

**“Lessons from the Miracles of Christ”:
Healing the Nobleman’s Son**

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**Sources for Healing the Nobleman’s Son,
in the order in which they first appear**

- (1) Wm. Arnold Stevens and Ernest DeWitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels in the Version of 1881* (Boston: Silver, Burdett and Company, 1893)
- (2) William M. Taylor, D.D., LL.D., *The Miracles of Our Saviour, Expounded and Illustrated* (New York: A.C. Armstrong & Son, 1891)
- (3) Charles Haddon Spurgeon, “The Nobleman’s Faith” (1885)

Note: Spurgeon delivered this sermon in London on Oct. 11, 1885 and it was published in Vol. 31 of *Metropolitan Tabernacle Pulpit* (1886). I have been unable to access this volume, so have used *The Treasury of Spurgeon on the Life and Work of Our Lord, Vol. IV, The Miracles of Our Lord, 1*, published by Baker Book House in 1979.

- (4) Richard Chenevix Trench, D.D., *Notes on the Miracles of Our Lord, Revised, with Additions* (New York: D. Appleton and Company, 1883)
- (4) Mrs. E. G. White, *The Desire of Ages* (Takoma Park, Washington, D.C.: Review and Herald Assn., 1898)

Key

- (a) Green indicates where a source author first appears, or where he/she reappears.
- (b) Yellow highlights most parallelisms.

- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the Sadlers pointedly differ from one another.
- (e) **Red** indicates an obvious mistake.
- (f) **Gold** pinpoints words and themes that will be treated in a later discussion.

HEALING THE NOBLEMAN’S SON I

INTRODUCTORY

0.1 *Preceding Events*.—The following is a brief outline of the Saviour’s movements from the time of the first miracle at Cana, to this, his second miracle:—

VII: THE BEGINNINGS OF FAITH. (4 *Harmony of the Gospels* 34)

§26. SOJOURN IN CAPERNAUM. John 2:12.

0.2 1. Sojourn in Capernaum. John 2:12.

VIII: THE BEGINNINGS OF CHRIST’S WORK IN JERUSALEM. (4 *Harmony of the Gospels* 37)

§27. FIRST CLEANSING OF THE TEMPLE. John 2:13-22.

0.3 2. First cleansing of the temple. Vs. 13-22.

§28. DISCOURSE WITH NICODEMUS. John 2:23-3:21.

0.4 3. Discourse with Nicodemus. Vs. 23 to 3:21.

IX: PERIOD OF PREACHING AND BAPTIZING IN JUDEA. (4 *Harmony of the Gospels* 39)

§29. CHRIST BAPTIZING IN JUDEA. John 3:22-24.

0.5 4. Christ baptizes in Judea. John 3:22 to 4:2.

§30. JOHN’S TESTIMONY TO CHRIST AT AENON. John 3:25-36.

0.6 5. John’s witness to Christ at AEnon. John 3:23-36.

X: THE TWO DAYS’ MINISTRY IN SAMARIA. (4 *Harmony of the Gospels* 40)

§31. THE DEPARTURE FROM JUDEA. [Matt. 4:12.] [Mark 1:14.] [John 4:1-3.]

0.7 6. Imprisonment of John the Baptist,

and Christ’s departure from Judea. Matt. 4:12; John 4:1-3.

SOURCE

§32. DISCOURSE WITH THE WOMAN OF SAMARIA. John 4:4-26.

§33. THE GOSPEL IN SYCHAR. John 4:27-42.

XI: THE BEGINNINGS OF CHRIST'S PUBLIC WORK IN GALILEE. (*A Harmony of the Gospels* 42)

§34. THE BEGINNING OF CHRIST'S GALILEAN MINISTRY. Matt. 4:12 [13-16] 17. Mark 1:14, 15. Luke 4:14, 15. John 4:43-45.

§35. THE NOBLEMAN'S SON. John 4:46-54.

[Note: Sadler copied from KJV, not from *A Harmony of the Gospels*, since only one Evangelist records the miracle.]

"LESSONS FROM THE MIRACLES OF CHRIST"

0.8 7. Discourse with the woman of Samaria. John 4:4-42.

0.9 8. Beginning of his Galilean ministry. Vs. 43-45.

0.10 *Main Reference*.—John 4:46-54.

0.11 *Other References*.—None.

0.12 *The Bible Story of the Miracle*.—"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 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. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee." John 4:46-54.

