

Sunday November 27th 2016
For Jews Request a Sign.....
Part Twelve

1). Joh 4:1 ¶ *Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John 2 (though Jesus Himself did not baptize, but His disciples), 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.....43 ¶ Now after the two days He departed from there and went to Galilee.*

We had seen last time that John records a sequence of events in Chapter 4 of his Gospel concerning Christ's earthly ministry that form a type for the Lord's past, present and future ministry concerning the fulfillment of God's plans and purposes for Israel and the Church with respect to the 7th Day, the Millennial Kingdom.

a). We had seen the Lord's ministry in Judea, seen in v1, as a picture of His first advent when He came to the lost sheep of the house of Israel with the message that only an eternally saved nation could have received, 'Repent for the Kingdom of heaven is at hand'; a message accompanied by supernatural signs of physical healing and provision that pointed to that which would be Israel's upon her national repentance, just as was prophesied in Isaiah – Isa 35:5 ¶ *Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. 6 Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert.*

And this was all for the purpose of turning Israel to her Messiah – 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.*

b). The Lord leaving Judea then speaks of His ascension to the right hand of the Father following His death and resurrection –
Ps 110:1 ¶ <<A Psalm of David.>> *The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."*

The Lord's ascension was an event with the accompanying promise that He would send the Holy Spirit Who, in the antitype of Abraham's oldest servant in Genesis Chapter 24, would search out a bride for God's Son; a search that takes place within the Church, the one new man, during the period of time of this dispensation just as we see recorded in - Ac 15:14 *"Simon has declared how God at the first visited the Gentiles to take out of them a people for His name."*

c). And it is the 2 days of this dispensation when God is taking out of the Gentiles a people for His name that is pictured in the 2 days the Lord spends in Samaria; 2 days where a different message is given to that given to Israel; 2 days when there is an absence of miraculous signs.

d). And the Lord 'needed' to go to Samaria for a variety of inseparable reasons, but primarily because it was always God's plan that the Gentiles should be grafted in to the promises - Ac 13:46 *Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first [the Jews]; but since you reject it, and judge yourselves unworthy of everlasting [age lasting] life, behold, we turn to the Gentiles. 47 "For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.'" 48 Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal [age lasting] life believed.*

And Israel having rejected their King and the Kingdom He came to offer, the Kingdom of heaven had been taken from Israel to be given to a nation producing the fruits of it – the one new man in Christ, those called out of the Gentiles to be a people for God's name - 1Pe 2:9 *But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*

Israel also, because of the nation's contact with the dead body of her Messiah, could not be cleansed until the 3rd day - Nu 19:11 ¶ *'He who touches the dead body of anyone shall be unclean seven days. 12 'He shall purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean.*

And this day cannot come until after the Lord has completed His work with the Church. All of this then accounts for why the Lord 'needed' to go to Samaria.

e). And it is the Lord's return to Galilee, after 2 days, that pictures the Lord's return to Israel at the end of the Tribulation, having completed His work with the Church, to bring spiritual healing to God's adopted son Israel seen in the healing of 'a certain nobleman's son' as the Lord comes once again to Cana.

2). And so, as the Lord goes into Samaria to a city of the Samaritans called Sychar; a name associated with being drunk with wine, He meets a woman by Jacob's well who has come to draw water - 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. 7 A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. 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."*

a). Jacob's well pictures the Word of God given to Israel, in other words the scriptures, the 6th hour would give us the time immediately before the 7th hour which would take us to the place in the present dispensation in which we now find ourselves and the woman within this context must picture the

Church as an entity as it will be found immediately prior to the resurrection/rapture.

b). And as we had noted last time there is another type seen in a woman at a well in Genesis Chapter 24, a type that we can place alongside that which we see here in John Chapter 4 - *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. 19 And when she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." 20 Then she quickly emptied her pitcher into the trough, ran back to the well to draw water, and drew for all his camels. 21 And the man, wondering at her, remained silent so as to know whether the LORD had made his journey prosperous or not.*

c). What we see here is of course the type for the search for the bride for God's Son that we had spoken of earlier – Abraham's oldest servant picturing the Holy Spirit, the well of water again picturing the scriptures, and Rebekah picturing faithful Christians, those who will in fact be a part of the bride of Christ in that coming day.

