

THE GOSPEL OF JOHN

JOHN 4.43-54



T. M. Moore

A Scriptorium Study

And beginning at Moses and all the Prophets,

He expounded to them in all the Scriptures the things concerning Himself. Luke 24.27

The Fellowship of Ailbe

The Gospel of John: John 4.43-54
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Introduction to *John 4.43-54*

Jesus' conversation with the Capernaum nobleman, while briefer than those with Nicodemus and the woman at the well, nonetheless provides valuable insights for our callings as witnesses for Christ.

John uses this story to improve our understanding of what it means to receive Jesus, and to believe in Him. He helps us to see our own place in the "signs and wonders" regimen by which the Kingdom of God advances in the world. And he teaches us to be sensitive to the needs of those around us, since their needs can be precisely the point from which they begin to draw near to Jesus.

Beyond this, however, John continues to hint at and point forward to the glory and honor of Christ, which comes not from men in their giddiness, but from God in His goodness.

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1 The Honor of a Prophet

Read and meditate on John 4.43, 44.

Jesus returns from Judea to Galilee, knowing that no honor awaits Him there as a prophet of God. He is more than a prophet, of course, and the honor He deserves is more than the clamor, attention, and hubbub He will realize back in His home town. John's enigmatic verse leaves us puzzling, and looking ahead.

⁴³Now Jesus spent two days among them, then departed, and to Galilee returned. ⁴⁴For He had said that there would be no honor for a prophet in his own home town or country.

- John 4.43, 44

Reflect

1. This is a strange passage. It reminds me of Jesus' comment to His mother in John 2, in which He told her that His hour had not yet come, the hour of His great glory (which John proclaimed in 1.14), then went on to do a work which brought Him glory (2.11). It's like John is saying, "This, but not this." Explain. Complete this prayer: *Lord, Your honor and glory abound around me at all times. When I consider...*
2. How would you describe the honor Jesus' had received among the Samaritans in John 4? In what way did they honor Him? *Lord, I would honor You today by...*
3. Apparently, at least in this situation, Jesus referred to Himself as a prophet. He was more than a prophet, as we know, but, keeping in mind Deuteronomy 18.18, 19, why might Jesus have chosen to identify Himself in this way? *You are a Prophet, Lord, and You speak the words of truth. Help me...*
4. As we shall see, when Jesus arrived in Galilee, He appears to have been honored greatly. How are these verses suggesting we should read the verses that follow? *I know, Lord, that You are only truly honored when...*
5. Why would Jesus return to His home town, knowing that the "honor" He would receive would not be the kind of honor He was seeking or deserved? Do you suppose this might have been as much a part of His work with His disciples as of His ministry among the lost? Explain. Bring together into one the prayers you composed for questions 1-4.

Summary

"Jesus left for Galilee, where he grew up. Why then does the Evangelist add immediately, 'For Jesus himself testified that a prophet has no honor in his own country'? It was not because he had no honor in Samaria. Samaria, after all, was not his own country; Galilee was.... But it would have seemed that he had testified more to the truth of the Evangelist's statement if he had remained in Samaria and stayed away from Galilee.... This is not the case, however. He stayed two days in

Samaria, and the Samaritans believed in him; he stayed many more days in Galilee, and the Galileans did not believe in him.” *Augustine (354-430 AD)*

John, reflecting on Jesus’ earthly sojourn, is always clarifying, pointing forward, and underscoring. Here he does all three: Jesus will be honored, but not the way men think about showing honor, and not in Galilee, but on the cross outside Jerusalem. Here there will be “honor.” But *true* honor is yet to come. So don’t be misled by what you see in Galilee, as if the way Jesus is *received* here is what it means truly to receive Him (Jn. 1.12). How would you explain to someone what it means to receive Jesus?

Closing Prayer

The LORD said to my Lord,
“Sit at My right hand,
Till I make Your enemies Your footstool.”
The LORD shall send the rod of Your strength out of Zion.
Rule in the midst of Your enemies!
Your people *shall be* volunteers
In the day of Your power...

