

Developing A Life of Prayer

EDGEMONT BIBLE CHURCH

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“For Physical Healing” - A Contrast of Two Miracles

Jo 4:46-54 So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death. Then Jesus said to him, "Unless you people see signs and wonders, you will by no means believe." The nobleman said to Him, "Sir, come down before my child dies!" Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way. And as he was now going down, his servants met him and told him, saying, "Your son lives!" Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour in which Jesus said to him, "Your son lives." And he himself believed, and his whole household. This again is the second sign Jesus did when He had come out of Judea into Galilee.

I. The First Miracle – Jo 4:46-54

A. The Setting – vs 46

1. Jesus is in Cana
2. A Nobleman had a sick son in Capernaum – about 16.5 miles away

B. The Request for Help - vs 47-49

1. The Urgency

- a. The Nobleman came to Cana
- b. Implored Him

- **erotao** - to interrogate; to request, ask, beseech, desire, intreat, pray.
- Indicated persistent requesting
- Indicating
 - confidence in Jesus' ability
 - his desperation b/c his son *was at the point of death*

2. Jesus' delay and the nobleman's pleading

- a. You Plural – speaking to the crowd - *"Unless you people see signs and wonders, you will by no means believe."*
- b. *The nobleman said to Him, "Sir, come down before my child dies!"*

C. The Promise – vs 50

1. The Promise

- a. *Jesus said to him,*
 - *"Go your way;*
 - *your son lives."*
- b. Acting on Hope
 - *" So the man believed the word that Jesus spoke to him,*

- *and he went his way.*
- 2. The Performance – vs 51-54
 - b. Verification of miracle
 - *And as he was now going down,*
 - *his servants met him and told him, saying, "Your son lives!"*
 - c. Verification of its timing
 - *Then he inquired of them the hour when he got better.*
 - *And they said to him, "Yesterday at the seventh hour the fever left him."*
 - *So the father knew that it was at the same hour in which Jesus said to him, "Your son lives."*
 - d. The Building of Faith
 - a. *And he himself believed,*
 - b. *and his whole household.*
- 3. Reflecting on the Miracle
 - a. *This again is the second sign Jesus did when He had come out of Judea into Galilee.*
 - Sign that serves John's purpose - Jo 20:30-31
 - Not the second miracle
 - b. Directives useful in regular prayer
 - Parents should pray for the needs of their children
 - We should pray with zeal and urgency looking for the answer
 - When we don't see the answer as quickly as we desire, we should persist in our prayer and submit to the Lord's timing
 - When we have asked, we should look to receive with expectant faith
 - We can expect that God will meet us on the way of taking God at His word
 - When the answer arrives, we should believe in fresh celebration, thanksgiving and praise included
 - As we see God work and respond appropriately, others may also come to know the Lord

II. The Second Miracle – Jo 5:1-47

A. The Circumstances for the Miracle – vs 1-5

Jo 5:1-5 After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. Now a certain man was there who had an infirmity thirty-eight years.

1. The Feast of the Jews
 - a. Not specified
 - b. probably one of the 3 majors – Passover, Pentecost, or Tabernacles
2. Bethesda – Greek transliteration of Hebrew or Aramaic word meaning “House of Mercy”

3. Pool apparently fed by intermittent spring causing the water to bubble
 - a. The Angel coming down and moving the waters is not found in some manuscripts
 - b. Healing powers - history shows that the water had a reddish tint from the minerals
4. A man ill for 38 years – either paralyzed or too weak to move

B. Jesus' Cure – vs 6-9

6-9 When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me." Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

1. The "Strange" question - *"Do you want to be made well?"*
2. The Confession of helplessness
3. Mercy shown in the House of Mercy from the God of Mercy

C. The Case of Unbelief – vs 10-47

1. The Attack of Unbelievers – vs 10-15

10-15 The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." He answered them, "He who made me well said to me, 'Take up your bed and walk.'" Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." The man departed and told the Jews that it was Jesus who had made him well.

- a. The Jews attack the healed man of violating the Sabbath - *"It is the Sabbath; it is not lawful for you to carry your bed."*
- b. The man only knows that he was healed - *"He who made me well said to me, 'Take up your bed and walk.'*
- c. Jesus reminds him of his healing, and calls him to godly living - *"See, you have been made well. Sin no more, lest a worse thing come upon you."*

2. The Attack on Jesus – vs 16

16 For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

3. Answers Amid Attacks – vs 17-47

- a. The work of the Father and the Son are in Harmony with One Another – vs 17-21

But Jesus answered them, "My Father has been working until now, and I have been working." Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also

does in like manner. *"For the Father loves the Son and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. "For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.*

b. The Son has been given by the Father the work of judging all mankind – vs 22-29

"For the Father judges no one, but has committed all judgment to the Son "that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. "Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. "For as the Father has life in Himself, so He has granted the Son to have life in Himself, "and has given Him authority to execute judgment also, because He is the Son of Man. "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice "and come forth--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

c. Witnesses to the Son's Credibility – vs 30-39

"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me. "If I bear witness of Myself, My witness is not true. "There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. "You have sent to John, and he has borne witness to the truth. "Yet I do not receive testimony from man, but I say these things that you may be saved. "He was the burning and shining lamp, and you were willing for a time to rejoice in his light. "But I have a greater witness than John's; for the works which the Father has given Me to finish--the very works that I do--bear witness of Me, that the Father has sent Me. "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. "But you do not have His word abiding in you, because whom He sent, Him you do not believe. "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

d. Reasons why people won't come to Jesus – vs 40-47

"But you are not willing to come to Me that you may have life. "I do not receive honor from men. "But I know you, that you do not have the love of God in you. "I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive. "How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God? "Do not think that I shall accuse you to the Father; there is one who accuses you--Moses, in whom you trust. "For if you believed Moses, you would believe Me; for he wrote about Me. "But if you do not believe his writings, how will you believe My words?"

4. Reflecting on the Miracle

- a. God uses moments of desperation to get their attention
 - The invalid's confession of inability moves him to the recognition of need of outside help
 - Just b/c God is gracious and begins a work in someone doesn't mean that they will arrive at the right conclusion about Him, especially when confronted about the need for repentance
- b. God is sovereign and can heal or bless people as He so desires before salvation; that healing, or blessing is not an indication of the final work of salvation
- c. Regardless of how the man responded, we see the grace of God in dealing with the helpless and if one responds in faith, it leads to life