

LESSON 5
“Born Again”
John 3-4

OVERVIEW:

Nicodemus, the Woman at the Well. Jesus heals the nobleman’s son.

What we are missing: John 2 covers the marriage in Cana where water is turned into wine and the first cleansing of the temple.

SCRIPTURES:

THE GOSPEL ACCORDING TO
ST JOHN
CHAPTER 3

Jesus tells Nicodemus men must be born again—God so loved the world that the Only Begotten Son came to save men—John the Baptist testifies: He that believeth on the Son hath everlasting life.

1 THERE was a man of the Pharisees, named ^aNicodemus, a ^bruler of the Jews: (In the Bible Dictionary, it mentions the Sanhedrin: The Jewish senate and the highest native court in both civil and ecclesiastical matters. Under the presidency of the high priest is regulated the whole internal affairs of the Jewish nation. It consisted of 71 members and had an aristocratic character, being drawn from the three classes of chief priests, scribes and elders. In the time of the Lord the Pharisees had the predominating influence upon it. The powers of the Sanhedrin were extensive, for the Greek and Roman masters of the Jews granted them a considerable amount of self-government. From the New Testament we gather that it was the supreme court of justice in all cases, and that it had officers of its own who arrested accused persons and carried out its sentences and decrees. Questions involving life and death were removed from its cognizance 40 years before the destruction of Jerusalem.)

2 The same came to Jesus by night, (According to Elder McConkie, this meeting took place in the house, on the roof, of John in Jerusalem. This was at the time of the Passover. Mortal Messiah, 1:471. He had already cleansed the temple, testified that He was the Messiah, and testified of His coming death and resurrection and that God was His Father. His deeds were probably well known by the 2 ½ to 3 million Jews in Jerusalem. MM 1:479) and said unto him, Rabbi, we (he may have been speaking of his fellow Sanhedrin) know that thou art a teacher come from God: for no man can do these ^amiracles that (which) thou doest, except ^bGod be with him. (Elder McConkie interpreted his coming at night as an attempt to protect his worldly position while investigating the gospel preached by this new rabbi. Another Bible Scholar suggests that he came at night because he was a cautious man, sensitive to his responsibility as a religious leader to whom others looked for guidance, and whom they were likely to follow. He met Christ face to face to see for himself and to base his decision not on carried stories but on first hand experience and evidence. Studies in the Scriptures 5:192)

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be ^aborn ^bagain, (Gr from above, anew) he cannot ^csee the kingdom of God. (What does it mean to be born again? The Book of Mormon clarifies it: Mosiah 5:2 - And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty ^achange^c in us, or in our hearts, that we have no more disposition to do ^bevil, but to do good continually. Mosiah 27:25 - And the Lord said unto

me: Marvel not that **all mankind**, yea, men and women, all nations, kindreds, tongues and people, **must be ^aborn again; yea, ^bborn of God, ^cchanged from their carnal and ^dfallen state, to a state of righteousness, being redeemed of God, becoming his ^esons and daughters;** Mosiah 5:7 - And now, because of the covenant which ye have made ye shall be called the ^achildren of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that **your hearts are ^bchanged through faith on his name;** therefore, ye are ^cborn of him and have become his ^dsons and his daughters. Mosiah 27:26 - And thus they become **new creatures;** and unless they do this, they can in ^anowise inherit the kingdom of God. Alma 5:19 - I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, **having the ^aimage of God engraven upon your countenances?** Alma 5:21 - I say unto you, ye will know at that day that ye cannot be ^asaved; for there can no man be saved except his ^bgarments are washed white; yea, his garments must be ^cpurified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins. Alma 5:33-34 -33 Behold, he sendeth an invitation unto ^aall men, for the ^barms of mercy are extended towards them, and he saith: **Repent, and I will receive you.** 34 Yea, he saith: ^aCome unto me and ye shall partake of the ^bfruit of the tree of life; yea, ye shall eat and drink of the ^cbread and the waters of life ^dfreely; Alma 22:18 - O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and **I will give away all my sins to know thee,** and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck ^aas if he were dead. Elder McConkie said that being born again doesn't happen in an instant, it is a process. "We are born again by degrees, and we are born again to added light and added knowledge and added desires for righteousness as we keep the commandments." "Jesus Christ and Him Crucified," 1976 Devotional Speeches of the Year, p. 399. He also has said: "No one can be born again without baptism, but the immersion in water and the laying on of hands to confer the Holy Ghost do not of themselves guarantee that a person has been or will be born again. The new birth takes place only for those who actually enjoy the gift of companionship of the Holy Ghost, only for those who are fully converted, who have given themselves without restraint to the Lord. Thus Alma addressed himself to his brethren of the church and pointedly asked them if they had spiritually been born of God, received the Lord's image in their countenances, and had the mighty change in their hearts which always attends the birth of the Spirit. MD, p. 101 We seek to move from being natural men to being truly children of God. Our hearts, however good they may seem to ourselves, must undergo a mighty change, for God is not trying to make us merely nice or effective or even spiritually inclined. He is trying to take us from where we are to where he is – in our capacities, our knowledge, our vision, our understanding, our love. Elder Parley P. Pratt said: "An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy, affection that is possessed by God himself. But these are possessed by man, in his rudimental state, in a subordinate sense of the word. Or in other words, these attributes are in embryo and are to be gradually developed. They resemble a bud, a germ, which gradually develops into bloom, and then, by progress, produces the mature fruit after its own kind." Key to the Science of Theology, p. 61 **So how, then, does it happen?** Maurine Proctor said: "We sometimes mistake the process of being born again, to line upon line become like our Father in Heaven, as a do-it-yourself process. If I try really, really hard, and check off everything on my list of things to do, and write down my New Year's resolutions and somehow muster enough will to fulfill them, then I can become good. That describes a fundamental flaw in thinking. Certainly we obey the commandments, but the key to the process is submitting our will to God's, seeking repentance and change through the atonement, and relying on revelation through the Spirit to lead us to that mighty change of heart. To bring to pass our immortality and eternal life are God's work and his glory and he is capable of doing his work. If we will let him. If we will not resist him, but trust him and learn to follow his Spirit, he promises he can do great things with us... We are called upon to make the atonement the centerpiece of our lives, draw on its power daily, pray to be taught through the Spirit, yield ourselves gladly to the experience that God provides for our growth.")

