

# ***“The Full-Circle Gospel”***

John 4:43-53

March 2, 2014

## Series review

**CONTEXT:**     **ch.1**

- a.   ***Theological***    (“In the beginning... the Word”)
- b.   ***Christological*** (“...Behold, the Lamb of God...”)
- c.   ***Evangelical***    (“Come and you will see...”)

**CONTRAST:**   **ch.2-4**

1.   Places/Ceremonies: (wedding & worship)

- d.   ***Supernatural***        (old water into new wine)
- e.   ***Confrontational***    (stone vs. living Temple...)

2.   People:    (resumes, relations, rubbish... & ready)

- f.   ***Universal***        (not about resumes...)
- g.   ***Relational***       (religious relationships)
- h.   ***Merciful***        (last week... “Rubbish”)
  
- i.   ***Full-Circle***    (today... **Real & Ready!**)

**CONFLICT:**    ch.5-10...        (coming soon...)

## John 4:43-54

*43 After the two days He went forth from there into 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 that He did in Jerusalem at the feast; for they themselves also went to the feast.*

### Healing a Nobleman's Son

*46 Therefore He came again to Cana of Galilee where He had made the water wine. And there was a 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 was imploring Him to come down and heal his son; for he was at the point of death. 48 So Jesus said to him, "Unless you people see signs and wonders, you simply will not believe." 49 The royal official said to Him, "Sir, come down before my child dies." 50 Jesus said to him, "Go; your son lives." The man believed the word that Jesus spoke to him and started off. 51 As he was now going down, his slaves met him, saying that his son was living. 52 So he inquired of them the hour when he began to get better. Then they said to him, "Yesterday at the seventh hour the fever left him." 53 So the father knew that it was at that hour in which Jesus said to him, "Your son lives"; and he himself believed and his whole household. 54 This is again a second sign that Jesus performed when He had come out of Judea into Galilee.*

## MacArthur's Commentary

**John's gospel is preeminently the gospel of belief. He wrote his inspired record so that his readers "may believe that Jesus is the Christ, the Son of God; and that believing [they] may have life in His name" (20:31).** The verb *pisteuō* ("believe") appears nearly 100 times in this gospel, and the overwhelming majority of its occurrences refer to believing savingly in the Lord Jesus Christ (e.g., [1:12](#); [6:29](#); [8:30](#); [12:44](#); [14:1](#); [17:20](#)).

**Through believing in Him people become children of God ([1:12](#); [12:36](#)), obtain eternal life ([3:15-16](#), [36](#); [6:40](#), [47](#)), avoid judgment ([3:18](#); [5:24](#)), partake in the resurrection of life ([11:25](#); cf. [5:29](#)), possess the indwelling Holy Spirit ([7:38-39](#)), are delivered from spiritual darkness ([12:46](#)), and find empowerment for spiritual service ([14:12](#)).**

Despite their good deeds or religious zeal, unbelievers can never please God ([Rom. 8:8](#)), since "without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" ([Heb. 11:6](#)).

Unbelief is a rejection of Jesus Christ, who is the truth of God incarnate ([John 14:6](#)). "But though He had performed so many signs before them," John noted, "yet they were not believing in Him. This was to fulfill the word of Isaiah the prophet which he spoke: 'Lord, who has believed our report? And to whom has the arm of the Lord been revealed?'" ([12:37-38](#); cf. [5:38](#); [16:9](#); [Rom. 11:20](#); [Heb. 3:12](#)). The people of Israel rejected Jesus' miraculous signs, just as they had similarly rejected God's mighty works throughout their history ([Ps. 78:32](#); cf. [v. 22](#); [Num. 14:11](#); [Deut. 1:32](#); [9:23](#); [2 Kings 17:14](#); [Luke 22:67](#); [Acts 14:2](#); [Heb. 3:18-19](#)).

Jesus Himself offered His miracles as proof that He was the Messiah ([Luke 7:20-22](#); [John 5:36](#); [10:25](#), [37-38](#); [14:11](#); cf. [Acts 2:22](#)).