Psalm 110.1-3a

Psalm 110.1-3 (*Aurelia: The Church’s One Foundation*)

“Sit by Me at My right hand,” the LORD says to my Lord,
“Until I make Your foot stand on all who hate Your Word.”
From in His Church the Savior rules all His enemies;
While those who know His favor go forth their Lord to please.

2 Received?

Read and meditate on John 4.45.

John had previously held out *receiving* Jesus as something greatly to be desired (1.12). Here the Galileans are said to have *received* Him, but Jesus knew they were not honoring Him as He deserved. Hmmm.

⁴⁵When He reached the town in Galilee which was His home, then all the Galileans welcomed Him, who saw the things He'd done back in Jerusalem, there at the feast, for they were there with Him.

- John 4.45

Reflect

1. In John 1.12, the Greek verb John uses, and which is translated *receive*, is *lambano*, and means something like to receive by taking hold and grasping firmly. What does this suggest about the thing received? About the one receiving it? Why is this a good way to think about *receiving* Jesus? Complete this prayer: *Lord, help me to hold on to You today as I...*

2. The word John uses in our text, which the NKJV translates “received,” is a bit weaker action of receiving, and its focus is more on the one who receives than what is received (*dechomai*). What does this suggest about the thing received, and the one receiving it? Do people “receive” Jesus in this way? Is this what Jesus seeks? Explain. *I'll know I'm honoring You today, Lord, when...*

3. We're not sure what the “all things” were that these people had seen Jesus do in Jerusalem, but they probably included at least the cleansing of the temple. Does this suggest anything about how they might have *received* Jesus, as He returned to His home area? *Lord, I know You are not Jesus Christ, Superhero, so...*

4. We recall that Galilee was known in its day as “Galilee of the Gentiles,” because it bordered and trafficked with Gentile lands. Jesus did His first miracle here, and He was about to do another. Is there a message for the people of His day in Jesus' choice of venues for these early miracles? Explain. *Lord, show Yourself through me today as I...*

5. What seems to have been Jesus' primary purpose for this brief return to His home area? Bring together into one prayer the prayers you wrote from questions 1-4.

Summary

“Do you see that the people who have the worst things spoken about them are the ones found most often coming to him? For one said, ‘Can any good thing come out of Nazareth?’ Another said, ‘Search and look, for out of Galilee arises no prophet.’ They said these things as an insult to him, because many people thought he was from Nazareth. They also reproached him with being a Samaritan; ‘You are a Samaritan,’ said one, ‘and have a devil.’ Yet behold, both Samaritans and

Galileans believe, to the shame of the Jews, and Samaritans are found better than Galileans, for the first received him through the words of the woman, the second received him when they had seen the miracles that he did.” *John Chrysostom (344-407 AD)*

People *receive* Jesus for various reasons, and at various *levels* of reception, and even at various *times* in their lives. My sense is that receiving Jesus, even for selfish reasons, is at least a start in coming to know Him. Do you think Jesus felt that way? Do you?

Closing Prayer

I waited patiently for the LORD;
And He inclined to me,
And heard my cry.
He also brought me up out of a horrible pit,
Out of the miry clay,
And set my feet upon a rock,
And established my steps.
He has put a new song in my mouth—
Praise to our God;
Many will see *it* and fear,
And will trust in the LORD.
Blessed *is* that man who makes the LORD his trust,
And does not respect the proud, nor such as turn aside to lies.

Psalm 40.1-4

Psalm 40.1-8 (*Dix: For the Beauty of the Earth*)

I waited patiently for God; He inclined and heard my cry,
Lifted me up above the sod, set me on a Rock on high!
New songs in my mouth He gave; may He through me many save.

Blessed are all who trust in You, turning both from lies and pride.
Countless wonders, Lord, You do, and Your thoughts with us abide.
Lord, who can Your worth declare? None with You can e'er compare.

Offrings You do not require – open now my ears, O Lord –
What from me do You desire? Firm delight to do Your Word.
Take my life in ev'ry part; write Your Law upon my heart.

3 A Father's Plea

Read and meditate on John 4.46, 47.

