

8172

SILVER STAR BIBLE SCHOOL 1999

Speaker: Bro. Jim Cowie

Session: Sister's Tea

Subject: Dinah, Joseph and the Woman of Samaria

Reading: John 4

I'm going to launch right into John chapter 4, it will be the basis of the comments that we make this evening, even though we might be staying in John chapter 4, we're still going to be bringing in many other scriptures in the process of this session this evening.

John chapter 4 brings us, of course, to the conversion of the woman of Samaria. Let me make a bold statement at the outset, this incident is, in fact, the return of the daughter of Jacob, to her rightful home! In John chapter 4, sisters, Dinah comes home! That's what this chapter is about. Now you look at me with stunned faces, I see it, you might say 'well, where's Dinah in this chapter?' She's there in the person of the woman of Samaria; it's up to me to prove that to you, to show you the beauty of that, and to show you why it should be, that it almost had to be, as we're going to see from the Old Testament, it had to be, and the Lord Jesus Christ in His journeys deliberately passed through a place where Jews didn't normally go! The Jews had no dealings with the Samaritans says John chapter 4. There was hatred and antagonism between these two peoples, they both thought that they were the children of Abraham, or the children of Jacob; they both thought that they had the place where men ought to worship; they both had their Pentateuch. The Samaritans wrote their own, well, it was mainly Moses, but they wrote their own! So there was antagonism between the Jews and the Samaritans as we shall see in a moment. And Jews didn't talk to Samaritans; the woman of Samaria said, 'why are you talking to me? Jews don't have any dealings with the Samaritans'? But Jesus went there deliberately, He went there because He wanted to bring Dinah home, back to the family of Jacob, and, in the person of this woman, who goes nameless, we have the return of Dinah to her family.

Now, as you can see from this map, the Lord had come in His early ministry, from the north, down here to Jerusalem. He visited Jerusalem for the Passover, and during that period of time the record of John chapter 3 records that 'Nicodemus came to Him by night', I want you to bear that in mind because, you see, there is a very strong link between John 3 and John 4, and it's all bound up in this subject. But what happens in John chapter 3, in the beginning of the conversion of Nicodemus; this is the beginning of the process with that man. What happens there is complemented by the conversion of the woman of Samaria and her companions, for many Samaritans believed at that

time. So both of those things have to do with the prophecies that we're going to look at in the Old Testament, that look forward to a time, when the Lord Jesus Christ would lead both Jew and Gentile to salvation.

So the Lord spent some time down here in Jerusalem, and then He took a trip through Judea preaching, and then He did something unusual; instead of returning by the normal route, usually down the Jordan valley, He went up through the mountains to the area of Shechem, to be very sure, He came to a place called Sychar. Now you read that in John chapter 4, let's just read the first four verses. 'When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus Himself baptized not, but His disciples), He left Judea, and departed again into Galilee. And He must needs go through Samaria'. The phrase 'must needs' in the Greek means literally, 'and it was necessary' (Strong's - 318); it wasn't necessary, that was not the normal route! It was a very difficult route, it would be like me sending you to Vernon over the Silver Star mountain! It's the way that you would normally go, you'd go down the hill, you'd take the plain. It was necessary for one reason, sisters, He had something to accomplish! and He knew exactly what He was doing!

He was a man who, better than any, understood exactly what God required! And so He goes about that task. In verse 5 we read, 'Then cometh He to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph'. I want to start asking some questions of you.

Why would Joseph be introduced in this record? What's he got to do with it? Well, I guess you can say, Joseph's bones were laid to rest in this place; this place also contained his inheritance in the Land, which Jacob gave to him. Yes, that's true, but what really has Joseph got to do with the conversion of the woman of Samaria? That's a question that you need to ask yourself, and you can get an answer pretty simply by looking very carefully at the context, as we shall try and do this evening.

Sychar, what is Sychar? is it Shechem? Well, no it's not! Sychar was a village on the slope of Mount Ebal, and I guess most of you are aware that Shechem (there's the city Shechem) is between Mount Ebal on the north, the bare, bald mountain, the mountain that represented 'cursing' under the Law (which we'll see a little later on) and Mount Gerizim, the mountain of blessing. Now Sychar was this little village about 800 meters or 1/2 a mile north of Jacob's well. Situated in the parcel of ground that Jacob bought from Hamar, who of course, inhabited this city of Shechem, with his son, Shechem, who defiled Dinah, the daughter of Jacob. Remember that story? That's where they lived, in that little town there, Shechem. Jacob had set up his camp outside here, purchased this parcel of ground and dug a well (it's still there today); that well, as you can see over here, is about 25 to 30 meters deep (that's a long way down) but it still produces very fine water for the Arabs who live in that area today. John and Christ call that well, in the Greek 'pege', a fountain (Strong's - 4077), from the idea of gushing plumply, that is, a flow of water! The woman of Samaria simply called it 'a hole in the ground', that's the word she used in the Greek, a 'phrear' (Strong's - 5421), 'a hole in the ground'; to her it was no more than a place to come and get water, but she had to come back tomorrow

and the day after that, it was just a hole in the ground to store water. It was something more to the Lord Jesus Christ; He knew what this well represented, He knew why He'd come here! there were certain prophecies that had to be fulfilled surrounding this well, and He was about to fulfil them!