**Although the attesting miracles Christ performed did not bring all who observed them to saving faith ([2:23-25](#); [12:37](#); cf. [Luke 4:23](#)), they did convince some.**

### *Unbelief Contemplated:*

**John's statement, so when He came to Galilee, the Galileans received Him, does not mean that they believed savingly in Jesus as the Messiah. *Oun* (so) refers back to Jesus' statement in the preceding verse, and confirms that the Galileans did not honor Him for who He really was. On the contrary, having seen all the things that He did in Jerusalem at the feast (cf. [2:23](#)), they welcomed Him merely as a miracle worker. They were curiosity seekers, eagerly hoping to see Jesus perform some more sensational feats. Thus the apostle John writes with a sense of irony; the Galileans' reception of Jesus was not genuine, but superficial and shallow.**

### Unbelief Confronted:

The fact that Jesus encountered a royal official in **Cana of Galilee where He had made the water wine** (cf. [2:1-11](#)) only added to the irony of the situation. This was the very place where Jesus had performed His first miracle. Yet, **instead of exhibiting true belief in Him because of His undeniable, supernatural power, the people simply displayed a desire to see more miracles.**

As this incident demonstrates, the reception of the Galileans, like that of most Judeans ([2:23-25](#)), was superficial, curious, thrill-seeking, non-saving, sign-based interest.

The conjunction *oun* (therefore) introduces the story of the royal official and presents him as an example of those Galileans who viewed Jesus not as the Messiah, but only as a miracle worker.

Finding Jesus, he began frantically imploring Him to come down to Capernaum and heal his son. The imperfect tense of the verb *erōtaō* (was imploring) indicates that he repeatedly begged Jesus to cure his son's disease. Swallowing his pride, this respected member of Herod's court begged for help from a carpenter's son (cf. [Matt. 13:55](#); [Mark 6:3](#)).

At this point, the official's faith was little more than a desperate hope that led him to ask for Jesus' intervention.

But his belief in Jesus was not yet driven by a desire for salvation for his own soul, but by desperation for his son.

The feebleness of his faith in Jesus' ability to heal is underscored by two erroneous assumptions that he made about Him. First, unlike the centurion ([Luke 7:6-7](#)) and the Syrophenician woman ([Mark 7:24-30](#)), he assumed Jesus had to be physically present to heal his son. Second, he hoped Jesus had the power to heal his son's illness, but had no hope that He could raise him from the dead.

Unlike the rich young ruler ([Mark 10:17-22](#)), he was not seeking spiritual truth, but was instead driven by an overwhelming physical and emotional need. His goal in coming to Jesus was not to obtain eternal salvation for himself, but physical healing for his dying child.

Jesus issued a stern rebuke: "Unless you people see signs and wonders, you simply will not believe." The NASB rightly adds the

italicized word **people**, since the verb translated **see** is plural. Jesus' rebuke encompassed the royal official and all of the Galileans whose flawed faith disregarded His message and mission of salvation and focused instead on the sensational miracles He performed on their behalf.

**The royal official ignored Jesus' assessment of him and his fellow Galileans. Single-mindedly, he poured out his heart, exclaiming, "Sir, come down to Capernaum before my child (a more endearing, affectionate term than "son" [[vv. 46-47](#)]) dies." Despite His stern rebuke of the kind of faith before Him, the Lord graciously performed the miracle, consequently drawing the official's faith to a higher level. By healing his son physically, the Great Physician moved to heal the father spiritually.**

### Unbelief Conquered:

Instead of agreeing to go back to Capernaum with him as the official had begged Him to do, **Jesus merely said to him, "Go; your son lives."** At that very instant ([vv. 52-53](#)), the boy was healed. **Even though he had no confirmation of it, the man nevertheless believed the word that Jesus spoke to him. The Lord's words to him had moved him from the third level of unbelief (which needs miracles) to the second (which believes Christ's word). Without any tangible proof that his son was healed, he took Jesus at His word and started off for home.**

...it led him to fully believe in Jesus when his servants reported the complete healing of his son, confirming the Lord's claims ([v. 53](#)).

When he heard the news, the royal official **himself believed**, along with each member of **his whole household** (cf. [Acts 11:14](#); [16:15](#), [31-34](#); [18:8](#); [1 Cor. 1:16](#); [16:15](#)).

John concluded this account with the footnote, **This is again a second sign that Jesus performed when He had come out of Judea into Galilee.**

**This act of healing was the second of the eight major signs that John records as proof that Jesus was the Messiah.**

It was also the second sign (the first having taken place at the wedding at Cana [[2:1-11](#)]) He had performed in Galilee. **That it was not Jesus' second miracle overall is made clear from [2:23](#).** In this instance, the stunning verification of Jesus' power lifted the royal official all the way from sign-seeking unbelief to genuine saving faith.

