

Sunday November 20<sup>th</sup> 2016  
For Jews Request a Sign.....  
Part Eleven

1). Joh 3:6 *"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 "Do not marvel that I said to you, 'You must be born again.' [Lit. brought forth from above]*

The Lord's encounter with Nicodemus in John Chapter 3 was with an eternally saved Jew who was 'the teacher of Israel' and concerned the continuing Divine action 'brought forth from above' that was and is necessary for Israel to have a place of rulership in Christ's Millennial Kingdom thereby fulfilling God's purpose for bringing the nation into being - Isa 43:10 *"You are My witnesses," says the LORD, "And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me. 11 I, even I, am the LORD, And besides Me there is no savior.....15 I am the LORD, your Holy One, The Creator of Israel, your King."*

A purpose of course which is dependent upon national repentance - a repentance and purpose that still awaits the nation in that future Day following the events of the Tribulation.

a). And we had also seen how the absolute necessity of the process of being continually brought forth from above applied to Christians as well with regards to the salvation of their souls and we had concluded last time with 4 things with respect to this process that we need to keep in mind -

Firstly - We must be continually filled with the Spirit if the salvation of our soul is to be realized - Jas 1:21 *Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.*

Secondly - The mature knowledge, the spiritual truth, which is brought forth from above can only be received by the man of the spirit - 1Co 2:6 ¶ *However, we speak wisdom among those who are mature, yet not the wisdom of this age,*

*nor of the rulers of this age, who are coming to nothing.7 But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory.....13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*

Thirdly - Producing fruit for the Kingdom can only come through the man of the spirit, never the man of the flesh, and is brought forth from above – Ga 5:19 *Now the works of the flesh are evident which are: adultery.....22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,23 gentleness, self-control. Against such there is no law.24 And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit.*

And lastly - Without being continually filled with the Spirit we can only ever resort to the man of the flesh - Jas 1:23 *For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;24 for he observes himself, goes away, and immediately forgets what kind of man he was.*

Keeping these 4 things in mind we will now move on to see what the Lord may teach us from John Chapter 4.

2). Now we will remember from when we began this study that God's purpose for the Gospel of John was to record 8 specifically chosen signs that would prove to the Jews that Jesus is the Christ, the Son of God during the period of time covered by the Book of Acts when the Kingdom was being re-offered, by the Church, to the same generation of eternally saved Jews who were alive at the Lord's first advent – And this was clearly stated for us in - Joh 20:30 *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

a). The first of these signs had taken place at a wedding in Cana of Galilee and was seen to have taken place on the 7<sup>th</sup> day of a 7 day sequence

seen through reference to particular days through Chapter 1 into Chapter 2 of John - Joh 1:35 *Again, the next day.....*

Not only was this sign shown to have taken place within this overall 7 day sequence as laid out in foundation in Genesis, but also on the 3<sup>rd</sup> Day as it specifically related to the dispensation given to Israel – 2 days of the dispensation to be followed by a third day, the Millennial Kingdom – Joh 2:1 ¶ *On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.*

And this sign pointed to that future Day following the Tribulation and national repentance when a completely healed and fully restored Israel would again become the wife of Jehovah in the antitype of Abraham marrying Keturah and Esther becoming queen instead of Vashti.

b). And it is following this sign pointing to that future day that the encounter with Nicodemus takes place with the Lord teaching through that conversation what must take place in the nation before that pictured in the sign can be realized. And perhaps in Nicodemus coming to Jesus ‘by night’ we can see a type of Israel at the Lord’s first advent, who, in a place of darkness, witnessed the signs that Jesus did, knew He was a teacher come from God, but understood nothing of what they saw.

c). Now, the second sign that Jesus did also takes place in Cana of Galilee and involves the healing of ‘a certain nobleman’s son’ who was sick unto death. The ‘certain nobleman’, the word nobleman literally meaning a royal official, pictures for us God the Father whose adopted son, Israel is spiritually sick to the point of being near death just as we see in the first Chapter of Isaiah.

d). This second sign, because it also takes place in Cana, reflects back on to the first sign and demonstrates through the healing of the nobleman’s son what must happen before that future wedding can be realized and as such it is a demonstration of that which is to be brought forth from above that Jesus taught Nicodemus.

e). And this second sign is also seen with respect to the 3<sup>rd</sup> Day, in the same way and for the same purpose as the wedding in Cana - Joh 4:43 ¶ *Now after the two days He departed from there and went to Galilee.*

It is after 2 days that Jesus 'departed from there' and returned to Galilee to heal a certain nobleman's son – so this healing took place after 2 days which would put it in the 3<sup>rd</sup> Day.

f). So where was Jesus for 2 days? Well, not in Israel.