d). That pictured through Rebekah here forms for us a dual type – certainly she pictures faithful Christians throughout the entire length of this dispensation, but also the Church as it was at its inception with those who had heard the word of the Kingdom producing fruit - *Mt 13:23 "But he who received seed on the good ground is he who hears the word [of the Kingdom] and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."*

And as such we can see the first of the seven churches in the Revelation, Ephesus, before they left their first love.

e). In contrast to this the Samaritan woman at Jacob's well takes us to the Church at the end of this dispensation and by implication all unfaithful Christians throughout the dispensation and as such forms another picture of what has happened within the Church with regards to the word of the Kingdom over the last 2000 years – that which has happened as a result of the

leaven being placed in the 3 measures of meal, through the work of the tares sown amongst the wheat.

f). In Genesis Chapter 24 Rebekah is described as 'a young woman', 'a virgin' whereas the Samaritan woman has had 5 husbands and was living with a 6th man to whom she was not married - Joh 4:16 *Jesus said to her, "Go, call your husband, and come here." 17 The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' 18 "for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."*

And here we can see through the Samaritan woman's marital affairs the Church having left her first love, having become aligned with other 'husbands' and engaged in spiritual immorality - 2Ti 4:3 *For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers;*

g). The Lord at Jacob's well, the One who is the embodiment of sound doctrine, asking for a drink from the Samaritan woman parallels the Lord and how He is seen in relation to the church of Laodicea - Re 3:20 *"Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me."*

Within the context of the type then it only requires the Samaritan woman to hear His voice and open the door, to ask Him for a drink, but what do we find? Joh 4:28 *The woman then left her waterpot, went her way into the city, and said to the men, 29 "Come, see a Man who told me all things that I ever did. Could this be the Christ?"*

The woman 'left her waterpot', rather than having it filled to the brim as were the waterpots at the wedding in Cana. And having left her waterpot empty she 'went her way' back into the city, the place associated with being drunk with wine and said to the men 'Come see a Man' and we might compare this with what Andrew says to Peter - Joh 1:41 *He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).*

And the woman's question, 'Could this be the Christ?' is written in such a way in the original language that it shows a negative outcome - we can make

better sense of it if we add a few words to convey the meaning, 'Could this be the Christ? But I really don't think so.'

h). And in relation to Christ and the word of the Kingdom this is exactly where most of Christendom is, unable to hear His voice, not believing that which He has said.

3). 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." 15 The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."*

We might remember from the Lord's conversation with Nicodemus how Nicodemus focused on the literal, the letter, of what Jesus said to him and was unable to hear the spiritual truth contained in Jesus' words and if we look at the conversation here between Jesus and the Samaritan woman we can see that she does exactly the same as Nicodemus focusing on the literal, "*Sir, give me this water, that I may not thirst, nor come here to draw.*" She saw only the opportunity not to have to draw water each day and didn't understand the spiritual truth in the reference to living water and the gift of God.

a). Let's talk about the 'gift of God' to begin with as I don't want us to confuse this with the free gift of eternal life. The whole conversation here between Jesus and the Samaritan woman has to do with living water and asking the Lord for it, which takes us beyond the free gift to matters surrounding the salvation of the soul. The gift of God in this context can be better understood from - Lu 11:9 "*So I say to you, **ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.** 10 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. 11 "If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? 12 "Or if he asks for an egg, will he offer him a scorpion? 13 "If you then,*

being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"

It is the gift of the Holy Spirit to those who ask, that is the gift of God that the Lord refers to and the Holy Spirit is the living water - Joh 7:37 ¶ *On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38 "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." 39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.*

