

Healing a Nobleman's Son

John 4:46-54

Part 2

Introduction

1. Last week a detailed study was made of Jesus healing a nobleman's son in Cana of Galilee.

2. This is the second recorded sign of Jesus which John records the details of it in his gospel.

a. It was not His 2nd sign (Jn. 2:23; 3:1-2), but His 2nd sign in Cana of Galilee. (Jn. 2:23; 3:1-2).

John 2:23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, **observing His signs which He was doing.**

John 3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews;

John 3:2 this man came to Jesus by night and said to Him, "Rabbi, we know that You have come from God {as} a teacher; **for no one can do these signs that You do unless God is with him.**"

1) Both of these statements were made before Jesus healed the nobleman's son.

2) John does not record all these "signs" [miracles,] but some of them are found in the gospels of Matthew, Mark, Luke.

b. Jesus was constantly performing miracles because of His mercy and foremost to substantiate He was the Christ, the Son of God. (Jn. 20:30-31).

John 20:30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book;

John 20:31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name

e. This is the second miracle John records the details of it.

3. This lesson will stress some additional lessons we learn from this miracle.

Lessons

1. This miracle sheds light on a difficult and controversial statement found in John 4:43-45.

John 4:43 After the two days [in Samaria] He went forth from there into Galilee.

John 4:44 For Jesus Himself testified that a prophet has no honor in his own country.

John 4:45 So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

a. Jesus left Samaria where He had great success without performing any miracles.

John 4:40 So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days.

John 4:41 Many more believed because of His word;

John 4:42 and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."

- b. After spending two days in Samaria He traveled to Galilee where "Jesus Himself testified that a prophet has no honor in his own country."
- c. The word "country" comes from the Greek "patris" [pah tris] meaning "one's native country, one's fatherland, one's own country, a fixed abode or home, one's native place i.e. a city."
- d. This statement appears to primarily refer to Jesus' hometown in Nazareth of Galilee who rejected Him, but not to all Galileans. (Matt. 4:23; Lk. 4:23,24).

Matt 4:23 Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people

Luke 4:23 And He said to them [to those in Nazareth], "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.'" Luke 4:24 And He said, "**Truly I say to you, no prophet is welcome in his hometown.** See Matt. 13:57; Mk. 6:4; Jn. 4:44.

- e. It appears that some Galileans believed in Him including the nobleman and his family.
- f. Eleven of the apostles were "men of Galilee" (Acts 1:11), and Matthias, who a short time later was appointed an apostle, was also a Galilean. (Acts 1:26, 2:7).
- g. John reports "the Galileans received Him" not meaning the majority of them received Him. (Jn. 4:45).
- h. Jesus instructed His eleven remaining disciples to meet Him in Galilee following His resurrection. (Matt. 28:16).

Matt 28:16 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated.

2. Jesus was the Christ, the Son of God - not a mere man. (Jn. 20:30-31).

- a. No mere man could do what Jesus did!
- b. Jesus healed this man's son in Cana of Galilee while He was about 20 miles away in Capernaum.
- c. This son was instantly and completely healed demonstrating Jesus was truly God's Son.

3. Jesus was a Man of mercy and compassion with the sincere.

- a. Jesus could, however, be very harsh with hypocrites. (Matt. 23:13-16).

Matt 23:13 "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.

Matt 23:14 ["Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.]

Matt 23:15 "Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

Matt 23:16 "Woe to you, blind guides, who say, 'Whoever swears by the temple, {that} is nothing; but whoever swears by the gold of the temple is obligated.'

- b. He manifested great mercy to those who sincerely sought His help.
 - 1) Jesus taught His followers to be merciful. (Matt. 5:7).
 - 2) James also taught mercy will only be shown to the merciful. (Jas. 2:13).
 - 3) Jesus was a man of mercy - healing, feeding the poor, raising the dead.
- 4. This sign or miracle led to the conversion of this nobleman and his whole family.
 - a. All knew the son was at the point of death until Jesus told the nobleman to return home for his son was alive and well.
 - b. "The seventh hour" is most important in understanding their faith.
 - c. The healing occurred at the exact time Jesus told the nobleman to go home because his son lived.
 - d. The nobleman had carefully obtained the hour of his son's healing.
 - e. There could be no question it was Jesus who had healed his son.
- 5. Those who objectively examine the facts of this healing and the other miracles of Jesus will come to Christ.
 - a. This miracle did not lead only a few to believe in Christ.
 - b. It has influenced countless people past and present to come to Christ.
- 6. Even the enemies of Christ could not deny His miraculous power. They sought to give the devil the credit for His miracles. (Matt. 12:22-24).

Matt. 12:22 Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw.

Matt. 12:23 All the crowds were amazed, and were saying, "This man cannot be the Son of David, can he?"

Matt. 12:24 But when the Pharisees heard this, they said, "This man casts out demons only by Beelzebul the ruler of the demons."

- a. "Beelzebul" was another name given to Satan, the devil.
- b. It is pathetic they sought to give the devil the credit for the miracle.
- c. Jesus immediately demolished that absurd argument. (Matt. 12:25-32).

Matt. 12:25 And knowing their thoughts Jesus said to them, "Any kingdom divided against itself is laid waste; and any city or house divided against itself will not stand.

Matt. 12:26 "If Satan casts out Satan, he is divided against himself; how then will his kingdom stand?"

Matt. 12:27 "If I by Beelzebul cast out demons, by whom do your sons cast them out? For this reason they will be your judges.

Matt. 12:28 "But if [since] I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

Matt. 12:29 "Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house.

Matt. 12:30 "He who is not with Me is against Me; and he who does not gather with Me scatters.