This vignette probably represents one of many such situations that occurred while Jesus was in Galilee this time. John can't tell us everything; he tells us only what we need to know so that we will *believe* in Jesus and *receive* Him as He intends (cf. Jn. 20.30, 31).

⁴⁶So Jesus came again to Cana, there in Galilee, the little village where He made the water wine. A certain one was there, a nobleman, who had a son back in Capernaum, and he was sick.

⁴⁷And when he heard that Jesus had come back to Galilee, he went to Him, and pled with Him to heal his son, now nearly dead.

- John 4.46, 47

Reflect

1. In which of the two senses of *receive* (*lambano* or *dechomai* – see yesterday's installment) did this nobleman seek to *receive* Jesus? What about Jesus made him approach Him? Complete this prayer: *Thank You, Lord, that You receive us, even when our coming to You is...*

2. Jesus knew what was in the heart of every person (Jn. 2.25). In one sense, this nobleman *honored* Jesus by coming to Him. How would you explain the way he *honored* Jesus here? Was Jesus willing to be thus honored? *I suppose, Lord, that many people would honor You like this if they understood...*

3. This man viewed Jesus as One Who could heal his dying son. He was right, of course. The reason he looked at Jesus in this way was directly related to a most pressing personal need. What are some urgent personal needs that people feel today? Should they be encouraged to look to Jesus for help in meeting those needs? Explain. *I know, Lord, that when it comes to my own needs, You...*

4. The nobleman *implored* Jesus for help. The form of this verb (imperfect) suggests that he did this over and over and perhaps at increasing levels of intensity. How earnest in his request was this nobleman? Does that matter when someone is coming to Jesus for *anything* (cf. Matt. 7.7, 8)? Explain. *You know my heart, Lord, for You know the heart of every person. You know that when I ask You for something, I'm...*

5. If Jesus is willing to meet people's needs, at least as a first step toward their receiving Him as He intends, what does this suggest about our role as disciples and witnesses of our Lord, and how we invite others to consider Him? Bring together into one prayer the prayers you wrote for questions 1-4.

Summary

“This person certainly was of royal lineage or possessed some dignity from his office, which is why the title ‘noble’ was attached to it. Some think that he is the same centurion who is mentioned in

Matthew. But it is clear that he is a different person from the fact that when Christ wanted to come to the centurion's house in Matthew, the centurion there did not entreat him.... The official here in John brought Christ to his house, although he had received no promise of a cure.... And the centurion in Matthew met Jesus on his way from the mountain to Capernaum, whereas the official in John came to Jesus in Cana. Notice also that the Matthaean centurion's servant was laid up with the palsy. The Johannine official's son had a fever." *John Chrysostom (344-407 AD)*

The salvation Jesus brings restores wholeness to lives, and meets our needs by refocusing all our highest hopes and aspirations on Him. Jesus is willing for people to come to Him *through* their needs, as He meets them. What are the *greatest* needs that Jesus meets, and how does the Gospel incorporate these?

Closing Prayer

My mouth shall tell of Your righteousness

And Your salvation all the day,

For I do not know *their* limits.

I will go in the strength of the Lord GOD;

I will make mention of Your righteousness, of Yours only.

O God, You have taught me from my youth;

And to this *day* I declare Your wondrous works.

Psalm 71.15-17

Psalm 71.12-16, 3 (*Solid Rock: My Hope is Built on Nothing Less*)

O God, be not too far from me; my ever-present Helper be!

Consume and shame my enemies; let them reproached and humbled be.

A Rock of habitation be; command Your Word to rescue me;

My Rock and Fortress ever be!

But as for me, my voice I raise to sing in hope and constant praise!

With saving grace my voice will swell Your never-ending grace to tell.

A Rock of habitation be; command Your Word to rescue me;

My Rock and Fortress ever be!

4 Unless You See

Read and meditate on John 4.48.

We might be inclined to see this comment of Jesus as a rebuke, and perhaps it is. But my sense is that He's simply telling the truth. We won't believe in Jesus until we see Him for Who He is, and for all that He can do.

