

## Introduction

While Karen and I were living in New Mexico, one of our daughters became very sick. We took her to our primary care physician, and he referred her to a rheumatologist. We took her to the rheumatologist and he referred to another doctor. Our daughter was not getting better and none of the doctors and specialists were able to help her. One of them suggested a rheumatologist at the children's hospital in Cincinnati, so we made an appointment there. Karen spent three weeks in Cincinnati while our daughter was being tested and evaluated. Like any other parents would do, we were willing to do whatever we could to help our child get well.

In our account today, a royal official in Capernaum had a son that was very sick. He was so sick that he was at the point of death. He heard that Jesus had come up from Judea and was in Cana of Galilee. We do not know if he had heard about the first sign, turning the water into wine, which was done in Cana, or the signs that Jesus was doing while in Jerusalem. He believed that Jesus could heal his son, and so he went to Cana and implored Jesus to come heal his son. Jesus told him, "Go, your son lives." The man believed and started off towards home. His slaves met him on the way, telling him that his son was living. After ascertaining the time that his son got better, he himself believed and his whole household. In this account, we will look at the need that this man had. Second, we will look at his request to Jesus. Third, we will look at the result

## The Royal Official's Request

1. The Need
2. The Request
3. The Result

(Jn 4:43-54) "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. {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."

### 1. The Need (Jn 4:43-46)

After the two days that Jesus spent ministering in Sychar, where many of the Samaritans believed in Jesus, He went forth from there into Galilee. Galilee is the region, not a city. In verse forty-six, He came again to Cana of Galilee, where He had made the water wine. As we look at the map, you will see that to get to Cana, He had to pass Nain and Nazareth on the way. Jesus was also called Jesus of Nazareth, as that was His hometown. Some scholars believe He went straight to Cana from Sychar. I believe that He stopped in Nazareth on His way.

(Jn 4:43) "After the two days He went forth from there into Galilee."

(Jn 4:46) "Therefore He came again to Cana of Galilee where He had made the water wine...."

Jesus testified that a prophet has no honor in his own country. The Greek word that is used and translated as country is *patris* (Strong's G3968), which comes from *pater*, meaning father. This literally means your father's land, or your home town. This phrase is repeated in Matthew 13:57, Mark 6:4, and Luke 4:24, and in those three verses, it is translated as "hometown." Those three accounts are about His trip back to Nazareth, and those trips appear to be later in His ministry and does not fit the timeline for our text today. In the NASB, in Matthew 13, the translators entitled this "Jesus Revisits Nazareth," and I believe that is correct. On this trip, He probably came home to Nazareth, and was not received or honored, so He made this statement, and then repeated it in the other three accounts. Because they did not receive Him as the Messiah, he did very few miracles there.

(Jn 4:44) "For Jesus Himself testified that a prophet has no honor in his own country (*patris*)."

(Mk 6:3-6) "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him. {4} Jesus said to them, "A prophet is not without honor except in his hometown and among his *own* relatives and in his *own* household." {5} And He could do no miracle there except that He laid His hands on a few sick people and healed them. {6} And He wondered at their unbelief. And He was going around the villages teaching."

(Mt 13:57) "And they took offense at Him. But Jesus said to them, "A prophet is not without honor except in his hometown (*patris*) and in his *own* household."

(Lk 4:24) "And He said, "Truly say to you, no prophet is welcome in his hometown (*patris*)."

This statement is contrasted with how the rest of the Galileans received Him. They too had seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast. At that first Passover Feast, many believed in His name, observing His signs which He was doing.

(Jn 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."

(Jn 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."

Even Nicodemus, who came to Jesus at night, acknowledged that Jesus was doing signs and said, "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." The Galileans that had been to that feast had seen the signs that He did and they received Him. In context, they received Him with honor, since in His own city of Nazareth, they did not receive or honor him.

(Jn 3:1-2) "Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; {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."

Jesus and His six disciples went from Sychar to Cana of Galilee. The distance between those two cities was about forty-five miles, which they could not do in one day while traveling on foot. Therefore, they would have stopped somewhere on the way. They would have first come to Nain, which is south of Nazareth and that was about twenty-five miles, which they could have done in a day. The terrain was hilly, and it was considered a dangerous or hostile area, so I do not think they would have tried to break that trip up into two days. It would have been a long day, but it was doable. Next, they would have gone to Nazareth, which was eight miles away, and that would have been a half-day of travel. I believe they probably spent the night there before going up to Cana, which was another six miles north. It is possible that they did not stop in Nazareth, but I think that Jesus would have stopped to visit with His mother and brothers. I would certainly not have bypassed seeing my mother and family if it was me traveling, and I had been gone for several months.