So this is Sychar; it comes from the Hebrew word 'shekar', it means 'an intoxicating drink' (Strong's - 4965), 'to become tipsy or drunken', and that's exactly what the Samaritans were, they were drunk, they were tipsy. They had made up their own religion, it was a mixed confused religion as the Lord pointed out: He said to the woman, 'you don't know who you worship; you're all confused'; you've got a Pentateuch in which you 'pop' things in there, that have made it ridiculous'. And it was! Okay, well this place is close to Shechem, isn't it? and Shechem plays a very important role, as I'm sure you're aware of, sisters, in the divine scheme of things.

The name 'Shechem' comes from the Hebrew which means 'the neck between the shoulders as the place of burdens', and therefore, has the idea of a 'burden-bearer' (Strong's - 7926). But very important things happened at Shechem! Things like, for instance, the arrival of Abraham in the Land, in Genesis chapter 12, and when he came there, even though he must have visited other places on his way to Shechem, the record tells us he came to Shechem; (it does not tell us what he did before that), the first place he came to in the Land that God had promised him was Shechem. And there was a significance about that because Shechem means 'to take responsibility'; it is a place, it is the place where in the scriptures it so often occurs that men and the nation of Israel were required to make a decision! They were required to decide whether or not they were going to accept responsibility; and, when Abram came there, he came under the gaze of Canaanites. It says in Genesis 12 verse 6, 'and the Canaanite was then in the Land', and he came to Shechem, and he had to make a choice: 'are you going to live like them, or are you going to live differently, Abraham? Are you going to accept the responsibilities of the truth and be a true crosser-over, a Hebrew? Or are you just going to go on like these people around you?

Well, he made a choice and we know what that choice was, it was the right choice and that's why he then went to Beth-el, the house of God, and there he made an altar and called upon the name of Yahweh. So, this was the place to make decisions, to accept responsibility! We won't go through all of those details, but all that's telling us is what I've suggested to you, but if this list down here is of any use to you, then I'd suggest that you might like to write those down, because in Genesis 34 and 35, the same issues occur, decisions have to be made. In Joshua 8 verses 30 to 35, Israel came there, half the nation went up on one mountain and half up on the other and they shouted out the blessings and the cursings of the Law and a decision had to be made; what do you want, blessing or cursing? And in Judges chapter 9, and 1 Kings 12, and so on, down to John chapter 4, the issues are the same, it's decision time because you are at Shechem!

Okay, now that's an important background to what we're going to say: we've seen Sychar, we've seen the nearby town of Shechem and what that represents, we've

spoken briefly about Jacob's well, we're beginning to develop a theme. Now, let's have a look at some of the historical and prophetic echoes that occur here! I've mentioned that this is the place of decisions and choice: to shoulder responsibility, to serve God in spirit and in truth; this was the place, of course, where Joshua brought Israel in Joshua 24. This is the place where the nation stood and expressed the blessings and the cursings of the Law. It was also the place of Joseph's heritage; this was the place where Joseph had his double portion given to him, which was inherited by his sons, Manasseh and Ephraim, and when they came into the Land, Manasseh and Ephraim inhabited the area around Shechem; and, I'm suggesting to you that Manasseh and Ephraim actually represent, in the scheme of things, the inclusion of both Jews and Gentiles in the purpose of God. Now you don't have to accept that from me just yet, but in due course, we'll hope to prove that! Joseph, sisters, bears a name which means the 'Increaser', and the Lord Jesus Christ comes to this very same place and He's sitting on the well that Jacob dug, in the portion of ground that was given to Joseph! That's what John chapter 4 and verse 5 has told us. But Jacob gave to his son, Joseph, Joseph means 'he shall add' or 'increase', and Christ is about to add to and increase the family of God, he's about to add another member and then another multitude, 'for many Samaritans believed at this time'; He's about to reap a great harvest!