- MacArthur New Testament Commentary

## **NIV Application Commentary:**

*Overview:*

**This small story brings us full circle from where Jesus began his public ministry, namely, in Cana.**

**In fact, the story provides a closing "frame" to the section of the Gospel that outlines Jesus and four institutions of Judaism (*purification, temple, rabbi, a well*).**

Carson effectively suggests that **we should think of "Israel" as his country. The comparison in [4:44](#) is not between Judea and Galilee, but between Samaria (which he has just left) and the Jewish regions of the country. In Samaria Jesus has just enjoyed an overwhelming success. At best, his audiences in Jerusalem were**

cautious; in [2:18, 20](#) the Jews challenged him there. The Galileans in the present story welcome him not because he might be the Messiah (cf. the Samaritans, [4:29, 41](#)) but because they have witnessed his activity in Jerusalem ([4:45b](#)), which likely refers to his cleansing of the temple. Their interest in Jesus, therefore, refers to his role in opposition to the temple authorities. **Even Jesus' rebuke in [4:48](#) is in the plural, showing that he is speaking of everyone in Galilee ("Unless you people see miraculous signs and wonders,' Jesus told him, 'you will never believe'").**

In other words, **John is writing with genuine irony in [4:45](#) when he talks about the Galileans' welcome.** As the next section in Galilee makes clear, they do not understand him; in fact, they readily misrepresent his aims ([6:15](#)), and some of his disciples even fall away ([6:66](#))

**Since Cana is in the hills of Galilee and Capernaum is by the sea, "coming down" is a note of accuracy embedded in the story. The two villages were about twenty miles apart, separated by hills.**

On two other occasions Jesus heals from a distance: the healing of the centurion's slave ([Matt. 8:5-13](#); [Luke 7:2-10](#)) and the healing of the Phoenician woman's daughter ([Matt. 15:21-28](#); [Mark 7:24-30](#)). These stories invite comparisons with the Johannine story since there are parallels (even verbal parallels), particularly with the story of the centurion's slave.

Even though the official and his family believe in Jesus ([4:53](#)), **the critical sentence in the story is [4:48](#): "Unless you people see miraculous signs and wonders,' Jesus told him, 'you will never believe.' "**

**The attitude of the Galileans is the issue here.** As noted at [2:11](#), the word "sign" describes a revelatory unveiling of God that may be worked through a miracle. When John links "sign" with "wonder" (Gk. *teras*), he is describing a different phenomenon. **The Galileans want Jesus to *prove himself with an act of power.***

The NIV softens the language of the exchange between Jesus and the official. "Come down [an imperative], for my little child dies" ([4:49](#), lit. trans.) is matched by Jesus' equally abrupt response, "Go [also an imperative], for 'your son' lives." **Despite the man's later belief, he still views Jesus as a miracle worker who may be commanded to come and go. The royal official has given an order; Jesus now does the same.**

=====  
*Bridging-Contexts*

**The healing of the royal official's son at its most basic level is a story of compassion.**

...the father in our story uses a Greek term of endearment to describe his "little boy" ([4:49](#)). The phrase tells us that this is not merely one of the man's "sons." This is a child, a little boy whose illness has torn his father's heart.

**John offers a few unique twists. We have become accustomed to reading about Jesus' care for the poor in many Gospel stories. But here we see Jesus interacting with a man of some means, a man of power, a man who is linked to politics, much like Nicodemus was linked to religion. Even though**

this man at first insists and then orders Jesus to do what he wants, Jesus complies.

**John is supplying a theologically sophisticated comment here about faith based on signs. This aspect of the story is likely one of the central reasons why the apostle included it in his Gospel. God's desire to disclose himself in the natural world results in revelatory "signs." When this display involves acts of power, miracles result. Such self-disclosure by God should lead men and women to faith so that they see the dramatic penetration of God in the world and praise and worship him. But here is the problem. Those who witness these signs and who are captive to the darkness of this world will only see deeds of power, not divine deeds of revelation. John therefore is asking us to reflect on the relation among signs and miracles and faith.**

The Galileans were seeking signs, but this Gospel gives a critique of faith based merely on signs and announces a blessing on those who believe without having seen (signs) at all ([20:29](#)). Nevertheless, Jesus came to offer such "signs," and he provided them generously ([12:37](#); [20:30](#)). The question for us is related to this: What can we expect from God? Can we expect signs and wonders? What pitfalls await those seeking such things?

