

The Hour is Coming

John Chapter 4

Puritan Reformed Church - Pastor David Reece

Lord's Day November 17th, Anno Domini 2023

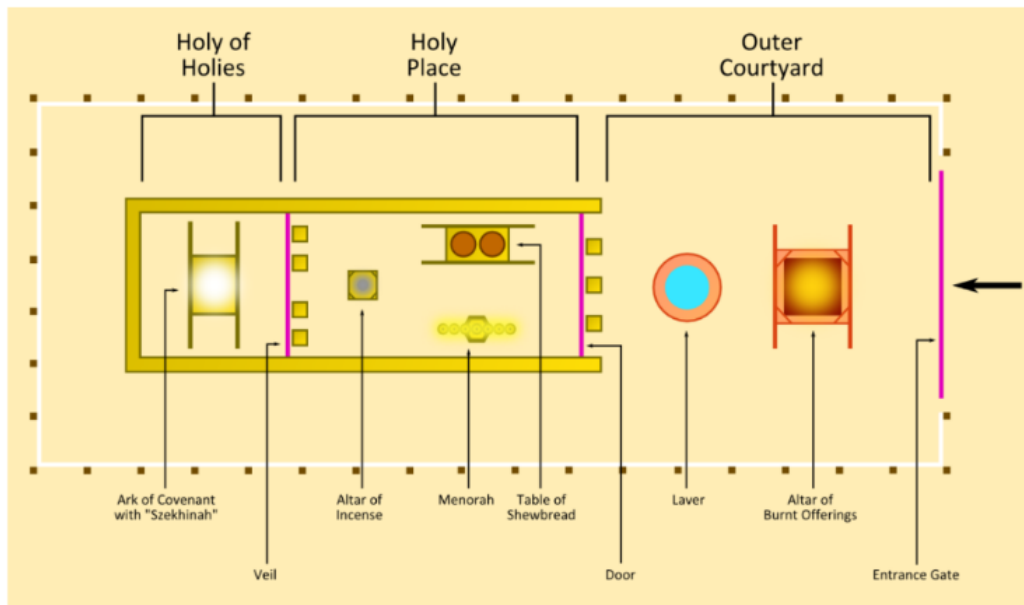
Scripture Reading - Genesis 15

Acceptable Sacrifice of Praise - Ps 92, 24

- 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 4:46-54)
 - c) **Sign 3:** Healing the Paralytic at Bethesda (John 5:1-15)
 - d) **Sign 4:** Feeding the 5,000 (John 6:5-14)
 - e) **Sign 5:** Walking on Water (John 6:16-24)
 - f) **I AM 1:** I Am the Bread of Life (John 6:35, 48)
- 5) **The Candlestick** - Spiritual Illumination by Christ the Light **(John 8-9)**
 - a) **I AM 2:** I Am the Light of the World (John 8:12)
 - b) **Sign 6:** Healing the Man Born Blind (John 9:1-7)

- 6) **The Mediator** - Christ as Shepherd, Priest, King, and Servant (**John 10-13**)
 - a) **I AM 3:** I Am the Door of the Sheep (John 10:7, 9)
 - b) **I AM 4:** I Am the Good Shepherd (John 10:11, 14)
 - c) **I AM 5:** I Am the Resurrection and the Life (John 11:25)
 - d) **Sign 7:** Raising Lazarus from the Dead (John 11:1-45)
- 7) **The Altar of Incense for Prayer** - teaching disciples to pray in the name of Christ (**John 14-16**)
 - a) **I AM 6:** I Am the Way, the Truth, and the Life (John 14:6)
 - b) **I AM 7:** I Am the True Vine (John 15:1, 5)
- 8) **The Ark of the Covenant** - High Priestly prayer (**John 17**)
- 9) **The Mercy Seat** - the blood of Christ applied (**John 18-19**)
- 10) **The High Priest Exiting the Holy of Holies** to Declare that the Sacrifice has been Received & Accepted by God & to Pronounce Peace & the Forgiveness of sins to Israel - Christ's exit, declaration of God's peace, and restoration of disciples (**John 20-21**)¹

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.”



¹ 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

² Image created and provided by Pastor Phillip Kayser

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

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. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

1) Samaria - The Northern Tribes, Jeroboam, Assyria, Exile, Repopulation, Syncretism

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.

2) Ordinarily one should use one's own resources, but in this case Jesus had no resources at hand and made request.

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.

3) Samaritans dealt with as Apostates or cultists

4) Is this a personal relationship? or a public action? or commerce?

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."

5) The gift of God - Faith in the Word of God

6) Living Water - the continual life giving of faith in the Word of God

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?”

7) We just talked twice in John 3 about the source of the cleansing water / Spirit. It is of Heaven and not of the Earth. It is supernatural and not natural.

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 life.”

8) Thirst - two types / two objects of desire - Creator / Creature

a) Satisfaction, Joy, Stability

9) Fountain - life in self, life to others

15 The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”

10) The Word of God does not resolve all needs of dominion or remove all desires. It rightly orders them and gives power to use them rightly and to seek them in an orderly way (subordinately) as means to glorify God.