And that's the language, isn't it? verse 35, 'He said to His disciples, look, there are yet 4 months then cometh the harvest, (it was winter time, it was cold, there was no growth yet to be seen, the ground had been plowed in the winter and sown with seed, there was no growth, but He said to His disciples, 'lift up your eyes and look at the fields, they're white to the harvest', and the disciples looked down and said, 'huh, I can't see anything at all!' They're white to the harvest, and pouring out of the city of Shechem, and the city of Sychar, are Samaritans coming out to express their conviction in the Messiah of Israel. Amazing events, aren't they?

What was Joseph's primary work in Egypt? To bring forth a harvest! Seven plentiful years, every morning he got up as it were in those seven years, the fields were white to the harvest! And the labourers were few, Joseph's name, sisters, given to him in Egypt, when Pharaoh exalted him in Genesis 41:45 was 'Zaphnath-pa-aneah' and 'Zaphnath-pa-aneah' means 'the saviour of the world'. I'd like you to look at verse 42 of John chapter 4, and they came out these Samaritans and it says in verse 41, 'And many more believed because of His own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Messiah, the Saviour of the world', Zaphnath-pa-aneah! So Joseph is there at the beginning of this story and he's there at the end! Have you got that? He's there in verse 5, he's there in verse 42; he strides this account of the conversion of the Samaritans, and chiefly of the woman of Samaria, and there's got to be a reason for that, doesn't there? It's not just that we might look back at Joseph's life and see what he did as the 'increaser', there's got to be another reason, and there is!

There are many reasons, in fact! So then, as we pursue the historic and prophetic echoes, we come to the prophecy of Jacob, in Genesis 49 and verse 22, and I want you to come back to that prophecy, Genesis 49:22. When Jacob gives his final blessing to

his sons, he comes to Joseph in verse 22 and he says this, 'Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall'. The increaser is a 'ben parah' (Strong's - 6509), 'son of a fruitful tree'. 'Even a fruitful bough by a well', a fountain, whose 'banah' (Strong's - 1129, literally 'daughters', it's in the feminine gender), whose daughters run over the wall. And the woman of Samaria was one such, who had come out of her city to make her way to the well of Jacob, and guess who she met there? She met the 'Increaser', Joseph, who set about the task of introducing her into the family of Jacob. She had run over the wall and there was new growth! isn't that remarkable? but there's more!

Let's go back and just for a moment, refresh our memories on what happened to the family of Jacob in Genesis chapter 34. Jacob had come to Shechem, chapter 33 verse 18, and in verse 19 of chapter 33, 'he bought a parcel of a field where he had spread his tent', and, of course, as we know, he dug a well, he also erected an altar there. In chapter 34 while he was there, Dinah, in verse 1, 'the daughter of Leah went out to see the daughters of the land'. She got mixed up with the young man, Shechem, the son of one of the princes of that country. They became involved and Dinah ended up living out of wedlock with that man. We know the history, it's a dreadful history: there were negotiations between Jacob and the men of Shechem; an agreement was reached that if the Shechemites (and this was a deceitful thing because the sons of Jacob got involved) were circumcized, then the families could be mingled, and they could give their daughters and so on to each other; but Simeon and Levi, on the third day, entered the city with drawn swords and slaughtered all the men folk, and took all the women and all the things out of all the houses of the Shechemites to themselves. And the record of Genesis 34 says this, (and I want you to notice this, sisters) it says this in verse 26, 'they slew Hamor and Shechem his son, with the edge of the sword, and took Dinah out of Shechem's house and went out'. Have you ever read that before? Just step back a bit and think about this; put yourself in the shoes of Jacob and Leah, father and mother! This is you, you have a daughter, just one, she goes off into town, she becomes involved with a young man who is not in the truth; you find this out, his family comes to you and says, 'we'd really like to have your daughter in our family'. It puts you on the spot, doesn't it? Would you agree, mothers, would you agree to allow your daughter to remain in the house of that young man, while you go about the business of sorting things out? I see some saying 'no', I'll tell you what the father's reaction would be, ABSOLUTELY NOT! If it was my daughter I would be down there and I would have her by the scruff of the neck, and I would be frog marching her back to her home! There would be no way that I would leave my girl in the bed of that man! And that's where she was, when the sons of Jacob came to collect her. What does that tell you? It tells me this, that she had made a conscious decision to join that family, against her parent's wishes! She wanted to be there amongst those people! She was only forcibly brought back, and I would guarantee that if Shechem had not died, she would have remained in that place as his wife, while Jacob went somewhere else!

In other words, I'm telling you, sisters, that Dinah never really came home in her heart, she only came home in her body. See what I mean? They actually, physically, got hold of her, and brought her home. She didn't want to come home, her mind was still out

there! And that's why it's so important when we look at this, we see the work of our Lord Jesus Christ with the woman of Samaria. Guess what He begins to work on? on her mind! Now let's have a look at these two women, Dinah and the woman of Samaria, but before we do that, I've said something about the Samaritans, but let's just have a closer look at the Samaritan people.