Jesus came again to Cana of Galilee, where He had made the water into wine. Jesus is in Cana, but a royal official in Capernaum had a son who was sick. Capernaum is on the Sea of Galilee, and it became the hub of Jesus' ministry. Capernaum is between sixteen and twenty miles from Cana.

(Jn 4:46) "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."

The word for royal official is *basilikos* (Strong's G937). The root word is *basileus*, which means a king or monarch. The King of Galilee was Herod Antipas. He was the King over both Galilee and Perea. He had a palace in both places. It was at His palace in Perea that He had John the Baptist put to death. John the Baptist had told him that it was wrong for him to have his brother's wife, and he became angry with John and had him imprisoned. Herod was an evil, self-serving ruler. This royal official was someone that worked under Herod. It is possible that he was a relative of Herod, or more probably, a faithful man that Herod had hired to work for him.

The royal official had a sick son. In verse forty-nine, we find that he was not just sick; he was sick to the point of death. The royal official obviously loved his son, and wanted to do whatever he could to get him healed. He had heard about Jesus, and that He had come out of Judea into Galilee. Since the first sign, making the water into wine, is mentioned, he may have also heard about that miracle. Since many Jews from Galilee went to the feast where Jesus had performed many signs, he may have also heard about those signs, and most of those would have been healings and deliverances. He probably thought that if he could get Jesus to come to see his son in Capernaum, his son could get healed.

## 2. The Request (Jn 4:47-50)

After hearing that Jesus had come out of Judea into Galilee, the royal official went to Jesus, who was in Cana. This was between sixteen and twenty miles. This would have been a good days' walk. Some scholars believe that he would have gone in a chariot, since he was a royal official. In that case, he could have made it in a few hours.

(Jn 4:47) "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."

When he found Jesus, he implored Him to come down and heal his son. The Greek word for implored is *erotao* (Strong's G2065), which means to ask, beseech, desire, entreat, pray, or

request. The NIV renders it begged. The KJV translates it as besought. The ESV simply uses, "asked." The royal official had a very specific need, for Jesus to heal his son, and he asked, implored, begged, and entreated Him to come heal his son.

In James 4, God tells us that we do not have because we do not ask. Sometimes God meets our needs without us asking, but many times we do not have because we have not asked. This motivates me to pray and ask the Father. I do not want to be lacking because I have not asked God for something. James also wrote that sometimes we do not receive what we ask for because we ask with wrong motives. Therefore, I want to ask God for things, but I also want to check my motives, and ask Him with pure motives. The royal official had a pure motive. Like any parent, he loved his son, and he wanted his son to be healed. There was nothing impure or selfish in his request to Jesus to come heal his son.

(Jas 4:2–3) "You lust and do not have; *so* you commit murder. You are envious and cannot obtain; *so* you fight and quarrel. You do not have because you do not ask. {3} You ask and do not receive, because you ask with wrong motives, so that you may spend *it* on your pleasures."

Jesus gave an odd response to the royal official's request. He said to him, "Unless you people see signs and wonders, you simply will not believe." Even though Jesus said this to the royal official, He used the plural tense. He said, "Unless you people..." Jesus was making a general comment about people believing. Believing is one of the main points of this passage. The word believe, or believed is used three times, indicating that it is a key point in the passage. Jesus' response is about how some people believe.

(Jn 4:48) "So Jesus said to him, "Unless you people see signs and wonders, you simply will not believe."

In John 20:25-29, the other disciples said to Thomas, "We have seen the Lord!" Thomas responded to them, saying, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." This is where the phrase, "doubting Thomas", originated. Thomas was not going to believe unless he saw for himself. Eight days later the disciples were gathered together and Jesus came and stood in their midst. He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." Then Thomas said, "My Lord and my God!" If Jesus were not part of the trinity, He would have rebuked Thomas for calling Him my God. Jesus responded by saying, "Because you have seen Me, have you believed? Blessed *are* they who did not see, and *yet* believed."

