

# A Prophet is Not Without ...

*John Chapter 4*

*Puritan Reformed Church - Pastor David Reece*

*Lord's Day December 31st, Anno Domini 2023*

**Scripture Reading - Genesis 17**

**Acceptable Sacrifice of Praise - Ps 19**

- 1) **Erecting & Entering the Tabernacle** - God with us, The Logos Tabernacling Among Men & Faith in Christ as the Doorway of Entry into the Tabernacle **(1:1-28)**
  - a) Prologue - 1:1-18
  - b) Prelude to Jesus' public ministry (1:19-51)
    - i) The Testimony of John the Baptist Pointing to Jesus (1:19-28)
- 2) **The Brazen Altar for Sacrifices** (Exodus 27:1-8) - Behold the Lamb of God Who takes away the sin of the world - Christ our Substitute **(1:29-51)**
  - i) John the Baptist's public witness concerning Jesus (1:29-34)
  - ii) Jesus gains his first disciples (1:35-42)
  - iii) Jesus gains two more disciples, Philip and Nathanael (1:43-51)
- 3) **The Brazen Laver of Water** - Cleansing & Spiritual Renewal by Christ **(John 2-3)**
  - a) **Sign 1:** Turning Water in ceremonial cleansing pots into Wine (John 2:1-11)
    - i) Jesus clears the temple (2:12-17)
    - ii) Jesus replaces the temple (2:18-22)
    - iii) Inadequate faith (2:23-25)
    - iv) Jesus and Nicodemus (3:1-21)
    - v) John the Baptist's continuing witness concerning Jesus (3:22-36)
- 4) **The Table of Shewbread Loaded with 12 Cakes and Chalice**s - Spiritual nourishment from the living bread **(John 4-7)**
  - a) Jesus and the Samaritan woman (4:1-42)
  - b) **Sign 2:** Healing the Official's Son (John 4:43-54)<sup>1</sup>

**Purpose Statement - John 20:30-31** - "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."

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<sup>1</sup> Modified Synthesis from - <https://kaysercommentary.com/Sermons/BibleSurvey/40John.md#fn3> - Accessed 2023/07/04 - & D. A. Carson, The Gospel according to John, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 105-108 - with a synthesis of work from Phillip Kayser, D.A. Carson, and David Reece

## TEXT OF JOHN

### IV. The Table of Shewbread Loaded with 12 Cakes and Chalices - Spiritual nourishment from the living bread (John 4-7)

a) Jesus & the Samaritan Woman 4:1-42

b) Sign 2: Healing the Official's Son 4:43-54

43 Now after the two days He departed from there and went to Galilee. 44 For Jesus Himself testified that a prophet has no honor in his own country. 45 So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.

- 1) Galilee - His Home Region from the time of His return from Egypt
- 2) A Prophet has no honor in his own country

“A prophet has no honor in his own country. Doubtless this was a common proverb, and we know that proverbs are intended to be graceful expressions of what usually and most often happens. Therefore, in these instances we do not have to rigidly demand uniform accuracy, as if what the proverb states is always true. Certainly prophets are usually appreciated more in countries other than their own. It also may happen, and sometimes does, that a prophet is not less honored by his countrymen than by strangers. However, this proverb states what normally happens, that prophets receive honor more readily in any place other than from their own people.”<sup>2</sup>

- 3) Galilee received Him on the basis of the signs they have already seen (John 2:13-25 - around Passover, turning over tables in the Temple, the sign of his resurrection, and other signs not explained or those things referenced as signs)
- 4) How then Was Jesus not given honor?
  - a) The Faithlessness and smallness of the faith of Israel, of Galilee, of Nazareth, of His own adoptive father's house.

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<sup>2</sup> John Calvin, John, Crossway Classic Commentaries (Wheaton, IL: Crossway Books, 1994), Jn 4:44.

**46 So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman [official of the king, royal official] whose son was sick at Capernaum. 47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death. 48 Then Jesus said to him, “Unless you people see signs and wonders, you will by no means believe.”**

- 5) They had already seen signs in Jerusalem and at the Wedding in Cana of Galilee
- 6) Unless you see “signs and wonders”
  - a) Supernatural (Broader Category - Rectangle - power that is beyond the nature of the natural means) VS Miracle (Narrower Category - Square - “Sign & Wonder”)
- 7) Contrast with the people of Samaria who believed because Jesus told a woman of her sin condition while telling her that the entire religious worship system and church authority structure of the Samaritans was idolatrous.

**49 The nobleman [royal official said to Him, “Sir [Lord], come down before my child dies!”**

- 8) He seems to believe that Jesus’ power requires the local presence of Jesus in His human body. Contrast with the Centurion
- 9) **Matthew 8:5-13:**

5 Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, 6 saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.”

7 And Jesus said to him, “I will come and heal him.”

8 The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. 9 For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

10 When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! 11 And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. 12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.” 13 Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

## 10) Luke 7:1-10:

7:1 Now when He concluded all His sayings in the hearing of the people, He entered Capernaum. 2 And a certain centurion's servant, who was dear to him, was sick and ready to die. 3 So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. 4 And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, 5 "for he loves our nation, and has built us a synagogue."

6 Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. 7 Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed. 8 For I also am a man placed under authority, having soldiers under me. And I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

9 When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!" 10 And those who were sent, returning to the house, found the servant well who had been sick.

**50 Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way. 51 And as he was now going down, his servants met him and told him, saying, "Your son lives!"**

**52 Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him." 53 So the father knew that it was at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household.**

**54 This again is the second sign [saemeion - used 42 times in John] Jesus did when He had come out of Judea into Galilee.**

11) Jesus builds up his faith by adding to it and giving more powerfully than the man had hoped

12) He believed, and his whole household

a) Often How God works - bring authorities to repent and bring reformation of the whole covenant institution.

- b) Focus on ministry to heads of house by Pastors and care for the believing who lack a godly head of house through giving honest work, personal charitable help, or the mercy ministry of the church as need and qualification meet.

13) This healing is referenced as the “second sign”:

- a) What of the signs in Jerusalem in John 2 recalled in John 4 as seen by the Galileans?

- i) They are not named explicitly in John and this is the 2nd in Galilee

- b) Were there other signs before this in Jesus’ life?

- i) Yes

- c) Is this just the second sign that John emphasizes?

- i) Yes, and the Second listed in Galilee

- d) If so, then why does John emphasize this sign and call it the second?

- i) Riddervos says it is the Second in Galilee and (more importantly to him) the second of the narrative

- (1) The point is to demonstrate the base of operations and refuge location in Galilee

- (2) Also the battle about signs that gets emphasized in John.

- (a) Faith should not depend upon seeing signs and wonders,

- (b) but signs and wonders increase responsibility,

- (c) and even if faith is weak it should be encouraged by signs and wonders,

- (d) though signs and wonders should not be sought as necessary for faith.

14) The belief of the apostate and declined Samaritans vs the belief of Israel (the visible church)

- a) The disappointment of the Old Covenant

- b) The Hope of the New Covenant

## Hebrews 8

8:1 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary [holies] and of the true tabernacle which the Lord erected, and not man.

3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer. 4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; 5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.” 6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

7 For if that first covenant had been faultless, then no place would have been sought for a second. 8 Because finding fault with them, He says: “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— 9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. 11 None of them shall teach his neighbor, and none his brother, saying, ‘Know the Lord,’ for all shall know Me, from the least of them to the greatest of them. 12 For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

13 In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.