They originated from five diverse nations transported into Israel when the nation of Israel, in the north, was taken into captivity by the Assyrians. They feared Yahweh but served their own gods; the god of the land (the lions rose up against them so they said, look, we've got to find out who the god of the land is, so they brought in some of the priests of Jeroboam, and really gave them some wonderful exposition of the scriptures! 2 Kings 17:25-41). They sought to join with Judah but were repudiated on religious grounds (Ezra 4:1-3). In Ezra chapter 4 you recall, when they were building the temple again, they said, 'Look, we'd like to be part of your family, Israel, and we'll help you build your temple, and Joshua and Zerubbabel said, 'you are no part of us, we do not want your help, thank you very much, you don't belong to us!' They didn't enjoy that at all. Sanballat built a Samaritan temple on Mt. Gerizim (Sanballat, do you know his name?) and he taught that Abraham sacrificed Isaac and met Melchizedek there. They wrote their own version of the Pentateuch, and altered Genesis 14 and 22 and instead of saying 'salem' they said, guess where? Gerizim, and Deut.12:11-14 to reflect their claims. They claimed descent from Joseph, but Christ regarded them as Gentiles (Luke 17:16-18, when faced by a Samaritan He said, 'a stranger' regarding them as a Gentile). There was mutual hatred characterizing their relationship with the Jews because of this argument over the place of worship (Luke 9:52-54), and that, of course, comes out of John 4 as we've read. Okay, so that's a bit of a rundown on the Samaritans, so what about the comparison between the woman of Samaria and Dinah the daughter of Jacob?

Now look at this! Dinah was the only daughter of Jacob (Gen.46:15) and the woman of Samaria claims to be a daughter of Jacob in John 4:12,20. 'Jacob our father' she said on two occasions, 'Jacob our father gave us this well'. So she says she's a daughter of Jacob. Both women were found living with a man outside of wedlock (Gen. 34:2,26; John 4:17-18). 'Thou hast had 5 husbands', He said to her, 'and the man you've now got is not your husband legally'. You're living with a man out of wedlock, that's exactly what Dinah was doing, wasn't it? They had to actually grab her out of the house and say, 'you cannot stay here, you can't remain here in this situation'. Dinah went to see the daughters of the land and was defiled; so was the woman defiled and ostracized by the daughters of the land. Why was she out there by herself? it was not the practice for women in those days to come out to draw water by themselves! they came out together at a certain time of the day. Why was she out there by herself? because no one would come with her; no one even in Samaria wanted to be associated with a woman who was known to have lived with 5 men, and now is living in a state of adultery or fornication, whatever you want to call it! However, look at this! Dinah's name survived in the Dinaites; well, if you turn to Ezra chapter 4 and verse 9 you would read this, 'that the Samaritan people who rose up to try and join with the children of Israel to rebuild their temple, and who were about it, then decided to write to the king, and the first name that

is given of the Samaritans who wrote to the king, to argue their case against the Jews were a people called the 'Dinaites'. It's the only other place you'll find the name 'Dinah', the Dinaites. Now isn't that interesting? amongst the Samaritans!, it's hardly by accident, is it? Their original worship of these people included Succoth-benoth, the booths of the daughters, an immoral worship involving prostitution; that's the kind of thing they were involved in, these Dinaites. I wonder where they got that sort of practice from? Now, I'm not suggesting there's any blood relationship between Dinah the daughter of Jacob and the Samaritans, that's not what I'm suggesting at all, but what I am suggesting, sisters, that when the scripture was written, God could see the end from the beginning, and He made sure that this happened, that amongst the Samaritans there was a little group called the Dinaites who had the character of Dinah. Dinah's name occurs 8 times in scripture (which is a number of a new beginning), regeneration; the woman makes a new beginning and Dinah is finally brought home! That's why I said to you, John chapter 4 is the story of the return of Dinah to her rightful home.