⁴⁸*Then Jesus said, "Unless you people see more signs and wonders, you will not believe."*

- John 4.48

Reflect

1. Here's an example of Jesus refocusing a conversation. This nobleman had asked for help for a dying child. Jesus talks about *believing* in Him. Was Jesus just not paying attention? Explain. Complete this prayer: *In all my ways, Lord, teach me to think like you do, so that I...*
2. It's possible that this comment was meant more for the people of Galilee than the nobleman. They received Jesus as One Who had done signs and wonders. What were they looking for in Jesus? To believe in Him? Or merely to see more signs? *Lord, help me to remember that Who You are is more important than...*
3. Let's consider this comment from another angle: There is truth in what Jesus said, and, ultimately, this is John's purpose in writing his gospel. What "signs and wonders" do we ultimately proclaim, so that people will believe in Jesus? How can you see John pointing to these already in his gospel (cf. 2.19; 3.14-16; 4.10)?
4. Just like the water made wine, this dying child would become a sign to make people wonder about Jesus. Can you say the same about your life? Should you? *What "sign" or "wonder" will you show in me today, Lord, that others might...*
5. In important ways, your testimony of Christ, and what He has done in your life, is meant to be a sign to help people wonder about whether the Gospel might be true. How do you expect that to work out in your life today? Bring together into one your prayers from questions 1-4.

Summary

"So what are we taught by these things? We are taught not to wait for miracles or to seek promises of the power of God. I see a lot of people, even now, who become more pious when, during the sufferings of a child or the sickness of a wife, they see any sign of relief. And yet, even if their child or wife did not obtain that relief, they still should persist in giving thanks and in glorifying God. Because right-minded servants and those who love their Master as they ought should run to him not only when they are pardoned but also when chastised. For this too also shows the tender care of God, since 'those whom the Lord loves he also chastens.'" *John Chrysostom (344-407 AD)*

Because Jesus brings such a great salvation to those who believe (Heb. 2.3), we should expect the Gospel to bear fruit and give evidence of its power. In a sense, people only *will* believe when they

see signs that believing makes any difference. Do you suppose this is why, in Acts 1.8, Jesus said we were to *be* witnesses, and not merely *do* witnessing? Explain.

Closing Prayer

When the LORD brought back the captivity of Zion,
We were like those who dream.
Then our mouth was filled with laughter,
And our tongue with singing.
Then they said among the nations,
“The LORD has done great things for them.”
The LORD has done great things for us,
And we are glad.
Bring back our captivity, O LORD,
As the streams in the South.
Those who sow in tears
Shall reap in joy.
He who continually goes forth weeping,
Bearing seed for sowing,
Shall doubtless come again with rejoicing,
Bringing his sheaves *with him*.

Psalm 126

Psalm 126 (*Truro: Shout, for the Blessed Jesus Reigns!*)

When God restored our fortunes all,
We were like those who sweetly dream.
Our mouths with joy and laughter filled,
Made Him our constant song and theme.

Then the astonished nations said,
“The Lord has done great things for them!”
Indeed, great things our God has done,
Whose Name we praise, Amen, Amen!

Restore our fortunes, Lord our King!
Let grace like flowing streams prevail.
All they with tears of joy shall sing
Who sow while yet they weep and wail.

They who in tears of sorrow sow
And cast their seed on every hand,
With joy shall reach their heav’nly home,
And bring the harvest of their land.

5 Believe, Obey

Read and meditate on John 4.49, 50.

The grace of Jesus, and His love for this man and his son, is beautifully evident in His simple reply to the nobleman's desperate plea. He sees more deeply into this man than the man himself does. Jesus is about to heal not just a man's son, but the man himself.

⁴⁹The nobleman replied, "Please, Sir, come down and heal my son, before he dies!" ⁵⁰"Go on your way," said Jesus. "Your son lives." And so the man believed the word that Jesus spoke to him, and went his way.