0.13 *Place*.—Cana, of Galilee.

0.14 *Circumstances*.—The anxious father, a nobleman, came from Capernaum, and besought Christ to “come down” and heal his afflicted son. Christ did not go to Capernaum, but healed the child without the agency of his personal presence. While yet at Cana, Christ spoke the words: “Go thy way: thy son liveth.” The Master sent his word a distance of eighteen miles,¹ and healed the dying child. The people of Capernaum had had every opportunity of becoming acquainted with Christ and his work, and accepting him; for he sojourned in that city for a season. See John 2:12.

0.15 *Great Lesson*.—Time, space, and locality are all non-essential to the exercise and reception of the healing power of God. His word can heal at a distance as effectually as when the sick one is in the personal presence of the divine Healer himself.

Willingness to obey the laws of the divine Healer, such as will lead to the bringing of one’s plans and practices into harmony with God, is the one great requirement for receiving the full benefits and blessings of divine healing.

Every child who has recovered from sickness and disease has been raised to health by the healing power of God. These miracles of healing should lead us to recognize the same power at work in nature’s healing; for one is as truly miraculous as the other.

STUDY OF THE MIRACLE

1.1 *“Jesus Came Again into Cana of Galilee, Where He Made the Water Wine.”*—During his absence from Cana, where he turned water into wine, Jesus passed through many and varied experiences. Immediately after the imprisonment of John the Baptist, and the beginning of what he evidently recognized as a war of animosity and persecution, the Saviour departed from Jerusalem, and went into Galilee, beginning what is termed his “Galilean ministry.” One of the first incidents of this ministry is the remarkable miracle of healing the nobleman’s son.

[Note: John 4:46]

The Revised Version says, “He came **therefore** again unto Cana of Galilee.” His reasons for coming were, first, the persecutions already begun in Jerusalem as a result of Jewish hatred and stubborn unbelief. Christ himself said that “a prophet hath no honor in his own country” (John 4:44); second, the Galileans were willing to receive light and truth, for it is written, “The Galileans received him.” John 4:45. **Therefore,** because they would not receive him at Jerusalem, he came again unto Galilee, where the people waited to believe his message, and receive him as the one sent of God.

1.2 John calls to mind the first miracle which the Master worked, speaking of it as the one by which the water was turned into wine, thus bringing again to our minds its **great lesson**; namely, that

[*Great Lesson.*—One of the great lessons taught by this miracle is that the growth and ripening of every cluster of grapes is in reality a miracle. [Etc.] (W. S. Sadler, “Water Changed Into Wine” (0.12)]

every cluster of grapes growing on the vine today is a miracle;

for it is literally a process of making water into wine. On the occasion of Christ’s previous visit to Cana, he simply performed a work which he had been doing since grapes first grew in Eden, and which he has been doing ever since; that is, making water into wine. On the occasion of the marriage feast, by direct miracle, he eliminated the element of time.

1.3 “*A Certain Nobleman, Whose Son Was Sick.*”—We are told that a certain nobleman,

[[T]here dwelt a certain “nobleman,” or, as the word is rendered in the margin of the revised version, “king’s officer” (Taylor 50).]

or king’s officer,

came down to Cana seeking Christ.

This Jewish nobleman was in the king’s service, and had his title from the powers of earth, but the Master whose help he sought was a royal nobleman of heavenly descent, one altogether lovely, and the chiefest among ten thousand. Those who would be truly noble here below must earnestly seek Jesus for wisdom and grace, even as this earthly nobleman sought him long ago.

[Note: Already mentioned in 0:14.]

Capernaum was a city eighteen miles distant from Cana.

“THE NOBLEMAN’S FAITH” (Spurgeon 145)

The father’s heart was sadly wounded because his dear boy was at the point of death.

The nobleman’s son was stricken down with disease, and lay at the point of death.

No doubt he had tried all the remedies known to the times, had sent for every physician that could be found within miles of Capernaum ... (S 146).

No doubt all the physicians in the vicinity of Capernaum had been called.

The child was too ill for them to undertake to bring him to Jesus, and so the father set out to bring Jesus to the suffering child. In this father's efforts there is a beautiful lesson for the Christian worker; many a soul is too sick with sin and its consequences to find his way to Jesus. His mind is too dark, and his heart too hard, to bring him into the divine presence by way of much teaching and long study. If such is the case, let us, like the nobleman, do the best we can to bring Jesus to the dying sinner. You may have a brother or a sister, a dear friend or relative, whose case seems well-nigh hopeless; it may appear useless to make further effort to help them; but do not give up, take the matter to Jesus, and implore his help. Have you been to the Master before with this same case? Come again. Your oft coming will not weary One who gave his life to save the lost.