**===== *Contemporary Significance:***

**Miraculous signs do not automatically lead to faith, nor do they vanquish the darkness that haunts us.**

[John 4:43-54](#) opens a question that it does not entirely answer, namely, what are the advantages and disadvantages of a faith based on miraculous signs? **Jesus' surprising rebuke in [4:48](#)**, "Unless you people see miraculous signs and wonders ... you will never believe," **suggests that the evidence sought by the Galileans did not meet with Jesus' favor.**

***Illustration:*** *(What follows mirrors my experience with my dad and the death of his sister – my aunt – about 20 years ago)...*

During my first semester in seminary a professor told me a remarkable story from his early years as a pastor. A young woman had become critically ill and her prognosis was grim; she would likely die within the year. Her family had a nominal "Easter and Christmas Eve" commitment to the church, so the discussions in the hospital between this young pastor and this family always plowed new ground. The woman challenged him: If Jesus healed in the Bible, he should be able to heal me today. If not, what use was he? So she prayed. The pastor prayed. The whole family prayed—and pleaded and begged and bargained. If God would only show mercy, the family urged, they would completely recommit themselves and come to church every Sunday. This earnest young pastor prayed with all his heart. He refused to join the ranks of those who said, "If it is thy will." It was God's will that she be healed, he concluded.

Then to his amazement, God healed her—completely. And with the physicians shaking their heads, she was sent home from the hospital. Next Sunday, the entire family was there in the front pew, dressed and sparkling. The young woman gave her testimony, praising God for his goodness. The following Sunday, the family was there again. In four weeks, it was only the woman and her husband. And after that, attendance was sporadic until they dropped into their previous pattern. Before long, the woman rationalized the entire incident. She had experienced the most dramatic sign God could give her: healing, bathed

in prayer and surrounded by the church. But after only two months, its power dimmed to nothing.

**This is not to say that miraculous signs have no place in the ministry of the church. They do. But [John 4:43-54](#) suggests to us that they have a limited scope and usefulness.**

**The royal official sought a miracle. Jesus placed himself between the request and the healing, so that the man had to act in faith and walk home without the thing he wanted. He had to decide if he would trust Jesus, not simply bring him and his reputation to Capernaum. The young woman had sought a miracle but did not seek Jesus who stood behind it. And once she had it, she could dispense with God.**

**Synopsis: The root problem is our fallen capacity to receive and accept things from God. We will accept gifts that benefit us directly, that heal us or profit us; but a divine revelation, a divine sign, discloses who we are and who God really is. Divine signs, like light, are painful since they disclose everything hidden in the dark ([3:19](#)).**

I often recall the astounding story of Jesus in [Luke 16:19-31](#), the rich man and Lazarus. When the tormented rich man asks that his brothers be warned about the doom awaiting them, the conversation between hell and heaven ends with a comment by Abraham: **Even if a person on earth is given every sign, even if someone were to come back from the dead, they would not believe. The human capacity to**

**seek after God and to identify him and worship him is entirely broken. It was as true in Galilee as it is today.**

- NIV Application Commentary

### **PASSAGE OUTLINE:**

I. Context: (vv.43-46)

v.46: **(NOTING the context... this “royal official” is one of the have-it-all crowd) *This cannot be happening! I understand how that nobleman felt! Behind his eyeballs burned an incessant fire, while on the outside he found himself enshrouded in grim darkness because the light of his life was about to expire. The tragic fact is, though children have a sense of immortality about them, children do die!***

All we have to do is visit a graveyard and look at the interminable gray monuments and we will see there are many who never made it to adulthood. **In the history of mankind the first grave was dug for a young man!**

**Regardless of our station in life, trouble, sorrow, and death come to all!** Death was knocking at the door of the house of that *basilikos*.

**[Job 5:6-7](#) was written by a man who was well acquainted with these realities:**

*For hardship does not spring from the soil, nor does trouble sprout from the ground. Yet man is born to trouble as surely as sparks fly upward.*

*As an open fire causes sparks to fly upward, even so mankind is inexorably consumed with trouble! The Hebrew is even more poetic because the two words that are used for "sparks" are literally "sons of flame." The idea is that men are born to endure the fires of this life and will eventually perish in burning. Everyone experiences sorrow! There are no exceptions!*

**There are many things money cannot buy. Money can buy a king-sized bed, but it cannot buy sleep! Money can buy a great house, but it cannot buy a home! Money can buy a companion, but it cannot buy a close friend! Money can buy books, but it cannot buy brains! Money can buy a church building, but it cannot buy entrance into heaven!**

- Kent Hughes: Preaching the Word

Qt: "The greatest men must go themselves to God, must become beggars."