(Jn 20:25–29) "So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." {26} After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace *be* with you." {27} Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." {28} Thomas answered and said to Him, "My Lord and my God!" {29} Jesus said to him, "Because you have seen Me, have you believed? Blessed *are* they who did not see, and *yet* believed."

Some people believe without seeing. They hear the gospel proclaimed and they believe. Others want to see a sign before they will believe. Jesus made a statement to the royal official that “you people” will not believe unless you see signs and wonders. There are others who see signs and still do not believe. The Pharisees and religious leaders in Jerusalem saw the signs that Jesus was doing, and they still did not believe. That is a general statement, as Nicodemus and other Pharisees did see the signs and believe. The Pharisees and many others asked for signs. On more than one occasion Jesus said that no sign would be given, other than the sign of Jonah. The resurrection of Jesus from the dead, which was the sign of Jonah, is the ultimate sign.

(Mt 12:38–40) “Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a sign from You.” {39} But He answered and said to them, “An evil and adulterous generation craves for a sign; and *yet* no sign will be given to it but the sign of Jonah the prophet; {40} for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.”

Jesus was not rebuking the royal official or being insensitive. Jesus knew why he had come, and what He was going to do for the man. He knows our needs before we ever ask Him, just as He knew this man's needs. Jesus was just making a statement about believing. God wants everyone to believe. It will take signs for some people to believe, and others will believe by just hearing the word of God.

The purpose of the gospel of John was to let us know about some of the signs that Jesus performed so that we would believe that Jesus is the Christ, the Son of God; and that believing we may have life in His name. God wants us to believe and to have eternal life.

(Jn 20:30–31) “Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; {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.”

As to the statement that God wants everyone to believe and have life, Paul wrote in 1 Timothy 2 that God desires all men to be saved and to come to the knowledge of the truth. Peter wrote in 2 Peter 3:9, that the Lord does not want any to perish but for all to come to repentance. Jesus wanted this royal official to believe and have eternal life. He did not just want the man to believe that He could heal, but that He is the Messiah. He wanted the royal official to become a believer and have eternal life.

(1 Ti 2:3–4) “This is good and acceptable in the sight of God our Savior, {4} who desires all men to be saved and to come to the knowledge of the truth.”

(2 Pe 3:9) “The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”

I am sure that the royal official heard what Jesus said, but his reply continued to be focused on his sick child. He said, “Sir, come down before my child dies.” He was very respectful to Jesus. The KJV, ESV, NIV, and NASB all use the word, “Sir.” The Greek word is *kyrios* (Strong's G2962), and it is used 748 times in the New Testament. It is translated as Lord, 721 times; master, 11 times; and sir, 6 times. It is a respectful title and expresses supremacy. When we present our requests to God, we need to come with honor and respect. We enter His gates with thanksgiving and His courts with praise. When we pray, we begin by hallowing His name.

(Jn 4:49) "The royal official said to Him, "Sir, come down before my child dies."

Second, the royal official was persistent and unwavering in his request. He had probably walked all day long to find Jesus, and the only reason he had come was to ask Jesus to come heal his son. That was his focus and that was the request he was making to Jesus. He was persistent in his request. He said, "Come down before my child dies." He is persistent with his request.

In Luke 11, the disciples asked Jesus to teach them to pray. After giving them an outline for prayer, which we call the Lord's Prayer, He taught them a parable about a man that had a friend that came at midnight and he did not have any bread to set before him. He went to his neighbor and kept knocking until the neighbor got up and gave him what he needed. He said, "Ask, and it shall be given to you; seek and you shall find; knock and it shall be opened to you. The verb tense is a continuous asking, seeking, and knocking, not a one-time request. The royal official kept asking; he was persistent in his request that Jesus come heal his son.

(Lk 11:1–10) "It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples... {5} Then He said to them, "Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves; {6} for a friend of mine has come to me from a journey, and I have nothing to set before him'; {7} and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you *anything*.' {8} "I tell you, even though he will not get up and give him *anything* because he is his friend, yet because of his persistence he will get up and give him as much as he needs. {9} "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. {10} "For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened."