When this woman was converted by Christ, by the Increaser, the Saviour of the world, He was finally restoring that lost girl to her home. Now how did He do that? What process did He use? Well, He starts by talking about water, living water which we know is a symbol of the Spirit Word, springing up in the mind to everlasting life. And it just so happens that in John chapter 4, (and I suggest that that's where we want to go back to at this stage), in John chapter 4, two words occur 8 times in verses 5 to 15, they are the words, GIVE, GAVE, GIVEN, which is the same Greek word 'didomi' which means 'to give' and the word WATER 'hudor'; both of those words occur 8 times in this context! and 8 as we've said, is the new, of a new beginning and immortality, regeneration! So here is the process that Christ has begun, to regenerate someone; He's going to take hold of her mind by the power of the Spirit Word. That's why He says to this woman in verse 10, 'if you knew the gift of God and who it is that saith to thee, Give me to drink: thou wouldest have asked of Him, and He would have given thee living water'. The woman says, 'Ha, Ha, you've got nothing to draw with, you're in big trouble! Art thou any greater than Jacob who dug the well?' She's a skeptic, isn't she? So, a process needs to be undertaken, doesn't it? Remember, He's got to work on the mind. If you're going to get Dinah out of Shechem's house, it's no good grabbing hold of her and saying, you're going to come with me! He's got to convince her to come back! If you're going to make true members of Jacob's family, you've got to convince them to be so!

So, the Lord Jesus Christ sets out on this process and there's a progression in her attitude! In verse 9, we see the sarcastic surprise with this little trace of insolence. 'How come you, being a Jew would talk to me, a Samaritan?' Surprise, insolence! In verse 11 there's a growing respect, but it's based on curiosity without any conviction involved in it; she said to Him in verse 11, 'Sir, thou hast nothing to draw with, and the well is deep, how can you give me water?' Verse 15, we see willingness to receive, but without understanding; she said, 'Sir, give me this water, that I thirst not, neither come hither to draw', it'll save me coming out here every day. In verse 19, there is a further progression; the woman said to Him, 'Sir, I perceive that thou art a prophet' (He'd just told her that she had had 5 husbands and was now living with a man she wasn't married to). Ah, He can read my history, so there's honour and respect springing from awe! In

verse 25, we see a further progression after He has told her, she doesn't know what she worships and she needs to worship in spirit and truth; she says, 'I know that Messiah cometh which is called Christ' (that's part of our beliefs too, you know!) 'When He is come He will tell us all things'. That's conviction mixed with the last trace of uncertainty. In verse 28, she leaves behind her waterpot (forsakes her natural heritage) and went her way into the city to call the men of the city. And in verse 29, when she gets there she says to the Samaritans, 'Come, see a man which told me all things that ever I did; is not this the Messiah? SHE BELIEVED IT! So, there's this steady progression to full conviction of Jesus' Messiahship, Dinah is ready to come home! she wants to come back to her rightful family. Isn't that, sisters, a marvellous little story, all woven here into this wonderful record of the work of the Increaser!

Okay, that's level 1! Have you got that? Shall we try level 2? Okay! You are all aware, I'm sure, that the words of verse 23 of John 4 are drawn from Joshua 24, happy with that? In John 4 verse 23 we read that Christ says to her, having said to her that she was quite addled and confused about what she worshipped, He says, 'the hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him'. So we've got these words 'SPIRIT' and 'TRUTH', now, in actual fact, that is a quotation from Joshua 24 verse 14, and it might be helpful if we go back to that chapter! Joshua 24 and verse 14, 'Now therefore, fear Yahweh and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye Yahweh', and then he calls upon them to make a choice, verse 15, 'And if it seem evil unto you to serve Yahweh, choose you this day whom ye will serve'. Where are they? Where is the nation on this occasion? Verse 25 tells you! verse 1 tells you! They're in Shechem, and they've come to make a choice! Can you see why the Lord would use that phrase to the woman of Samaria? She wouldn't have known that, but He is demanding of her a choice. When He quotes Joshua 24:14, God is seeking those to worship Him in sincerity and truth (or spirit and truth, is the same thing), He is asking her to make a choice; you don't know whom you worship, choose this day! You might recall, sisters, that when the sons of Jacob slew the men of Shechem, they looted their houses of all of their goods including their teraphim, their images, their household gods, and mind you, they also took their women. And when they got out and Jacob was about to flee from that place, before they left Shechem, do you know what Jacob said to them in Genesis 35? He looked at his sons and he said, 'listen here you fellows, I'm really upset with you, what you've done has made me to stink in the eyes of all the peoples around here; but we've got no choice, we've got to get out of here, but before we go, I want you to go through all that stuff that you took out of the city of Shechem, and sort out all the household gods and the images and all the things that don't belong to us here in the truth, and you bury them beneath this oak, right her in Shechem!' And they did! they buried them under the oak in Shechem, and Joshua says in verse 14 of chapter 24, 'put away the gods which your fathers served on the other side of the flood and in Egypt; and choose you this day, whom ye will serve!' And you'll see in verse 25, that 'Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem'. Do you know where he did that? Verse 26 tells us that 'it was under the oak that was in', notice what it says, 'it was under the oak (you can change that in your bible, it's true, the oak, same

oak tree) that was (not 'by', but) 'in' the sanctuary of Yahweh'. It was precisely the same place!