W. S. SADLER.

(To be continued.)

HEALING THE NOBLEMAN'S SON II

2.1 *“When He Heard That Jesus Was Come.”*—The nobleman whose son was sick at Capernaum had probably almost given up in despair. No doubt one physician after another had pronounced his son stricken with a fatal disease. In this hour of darkness, a wonderful message reached the ear of the sorrowing father, “Jesus has come.”

2.2 The nobleman had doubtless heard of Jesus’ first miracle, performed at Cana but a short time before; and when he learned that this mighty wonder-worker was within eighteen miles of Capernaum, he immediately purposed in his heart to go and entreat him to come down and save the dying child, reasoning, no doubt, that if Jesus had power to turn water into wine, he could turn sickness into health, and suffering into happiness. And can not the father whose son is, even to-day “dead in trespasses and sins,” take courage as he hears the message, “Jesus is come”? Read what he himself has said: “For the Son of man *is come* to seek and to save that which was lost.” Luke 19:10. Not only does the word tell us that Jesus *came*, but to you and me the message is, “Jesus *is come*.”

2.3 Take courage, then, despairing father; do not give up, praying mother; work on, sister, for your wayward brother. The case is not hopeless: “Jesus is come.” Tell him the sorrows of your heart and the burden of your soul. He is here today. Seek his face, call upon him, and he will hear you.

2.4 “*He Went unto Him, and Besought Him.*” —

“THE NOBLEMAN’S FAITH” (Spurgeon 145)

Observe then, at the commencement, that *trouble first of all led this courtly personage to Jesus* (S 145).

The nobleman did not seek Christ until he was in serious trouble.

Just so it is to-day with many who are seeking for worldly honors, riches, and pleasure. Few search for God with their whole heart until they are overtaken by trouble, sickness, and sorrow.

2.5 This miracle in a special manner illustrates the beginning, the growth, and the ripening of faith, in the nobleman’s experience.² First, he had faith enough to lead him to seek Christ; second, he had faith enough to hold on to Christ in the face of delay; and third, he had faith enough to believe the Master’s word,—faith enough to accept the miracle as having been performed while as yet he could see no results; to believe the Saviour’s word, although the miracle had been worked directly contrary to all his plans and expectations.

His faith in the Lord Jesus Christ, though it was only a spark,

yet *influenced this nobleman*. It led him to take a considerable journey to find our Lord (S 148).

I notice that *this man’s faith taught him how to pray in the right style* (S 149).

He urged no merit, but pleaded the misery of his case. He did not plead that the boy was of **noble birth**—that would have been very bad pleading with Jesus; ... but he pleaded that he was at the point of death (S 149).

However weak the nobleman’s faith,

it was strong enough to lead him to seek Christ,

and offer *earnest prayers*.

He did not plead his **nobility**;

he did not plead the righteousness of his cause; he pleaded only his great need. “Come down ere my child die,” was his simple prayer of faith.

We should ever remember that we are not heard for our much speaking; neither is prayer answered because of the righteousness of the one who prays.

Plead with God, poor sinner, the greatness of your necessity, the direness of your **need**; ... this will be an argument calculated to move the heart of infinite compassion (S 149).

Our great **need** is the tongue that pleads our cause most eloquently with the Father.

2.6 “*That He Would Come Down, and Heal His Son.*”—

The nobleman’s faith was so feeble that *he limited the power of Jesus to his local presence* (S 148).

The nobleman’s faith was so weak and imperfect that it **limited Christ’s power** to perform miracles and heal diseases to the sphere of his **personal presence**;

and it was particularly in this respect that his faith had to develop until he could believe that Christ could heal the child without going to Capernaum.

[Christ must ‘*come down*,’ if his son is to be healed; [the nobleman] cannot raise himself to the height of those words of the Psalmist,

His faith must become sufficiently strong to believe the scripture which says,

‘He **sent** his word, and He healed them’ (Trench 128).]

“He sent his word, and healed them.”

