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- 1-5** = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

TIMES OF THE GENTILES



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ISRAEL - "The Circumcision" - "nigh unto God"

THE LAW serves as a "middle wall of partition."

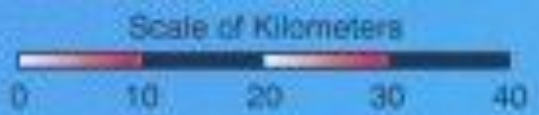
Israel's Program is Resumed and Fulfilled

GENTILES - "Uncircumcision" "far off" "without God"

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 22	2 Kgs 1 to 10:31	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation
				1 and 2 Chronicles				Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.					

The Nobleman's Son

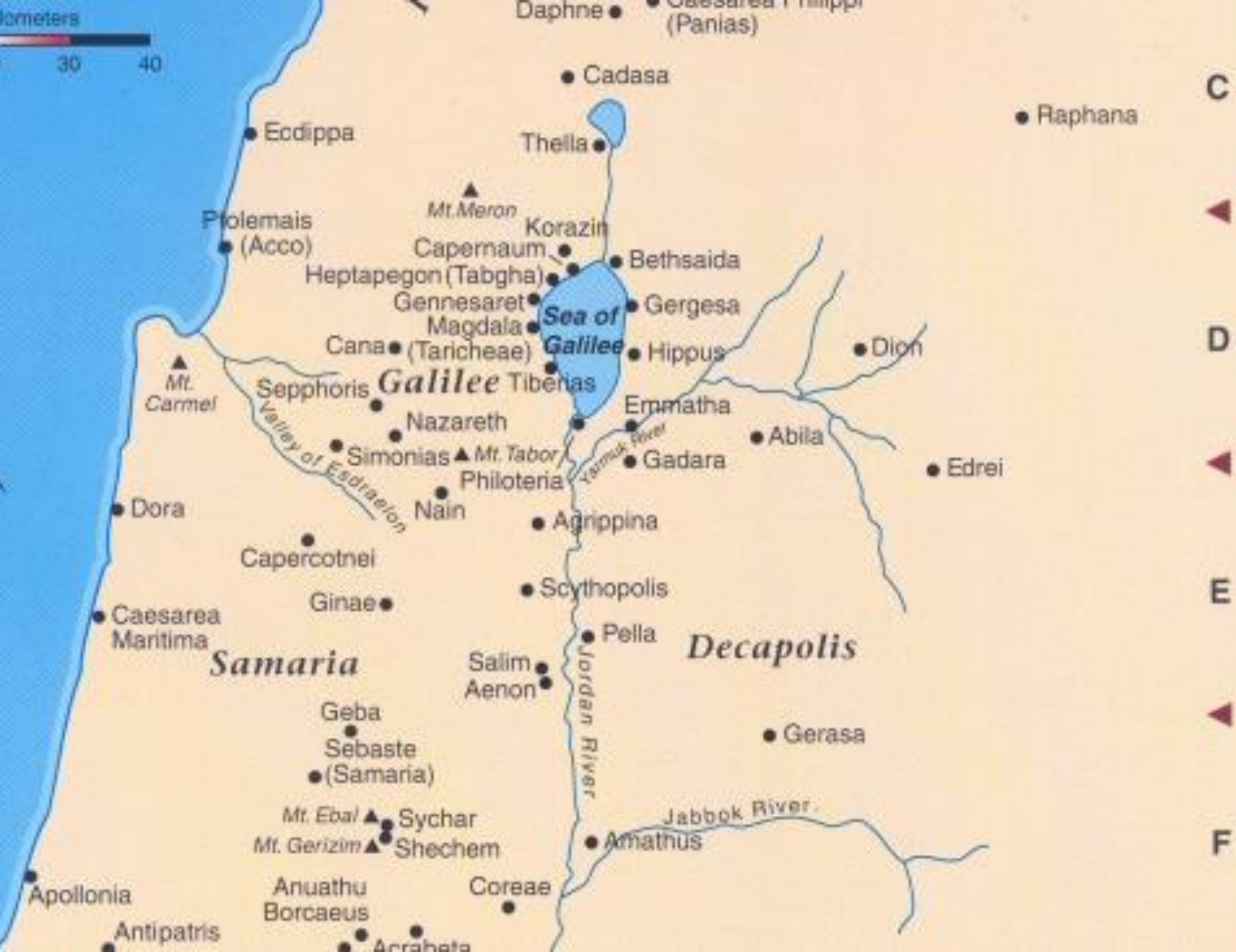
Jn. 4:43-54



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Mediterranean Sea
(Great Sea)



1. Where the religious leaders in Jerusalem were combative and rejecting, and Nicodemus was baffled and unresponsive, the Samaritan woman was likewise baffled at first but became more responsive after seeing a sign, even believing.
 - a. The Samaritans were receptive with believing (4:42),
 - b. The Galileans were receptive without believing (4:43-46),
 - c. But Jerusalem rejected Jesus in unbelief, preventing God from advancing His Prophetic Program with the Nation of Israel (Mat. 10:5-6; Jn. 3:16) further, preventing salvation from going out to the whole world (Cp. 1 Thess. 2:16).