The living water in John Chapter 4 is seen in connection with Jacob's well, the Word of God, and whether we are dealing with living water or eating the Lord's flesh and drinking His blood we are always dealing with the same thing, being continually filled with the Spirit, rather than being drunk with wine, allowing the word of Christ to dwell in us richly in all wisdom, to be renewed in knowledge day by day through the study of the scriptures – and if we do, *But the water that I shall give him will become in him a fountain of water springing up into everlasting [age lasting] life.*" Or to put this another way – 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.*

b). We might remember from last time that the Samaritans kept the Books of Moses while rejecting the rest of the OT scriptures and so, as with Nicodemus, there was the expectation of recognizing the reference to living water that is found in the Exodus - Ex 17:6 *"Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.*

And we know from comparing scripture with scripture that the Rock which was struck is Christ - 1Co 10:2 *all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.....11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.*

c). Again, through the type here in Exodus, we can know that we are dealing with things beyond eternal salvation as it is only after Israel is delivered from Egypt, only after the Paschal lambs had been slain that they were able to drink spiritual drink from the Rock. Whether we are looking at eating the Paschal lambs after they were killed or drinking the water from the Rock we are dealing with spiritual things that can only follow the death of the firstborn; that which is only available to those who have already passed from death to life.

d). All Christians have access to the Word of God and all Christians have the opportunity to know that we need to drink the living water; we can know it from the OT types, we can know it from the Gospels and we can know it from the Epistles, but as we see from the Samaritan woman who pictures the Church at the end of this dispensation, most go back with their waterpots empty and Jeremiah describing Israel with regards to this same thing also gives us insight into the present state of the Church, linking directly with the Samaritan woman - Jer 2:13 *"For My people have committed two evils: They have forsaken Me, the fountain of living waters, And hewn themselves cisterns-broken cisterns that can hold no water."*

e). This verse from Jeremiah parallels 2 Timothy 4:3 – to forsake the fountain of living water is to no longer endure sound doctrine and hewing for themselves cisterns that can hold no water is to heap up teachers for their itching ears.

f). And to take this back into the type given through the Samaritan woman she had left her first love – the fountain of living water, now having had 5 husbands and living with a 6th man, while the 7th Man who should have been her first and only husband offered her living water, but she went away empty.

g). For the Church in a general sense as we see it at the end of this dispensation the type seen through the Samaritan woman presents the same unhappy picture that we see in the Matthew 13 Parables and the 7 churches in Chapters 2 and 3 of the Revelation, as well as other places in the scriptures, but let's not lose heart as there is much to be encouraged by through the Lord's 2 days in Samaria - Joh 4:39 *And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did."* 40 *So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.* 41 *And many more believed*

because of His own word. 42 Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

Even though the Church in general, seen through the Samaritan woman, does not believe with respect to the word of the King and His Kingdom we see that 'many more believed because of His [Christ's] own word', and why did they believe? 'For we ourselves have heard Him' – despite the woman's unbelief they heard His voice and opened the door and He came in and dined with them and they dined with Him – they abided in the Word and the Word abided in them – they drank the living water which has become in them a fountain of water springing up to age lasting life. And here in the picture of the Samaritans from the city of Sychar who heard Him we find ourselves and indeed all those around the world who have heard and believed the Word of the Kingdom.

h). Jacob's well still remains and for a while longer the living water is still available for those who will choose to come and draw from it – Christ is still at the door and continues to knock and no eternally saved person from the last 2000 years has been or will be without opportunity.

i). But the day is coming when Christ will return to Galilee and will return to Israel once more.

1Th 5:4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief. 5 You are all sons of light and sons of the day. We are not of the night nor of darkness. 6 ¶ Therefore let us not sleep, as others do, but let us watch and be sober. 7 For those who sleep, sleep at night, and those who get drunk are drunk at night. 8 But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. 9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, 10 who died for us, that whether we wake or sleep, we should live together with Him. 11 ¶ Therefore comfort each other and edify one another, just as you also are doing.

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