- John 4.49, 50

Reflect

1. This man's persistence is admirable, even if it may have struck some people as overbearing or out of line. He was, after all, an "out-of-towner," and the people of Cana probably preferred to keep Jesus with them. The phrase, "before my child dies," reveals something about the nature and limits of this man's faith at this time. Explain. Complete this prayer: *I need to remember, Lord, that conversion is a process, and some people I will meet...*
2. Is Jesus looking for mature, theologically complete and unadulterated people, before He will respond to the needs they bring before Him? To what kind of faith *does* He respond? *Lord, I have faith in You, but I want to believe more! Help me today to...*
3. Speak Jesus' response out loud, like you think He might have said it. Listen to yourself as you try to mimic the sadness, compassion, joy, and authority that were surely mixed in Jesus' words. Is this the way we speak to the needy people around us? *Let my words today, Lord, be like Yours. In all respects, let them be...*
4. How did this man know that he believed Jesus? How did John and the others know? How do we know? Is *faith* true and complete unless it can in some sense be *observed*? Explain. *Lord, I know that faith involves evidence (Heb. 11.1). Today, I want to see more...*
5. Put yourself in this man's shoes for a moment. Explain the relationship between hearing Jesus' Word, receiving and responding to it, and hope. Was hope important to this man? How can we grow stronger in hope, and how might we expect that to affect our walk with and work for the Lord? Bring together your prayers from questions 1-4 into one prayer.

Summary

"The nobleman believed that Jesus needed to come [to his son to heal him]. But Christ does not reject our lack of apprehension; rather, as God, he helps even the stumbling. What the man then should have been admired for doing is what Jesus teaches him even when he does not end up doing it. In this way Jesus is revealed both as the teacher of the most lovely things and the giver of good

things in prayer. For, in ‘Go your way,’ there is faith. In ‘your son lives’ there is the fulfillment of his longings, granted with both a generosity and an authority befitting to God.” *Cyril of Alexandria (375-444 AD)*

As we shall see in the remainder of this passage, faith in Jesus grows. As it takes root, it begins to increase and show evidence of rooting. As it grows, it becomes stronger and bears more fruit. No one’s faith is complete at any point. We all have room to grow, and we grow by *obedience* into *hope*. How are you presently working to grow your faith in Jesus? Where do you need to be more consistent and diligent in obeying Him?

Closing Prayer

Many, O LORD my God, are Your wonderful works
Which You have done;
And Your thoughts toward us
Cannot be recounted to You in order;
If I would declare and speak *of them*,
They are more than can be numbered.
Sacrifice and offering You did not desire;
My ears You have opened.
Burnt offering and sin offering You did not require.
Then I said, “Behold, I come;
In the scroll of the book *it is* written of me.
I delight to do Your will, O my God,
And Your law is within my heart.”
I have proclaimed the good news of righteousness
In the great assembly;
Indeed, I do not restrain my lips,
O LORD, You Yourself know.

Psalm 40.5-9

Psalm 40.9, 10 (*Dix: For the Beauty of the Earth*)

Lord, Your truth will I proclaim to Your people gathered ‘round,
Nor will I my lips restrain – let Your precious ways resound!
Of Your saving grace and Word I would speak, most loving Lord!

6 Contagious Faith

Read and meditate on John 4.51-54.

Again we are told that the nobleman *believed*. This time, however, he's not alone.

⁵¹But servants from his household met him, saying, "Quickly come! For your son lives!" ⁵²Then he inquired of them the hour when he improved. They said to him, "The fever left him yesterday at one." ⁵³And so the father knew he had begun to heal the very hour when Jesus said, "Your son lives." Then the nobleman believed, and all his household. ⁵⁴This again would be the second sign that Jesus did when He returned to Galilee from Judah.