2. The Land of Samaritans was ready to receive Him, but by the end of the Jn. 5 it will be seen that the Land of the Jews will reject Him, shutting down salvation of the world thru Israel's national restoration.
 - a. Unlike Jn. 2:23, it says they "received" Him because of the signs NOT they "believed" in Him because of the signs.
 - b. It all appears to be for nothing—Jn. 1:10-12—He had no honor in one's own country (Jn. 4:44; Is. 49:4).
 - c. But appearances lie. He came to accomplish the Father's will—that's His food, sustenance and nourishment (Is. 49:1-12).

3. John's irony: Jesus parrots what they say: Without a sign we won't believe. The implication being that if He gives them a sign they will believe but this is a lie (Jn. 2:18; 6:30).
 - a. Jesus rebukes them because they saw many signs and still don't believe!
 - b. He goes on to show them an example that breaks this mold. The Nobleman believes when he hears Jesus's words about a sign **WITHOUT SEEING IT** (Jn. 4:50). He doesn't see it until later (Jn. 4:52-53).
 - The fact that he doesn't return to Capernaum until the next day may indicate faith as well.

- Capernaum was at least 15 miles from Cana. The average person walked 25 miles a day but only while it is daylight—6AM to 6PM—it would take about 7-8 hrs.
- The Nobleman leaves Jesus at about 1PM on the first day. If he walked until dark (safety and degree of difficulty) it would have been about 5 hours, 6PM on that day. If he started again at sunrise—6AM—the next day, he would be in Capernaum after 2-3 more hours of walking—about 8-9AM the next day.
- Of course, one might think because this had to do with the death of his son that he would walk faster than average and might not be deferred by the increased difficulty and lack of safety in walking in the dark to get back that night at about 1AM, but he didn't. We must leave it there.

4. Jesus's sign of healing the nobleman's son at the point of death points to Israel's being brought back from the point of death comes first through believing not through seeing (4:46-54).

--Exemplifying BELIEVING.

5. Jesus sign healing of the lame man who was lame for 38 years and could do nothing himself to remedy the situation points to Israel's healing will only come by what they should have learned in the wilderness wanderings: God operating on the basis of the Grace resident in His Jehovah Name—God doing it for them.

--Exemplifying GRACE, the Grace resident in His I AM Jehovah Name.

6. One way of reading the encounter with the Nobleman's son is that it is a direct continuation of the final words of the Samaritans, commenting on Jesus being the Christ, the Savior of the World.
 - a. This reading assumes that the nobleman is a Gentile.
 - b. Then the picture is completed not with just the salvation of Israel, but with the salvation of the world.

- c. In Jn. 1-4 offer of salvation starts in Judeans, which includes Jerusalem and reaches to Galilee, goes to Samaritans and now finally here, completing the course, to the Gentiles as represented in the Nobleman.
- d. Jesus cried, a prophet has no honor in His own country ... So, that prophet goes to the Gentiles to provoke Israel to jealousy (Lk. 4:24-27; Mat.13:57; 1 Kgs. 17:9; 2 kgs. 5:1-15).

7. This is certainly a satisfying presentation but it has some problems:
 - a. There is no indication that he was a Gentile. The king at that time over Galilee was Herod Antipas, whose family claimed to be of Jewish descent. Most likely, his officials were Jewish.
 - b. Jesus only interacts with 2 Gentiles in the Gospel accounts and in both cases they were clearly identified as Gentiles—the Canaanite Syro-Phoenician woman and the Roman Centurion.
 - c. Jesus includes him with the YE in v. 48, who were Jews.
 - d. In short, nothing in this passage indicates he was a Gentile, so it is probably best to default to him being a Jew. It closes the cycle from Galilee—Jerusalem—Judea—Samaria—Galilee.
--Salvation would have gone out to the world but Israel as a whole is still rejecting Christ, so it can't (Mat. 10:5-6).

8. This sign is closely connected to His previous visit to Cana at the wedding feast in Jn. 2.
 - a. Both involve an apparent denial of what the person is asking for, but then He grants it to them.
 - b. Both occur on the 3rd day.
 - c. Both involve obedient servants.
 - d. Both lead to confrontation in Temple disputes (Jn. 5:16-18).
 - e. Contrast: Whereas the Disciples believed AFTER seeing the miraculous sign, the Nobleman believed BEFORE seeing the sign just based on Jesus's word.

9. Next time we will take a closer look at the theme of SIGNS in preparation for Jn. 5.