

- = 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"

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| 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 | | | | |
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Jesus's Food

Jn. 4:27-36

1. In setting aside the traditional teaching on John, that it is a book of evangelism for the Disp. Of Grace, we see that Jesus's journey through Jerusalem/Judea/Galilee and Samaria was primarily to call out of the apostate nation of unbelieving Israel, the folds of believers that belong to the Father, uniting them into His Own saved and restored, debt-free Nation of Israel in the Kingdom through His Son, the Lord Jesus Christ.

2. Jesus's food comes from doing the will of His Father who sent Him, bringing His Work to completion (Deut. 8:3).
 - a. While John previously told us that Jesus had been sent from the Father (Jn. 3:17) ...
 - b. Here we are told Jesus was sent from the Father to do His will (Jn. 9:3-4; 10:25, 32, 37-38; 14:10; 17:4; 19:30).
--He **MUST** complete the work the Father sent Jesus to do.

c. He MUST work the works of the Father (Jn. 9:4):

--Through Him, Israel MUST be born again (Jn. 3:7) by looking in faith at God's sign of His Son, Jesus Christ, who MUST be lifted up in His earthly ministry not just for Judah/Galilee (Jn. 3:13) but MUST NEEDS for the Samaritans as well.

--He MUST gather all those who MUST worship God in Spirit and Truth (Jn.10:16; 4:24).

--Which all culminates in His MUST being lifted up on the Cross and rising again from the dead (Jn. 12:34; 20:9).

3. In the immediate context of Jesus's journey in Jn. 1-4, it points back to Jesus's journey to Jerusalem, Judea and Galilee, and He completes the Father's work with His ministry to the Samaritans, which brought to completion the training program for how God would save Israel first so redeemed Israel could take His salvation out to rest the world. Jesus is nourished by the Father with the sight of the believing Samaritans coming to receive Him in response to His fruitful work (Jn. 4:31-39). The Samaritans stand and hear (Jn. 3:29; 4:42)

--The prophetic "many" of Israel that Christ died for in Is. 53:11.

4. In the broader context, however, this also points forward to the time when Jesus completes His work on the Cross, and then He will see all drawn to the Father through Him and His Crosswork, which is His nourishment that produces fruitfulness (Jn. 12:32—via the Abrahamic Covenant).

--This is the goal toward which His whole life is oriented.

5. His re-unification journey through Jerusalem, Judea/Galilee and Samaria was a preview of what will happen in full at His 2nd Coming. He teaches the disciples their role in the re-unification and salvation of the Nation of Israel.
 - a. We see this play out in foretaste manner in Acts 1-8 and even on to Acts 11.
 - Just as Jesus's journey at this time does not result in Israel's National Salvation (Jn. 1-4), so too the 12 will make a similar journey in early Acts without resulting in Israel's National Salvation (Acts 1:8).
 - b. Seeing the Samaritans coming was perhaps another of John's signs, this one to His disciples (Jn. 4:35)?

6. Jesus is the perfect model of those who worship God in Spirit and Truth: Everything He says and does is nourished by the will of the One who sent Him (4:34).

--This becomes an important topic from here on out (Jn. 5:19-20)

7. Just as the disciples would reap what John the B and Jesus (and the Samaritan woman?) had sown, so too future members of the Believing Remnant of Israel will reap in the Tribulation Period and on into the Kingdom what the disciples and apostles in early Acts had sown.
- they will gather (human) fruit who will populate the everlasting Kingdom of righteousness and peace.
 - All will rejoice together in the Kingdom (Jn. 2:1-11; 3:28-30) when it all comes to fulfillment (Amos 9:13).
 - Here the “sign” of Jesus’s life story doing and finishing the work of the Father is the ultimate pointer (sign?) for all to be led to the Father (Jn. 3:14-15).