- Matthew Henry

Qt: **"Christ's saying that the soul lives, makes it alive."**

- Matthew Henry

II. Conversation(s): (vv.47-52)

v.47: **There could scarcely have been a greater contrast than that in [verse 47](#)—the *basilikos* and the Savior**

**with his rough carpenter's hands. Add to this the crowds of people—the curious, the sensation-mongers—who were watching to see what would happen. Cap it off with the nobleman's actions, and we have a sensational encounter!**

When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death. ([John 4:47](#))

**The word "begged" means he began to beg and kept it up. The basilikos was at the feet of Jesus begging repeatedly for him to heal his son. He was indifferent to the noise around him, unaware of the crowd. The idea is that he followed Jesus around. "Lord, Sir—heal my son!" He was desperately pleading for his son's life.**

- Kent Hughes: Preaching the Word

v.47: *He went unto him.* Though high in office, yet he did not refuse to go personally to Jesus to ask his aid. He felt as a father; and believing, after all that Jesus had done, that he could cure his son, he travelled to meet him. **If men receive benefits of Christ, they must come in the same manner. The rich and the poor, the high and the low, must come personally as humble suppliants, and must be willing to bear all the reproach that may be cast on them for thus coming to him. This man showed strong faith in being willing thus to go to Jesus, but he erred in supposing that Jesus could heal only by his being present with his son.**

*Would come down.* It is probable that the miracles of Jesus heretofore had been performed only on those who were present with him, and this nobleman seems to have thought that this was necessary. One design of Jesus in working this miracle was to show him that this

was not necessary. Hence he did not go down to Capernaum, but healed him where he was.

- Barnes: Notes on the New Testament Explanatory and Practical.

v.48: **Our Lord's reply is rather startling.** "Unless you people see miraculous signs and wonders,' Jesus told him, 'you will never believe.'" That was Jesus' answer to the man's pathetic cry? **On the surface it seems to be a detached, cold, unsympathetic response. The man had poured out his heart to the Lord—and now it looks as if the Lord throws a glass of cold water in his face! But actually Jesus' reply was full of grace. In C. S. Lewis's biography *Surprised by Joy*, he relates how he was brought kicking and struggling into the kingdom of God, his eyes darting every which way for a way of escape. Then he reflects, "The hardness of God is kinder than the softness of men,** and his compulsion is our liberation." **Christ's words here are mercifully surgical.** When he said, "Unless you [plural] people see miraculous signs and wonders," he referred not only to the nobleman but also to the Galileans whose tendency the nobleman represented. Jesus' words would lift the man to new levels of faith—and likewise anyone else who would listen and respond. **Later in John's Gospel (20:31) we are told that Christ's miracles were performed to make faith live.**

**With unerring accuracy our Lord put his finger on the weakness of the people's faith. They were following Jesus as if he were a religious sideshow. "Hurry,**

**hurry, don't miss the latest miracle! Get your popcorn here.**

Crowd in close, folks, so you can see the new added-appendage miracle." **There was such an extreme focus on signs and wonders that the people were missing his real identity.** It seems that the poor, confused nobleman had this same idea because of his repeated emphasis on Jesus to "come down" to Capernaum to heal his son. He thought that if Jesus would work his magic, his son would be healed. **Even today those who are constantly seeking for signs and wonders and miracles to confirm their faith may be missing the intent of such things—to know Jesus himself! If we focus on sensationalism—miracles and signs—our focus is not on Christ himself who alone is sufficient.**

The thrust of what Jesus was saying was, "Oh, that you would think less about the wonders and more about me!" He wanted them to go beyond signs and miracles to trust in him and believe in his Word.

**Qt: It is very easy to hear what happened to the *basilikos* but never apply it to ourselves. It would be wonderful if the Holy Spirit who inspired this narrative would pen these words again in the fleshly tablets of our hearts!**

- Kent Hughes: Preaching the Word

v.49-52: Note Jesus' reply in the first part of verse 50: "**You may go. Your son will live.**" **These interesting words contain a partial granting and a partial denial. Jesus granted the healing, but he refused to go down to Cana. And he gave the man no sign! The only thing he gave the man was his word.** Our gracious Savior was attempting to elevate the nobleman to a higher faith.