Matt. 12:31 "Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven.

Matt. 12:32 "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.

d. He emphasized a kingdom divided against itself cannot stand. (Matt. 12:25).

1) This is true of the devil's kingdom or any other kingdom.

2) It is true of Christ's kingdom

3) The fussing and fighting of Christians has destroyed the influence of the church in many locations.

4) In some instances it has caused the church to cease to exist in some locations.

e. Jesus stressed the devil is not foolish enough to fight against himself. (Matt. 12:26).

f. Their sons [their disciples] falsely claimed to cast out demons. (Matt. 12:27).

g. Did this mean they were in league in Satan? (Matt.12:27).

h. Jesus taught the fact He was casting out demons was because "the kingdom of God has come upon you." (Matt. 12:28).

1) Both John the Baptist and Jesus taught the kingdom was very near. (Matt. 3:2; 4:17).

Matt 3:2 "Repent, for the kingdom of heaven is at hand."

Matt 4:17 From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

2) He taught it would be established during the lifetime of those living at that time. (Mk. 9:1). See also Matt. 16:28; Lk. 9:27.

Mark 9:1 And Jesus was saying to them, "Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power."

- Jesus is quite clear "the kingdom of God" would not be established in the distant future.
- He taught both the twelve apostles and the seventy to proclaim the kingdom was near. (Matt. 10:7; Lk. 10:9, 11).

Matt 10:7 "And as you go, preach, saying, 'The kingdom of heaven is at hand.'

Luke 10:9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'

Luke 10:11 'Even the dust of your city which clings to our feet we wipe off {in protest} against you; yet be sure of this, that the kingdom of God has come near.'

- Those who maintain the kingdom has not yet come are calling Jesus a weakling who could not do what He promised.

3) The book of Acts indicates the establishment of the kingdom was very near. (Acts 1:5-8).

Acts 1:5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

Acts 1:6 So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"

Acts 1:7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority;

Acts 1:8 but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

4) The apostles had been taught to remain in Jerusalem until they received power from on high. (Lk. 24:49). "Power" is a reference to the Holy Spirit. See Acts 2:4; 1:8.

Luke 24:49 "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

5) They would be baptized with the Holy Spirit when the kingdom would come. (Acts 1:4-8).

Acts 1:4 Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," {He said,} "you heard of from Me;

Acts 1:5 for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

Acts 1:6 So when they had come together, they were asking Him, saying, "**Lord, is it at this time You are restoring the kingdom to Israel?**"

Acts 1:7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority;

Acts 1:8 **but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."**

6) The second chapter of Acts records the coming of the kingdom and declares Jesus as King. (Acts 2:32, 33).

Acts 2:32 "This Jesus God raised up again, to which we are all witnesses.

Acts 2:33 "**Therefore having been exalted to the right hand of God**, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

7) Jesus is now King and Christians are citizens of the kingdom. (Heb. 1:3, 8; Col. 1:13; Heb. 12:28).

Heb 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, **He sat down at the right hand of the Majesty on high,**

Heb 1:8 But of the Son {He says,} "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

Col 1:13 For He rescued us from the domain of darkness, **and transferred us to the kingdom of His beloved Son,**

Heb 12:28 Therefore, **since we receive a kingdom** which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe;

- The words “since we receive a kingdom” indicate the kingdom was in existence.
- A literal translation of this verse is “therefore receiving a kingdom not to be shaken.”
- The word “paralambano” [pah rah lahm **bah** noh] is a present active participle and denotes continuous present action - not something that was future.
- These brothers and sisters were receiving the rule [reign] of God in their hearts.
- The kingdom would not be established at Christ’s second coming, but it would last until Jesus came to deliver it to the Father. (1 Cor. 15:24-28).

1 Cor 15:24 then {comes} the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

1 Cor 15:25 For He must reign until He has put all His enemies under His feet.

1 Cor 15:26 The last enemy that will be abolished is death.

1 Cor 15:27 For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

1 Cor 15:28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

- Christians of the 1st century are said to be in the kingdom. (Col. 1:13)

Col 1:13 For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

- John the apostle said he was in the kingdom. (Rev. 1:9).

Rev 1:9 I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance {which are} in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

- Christians were in the kingdom. (Rev. 1:6).

Rev 1:6 and He has made us {to be} a kingdom, priests to His God and Father--to Him {be} the glory and the dominion forever and ever. Amen. The words “to be” are in italics indicating they are not in the original text.

- The words “to be” are not in the original Greek, but have been supplied by the translators.
- Literally the text reads “and He has made us a kingdom, priests to His God and Father.
- They were then citizens of the kingdom and also “priests.” (1 Pet. 2:5, 9).

1 Pet 2:5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Pet 2:9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR {God's} OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

- Those born of water and the Spirit enter the kingdom. (Jn. 3:3, 5).

John 3:3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

John 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

6. This sign in Cana of Galilee also shows distance means nothing to the all-powerful Lord.
 - a. Jesus did not have to be present to heal the boy.
 - b. Distance meant nothing when it came to healing.
 - c. Though Jesus was normally present when He healed someone, it was not necessary.
 - d. He could merely speak the words and healing would occur.
 - e. Distance still means nothing to the Lord and He can answer our prayers though He is seated at the right hand of His Father.
 - f. He is not too far away to meet all our needs.

Conclusion.

1. This second sign of Jesus is one that has had a great influence on the nobleman and many in the 1st century.
2. It is a sign that is still having a positive influence in the world and will continue to have a positive influence on all who sincerely study it.
3. If we share Jesus and the gospel with others, many [not the majority] will submit to the Lord and obey Him.

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