So this is a place of choice! it's a place where people decide whether they're going to serve God in sincerity and in truth! That word 'sincerity' 'tamiym' means to 'be entire or complete', has the idea of 'singleness', or 'sincerity and integrity', and it's a word used throughout scripture. Here it is, it's translated perfect in various places; sincerely, upright and uprightly, undefiled, and it's the word in the Law for 'without blemish', and is used 44 times in that way in the Law of Moses, a sacrifice without blemish; so there was to be a purity of heart. Decisions had to be made at this place, decisions to serve God in sincerity and truth!

Well then, we've seen the connection between John 4 and Joshua 24, let's just amplify it! Here's a comparison of Joshua 24 and John 4.

Joshua 24

Israel was challenged at Shechem

v.29 Joshua's last message is given and he dies

v.32 Israel is at the inheritance of Joseph.

v.14 He calls upon them to serve God in sincerity and truth.

v.13 Israel was given the Land with no labour.

v.23 He said for Israel to put away 'strange gods'.

v.23 Israel was to incline their heart unto the 'God of Israel

v.32 Joseph 'the increaser' is buried

John 4

The woman was challenged at Sychar, next door to Shechem.

v.6 Jesus is 'wearied' with His Journey. He's on the way! He's on the way to the cross! He's got one thing He's got to accomplish in this place - He has to bring Dinah back home. He has to start the process of converting the Samaritans. That's required by the prophecy - the daughters have got to run over the wall, by a well. Had to happen!

v.5 Jesus was sitting in the inheritance of Joseph.

v.23 Spirit and truth - companion to Josh. 24:14

v.38 Jesus said disciples would reap other men's labours.

v.22 To the woman Christ said you don't know what you worship, you need to make up your mind.

v.23 Told woman needed to worship God of Israel in truth.

v.35 Jesus sees a great harvest of the

Gentiles - the Increaser is at work!

v.32 Joseph is known as the
'Saviour of the world'.

v.42 We have the companion verse,
'now we believe that
this is 'the Saviour of the world'.

So, there's Joshua 24 and John chapter 4 side by side. But it goes further! What else happened in history at Shechem? Well, after the destruction of the city of Ai, Joshua marched the entire nation of Israel to Shechem; from Gilgal in the valley of the Jordan, he went with the whole nation to Shechem, and as I said, he put half of the tribes on one mountain, and half on the other, and proceeded, sisters, to have the blessings and the cursings of the Law read out, and the nation then said to each other, AMEN, etc.

Joshua 24 is full of blessing and cursing; here's a comparison!

Verse 3 - Israel was blessed, we read, 'I took Abram and give him children and multiplied his seed, gave them the Land. God blessed Israel, but He cursed Canaan.

Verse 5 - Israel was brought out of Egypt, but Egypt was plagued. So there's blessing and there's cursing!

Verse 7 - Israel was given light but the Egyptians received darkness.

Verse 8 - We read, 'I brought you into the land of the Amorites which dwell on the other side of Jordan, and they fought with you and I gave them into your hands'; so God delivered Israel's enemies into their hands. The Amorites were destroyed. Israelites were blessed, the Amorites cursed.

Verse 9 and 10 - Balaam blessed Israel, although he'd been hired to curse Israel.

Verses 12 & 13 - Israel's given the Land without labour, the Amorites were driven out by the hornet.

Verse 20 - Yahweh had done good to His people, but if they forsook Him, He would turn against them and curse them. So blessing and cursing is throughout Joshua 24 as well.

Okay, next step! Question: Joshua 24 is about the last message of Joshua to his people, and he was about to die; how old was Joshua when he died? Just a little bit too far! the record actually tells you in verse 29. 110 years old! How old was Joseph when he died? 110 years old. How long did Israel carry the bones of Joseph through the wilderness? 40 years! When did they finally lay them to rest do you think? when they got into the Land? Why would you want to carry them around any longer than you had to? It's palpably obvious, that at some point, we don't know exactly when, but at some point after they had taken the Land, and the tribes of Ephraim and Manasseh had settled, they would have put the bones of Joseph in the place that Jacob, his father, had given to him for an inheritance. Why do you think we have to wait till Joshua 24 to find the record of the burial of the bones of Joseph? See that? have a look at the end of this

chapter, verse 29, it records the death of Joshua, and verse 32 records the burial of the bones of Joseph, which the children of Israel had brought up out of Egypt.

