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- 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."

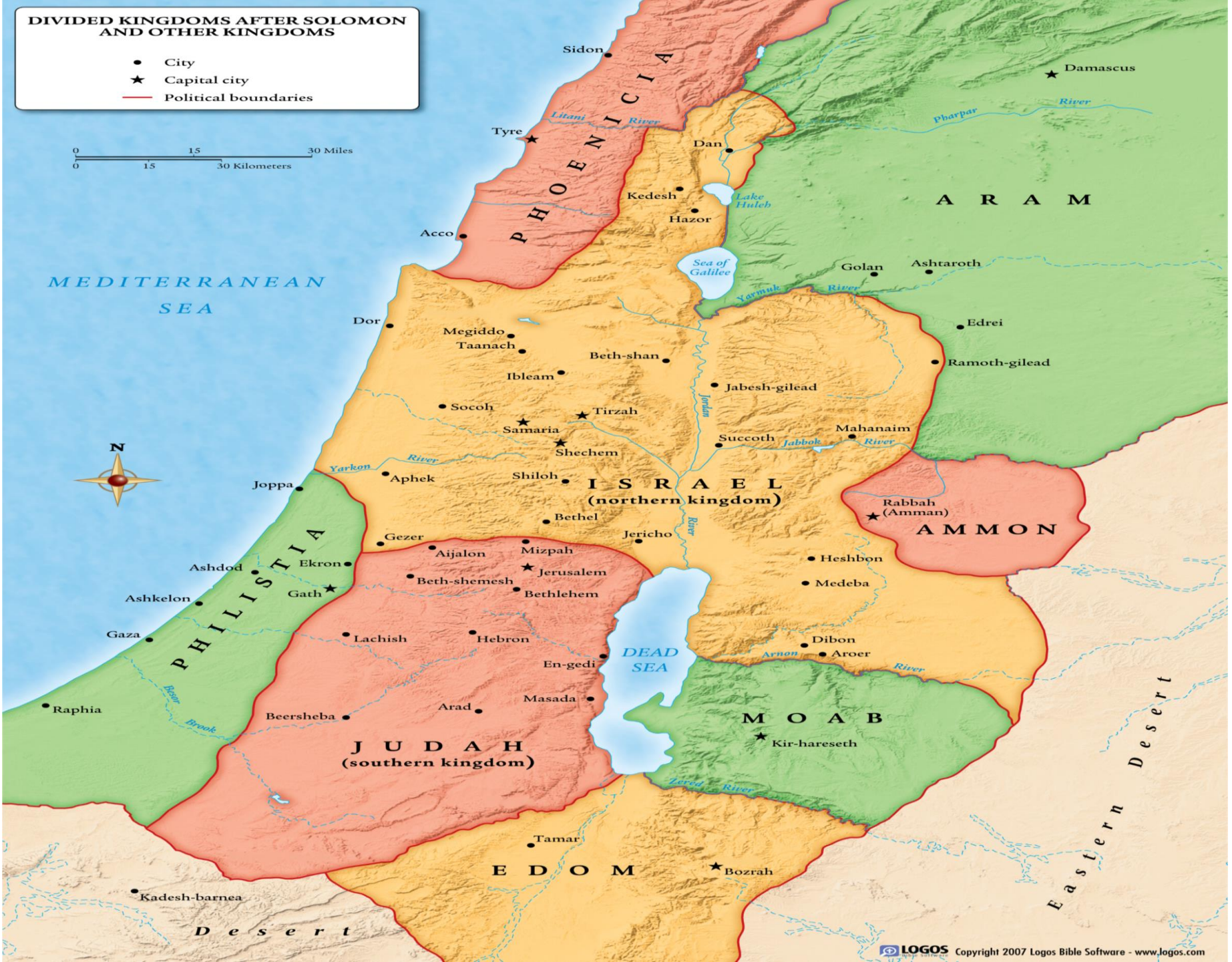
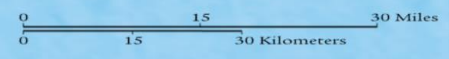
Israel's Program is Resumed and Fulfilled

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				Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon					

**DIVIDED KINGDOMS AFTER SOLOMON
AND OTHER KINGDOMS**

- City
- ★ Capital city
- Political boundaries



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The Prophet and Worship

Jn. 4:19-26

1. There is a progression to Jesus's journey in Jn. 1-4 that is based on Ezekiel 36-37:
 - a. Jesus's journey has led Him through the rest of Israel —Jerusalem, Juda and Galilee—as He paints the picture of Israel's National Salvation.
 - b. Now He **MUST NEEDS** go to Samaria to complete that picture with the re-unification of the 2 sticks of Judah and Samaria, bring Samaria back into the Davidic fold of the Household of Israel (Ezek. 37:15-28).
 - c. This will not be fulfilled at this time. It is just a practice run to teach the disciples what they will be involved in later in the program when ALL Israel will be saved by receiving the Lord Jesus Christ. They are going to continue this work after He is gone (Jn. 4:38; Acts 1-8).

2. This journey is not primarily about personal salvation (least of all in the Disp. Of Grace!). It's about Israel's National Salvation.

a. Jesus's ministry is less than 3 years. Most of His followers were already "believers." They already belonged to the Father—Simeon, Anna, Mary and Joseph, John the B and His disciple, etc.

--In Christ's earthly ministry, He is calling out the Believing Remnant of Israel, instructing and teaching them.

--If they already belonged to the Father, the Father brought them to His Son when He arrived.