In Luke 18, Jesus told another parable about being persistent. He said that a widow wanted legal protection from her opponent and went to an unrighteous judge. For a while the judge was unwilling to give her what she requested, but the widow persisted and bothered him. The unrighteous judge said, "Even though I do not fear God nor respect man, yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out." Jesus wants us to learn to cry out to God, day and night, to be persistent. God is not an unrighteous judge, but He is righteous, and He will bring about justice for us. The point of the parable is that God wants us to pray and not to lose heart.

(Lk 18:1–8) "Now He was telling them a parable to show that at all times they ought to pray and not to lose heart, {2} saying, "In a certain city there was a judge who did not fear God and did not respect man. {3} "There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' {4} "For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, {5} yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.'" {6} And the Lord said, "Hear what the unrighteous judge said; {7} now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? {8} "I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?"

The royal official was not only persistent, he asked with urgency. He said, "Sir, come down before my child dies." There was no time to waste. It would take them a full day to travel up to Capernaum, and his son was at the point of death. He asked with a sense of urgency.

(Jn 4:49) "The royal official said to Him, "Sir, come down before my child dies."

The fourth thing we see is faith. The royal official asked in faith. When Jesus said to him, "Go; your son lives," he believed the word that Jesus spoke to him and started off. The royal official did not know that Jesus did not need to go to Capernaum, but could heal him from where He was in Cana. When Jesus said, "Go; your son lives," the royal official believed the word that Jesus spoke to him and started off towards Capernaum. By Jesus' reply, the royal official was going to learn that Jesus was the Messiah and could just speak the word and his son in Capernaum would be healed.

(Jn 4:50) "Jesus said to him, "Go; your son lives." The man believed the word that Jesus spoke to him and started off."

In Matthew 21, Jesus was speaking to the disciples about prayer and faith. He concluded by saying that "All things you ask in prayer, believing, you will receive." The royal official came to Jesus believing that He would heal his son. He asked, and he persisted in asking. He asked earnestly and urgently, and he asked in faith, believing he would receive. When Jesus said, "Go, your son lives," he left because he believed. He asked in faith.

(Mt 21:21-22) "And Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen. {22} "And all things you ask in prayer, believing, you will receive."

### 3. **The Result** (Jn 4:51-54)

As the royal official was going down, his slaves met him, saying that his son was living. It was the seventh hour, or one o'clock in the afternoon when he left. When his servants met him, they said that the fever left his son yesterday at the seventh hour. This means that he did not make it home the same day that he left Jesus. Since he was a royal official, working for Herod, he probably went to Tiberius, where Herod's castle in Galilee was located. He would have had very safe and luxurious accommodations. That would have been about a ten to eleven mile walk. Then, on the next day, he would have had about a six mile walk up to Capernaum, and there was a road that ran alongside the Sea of Galilee. Somewhere along the way on that second day, his slaves from home met him and gave him the good news.

(Jn 4:51-52) "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."

After hearing that his son was living, he inquired of them the hour when he began to get better. They said to him, "Yesterday at the seventh hour the fever left him." The seventh hour was one o'clock in the afternoon in the Jewish time period. So, the father knew that it was at that hour which Jesus said to him, "Your son lives." This was a confirmation to him that his son did not get well on his own, but it was Jesus that had healed his son.

(Jn 4:53) "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."

There are three results that came from the father's request from Jesus. First, his son, who was at the point of death, was healed. The fever that he had left, and he got better. The second result was that the royal official believed. This is the third time that this word believed is used, and the second time it is used to describe the royal official. The royal official believed Jesus when He said, "Go, your son lives." He believed that Jesus had done what he had requested, and had healed his son. This time he did not just believe that Jesus had healed his son; he believed that Jesus was the Messiah.

In John 5, Jesus said that the "very works that I do – testify about Me." The healing of the royal official's son was a testimony of who Jesus is. The healing of the royal official's son caused him to believe that Jesus was the Messiah.

(Jn 5:36) "But the testimony which I have is greater than *the testimony of* John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me."

In the next verse, John tells us that this was the second sign that Jesus performed when He had come out of Judea into Galilee. The first sign was the water into wine, and the healing of the royal official's son was the second sign.

(Jn 4:54) "This is again a second sign that Jesus performed when He had come out of Judea into Galilee."

The purpose of the signs was to cause people to believe that Jesus is the Christ, the Son of God; and that believing they could have life in His name. The royal official's belief went from believing what Jesus said to believing who He is, the Messiah.