16 Jesus said to her, “Go, call your husband, and come here.”

11) Husband

a) Pleasure - Sexual sin

b) Power - Security

c) Money - Provision

17 The woman answered and said, “I have no husband.”

12) She seems to want to trade up.

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.”

13) 5 marriages

14) 1 Current Cohabitation

19 The woman said to Him, “Sir, I perceive that You are a prophet. 20 Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

15) Prophet - answer the question of Worship - Jews Vs Samaritans

a) Escape? Serious Question?

b) **1 Kings 12:25-33**

25 Then Jeroboam built Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built Penuel. 26 And Jeroboam said in his heart, “Now the kingdom may return to the house of David: 27 If these people go up to offer sacrifices in the house of the Lord at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah.”

28 Therefore the king asked advice, made two calves of gold, and said to the people, “It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!” 29 And he set up one in Bethel, and the other he put in Dan. 30 Now this thing became a sin, for the people went to worship before the one as far as Dan. 31 He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi.

32 Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made. 33 So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.

WLC Question 99: What rules are to be observed for the right understanding of the ten commandments?

Answer: For the right understanding of the ten commandments, these rules are to be observed:

- 1) That the law is perfect, and binds everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.
- 2) That it is spiritual, and so reaches the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.
- 3) That one and the same thing, in divers respects, is required or forbidden in several commandments.
- 4) That as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included.
- 5) That: What God forbids, is at no time to be done: What he commands, is always our duty; and yet every particular duty is not to be done at all times.
- 6) That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.
- 7) That: What is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.
- 8) That in: What is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in: What is forbidden them.

Question 107: Which is the second commandment?

Answer: The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Question 108: What are the duties required in the second commandment?

Answer: The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has instituted in his Word; particularly prayer and thanksgiving in the name of Christ; the reading, preaching, and hearing of the Word; the administration and receiving of the sacraments; church government and discipline; the ministry and maintenance thereof; religious fasting; swearing by the name of God, and vowing unto him: as also the disapproving, detesting, opposing, all false worship; and, according to each one's place and calling, removing it, and all monuments of idolatry.

Question 109: What are the sins forbidden in the second commandment?

Answer: The sins forbidden in the second commandment are, all devising, counseling, commanding, using, and anywise approving, any religious worship not instituted by God himself; tolerating a false religion; the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature: Whatsoever; all worshiping of it, or God in it or by it; the making of any representation of feigned deities, and all worship of them, or service belonging to them; all superstitious devices, corrupting the worship of God, adding to it, or taking from it, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense: Whatsoever; simony; sacrilege; all neglect, contempt, hindering, and opposing the worship and ordinances which God has appointed.

Question 110: What are the reasons annexed to the second commandment, the more to enforce it?

Answer: The reasons annexed to the second commandment, the more to enforce it, contained in these words, For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments; are, besides God's sovereignty over us, and propriety in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom; accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations; and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.

21 Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. 22 You worship what you do not know; we know what we worship, for salvation is of the Jews. 23 But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. 24 God is Spirit, and those who worship Him must worship in spirit and truth.”

16) Man selected Mountain vs the Divinely selected mountain

17) Worshiping in superstition vs worship by faith/knowledge from Divine Revelation

18) Salvation is from the Jews - Scripture & Messiah

19) A time of Change of outward order

20) God is Spirit

21) Spirit & Truth - Holy Spirit & Scripture - OR - (I believe this)

22) Spirit & truth - Holy Spirit & Integrity - OR -

23) spirit & Truth - Integrity & Scripture - OR -

24) spirit & truth - Integrity & Integrity

From the Westminster Directory of Public Worship - An Appendix:

Touching Days and Places for Publick Worship.

THERE is no day commanded in scripture to be kept holy under the gospel but the Lord's day, which is the Christian Sabbath.

Festival days, vulgarly called Holy-days, having no warrant in the word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a day or days for publick fasting or thanksgiving, as the several eminent and extraordinary dispensations of God's providence shall administer cause and opportunity to his people.

As no place is capable of any holiness, under pretence of whatsoever dedication or consecration; so neither is it subject to such pollution by any superstition formerly used, and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the publick worship of God. And therefore we hold it requisite, that the places of publick assembling for worship among us should be continued and employed to that use.

Chapter 19: Of the Law of God - The 1647 Westminster Confession of Faith

1. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.a

a. Gen 1:26-27 with 2:17; Job 28:28; Eccl 7:29; Rom 2:14-15; 5:12, 19; 10:5; Gal 3:10, 12.

2. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables;a the first four commandments containing our duty towards God, and the other six our duty to man.b

a. Exod 34:1; Deut 5:32; 10:4; Rom 13:8-9; James 1:25; 2:8, 10-12. • b. Mat 22:37-40.

3. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a Church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;a and partly holding forth divers instructions of moral duties.b All which ceremonial laws are now abrogated under the New Testament.c

a. Gal 4:1-3; Col 2:17; Heb 9 throughout; 10:1. • b. 1 Cor 5:7; 2 Cor 6:17; Jude 1:23. • c. Dan 9:27; Eph 2:15-16; Col 2:14, 16-17.