--If they didn't already belong to the Father but believed through the ministry of Jesus, the Son brought them to the Father.

b. This ministry causes a great division in Israel (Mat. 10:22, 34-36):

- Those who claim to belong to the Father, will recognize the Father in His Son, coming to and following Jesus by believing. (Jn. 5:36-43; 12:44, 49-50; 14:10-11).
- However, those who claim to belong to the Father but reject the words and works of the Son, they demonstrate that they don't know or belong to the Father—they are liars—because Jesus just says the Father's words and does the Father's works (Jn. 8:44).

3. In Jn. 4, you have Jesus, a man of Judah, showing up as Israel's Bridegroom (Jn. 3:29), one who is greater than the giver of the well, Jacob, who can give a woman of Ephraim/Samaria living water.
 - a. She had the patriarchs and has been in 6 relationships—none together or individually could meet her deepest needs and longings.
 - b. Jesus is #7 spiritual relationship will. She represents what all the Samaritans need.
 - c. Jesus gives a video clip of the re-unification of the Nation of Israel: Judah (in the person of Jesus of the tribe of Judah) and Samaria (in the woman and later the people of Samaria) will be re-united into one covenant people of God under the rule of the Davidic King via Prince David through a kind of national marriage at the well (Ezek. 37:25-26).

4. Jesus's uses a prophetic sign to lead the woman into a greater understanding of who He is. She responds appropriately, recognizing Him as a prophet, which leads to the topic of worship:
 - a. To Mary and the disciples through the sign of changing the water to wine, pointed to Him being the King who could usher in the Kingdom and its joy.
 - b. To the religious leaders the sign of cleansing the Temple, pointed to Him as the Son who was re-claiming His Father's House and the ultimate judge of them.
 - c. To Nico the sign of the Son of Man, who first comes as God's humble servant (like unto Ezekiel) to be lifted up, and then who comes again in Glory and Power, destroying all enemy Kingdoms and establishing Israel's long-promised Kingdom (Dan. 7:14).

- d. Now the sign of His prophetic knowledge of her past points to Him being the PROPHET that Moses promised hundreds of years before (Deut. 18). She progresses in faith, better understanding who He is.
- The Samaritans only viewed the 5 books of Moses as canonical. When she says prophet, she is not thinking of the Old Testament prophets we usually think of, but THE PROPHET LIKE UNTO MOSES. The Prophet Moses promised.
 - We were introduced to this Prophet back in Jn. 1:21. What JohnB refused to accept, Jesus receives. Deut. 18:15-22; Jn.1:21; 6:14; 7:40; 9:17

- And this will quickly leads her to think about worship and the Christ/Messiah she was waiting for, after which Jesus offers her His I AM Jehovah God Name. She just needed to fill it in. He Is her source of living water, the fulfiller of all the promises God made to her fathers, He can tell her all things—I AM whatever you need Me to be.
- He is offering the Samaritans and all Israel what He offered to all Israel at the Exodus: Join Me on My journey of faith by relying on the grace resident in My I AM Jehovah Name, and I will carry you along on eagle's wings and bring you to Myself and usure you into the Kingdom (Ex. 19:4).

Person/Group	Sign
Mary and disciples longing for the establishment of Israel's Kingdom.	Turned water to wine, pointing to Him as the One who could bring them into the joy of that Kingdom.
The vain religious leaders deepest need was to repent and return to the LORD by believing!	The cleansing of the Temple: The Son of the Father is here, ready to re-claim the things of His Father, including His House.
Nicodemus as representative of religious leaders need to get going converting Jerusalem and Judea so that all Israel could be saved so that the world could be saved.	The lifting up of the Son of Man: 1 st Coming--humble and poor, in accord with Ezekiel; 2 nd Coming in Power and Glory, in accord with Daniel.
The Samaritan Woman as representative of the Samaritans greatest need was to be re-united with Judah thereby restoring the whole nation of Israel as Moses promised by believing in Jesus the Messiah/Christ.	Prophetically knowing her history, leading her to think that Jesus is the Prophet Moses promised, the Messiah.

5. Being a prophet and probably the PROPHET, results in her thinking about worship. Her patriarchal fathers worshipped here. Remember Sychar was Shechem or was less than a mile from Shechem.
 - a. The LORD spoke to Abraham here, and Abraham worshipped the LORD here (Gen. 15:6-7).
 - b. Jacob worshipped the LORD here—God the God of Israel (Gen. 33:18-20).
 - c. Joshua (Moses's assigned successor) worshipped the LORD here, renewing the Law with them (Josh. 24:26).
 - d. And now here in person stands before the Samaritan woman and the Samaritans is the One that her forefathers worshipped! --Jesus—God's sanctuary and tabernacle on earth moving to Samaria, abiding with them, bringing them back into the fold of the Davidic household of Israel—now His people (Ezek. 37:27)—now salvation can go out to the whole world (Ezek. 37:28).

6. All this takes us back to Ezek. 37:26-27:
 - a. At that moment Jesus was the true place of worship—the tabernacle of God moving around on the earth—so they asked Him to dwell with them, and they remained in His Glory (Jn. 1:14; 4:40-41). Jehovah/I AM is There (Ezek. 48:35).
 - b. Mt. Gerizim was never the true place for worship and Temple in Jerusalem God left centuries before because it was under the control of a VRS and would shortly be destroyed in the Tribulation Period (not 70 AD) (Jn. 4:20-22).
 - c. But ultimately, salvation begins in Jerusalem/Judea/Galilee then Samaria—then all Israel will be saved—at which time Israel will take salvation out to the rest of the world.