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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				Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.					
											Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon		

Samaritans and Disciples

Jn. 4:27-36

1. Jn. 4:27: What was Jesus seeking? He is seeking what the Father is seeking: People to worship Him in Spirit and Truth (Jn. 4:23).

--What the Father seeks the Son seeks as well (Jn. 4:34).

2. Jn. 4:28-29: She left behind her water pot—haste/faith?

a. While the Samaritan woman is much more responsive to Jesus, like Nico, after the encounter it is never explicitly said she believed, but all indications are that she did.

b. Nico and the Samaritan woman are uncertain representatives of more certain groups:

- Nico was affiliated with the Christ-rejecting religious leaders. John does not categorically state after his encounter with Jesus that he believed but based on Jn. 2:23; 3:1 and later activities that support Jesus (Jn. 7:50; 19:39), it appears he did.
- The Samaritan Woman was affiliated with the Christ-receiving Samaritans. Again, John does not state categorically that she believed, but her later activities suggest she did—leaving behind her water pot and testifying of Jesus (Jn. 4:28-29).
- Not so much unbelievers participating in individual “salvation,” but of believing groups participating in Israel’s national salvation.

3. The significance of her leaving behind her water pot (4:28).
 - a. The conversation began with her asking for Jesus's water so that she wouldn't have to come to the well again (4:15).
 - b. This is fulfilled when she leaves behind her water pot because she has received the water Jesus gives—living water—and acts as a disciple; Come and See (4:29; 1:39, 46).
 - c. Through her testimony many Samaritans come, hear, believe and ask Jesus to remain with them (4:30).
 - d. In response to Jesus telling her to call her husband and bring him here, she now calls all the men and brings them all to Jesus.

4. Jn. 4:29: Just as Jesus invites the disciples and Philip invites Nathaniel to “Come and see” so too the woman invites the city to come and see (Jn. 1:39, 46).
 - a. For those who were unbelievers, by believing in Jesus the Christ, they became the children of God (Jn. 1:12), which gave them “eyes” to see the Kingdom, now present in the appearance of the King. I.e., New Converts.
 - b. For those who were already believers in God and belonged to the Father by faith and already had eyes to see and recognize the Son, because He spoke the words and did the works of the Father, thereby receiving the Son by faith as well, like Mary, JohnB, the disciples, etc (Jn. 5:37-38).

c. Question: Were the Samaritans already believers in God (ie., like Abraham their faith had been counted for righteousness), members of the Believing Remnant of Israel, who, therefore, recognized the Father in the Son and extended their belief to Him?

--In other words, were the Samaritans new converts? Or, were they ones who already belonged to the Father, who then handed them over to the Son?

--The answer is both, but I would suggest mostly the latter. Jesus was gathering a Believing Remnant of Israelites in Samaria (made up of those who had already participated in Individual/Personal Salvation) unto Himself to participate in Israel's National Salvation. Any unbeliever who believed through His teaching (to participate in Individual/Personal Salvation), would, of course, be added to that Believing Remnant (to participate in Israel's National Salvation).

5. Another question: Are the Samaritans an ideal representation of Johannine faith and discipleship?
 - a. They are invited to come and see, and they do (4:29)
 - b. They invite Jesus to abide with them, and He does (4:40).
 - c. They replace their mediated faith (through the woman and indirect signs—He told me all that I ever did (v. 39)—with direct faith in Jesus Himself based on Jesus’s words.
 - d. A community of believers is established around the Son (4:42).

6. We tend to think of the disciples as super-saints who wear halos and walk without their feet touching the ground. Surely, they are more faith-responsive than Nico and the SW. But the facts say something quite different.
 - a. None of them really grasped Jesus's words and, therefore, cannot follow Him from their earthly meaning to their heavenly spiritual meaning.
 - Nico couldn't move from physical birth to new spiritual birth, but he did recognize Jesus as a man from God.
 - The Sam. Woman couldn't move from physical water to Jesus's new spiritual living water, until she saw/heard a sign, after which, she recognized Him as a Prophet, a man from God (like Nico—Jn. 3:2) and the Christ (Jn. 4:29).

b. And the disciples can't move from Jesus's words about physical food to Jesus's spiritual food that nourishes Him (Jn. 4:33).

7. When the disciples return from their interaction with the Samaritans, hands full of food but mouths closed, wondering why He was talking to her...

--The Samaritan woman goes away with empty hands but her mouth full of words, worshipping and testifying of Jesus.

8. The point is that just because someone doesn't understand what Jesus is saying, doesn't mean they are an unsaved person destined for Hell.
 - a. Believing unto salvation—justification unto eternal life in a right relationship with God—is put on the lowest rung possible. This is an inter-dispensational truth: THANK GOODNESS, we don't have to pass a theology exam to get saved we just need to believe in Him—Abraham believed God and God counted His faith for righteousness, even though he understood little else.
 - b. It is only after we are “saved” that we are invited to grow in understanding and knowledge so that God can “do” works through us to produce fruit that lasts forever.
 - c. As we noted in Jn. 2:24, salvation doesn't come by Jesus Christ believing in us but by us believing in Him! Thank God!!