(Jn 20:30–31) "Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; {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."

The third result was that his whole household believed. The Greek word for household is *oikia* (Strong's G3614). The root word is *oikos* (Strong's G3624), which means house. *Oikia* means the household, that is, everyone in the house. It would include the royal official and his family; and it would also include the servants, slaves, and any others that were in the household.

(Jn 4:53) "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."

There is a term called *Oikos Evangelism*, and it means reaching out to those in your sphere of influence, your *oikos*. In that sense, *oikos* was refer to your friends and business associates, not just those in your immediate household. It is evangelism through relationships. It is also called *Relational Evangelism* and *Lifestyle Evangelism*. The New Testament is full of examples of *oikos evangelism*. In our text today, the royal official and his household all believed.

When Paul and Silas were imprisoned in Philippi, there was an earthquake and all of the chains of the prisoners fell off. This was not an earthquake, but a God-quake. Chains and things do not just come off in an earthquake. I have been in a number of earthquakes in the Middle East and nothing like that ever happened. The jailer thought the prisoners were escaping and he was about



to take his own life. Paul stopped him and said that they were all there. He asked them what he needed to do to be saved. Paul shared the gospel with the jailer and he believed. He took them home and he and his whole household became believers and were baptized. That is oikos evangelism.

(Ac 16:25–34) “But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; {26} and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone’s chains were unfastened. {27} When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. {28} But Paul cried out with a loud voice, saying, “Do not harm yourself, for we are all here!” {29} And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, {30} and after he brought them out, he said, “Sirs, what must I do to be saved?” {31} They said, “Believe in the Lord Jesus, and you will be saved, you and your household.” {32} And they spoke the word of the Lord to him together with all who were in his house. {33} And he took them that *very* hour of the night and washed their wounds, and immediately he was baptized, he and all his *household*. {34} And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.”

In Luke 5, Jesus came across a tax collector named Levi. Jesus invited him to follow Him, and Levi left everything behind and began to follow Jesus. Then, Levi threw a big reception for Jesus at his house and invited all his fellow tax collectors and friends. This was Levi’s oikos, his relational network. These were the people in his life that he had relationships with. He reached out and invited them, and introduced them to Jesus. This is relational or oikos evangelism.

(Lk 5:27–29) “After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, “Follow Me.” {28} And he left everything behind, and got up and *began* to follow Him. {29} And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other *people* who were reclining *at the table* with them.”

How important is Oikos Evangelism. The statistics say that about 87% of people receive Christ through Oikos Evangelism. Only 1% of people come to Christ at crusades, like Billy Graham used to do. Very few people come to Christ through other venues; the majority of people come to Christ when their friends or family members share the gospel with them. It was not only the royal official who became a believer; his whole household or oikos became believers.

The purpose of the Gospel of John is stated in John 20:30-31, that these signs were written so that we would believe that Jesus is the Christ, the Son of God, and that believing we would have life in His name. It is clearly a gospel presentation.

(Jn 20:30–31) “Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; {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.”

John included many signs, but said that many other signs that Jesus performed in the presence of the disciples were not written in this book. Even though this was the second sign, there had already been many other signs while He was in Judea that were not included in this book. The

ones that John recorded were specifically given so that people would believe that Jesus is the Christ, the Son of God, which is exactly what happened to the royal official and his household.

(Jn 4:54) "This is again a second sign that Jesus performed when He had come out of Judea into Galilee."

(Jn 21:25) "And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written."

## **Conclusion and Applications**

The signs that Jesus was performing were being noticed. The first one that He performed in Cana, and then the other ones that He was doing at the Passover in Jerusalem. After Jesus preached to the Samaritan woman and then to the entire city, He continued His journey back into Galilee. Some of the Galileans received Him, while those in Nazareth did not honor Him.

A royal official in Capernaum had a very sick son, and he heard that Jesus had returned from Judea into Galilee, so he went to Cana and asked Jesus to come to Capernaum and heal his son before he died. Jesus told him that his son lives, and the official believed Jesus' word and left to return home. On his way, his slaves met him and said that his son was alive. He asked them at what hour did he begin to get better. They answered him that it was the seventh hour that the fever left him, the very hour that Jesus told him that his son lives. As a result of this, the royal official and his household all believed.

