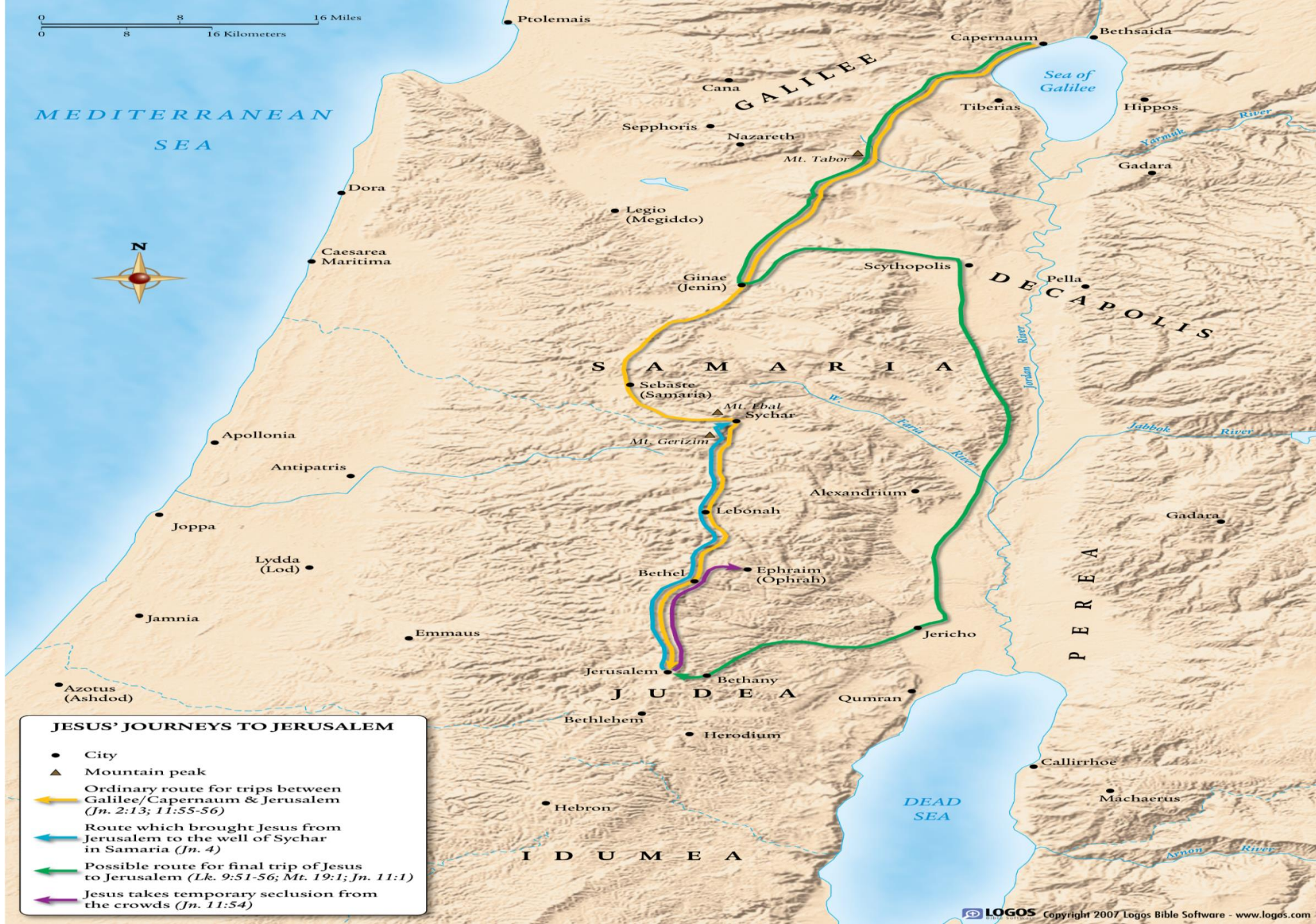
- City
- ★ Capital city
- Political boundaries



THE TWELVE TRIBES OF ISRAEL

Around 1200-1050 B.C.
(according to the Book of Joshua)





0 8 16 Kilometers
0 8 16 Miles

MEDITERRANEAN
SEA



JESUS' JOURNEYS TO JERUSALEM

- City
- ▲ Mountain peak
- ← Ordinary route for trips between Galilee/Capernaum & Jerusalem (Jn. 2:13; 11:55-56)
- ← Route which brought Jesus from Jerusalem to the well of Sychar in Samaria (Jn. 4)
- ← Possible route for final trip of Jesus to Jerusalem (Lk. 9:51-56; Mt. 19:1; Jn. 11:1)
- ← Jesus takes temporary seclusion from the crowds (Jn. 11:54)

- . The Samaritans of Jesus's day considered themselves Israelites esp. being the descendants of Jacob and Joseph, esp., thru the tribe of 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.
- They considered themselves a sect of Judaism, and this is supported by Philip's ministry in Samaria in Act 8 during a time when they only went to the Jews (Acts 11:19).

2. 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.

3. With all of this history in mind, we know what the woman is thinking about, we know what her deepest desires and longings are for; Jesus does too, and He was there to fulfill them!

4. v. 6-7: She came at noon. Traditional teaching has made much of this. She must be a woman of ill-repute and can't associate with other women, who usually come earlier in the cool of the day.
- But there it could also just as well be that she could have run out of water sooner than she thought? Like Jesus had she been on an journey and was now thirsty? Or visitors showed up? Or a million other things.
 - It is also possible that coming into the brightness of the noon day light plays John's metaphor that describes Jesus as the Light (1:7) and that those who do truth come into the light (3:21). Similar to what Nico did (3:2).

5. Vv. 8-9: Most commentators say the end of v. 9 isn't the woman speaking but the author John. They miss the whole Johannine irony here. She says NO Jews have dealings with the Samaritans but the context shows that is not true!
 - a. Here you have a whole Jewish band going into Samaria (4:3-4) and would have dealings with the Samaritans.
 - b. The verse just before this shows a group of Jewish disciples going to a Samaritan market to have dealings with food suppliers.
 - c. And here Jesus is dealing with a Samaritan woman and soon her whole village of Samaritans (4:40-42).
 - d. Outside the immediate context, Jesus arranges for provision in a Samaritan city (Lk. 9:51-56), Good Samaritan Parable (Lk. 10), ministry of Philip to the Samaritans (Acts 8).

6. What was true in stereotype was not true in reality.
 - a. She comes into the noon day light of Jesus, thinking inside that this is her father Jacob's well; which brought to mind her father Joseph's bones lay nearby; which would cause her to think about being a descendant of Joseph's son Manasseh; which would lead back to Abraham who worshipped God nearby at Shechem (Gen. 12:6-8); which made her think about the Messiah she is waiting for ...
 - b. but externally she's just "blabbering," saying things that the context indicates are not true. Just like what we would say if we met a stranger at a fountain in the park ...

7. But this is all just a set-up for Jesus. Like Nathaniel and Mary and Nico, Jesus is going to sweep all this aside and plunge to the depths of her soul where her deepest desires and longings lay unsatisfied. Only stagnant dead water sloshed around in the depth of her soul. Sometimes temporary satisfaction but no real lasting satisfaction. Jesus is going to offer something that all the patriarchs alone or together couldn't offer.
 - a. Jacob's well of water represented the things that can't permanently satisfy.
 - b. Jesus's well of living water will provide everlasting fulfillment of all her most longed for, deepest needs.

8. 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.
 - And Abraham worshipped nearby (Gen. 12:6-8)

9. Progression: Must go through Samaria (Jn. 4:4) for the salvation of the Jews—beginning with 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.