The nobleman thought it necessary for Christ to come down to Capernaum in person, in order to heal his child, and in this he manifested a weakness of faith. But however weak and imperfect the nobleman’s faith, this one thing is clear:

And he went personally (S 148).

it was strong enough to lead him to *seek Christ personally*.

Now noblemen do not, as a rule, think of taking journeys themselves while they have so many **servants** at their disposal;

He did not send soldiers, nor **servants**, nor friends,

but this nobleman came himself to Christ, and personally besought him that he would come and heal his son (S 148-49).

but went *himself* to bring the divine Healer to the bedside of his dying child.

This was considerable condescension on the part of one who was in the habit of giving his personal attention only to matters of great importance; usually, servants were sent to do his bidding; and yet in view of his great need, even though his faith was not perfect, it was strong enough to lead him to go in person to the Son of God, and implore his help.

2.7 Faith which is not strong enough to lead the sinner to seek Jesus personally—to go in person to the foot of the cross—is hardly strong enough to save from the guilt of sin and the power of evil.

II: THE HEALING OF THE NOBLEMAN’S SON (Taylor 46)

[“W]hat the Saviour reproved was not the request for a miracle,

Jesus did not rebuke the nobleman because he asked him to work a miracle of healing.

but the urgent plea that he should come down to Capernaum,” [for the purpose of performing it] “which the father afterward so earnestly repented....

He rebuked him rather because he asked him to “*come down*” and work it.

His faith in asking for help was right; but his unbelief, which led him to think that Jesus must *come down* to Capernaum in order to heal his son, was wrong.

What he intended to teach this man

Jesus wanted to teach the nobleman, and through him, all of us,

was, that he, who had life in himself, could restore life at a distance as easily by the word of his power, as readily as by personal application...” (T 51-52).

He is not here or there, on earth, but everywhere,

that his sympathy and love are everywhere present;

and we can reach him with our cry for help anywhere.... [H]is divine ear is everywhere ... (T 56).

that the ear of the world's Redeemer is ever open to hear the cries of his needy children.

The apparent severity of the Saviour in dealing with the nobleman was not for the purpose of discouraging a soul seeking help, but rather to dispel forever the idea that the Saviour's personal, visible presence was needed in order to secure the healing of the soul or body.

2.8 So one **great lesson** is learned from the nobleman's mistake in asking Jesus to "come down" in order to save his child. To-day many souls with mistaken ideas of how rightly to receive the blessings of spiritual or physical healing, are earnestly and perseveringly beseeching the Lord Jesus Christ to *come down* to them, and save them from their sins or bless them with earthly joys, when, if their faith would only grasp it, they might at once go their way in peace, with the full assurance that the thing they ask for is already done, and that his healing word has already gone out in answer to the call of living faith. We must be careful not to make the mistake of the nobleman in thinking it necessary that we should see signs and wonders, together with unusual and extraordinary manifestations of the divine presence, in order to receive the healing touch of the invisible Master.

W. S. SADLER.
(*To be continued.*)

HEALING THE NOBLEMAN’S SON III

3.1 *“He Was at the Point of Death.”*—It is remarkable that most of Christ’s miracles were wrought upon cases that were, from a human point of view, well-nigh hopeless. He did not work miracles to save people the trouble of taking baths, or the inconvenience of having broken bones set, or to deliver them from having a sour stomach when they had committed some error of diet. The nobleman’s son was at the point of death when Christ restored him.

[*Note:* This sentence is a non-sequitur.]

There is no real healing apart from Christ; and yet divine restoration is not always of that extraordinary type we call miraculous.

The fact that his son was so dangerously ill appears to be the great reason for the nobleman’s seeking Christ, and for his persistency in urging the Master to intervene, and save the child.

3.2 *“Then Said Jesus unto Him, Except Ye See Signs and Wonders, Ye Will not Believe.”*—Jesus spoke these words of warning and rebuke because of the nobleman’s request that he “come down” and heal his son. The Master detected on the part of the nobleman a desire to see outward manifestations in the healing of his child, and therefore rebuked him. The Saviour undoubtedly saw that there would be a disposition on the part of the people to center their attention upon miracles.

In passing through Samaria, on his way to Cana and Jerusalem, it is recorded of the Samaritans that they believed his word.³ Now the nobleman comes imploring the Saviour’s help, and Jesus answers: You will not believe unless you *see* signs and wonders.