4. To them also, as a body politic, he gave sundry judicial laws, which expired together with the State of that people, not obliging any other, now, further than the general equity thereof may require.a

a. Gen 49:10 with 1 Pet 2:13-14; Exod 21 throughout; 22:1-29; Mat 5:17 with 5:38-39; 1 Cor 9:8-10.

5. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof;a and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it.b Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.c

a. Rom 13:8-10; Eph 6:2; 1 John 2:3-4, 7-8. • b. James 2:10-11. • c. Mat 5:17-19; Rom 3:31; James 2:8.

6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;a yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;b discovering also the sinful pollutions of their nature, hearts, and lives;c so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;d together with a clearer sight of the need they have of Christ, and the perfection of his obedience.e It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;f and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.g The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;h although not as due to them by the law as a covenant of works;i so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.j

a. Acts 13:39; Rom 6:14; 8:1; Gal 2:16; 3:13; 4:4-5. • b. Psa 119:4-6; Rom 7:12, 22, 25; 1 Cor 7:19; Gal 5:14, 16, 18-23. • c. Rom 3:20; 7:7. • d. Rom 7:9, 14, 24; James 1:23-25. • e. Rom 7:24-25; 8:3-4; Gal 3:24. • f. Psa 119:101, 104, 128; James 2:11. • g. Ezra 9:13-14; Psa 89:30-34. • h. Lev 26:1, 10; 26:14 with 2 Cor 6:16; Psa 19:11; 37:11 with Mat 5:5; Eph 6:2-3. • i. Luke 17:10; Gal 2:16. • j. Rom 6:12, 14; Heb 12:28-29; 1 Pet 3:8-12 with Psa 34:12-16.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it:a the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.b

a. Gal 3:21. • b. Ezek 36:27; Heb 8:10 with Jer 31:33.

25) Legalism

- a) Justification by Works? - No
- b) Man Made Laws? - No
- c) Knowing right and Wrong from the LAW of God? - Yes

25 The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”

26 Jesus said to her, “I who speak to you am He.”

27 And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”

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?” 30 Then they went out of the city and came to Him.

26) Messiah / Christ

27) Brings Change from Old Covenant to New Covenant

- a) Covenant of Works - Do this and live
- b) Covenant of Grace - The Just by faith shall live
 - i) Old Covenant - Adam, Noah, Abraham, Moses, David, till Christ, then passing away in full in 70AD
 - ii) New Covenant - Christ’s Resurrection & 70AD

Chapter 7: Of God's Covenant with Man - The 1647 Westminster Confession of Faith

1. The distance between God and the creature is so great that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.^a

a. 1 Sam 2:25; Job 9:32-33; 22:2-3; 35:7-8; Psa 100:2-3; 113:5-6; Isa 40:13-17; Luke 17:10; Acts 17:24-25.

2. The first covenant made with man was a covenant of works,^a wherein life was promised to Adam, and in him to his posterity,^b upon condition of perfect and personal obedience.^c

a. Gal 3:12. • b. Rom 5:12-20; 10:5. • c. Gen 2:17; Gal 3:10.

3. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,^a commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved,^b and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.^c

a. Gen 3:15; Isa 42:6; Rom 3:20-21; 8:3; Gal 3:21. • b. Mark 16:15-16; John 3:16; Rom 10:6, 9; Gal 3:11. • c. Ezek 36:26-27; John 6:44-45.

4. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.^a

a. Luke 22:20; 1 Cor 11:25; Heb 7:22; 9:15-17.

5. This covenant was differently administered in the time of the law and in the time of the gospel:^a under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,^b which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,^c by whom they had full remission of sins and eternal salvation; and is called the Old Testament.^d

a. 2 Cor 3:6-9. • b. Rom 4:11; Col 2:11-12; 1 Cor 5:7; Hebrews 8-10 throughout. • c. John 8:56; 1 Cor 10:1-4; Heb 11:13. • d. Gal 3:7-9, 14.

6. Under the gospel, when Christ the substance^a was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word and the administration of the sacraments of Baptism and the Lord's Supper;^b which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,^c to all nations, both Jews and Gentiles;^d and is called the New Testament.^e There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.^f

a. Col 2:17. • b. Mat 28:19-20; 1 Cor 11:23-25. • c. Jer 31:33-34; Heb 12:22-28. • d. Mat 28:19; Eph 2:15-19. • e. Luke 22:20. • f. Psa 32:1 with Rom 4:3; Acts 15:11; Rom 3:21-23, 30; 4:6, 16-17, 23-24; Gal 3:14, 16; Heb 13:8.

31 In the meantime His disciples urged Him, saying, “Rabbi, eat.”

32 But He said to them, “I have food to eat of which you do not know.”

33 Therefore the disciples said to one another, “Has anyone brought Him anything to eat?”

34 Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work. 35 Do you not say, ‘There are still four months and then comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! 36 And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. 37 For in this the saying is true: ‘One sows and another reaps.’ 38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

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.”