'And they buried them in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a 100 pieces of silver, and it became the inheritance of the children of Joseph'. We have to wait till this record, but chronologically, sisters, it happened a lot earlier, a whole lot earlier. You ask yourself, why is that? why? well, you see, in the Spirit's mind, there were two chapters that were going to be locked together in scripture and that is Joshua 24 and John 4. And John chapter 4 says that Jesus came to the parcel of ground that Jacob gave to his son, Joseph, and He sat on the well, beside the bones of Joseph, the increaser, that had been put there in the inheritance that belonged to him, which became the inheritance of the children of Joseph.

I'm a bit reluctant to take the next step, but I'll take it! We're still on level 2, I'll take it, I'll be bold! The death of Joshua which is recorded for us in verses 29 through 31; Joshua (Yahweh's salvation) dies at 110 yrs, same age as Joseph (the Increaser). Jesus, of course, is the Greek for 'Joshua', same name, crucified as the salvation of God to increase the divine family. Joshua the son of Nun, 'Nun' means 'perpetuity', comes from the root meaning to 'resprout', hence 'to be perpetual'. It's actually talking about eternal life! Here is Ye-hoshu-a the son of perpetuity, this points forward, it's a type of the resurrection of Christ because of his inheritance in God and delegated authority given to Him. 'I have power to lay down my life; I have power to take it again', He was the son of perpetuity!

Joshua was called the 'servant of Yahweh', in this context it was a title of Christ as a divinely provided Redeemer of mankind (Isa.42:1, 52:13) And you can go on! Where is Joshua buried? In Timnath-serah which means 'abundant portion or double portion', it's also called Timnath-heres, 'the portion of the sun' in Judges 2:9, it points forward to Christ's inheritance, a double portion as the firstborn of a new creation and 'the sun of righteousness'. Mount Ephraim is the place where he ended up; Ephraim means 'double fruit', and it pointed to the development of spiritual Israel from both Jew and Gentile converts, following the resurrection of Christ.

You'll see in the record of Joshua 24 that it says there in verse 30, 'That they buried him in Timnath-serah which is in Mount Ephraim on the north side of the hill of Gaash'; it was the north side (which in the Hebrew means 'hidden'), it was the north side of the hill of Gaash (which means 'shaking or earthquake'). 'The hidden side of the earthquake' points forward to the fact, sisters, that the fruit of Christ's work was to come on the other side of His resurrection, which was attended by an earthquake, you'll remember, both His death and His resurrection, attended by an earthquake. And on the hidden side, the other side, the fruit was to come forth; Israel were faithful in the days of the elders that overlived Joshua says the record, and 'the ecclesia prospered in the days of the apostles', on the other side of Christ's resurrection. All of those things are full of meaning in terms of the work of 'the Increaser'. (No, I won't go on with that one! we'll make that do for level 2, shall we?)

It's nearly time to finish, I'll just give you a little bit on level 3! I know you're getting bitten by mosquitos; it's like being in Australia!

Level 3. You see how it says in Joshua 24 verse 32, 'that it became the inheritance of the children of Joseph'. The children of Joseph were Manasseh and Ephraim, and I need you to come back to the record of Genesis chapter 48. We could have gone back to chapter 41 where we'd see the record of Manasseh the firstborn, the natural firstborn of Joseph in the land of Egypt. His name means 'causing to forget or forgetting'; he was a type of natural Israel as God's firstborn nation. No question about that, I could prove this from 100 references! so just for the time being, just accept that it's the case. Manasseh is a type of natural Israel. Ephraim, his name means 'double fruit', he was the second son of Joseph in Egypt. In the time of the fruitful harvest, it was appointed the rights of firstborn by Jacob in Genesis 48; he is a type of spiritual Israel, Abraham's multitudinous seed. Now you'll say, 'look, bro. Cowie, you make all these statements and you don't spend enough time proving them', well, just give me two minutes! Here's the story!

Joseph came to see his father before he died; the record of Genesis 48 and 49 is just one record, it starts with a visit of Joseph to Jacob and ends with Jacob's death. It's all about the right of the firstborn; it's just a significant fact that in this little piece of scripture about the right of the firstborn, the name 'Jacob' occurs 7 times, and the name 'Israel' which is his 'spiritual' name occurs 14 times. By the time Jacob died, he was in the right place! he was in the place of firstborn, the true firstborn; 14 times which is the number of 'a certain covenant', his name Israel, his spiritual name, as a 'prevailer with God' is used. Now, it's in that context, sisters, that Joseph brings his two boys, and he does it very carefully; get a vision of this in your mind! Here you've got a man, Joseph, very concerned to get this right, and so he brings to his father his two boys in a precise position. He wants the oldest boy, Manasseh, to be blessed by his father with his right hand, so if you can imagine that one of the sisters down the front here is Jacob and I am Joseph, the right hand is to my left, so I've got Manasseh over here on my left and I'm guiding Manasseh here because I want Jacob's right hand to go on his head, and I've got the younger boy, Ephraim, in my right hand because it will come to the left hand of Jacob, and I want Jacob to put his left hand on the younger boy's head. He can't get this wrong! but as he approaches guess what happens? Jacob crosses his hands; and Joseph says to his father, 'No, dad, you can't do that! 'I know what I'm doing, my son; leave me alone. I've got my right hand on Ephraim's head and I've got my left hand on Manasseh's head.'