“THE NOBLEMAN’S FAITH” (Spurgeon 145)

His faith was true as far as it went: but *it was hindered by a desire for signs and wonders.*

Our Lord therefore gently chided him, saying, “Except ye see signs and wonders ye will not believe.”

Now I know that many of you believe that the Lord Jesus can save, but you have **fixed in your mind** the way in which he must do it (S 150).

3.3 The greatest hindrance to the nobleman’s faith was that it sought for miracles, for signs and wonders;

and so it is with the faith of many to-day. Unless they can see some remarkable demonstration, some peculiar manifestation; unless they can undergo some singular experience, their faith is slow to grasp the promises of God.

They have it **fixed in their minds** just how they or their loved ones should be healed, either physically or spiritually;

and they are slow to believe that God can perform the work in any other way.

One of the greatest dangers to our faith is that we become victims of that doubting desire to see signs and wonders, or that we become careless in recognizing the hand of God in the daily providences about us; and thus in times when our faith should be bright and glowing, it is allowed to smolder and grow dim.

3.4 On the other hand, the greatest evidence of the strengthening of a weak faith is the willingness of the individual to yield implicit obedience, even as the nobleman, when Christ had spoken the words, “Thy son liveth,” started on the homeward journey without further question or delay. This is evidence that he believed, in reality, in the truthfulness of the words of Christ. The nobleman’s urgent request that Christ should “come down” ere his child die, implies that his faith was not of that strength which enabled him to believe that Christ could raise his son from the dead. It is apparent that the nobleman thought that Christ’s services would be of no use unless he reached Capernaum before the child’s death.

3.5 *“Jesus Saith unto Him, Go Thy Way; Thy Son Liveth.”*—“He sent his word, and healed them.” This truth expressed by the psalmist was what the Saviour wished to impress upon the nobleman, and, through him, upon succeeding generations. The Master desired to teach that his personal presence is not necessary for the healing of either soul or body; that he can simply send his word, and heal them. The divine word was enough to effect the healing of the nobleman’s son; and this same word also evidenced his power on the nobleman. It is written, “He believed.”

II: THE HEALING OF THE NOBLEMAN’S SON (Taylor 46)

To the pleading pathos of this pressing appeal the Lord answered, “Go thy way, thy son liveth,” and then, as the nobleman believed what Jesus said, his anxiety, his urgency, his importunity gave way to a profound peace, and he went calmly to his lodging for the night (T 53).

He went his way in confidence; took a night’s rest,

and began his homeward journey on the morrow.

According to the Saviour’s promise and the nobleman’s faith, the healing word had truly been sent by the divine Healer to the bedside of the languishing son. Let us learn to take the Master at his word, in simple faith perform his bidding, and eventually we shall receive the reward of the righteous and the crown of the faithful.

3.6 “*The Man Believed the Word That Jesus Had Spoken unto Him.*”—One of the most commendable features of the nobleman’s faith was that finally he came to the place where he believed the Master’s word. In spite of all his former unbelief, blindness, and wrong ideas about divine healing, he grasped the Master’s promise; and his subsequent course indicates with what peace of mind and perfect trust he took up the homeward journey. The leisure with which he traveled shows the growth of his faith, and the entire confidence he had in the words of Jesus, “Thy son liveth.”

3.7 We should recognize the word of God as spoken to us personally, whether through the pages of revelation, in the vast realm of nature, or by his Spirit in the deep recesses of the heart. The nobleman believed the word that was spoken to him: he acted on it, and was wonderfully blessed in so doing. Whether our sick ones recover in a moment, or whether their return to health occupies a day or a month, we should still recognize that their recovery is due to the fact that God has healed them, and give him the praise.

W. S. SADLER.

(Concluded next week.)

HEALING THE NOBLEMAN'S SON *(Concluded)*

4.1 “*As He Was Now Going Down.*”—“He went his way.” That the nobleman personally heard and accepted the words of Jesus, is evidenced by his personal obedience. He had not yet *gone down*, but was still *going down*, when he met his servants, and learned of them the joyful news that the child lived. Note that Jesus did not “*come down*;” it was the nobleman who *went down*. We often ask God to do for us those things which would simply hinder our faith. He purposes that in doing them ourselves, we shall strengthen our faith. In yielding obedience, we shall very often learn that we have already received the things we desired.

It was on the morrow, as he returned to Capernaum, that he met messengers from his house, bearing the tidings that his son lived; and upon inquiry he learned that the child began to amend about the hour in which Jesus had spoken the life-giving words.

