

About Samaria: was a province allotted to Ephraim and the half-tribe of Manasseh in the days of Joshua (Joshua 16&17)

After the revolt of the ten tribes (2Chr10), the inhabitants of this district mostly ceased to worship at the Temple in Jerusalem, and followed idolatry introduced by Jeroboam, the son of Nebat, (1Kings12) and then fell easy prey to corruption introduced by his successors (1Kings14).

After the 10 tribes (Israel) were carried away captives, their district left almost without inhabitant, the king of Assyria planted in their province a colony of various nations (2Kings17) who, with the few original inhabitants, formed a false Judaism and included other religious idolatry (2 Kings 17:32-41).

After the remnant of the 2 tribes (Judah) (2Kings25) return from Babylon (Ezra1), Samaritans offered to enter into an alliance with the Jews (Ezra4) and on being refused, they became bitter enemies and opposition to the rebuilding of the walls of Jerusalem (Neh 4&6).

The Samaritans claimed they were the true Israel (Rev 2:9; 3:9) and had a Temple of their own on Mt. Gerizim and they still offer Torah blood sacrifices. However these people had adopted the worship of YHWH as a sort of adapted 'tribal god' (2 Kings 17:24-41; 2 Chronicles 30; 34:1-7).

Jacob's Well was at the foot of Mt. Gerizim. Sanballat had built a temple which was eventually destroyed by John Hyrcanus in 129 BC. The Samaritans continued to worship on the mountain. To justify this action, Samaritans built a narrative that Abraham (Gen 12:7) and Jacob (Gen 33:20) had established altars at Shechem. Gerizim was the mountain from which the blessings of Deut 28 were proclaimed, and, according to Samaritan thinking, it was this mountain and not Ebal where an altar was built (Deut 27:4). Samaritans also identify Gerizim as the mountain on which Isaac was offered to God.

[In Jesus' day, Rabbis would speak the phrase: *"To eat bread with the Samaritan was like eating pig."*]

Notice that when Jesus engages the woman at Samaria, He ignores the ethnic-oriented aged of theological debate, and instead focuses on "the Gift of God", that is Himself - see Jn 3:16; 2 Cor 9:15.

Notice that as Jesus focuses the conversation and gets to the heart of the matter, notice how a humble heart engages with the light of Christ in her life; as her content and tone shifts and softens:

Jew... Jn 4:9 ...greater than Jacob? Jn 4:12
...a prophet Jn 4:19 ...Christ Jn 4:25,29

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Notice & Consider - Design

Jesus encourages witnessing in Acts 1:8. Notice in John, Jesus outworked that same pattern:

Jerusalem; Jn 3:1-15
 Judea; Jn 4:1-3
 Samaria; Jn 4:4-42
 Beyond; Jn 4:46-54.

Take careful note of the 3 MUST's:

MUST be Born again (Jn 3:7)

The Son MUST be lifted up (Jn 3:14)

God MUST be worshipped in Spirit and truth (Jn 4:24)

Notice that the first time Jesus is mentioned as "Saviour of the World" is by Samaritans! (Jn 4:42)

Notice Nicodemus (Jn3) and the Samaritan (Jn4) and the contrast of the interactions with Jesus:

Nicodemus	Samaritan Woman
a Jew	a Samaritan
man with a name	woman without a name
good reputation	bad reputation
wealthy	poor
influential	outcast
highly educated	likely no formal education
he came to Jesus	Jesus came to her
religious (upright)	worldly (immoral)
no immediate response after conversation	Immediately told city after conversation
Jesus was direct and blunt	Jesus was tactful yet gentle
talking began with the spiritual	talking began with the physical things

Consider the contrast of gentile healings in Capernaum and the approach and aspect of Faith:

Matthew 8; Luke 7	John 4
later in Galilean ministry	early in Galilean ministry
Jesus in Capernum	Jesus in Cana, around four hours walk away
Roman centurion, gentile, military, knew authority	trusted official, nobleman, political, gentile, knew authority
Centurion servant paralysed in Capernum	Nobleman's son near death in Capernum
Jesus approached by the Centurion, asking for help	Jesus approached by nobleman, begging for help
Jesus offers to come and heal;	Jesus speaks the word, tells man his son is healed
Centurion only asks Jesus to speak the word; Jesus comments on faith	nobleman wanted Jesus to perform; Jesus comments on unbelief
Centurion received the Word just as he spoke it	nobleman accepted the Word as Jesus spoke it

Notice that this is the only record of a nobleman gentile royal official who believed in Jesus...and his household

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