- John 4.51-54

Reflect

1. I think it's safe to say these servants were rushing to find the nobleman with the good news that his son had recovered. What made this child's recovery *good*? Why was it natural for these servants to want to find and tell the nobleman? Is there a lesson here for us as witnesses? Complete the following brief prayer: *I know the Gospel is Good News, Lord, because...*
2. When he hears this news, the nobleman's mind begins to process all that he has experienced. What is he thinking as he asks about the hour when his son began to recover? Do you think the reality of spiritual things can precipitate like this in people's minds? But it has to *be* in their minds first, and this is our role. How can we use everyday conversations as ways of planting spiritual truths, ideas, and testimony in the minds of others? *I want to be a faithful witness, Lord. You can help me, so help me today to...*
3. What do you make of this second statement about the nobleman's *believing*? We already read that he believed (v. 50). Why are we being told this? Are there stages of believing? Explain. *Help me to get some sense of where the people in my Personal Mission Field are with respect to You, so that...*
4. How did the nobleman's "whole household" come to believe? What do you suppose they heard that led them to believe? Was this nobleman a skilled preacher or trained theologian? What did he have to give to the members of his household, so that they would believe? What do you have? *Lord, each day show me something new about Your great salvation, and I will...*
5. In what ways is this story like the story of the woman at the well? See how many similarities you can identify? In what ways is it different? Bring together into one prayer the prayers you composed from questions 1-4.

Summary

“Do you see how obvious the miracle was? It was not in a simple or ordinary way that the child was freed from danger, but all at once. In this way, what took place was seen to be Christ’s doing and not the work of nature. For when he had reached the very gates of death—as his father demonstrated by saying, ‘Come down before my child dies’—he was all at once freed from the disease. This fact roused the servants as well, for they came to meet him not only perhaps to announce what had happened but also to prevent Christ from coming since he was no longer needed.” *John Chrysostom (344-404 AD)*

The Gospel is gloriously infectious, but it cures our sicknesses, renews our hope, overcomes our reticence, and brings the glory and goodness of God to light in the land of the living. How can this begin to be more true in your life?

Closing Prayer

My praise *shall be* of You in the great assembly;
I will pay My vows before those who fear Him.
The poor shall eat and be satisfied;
Those who seek Him will praise the LORD.
Let your heart live forever!
All the ends of the world
Shall remember and turn to the LORD,
And all the families of the nations
Shall worship before You.
For the kingdom *is* the LORD’s,
And He rules over the nations.

Psalm 22.25-28

Psalm 22.23-25 (*Darvall: Rejoice, the Lord is King*)

All you who fear the Lord, now praise His holy Name!
You children of His glorious Word, declare His fame!
We stand in awe of our eternal God, and on His mercy call.

For He has not despised the anguish of our King,
Nor from Him hid His eyes, Who knew such suffering.
Let praise arise from all who love and serve the Ruler of the skies!

7 Learning to Believe

Read and meditate on John 4.43-54.

John's gospel, like the other three, teach us to follow the Lord by stories as much as by instruction. John doesn't just want us to *enjoy* these vignettes. He wants us to *learn* from them. He wants us to learn what it means to *believe* in Jesus with such conviction, that others come to believe in Him as well.

⁴³Now Jesus spent two days among them, then departed, and to Galilee returned. ⁴⁴For He had said that there would be no honor for a prophet in his own home town or country. ⁴⁵When He reached the town in Galilee which was His home, then all the Galileans welcomed Him, who saw the things He'd done back in Jerusalem, there at the feast, for they were there with Him.

⁴⁶So Jesus came again to Cana, there in Galilee, the little village where He made the water wine. A certain one was there, a nobleman, who had a son back in Capernaum, and he was sick. ⁴⁷And when he heard that Jesus had come back to Galilee, he went to Him, and pled with Him to heal his son, now nearly dead. ⁴⁸Then Jesus said, "Unless you people see more signs and wonders, you will not believe." ⁴⁹The nobleman replied, "Please, Sir, come down and heal my son, before he dies!" ⁵⁰"Go on your way," said Jesus. "Your son lives." And so the man believed the word that Jesus spoke to him, and went his way. ⁵¹But servants from his household met him, saying, "Quickly come! For your son lives!" ⁵²Then he inquired of them the hour when he improved. They said to him, "The fever left him yesterday at one." ⁵³And so the father knew he had begun to heal the very hour when Jesus said, "Your son lives." Then the nobleman believed, and all his household. ⁵⁴This again would be the second sign that Jesus did when He returned to Galilee from Judah.