3). Joh 4:3 *He left Judea and departed again to Galilee. 4 ¶ But He needed to go through Samaria. 5 So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.*

Let's just follow the sequencing found here in the scripture for a moment – Jesus left Judea for the purpose of returning to where He had come from, but in order to return 'again' to Galilee He 'needed to go through Samaria', which would give rise to the obvious question, 'Why did He need to go through Samaria?' especially as He would tell His disciples - Mt 10:5 ¶ *These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6 "But go rather to the lost sheep of the house of Israel. 7 "And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8 "Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.*

a). To begin with, that which we see in the sequencing at the beginning of John Chapter 4 forms a type – Jesus leaving Judea pictures the Lord's death, resurrection and ascension at the end of His first advent; spending 2 days in Samaria pictures the 2 days, the 2000 years of this dispensation when He is working with the Church just as we have seen in the parable of the minas – Lu 19:12 *Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return.*

And His return to Galilee at the end of 2 days to heal a certain nobleman's son pictures His return at the end of the Tribulation to bring healing and restoration to God's wayward son, Israel, just as we have seen prophesied in – Ho 6:1 ¶ *Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up. 2 After two days He will revive us; On the third day He will raise us up, That we may live in His sight.*

b). As we look at v5 of Matthew Chapter 10 we can see that the disciples are commanded not to go 'into the way of the Gentiles, and do not enter a city of the Samaritans' – and what is significant in this detail is that a distinction is made between Gentiles and Samaritans. Samaritans were not considered Gentiles and they were certainly not considered Jews and were thought of by the Jews, because of their mixed heritage, to be a kind of non-race, being neither Jew nor Gentile – a circumstance which in the type pictures for us the one new man in Christ - Ga 3:28 *There is neither Jew nor Greek, [Gentile] there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.*

c). Even though we are looking at a type here we would want to know if the 2 days Jesus spends in Samaria contradicts the command He gives to His disciples in Matthew Chapter 10?

d). Well we know what the answer to that question has to be as there cannot be any contradiction, and understanding why there isn't will be very helpful to us within the context of the title for this study, 'For Jews Request a Sign...'

e). Again let's notice what the Lord says in the command given to the disciples, *"Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. 6 "But go rather to the lost sheep of the house of Israel."* The distinction between Gentiles and Samaritans takes on significance once more because from a Jewish perspective at the time the Lord gives this command the world would be seen to contain Jews, Gentiles and Samaritans with Gentiles and especially Samaritans despised and reviled by the Jews.

f). The disciples then, according to the command, were only to go to the lost sheep of the house of Israel and the reason they were only to go to Israel is because of the message they were given and the signs that would accompany that message - *"And as you go, preach, saying, 'The kingdom of heaven is at hand.' 8 "Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.*

'The Kingdom of heaven is at hand' was a message exclusively for the Jews because their King was in their midst offering rulership from the heavens over the earth, based upon national repentance, to the nation which was the repository for both earthly and heavenly blessings and promises within a Theocracy, something we can trace all the way back to the sons of Noah –

*Ge 9:26 And he said: "Blessed be the LORD, The God of Shem, And may Canaan be his servant. 27 May God enlarge Japheth, And may he dwell in the tents of Shem; And may Canaan be his servant."*

And then through Shem's descendants to Abraham, Isaac and Jacob –  
*Ge 12:1 ¶ Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. 2 I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. 3 I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."*

Such a message could not be given to Gentiles or Samaritans because Christ was born 'King of the Jews', the descendants of Shem through Abraham, Isaac and Jacob, the only nation with a God, and the only nation with the promises –  
*Ro 9:4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;*

And then the signs accompanying this message, because of what the signs pointed to, national spiritual healing, were also only for the Jews, 'for Jews request a sign....'

g). Both before Jesus went of necessity into Samaria His ministry proclaimed the message, 'repent for the Kingdom of heaven is at hand' with the accompanying signs and after He had come out of Samaria and returned to Galilee He preached the same message with the accompanying signs. But while He spent 2 days in Samaria we do not see the ministry of this message nor is there any record of a miraculous sign taking place. As we will see from the Lord's encounter with the woman at the well and the events that follow, His ministry to the Samaritans was entirely different from that seen in Judea. And because of this difference He neither contravened nor contradicted the commandment He gave to His disciples in Matthew Chapter 10.

h). Now to take this one step further, because of the type that the Lord's 2 days in Samaria gives us for this present dispensation as the Lord works with His Church, it should be pretty obvious that the message we are to hear cannot be 'repent for the Kingdom of heaven is at hand' and nor would we see miraculous signs because both of these are exclusively for the lost sheep of the house of Israel and would be completely out of place in our context just as

they would have been completely out of place in Samaria – what we see in the type must hold true for the antitype.