- Kent Hughes: Preaching the Word

v.50: *Go thy way.* This was a kind and tender address. It was designed to convince him that he could work a miracle though not personally present.

*Thy son liveth.* Thy son shall recover; or he shall be restored to health, according to thy request.

***The man believed.*** The manner in which Jesus spoke it, and the assurance which he gave, convinced the man that he could heal him there as well as to go to Capernaum to do it. **This is an instance of the power of Jesus to convince the mind, to soothe doubts, to confirm faith, and to meet our desires. He blesses not always in the manner in which we ask, but he grants us our main wish. The father wished his son healed by Jesus going down to Capernaum. Jesus healed him, but not in the way in which he asked it to be done. God will hear our prayers and grant our requests, but often not in the precise manner in which we ask it. It is his to judge of the best way of doing us good.**

- Barnes: Notes on the New Testament Explanatory and Practical.

III. Commentary: (vv.53-54)

**Qt:** "It is all right; thy son liveth." He believed before he got the testimony of his servant. He believed when Jesus said, "Thy son liveth," and now he had the corroborative testimony of his servants. "Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him." They may have added, "We were watching him and suddenly — we just noticed the hour — the fever left him, a perspiration broke out all over him, and we put our hands on him, and from that hour on he has been getting stronger every hour." Then the father said, "The seventh hour! Why, that's the very time that I was talking to Jesus! It was that very hour that Jesus said, 'Thy son liveth.'"

**"And himself believed, and his whole house." Oh, there is a higher faith now than before. First, he believed if Jesus could get there he could heal the lad; and, second, he believed *the word of Jesus*, and now he believes *in Jesus*. And his whole house believed with him. They said, "No one but the Son of God could work such a miracle as this, when He was twenty-five miles away." We are told, "This is again the second miracle that Jesus did, when He was come out of Judea into Galilee." He manifested Himself to the people of His own country as the Sent One of the Father. **How blessed to realize that although He has been 1900 years in the glory, He is just as able to hear our cries of distress, just as able to heal our bodies today, just as able to meet our needs today, as "in the days of His flesh."****

- H.A. Ironside Expository Commentary

v.53: *The same hour.* The very time when Jesus spoke.

*The fever left him.* It seems that it left him suddenly and entirely; so much so that his friends went to inform the father, and to comfort him, and also, doubtless, to apprise him that it was not necessary to ask aid from Jesus.

## **From this miracle we may learn:**

### **1: Jesus has an intimate knowledge of all things.**

He knew the case of this son-the extent of his disease-where he was-and thus had power to heal him.

### **2: Jesus has almighty power. Nothing else could have healed this child.**

Nor could it be pretended that he did it by any natural means. He was far away from him, and the child knew not the source of the power that healed him. **It could not be pretended that there was any collusion or jugglery.** The father came in deep anxiety. **The servants saw the cure. Jesus was at a distance.** Everything in the case bears the mark of being the simple energy of God-put forth with equal ease to heal, whether far or near. **Thus he can save the sinner.**

**3rd. We see the benevolence of Jesus. Ever ready to aid, to heal, or to save, he may be called on at all times,** and will never be called on in vain.

*Himself believed.* This miracle removed all his doubts, and he became a real disciple and friend of Jesus.

***His whole house.*** His whole family. We may learn from this,

**1st. That sickness or any deep affliction is often the means of great good. Here the sickness of the son resulted in the faith of all the family. God often takes away earthly blessings that he may impart rich spiritual mercies.**

**2nd. The father of a family may be the means of the salvation of his children.** Here the effort of a parent resulted in their conversion to Christ.

**3rd. There is great beauty and propriety when sickness thus results in piety.** For that it is sent. God does not willingly grieve or afflict the children of men; and when afflictions thus terminate, it will be cause of eternal joy, of ceaseless praise.

**4th. There is a peculiar charm when piety thus comes into the families of the rich and the noble. It is so unusual; their example and influence go so far; it overcomes so many temptations,** and affords opportunities of doing so much good, that there is no wonder that the evangelist selected this instance as one of the effects of the power and of the preaching of the Lord Jesus Christ. - Barnes: Notes on the New Testament Explanatory and Practical

Misc.:

A. "We've got to read our Bibles better."