- John 4.43-54

Reflect

1. Jesus said He had come to seek and save the lost (Jn. 10). From what we see in this story, what

does it mean to *seek* the lost? Would you describe yourself as a seeker of lost people? Why or why not? Complete this prayer: *Lord, I want to be a seeker like You! Show me today...*

2. This story also teaches us to think about the ways people come to believe in Jesus. First, of course, they need to know *Who* Jesus is, and where they might find Him. How should this factor into your witness for the Lord? *Let people see You in me today Lord, as I...*

3. Next, people need to *bear Jesus speaking to them*. How can that happen in your Personal Mission Field? Why, according to Hebrews 4.12, is this part of your witness so important? How can you improve in this? *Give me a new Word from Your Word today, O Lord, so that I might include it when...*

4. Further, we need to remember that coming to true belief can be a process. If we are careful to sow seeds of Gospel truth into people's minds, some of those may take root and begin to grow. As you think about it, what are the *most* important foundational ideas you would like to sow into the thinking of the people to whom God has sent you? Are you praying about how you might improve in doing this? *I do pray, Lord, that You would help me to be more alert and more consistent in...*

5. We should expect the Gospel to spread from those who believe to those who have needs of one kind or another. And we should not be surprised when healing at one level – a restored child – leads to healing at a deeper and more important level – believing in Jesus for salvation. How can you and your Christian friends help one another to be more consistent in seeking the lost and sowing the Good News? Bring together into one prayer the prayers you composed for questions 1-4.

Summary

“The one command of the Savior heals two souls. In the official, the Savior’s command brings about unexpected faith even as it also rescues the child from bodily death. It is difficult to say which one is healed first. Both, I suppose, are healed simultaneously. The disease left at the command of the Savior. The official’s servants meet him and tell him of the healing of the child. This shows at the same time the swiftness of the divine commands and how wisely Christ ordered all of this. They speedily confirmed the hope of their master, who was weak in faith.... When the official learned that the sick child’s recovery coincided exactly with Jesus’ command, he is saved with ‘his whole house.’ He attributes the power of the miracle to the Savior Christ, and he is brought to a firmer faith.” *Cyril of Alexandria (375-444 AD)*

The Gospel is the power of God for salvation – for wholeness and gladness and purpose and hope. How is this evident in your life?

Closing Prayer

All the ends of the world
Shall remember and turn to the LORD,
And all the families of the nations
Shall worship before You.
For the kingdom *is* the LORD’s,
And He rules over the nations.

Psalm 22.27, 28

Psalm 22.26-28 (*Darvall: Rejoice, the Lord is King*)

The suffering King shall eat and praise with us the Lord.

Forever we His praise repeat and trust His Word.

Praise God above, all you who keep His vows and who His mercies love!

All nations shall repent and hasten to the Lord;

All those to whom His truth is sent shall praise His Word.

The Lord is King! His sovereign rule on high now we His people sing!

The Gospel of John: John 4.43-54

Questions for reflection or discussion

1. How can people's needs serve as an entry point for pointing them to Jesus?
2. Is it important to find out what people *believe*? How might knowing what someone believes help us in leading them to consider Jesus?
3. What's the difference between *being* a witness and *doing* the work of evangelism? Why is each important?
4. What do you regard as the key spiritual ideas to sow into people's thinking? What are some ways you might do this?
5. What's the most important lesson you've learned from John 4.43-54? How are you putting that lesson to work in your walk with and work for the Lord?

Items for prayer:

The Fellowship of Ailbe

The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Our goal is to promote revival, renewal, and awakening, following the teaching of Scripture and the example and heritage of our forebears in the faith.

The Fellowship of Ailbe offers many opportunities for training, prayer, personal growth, and ministry. Visit our website at www.ailbe.org to learn more.

We hope you found this study helpful. If so, please consider making a gift to The Fellowship. You can contribute to our ministry by using the donate button at the website, or by sending your gift to The Fellowship of Ailbe, 19 Tyler Dr., Essex Junction, VT 05452.

Thank you.