4). Joh 4:5 *So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. 7 A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."*

As we begin to look at this encounter let's please keep in mind we are dealing with a type of Christ and His Church and as such this might remind us of another encounter with a woman at a well that we find in Genesis Chapter 24 Ge 24:16 *Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up. 17 And the servant ran to meet her and said, "Please let me drink a little water from your pitcher." 18 So she said, "Drink, my lord." Then she quickly let her pitcher down to her hand, and gave him a drink.*

These two encounters although somewhat different should be seen in parallel, with the encounter in John Chapter 4 providing additional commentary on the one seen in Genesis.

a). So, Jesus comes to a city of Samaria which is called Sychar and this city is in close proximity to Jacob's well. Jacob's well is not in the city, but close to the city and can be accessed by those who live there. The name of the city, Sychar, is very interesting as it has an Hebrew origin from a word that means 'strong wine', which itself is derived from a Hebrew word meaning 'to be drunk' – and so perhaps we can see the name of the city in association with being, 'drunk with wine'.

b). And this would no doubt cause us at once to rush to the Book of Ephesians - Eph 5:18 *And do not be drunk with wine, in which is dissipation; but be [continually] filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,*

And we have seen just how important being continually filled with the Spirit is in the process of being brought forth from above in relation to the salvation of the soul.

c). So, here comes a woman associated with being drunk with wine to Jacob's well, which would picture the Word of God given to Israel –  
Ro 3:1 ¶ *What advantage then has the Jew, or what is the profit of circumcision? 2 Much in every way! Chiefly because to them were committed the oracles of God.*

And she meets at the well the One who is the embodiment of the Word, the Word made flesh, who asks her for a drink. And this encounter takes place 'about the sixth hour' when Jesus is 'wearied from His journey'. The sixth hour of course immediately precedes the seventh hour, which within the type would point to the sixth day immediately preceding the seventh, in other words picturing the time we now find ourselves in within this present dispensation. And Jesus is weary from His journey, not in the sense that He is tired of it, but that it has lasted a long time, nearly 2000 years.

d). Now before we continue let's just note something concerning the Samaritans. They have their origins as Jews at the time of the Assyrian and later Babylonian captivity - 2Ki 17:23 *until the LORD removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day. 24 ¶ Then the king of Assyria brought people from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities.*

Not only were the Jews who lived in the area called Samaria taken into captivity, but also the king of Assyria brought pagan Gentiles into the land, which was Jewish, to colonize and control it. And it is out of these 2 events that the Jews from Samaria intermarried with the pagan Gentiles thereby forming a mixed race, the Samaritans, despised and hated by the Jews. This mixing however was not limited to just race but also religion. The Samaritans retained the Books of Moses, although rejecting the rest of the OT, and had the worship of the One true God intertwined with the worship of pagan gods – Jehovah just seen as one of many. However the Samaritans continued to keep the Passover in accordance with Exodus Chapter 12 and from what I understand this is a practice that is carried on by Samaritan priests amongst the ruins of their temple on Mount Gerizim even to this day.

e). And it is this mixture of having part of the truth mixed with the lie, the death of the Paschal lambs but nothing beyond it, which speaks

profoundly to the present condition of the Church as seen through the Matthew 13 parables and the church in Laodicea to cite just 2 examples – Ro 1:25 *who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.*

So again, here comes a woman at about the sixth hour who has a part of the truth mixed with the lie [drunk with wine instead of filled with the Spirit] who comes to Jacob's well to draw water where she finds the Christ, the One who is the way, the truth and the life, who can give her living water, who can continually fill her with the Spirit - Joh 4:10 *Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? 12 "Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" 13 Jesus answered and said to her, "Whoever drinks of this water will thirst again, 14 "but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting [age lasting] life."*

We will continue with this next time though – if the Lord is willing.