The first question for everyone today is what kind of belief do you have about Jesus. The Muslims believe in Jesus. They believe that he is a prophet and a good man. The Mormons believe in Jesus; they believe that He is a god, but not God. The royal official believed that Jesus could heal, and he implored him to come heal his son. That was not a belief unto salvation. After his son was healed by Jesus, he believed that Jesus was the Messiah, the Son of God. That was a belief unto salvation.

Do you have a belief unto salvation? Do you believe that Jesus is the Messiah, and that He came and died for our sins, and was raised up on the third day? Jesus told Nicodemus that to enter heaven one must be born again. The way that we are born from above is to believe that Jesus is the Messiah and that he was raised from the dead, and we must receive Him, by confessing Him as Lord. Have you been born again? Do you believe, and have you confessed Jesus as the Lord of your life?

If you would like to receive Christ this morning, you can simply pray and tell Jesus that you believe He is the Messiah, that He came and died for our sins, and was raised up on the third day. Then confess to Jesus that you are submitting your life to Him by confessing Him as Lord.

The second question for us is, does everyone in your household believe? Have you prayed for, shared with, and led everyone in your sphere of influence to become believers? The royal official led his household to believe in Jesus as the Messiah. Does everyone in your immediate household believe in Jesus? Does everyone in your relational sphere know Jesus? Have you prayed for all of them? Have you shared with all of them? Have you used your influence to bring them to Christ? If the answer to that is no, then make it a prayer item. Begin to pray for their salvation by name. Pray for opportunities to share with them. God does not want any to perish,

but for all to come to repentance, and He has put people in our lives so that we can share the good news with them.

The third question for us is, how do we address the needs in our lives? Do we intentionally go out of our way like the royal official did to ask Jesus to meet that need? Do we clear our schedule and prioritize our time to meet with the Lord? Are we persistent in our prayers to Jesus until we see our prayer answered? Are we earnest in our prayers? Are we praying for those in our households? Are we praying for our neighbors, friends at work, and all those in our relational network?

### **Closing Prayer**

Father God, thank You for this passage in John about the royal official. May we apply the lessons in this passage to our own lives. Help us to go to You in prayer for all of our needs. Help us to be earnest and persistent in our prayers. Help us to prioritize and clear our schedules for the important business of prayer. May we be a house of prayer, and may we be a people who pray for all the members of our household. May we be faithful to pray and share with those in our relational network. Father, help us to apply these lessons from our passage today. In Jesus' name we pray. Amen.

### **Discussion Questions**

- Have you ever had a child that was extremely sick, and if so, what did you do?
- Do you think that this man heard of the things that Jesus did in Judea, or about the first sign that Jesus did, turning the water into wine?
- After asking Jesus to come heal his son, why did Jesus respond the way He did, "Unless you people see signs and wonders, you simply will not believe."
- How does God define faith in Hebrews 11:1?
- Did this man believe before seeing a sign, or was he an exception to what Jesus said?
- This man believed the word that Jesus spoke and left to go home. Afterwards, when his son was healed, John recorded that he believed. Was he believing in two different things? Are there different areas of belief or are there levels of belief?
- Why did the royal official ask his slaves about the time that his son got better?
- After seeing his son healed, he believed and his whole household believed. What does that imply about his leadership in his home?
- When you have a need of any kind in your life, is your first step to implore Jesus to meet that need?
- In Luke 8:1-3, Joanna, the wife of Chuza, Herod's steward, followed and supported Jesus? Do you think that this was a result of this encounter that the royal official had with Jesus? Is it possible that the royal official's name was Chuza?

**The Royal Official's Request (John 4:43-54)**

**Introduction (Jn 4:43–54)**

1. **The Need** (Jn 4:43-46, Jn 2:23, 3:1-2, Mk 6:3-6, Mt 13:57, Lk 4:24)
  
2. **The Request** (Jn 4:47-50, Jas 4:2–3, Jn 20:25–29, Mt 12:38–40, Jn 20:30–31, 1 Ti 2:3–4, 2 Pe 3:9, Lk 11:1–10, 18:1-8, Mt 21:21-22)
  
3. **The Result** (Jn 4:51-54, 5:36, 20:30-31, Ac 16:25–34, Lk 5:27-29, Jn 21:25)

**Conclusion and Applications**