4.2 *“His Servants Met Him, Saying, Thy Son Liveth.”*—First we must obey; afterward we shall be permitted to enjoy the reward of obedience. We must sow the seed of obedience, in order to reap the reward of satisfaction and assurance. Jesus bade the nobleman go his way; and it was while pursuing his journey, in obedience to the Master’s word, that he met the servants of his own house, who bore the tidings that gladdened his heart.

4.3 *He Inquired of Them the Hour.*—We often meet those who claim to have been physically healed by prayer, and who refuse to permit a physician to examine them, lest they thereby give expression to doubt and unbelief, and so lose the coveted blessing. True faith is ever willing to be tested; it is ever willing to inquire; not that it is in any sense doubtful, but as a result of sincere inquiry, it is always strengthened. The faith that led the nobleman to believe was sufficiently strong to lead him quietly to rest overnight, else the morrow would not have found him on his journey to Capernaum, only eighteen miles away; yet he proceeded to inquire of the servants the time and hour when the child began to mend,—not that he doubted that the child had been healed, but he desired still more evidence by which to strengthen his faith, and glorify his Master and Healer.

It is often well to take particular note of the blessings of God. It is evidence that on this occasion the servants had especially noted the time when the fever left the child, and it was their carefulness in taking this into account that enabled the nobleman fully to appreciate that his son was instantaneously healed by the word spoken by the Master on the previous day at the same hour.

4.4 *The Father Knew It Was the Same Hour in Which Jesus Had Said, Thy Son Liveth.*—The father knew this hour well, for not only was it the hour in which Jesus had said, “Thy son liveth,” but the hour when he might have added, “The nobleman believeth.” It was the word which Jesus spoke, and the faith of the nobleman in that Word, that brought the blessing of healing. The father knew it was the hour in which he had heard and believed the word which Jesus spoke. This is the assurance that when we have first heard the voice of God, and next believed the word of his power, and lastly witnessed the result of his grace, we may, like the nobleman, know whereof we speak.

4.5 *“And Himself Believed, and His Whole House.”*—We have already learned that the nobleman believed somewhat in Christ when he first sought him to come down and heal his child. We have noticed the Saviour’s rebuke of the weakness of his faith, in that it desired to see signs and wonders. We then see that his faith begins to grow, and becomes strong. And when Christ spoke the healing word, “Thy son liveth,” the nobleman began his homeward journey in confidence and assurance.

His faith was not yet perfect; and so when he actually learned that his son had in reality been healed, he believed, and his faith became still stronger. As his faith increased, it became a power in the household; for not only he believed, but his whole house.

II: THE HEALING OF THE NOBLEMAN’S SON (Trench 126)

So we see that

The miracle was a double one—

Christ at Cana of Galilee performed two miracles at once,—

on the body of the absent child,

first, on the body of the absent child at Capernaum;

on the heart of the present father; one cured of his sickness, the other of his unbelief (T 129).

and second, on the soul of the inquiring nobleman.

Can either miracle be said to be greater than the other?

4.6 “*This Is the Second Miracle That Jesus Did.*” —This is a type of the miracle that was performed in the absence of Jesus. There was no particular sign nor wonder connected with it. The great lesson to be learned from this miracle is that wherever and under whatever circumstances the recovery of the sick is observed, it is because the Lord has “sent his word, and healed them.”

W. S. SADLER.

1. Sadler probably used an as-yet-unidentified reference book for the figure of eighteen miles. Taylor (p. 50) says the distance was “about twenty miles”. In “The Nobleman’s Faith” (p. 153) Spurgeon estimates it as twenty-five to thirty miles; in his “Characteristics of Faith”(p. 157) he estimates it as “some fifteen or twenty miles”.

2. Taylor (pp.53-54) and Spurgeon (pp. 148, 150, 152) variously describe the stages of the nobleman’s faith. Sadler’s description appears to be original with him.

3. *Compare:*

[T]he Lord said unto him, “except ye see signs and wonders ye will not believe.” These words are by some explained in this way: Jesus had just come from Samaria, where, though he had done no miracle, the men of Sychar believed on him “because of his own word,” and the contrast between them ... and the people of his own Galilee, who were chiefly interested in him as a miracle worker, was so great that he could not but mark it with what was in the nature of a reproof ... (Taylor 51).

Taylor disagrees with this explanation; see 2.7.