Why would he do that? Let's read Genesis 48 (when I catch my breath! I'm getting too old for this!), verse 18, 'Not so my father, he said, for this is the firstborn; put thy right hand upon his head. And his father refused, and said 'I know it, my son, I know it. He also shall become a people, he also shall be great, but truly, his younger brother shall be greater than he, and his seed, Ephraim's seed, shall become a multitude of nations. Guess where that comes from? 'A multitude of nations', when God changed Abram's name to Abraham in Genesis 17 verses 1 to 5, He said, 'I'll make you a father of a

multitude of nations', that's the exact Hebrew, 'I'll make you a father of a multitude of nations'. This is about the true ecclesia, sisters, this is about the ecclesia that you and I belong to, as the children of Abraham, so there can be no doubt whatsoever that when Jacob crossed his hands and put the right hand on the younger boy's head, (he wasn't the firstborn) but he was to be the true firstborn, that he represents the multitude of the family of Abraham, both Jew and Gentile, the true ecclesia; whereas Manasseh represents the firstborn of God, His natural people, who were to be set aside because of their faithlessness, because they forgot. That's what Manasseh means, they forgot!

Now then, John chapter 3 and 4; I told you they were linked. Jesus came to Jerusalem and there met Him, verse 1 and 2, 'a man called Nicodemus, an elder, a ruler of the Jews (this is the first glimmer of light in this man's mind, he's got a long way to go!). He represents natural Israel in their blind state, wandering around at night, trying to find a light of Israel. And guess what Jesus said to him in verse 10? He's got him bamboozled, Jesus answered and said unto him, 'are you the teacher of Israel, and knowest not these things?' Why didn't he know them? because the nation had forgotten, hadn't they? They were Manasseh, they'd forgotten! 'My people are destroyed for lack of knowledge', they didn't know! He was a teacher (that's how it reads in the Greek), 'are you the teacher of Israel?' and you don't know these things?' You've forgotten, but you turn the page, mind you, Nicodemus is redeemed in due time! You turn the page to John 4, and Christ comes to Samaria to the parcel of ground that Jacob gave to his son, Joseph, which became the inheritance of what tribe? Ephraim! remember? they buried Joseph's bones and Joshua in Mount Ephraim, the mountain of 'double fruit'; so there's your story, sisters! You've got both Manasseh (John 3) and Ephraim (John 4) and we're in the John 4 camp, we've been taken from the Gentiles to become part of the family of Jacob.

Isn't that an amazing story? Just one final transparency; come back to Psalm 80, we're going to finish with a bang! Psalm 80 verse 1, 'Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock. Thou that dwellest between the cherubims, shine forth, before Ephraim and Benjamin and Manasseh; stir up thy strength and come and save us'. Ephraim and Manasseh are there, but so is Benjamin; what does 'Benjamin' mean? The son of the right hand', just cast your eye across to verse 17, 'Let thy hand be upon the man of thy right hand, upon the Son of man whom thou madest strong for thyself' (so, Benjamin's there to represent 'the son of the right hand', isn't he?). But there's something wrong here, sisters, look at the order of verse 2! This is talking about the encampment of Israel and here it is; on the western side of the camp there were 3 tribes, Benjamin, Manasseh and Ephraim, in fact, it goes the other way; Ephraim was the chief tribe and it went that way. Benjamin is on the tail end of it; that's not the way it's described here is it? that's not the order, we don't get Ephraim, Manasseh and Benjamin in verse 2; who do we get? We get Ephraim, Benjamin and Manasseh, which means that as far as God was concerned, the son of the right hand ends up being in the middle! When they move and march towards the east, because you see, it says, 'Thou that dwelleth between the cherubims shine forth', and the shining forth between the cherubims would be to the east, and here in the mind of the Psalmist is a vision of the march of Israel's camp but the order has changed. Instead of it being Ephraim,

Manasseh, Benjamin bringing up the rear, Benjamin has come into the middle, because he represents the Son of the right hand, who's going to lead both Jew (Manasseh) and Gentile (Ephraim) to salvation! Got that! That's level 3! we could go on but we won't!