4 Nicodemus saith unto him, How can a man be born when he is old? (It was assumed among the Jews that they were already in the kingdom by virtue of being a Jew. Only those who were converted were considered born again. His question refers to the belief that they were already born of the spirit, what else is there?) can he enter the second time into his mother's womb, and be born? (Nicodemus was in spiritual darkness. MM, 1:473)

5 Jesus answered, Verily, verily, I say unto thee, Except a man be ^aborn of ^bwater and ~~of~~ the ^cSpirit, he cannot ^denter into the kingdom of God. (The Celestial Kingdom.)

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (Moses 6:59 states: That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.)

7 Marvel not that I said unto thee, Ye must be ^aborn again.

8 The ^awind (Gr wind, spirit) bloweth where it listeth, (Probably they could hear the wind blowing from the vantage point on the roof of the house. MM, 1:474) and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one ~~that~~ (who) is born of the ^bSpirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said ~~unto him~~, Art thou a master of Israel, and knowest not these things? (You as a leader of the people should know this.)

11 Verily, verily, I say unto thee, We speak that we do know, and ^atestify that we have seen; and ye receive not our ^bwitness. (The Greek construction suggests that verses 11-21 contain a direct quotation. This testimony of Jesus was given to a member of the Sanhedrin.) (You have heard and seen, but still do not believe our testimony.)

12 If I have told you earthly things, and ye ^abelieve not, how shall ye believe, if I tell you ~~of~~ heavenly things? (How can you ever understand the things of the spirit if you can't understand temporal things?)

13 ~~And~~ (I tell you,) no man hath ^aascended up to heaven, but he ~~that~~ (who) ^bcame down from heaven, ~~even~~ the ^cSon of ~~m~~(M)an ~~which~~ (who) is in heaven. (Elder McConkie has explained this verse: "I am the Messiah, who has come down from heaven. I am the Son of Man of Holiness who is in heaven; and I shall yet ascend to be with God who is my Father." MM, 1:476)

14 ¶ And as Moses lifted up the ^aserpent in the wilderness, even so must the ^bSon of man be lifted up:

15 That whosoever believeth ~~in~~ (on) him should not perish, but have eternal life. (Alma 33: 19 Behold, he was spoken of by ^aMoses; yea, and behold a ^btype was ^craised up in the wilderness, that whosoever would look upon it might live. And many did look and live. (The brazen serpent. Numbers 21:5-9)

20 But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would ^aheal them.)

16 ¶ For ^aGod so ^bloved the ^cworld, that he ^dgave his ^eonly begotten ^fSon, that whosoever ^gbelieveth ~~in~~ (on) him should not perish, but have ^heverlasting ⁱlife. (Even God can do no more, He has given us his Son.)

17 For God ^asent not his Son into the world to ^bcondemn the world; but that the world through him might be ^csaved.

18 ¶ He ~~that~~ (who) believeth on him is not condemned: but he ~~that~~ (who) ^abelieveth not is condemned already, because he hath not believed ~~in~~ (on) the ^bname of the only begotten Son of ^cGod. (which was before preached by the mouth of the holy prophets; for they testified of me.)

19 And this is the condemnation, that ^alight is come into the world, and men loved ^bdarkness rather than light, because their ^cdeeds ~~were~~ (are) evil.

20 For every one ~~that~~ (who) doeth ^aevil ^bhateth the light, neither cometh to the light, lest his deeds

should be reproved.

21 But he ~~that~~ ^adoeth (who loveth) ^btruth cometh to the ^clight, that his deeds may be made manifest, ~~that they are wrought in God.~~ (And he who obeyeth the truth, the works which he doeth they are of God.) (Jesus' teachings to Nicodemus are plain, without parable or metaphor, simple and forceful. MM, 1:478 Nicodemus spoke up in favor of Christ to his fellow Sanhedrists – John 7:30-39, 50-53. He also brought myrrh and aloes to use in preparing the body of Christ after his death. John 19:38-42)

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and ^abaptized. (This time period from when they left Jerusalem after the Passover, to the time they went into Samaria was about nine months. During this time they preached the gospel. D&C 112: 4-5 speaks of the charge to the Twelve in our day: Let thy heart be of good ^acheer before my face; and thou shalt bear record of my name, not only unto the ^bGentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth. ^aContend thou, therefore, morning by morning; and day after day let thy ^bwarning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy ^cspeech.)

23 ¶ And John also was baptizing in Aenon near to Salim, (We don't for certain where John conducted his baptisms, but they may have been in several different locations.) because there was much ^awater there: and they came, and were ^bbaptized. (John's gospel clarifies that Jesus' preaching of repentance included baptism and the Nicodemus conversation is there to show that one cannot enter God's kingdom without it.)

24 For John was not yet cast into prison. (John is imprisoned between John 3 and 4. See Matthew 14:3-5, Mark 6:17-20 and Luke 3:19-20.)

25 ¶ Then there arose a question between *some* of John's disciples and the Jews (should be translated "a Jew" MM 1:484) about purifying. (John's disciples were jealous of the popularity that Jesus was having and that most of John's disciples were following Jesus.)

26 And they came unto John, and said unto him, Rabbi, he ~~that~~ (who) was with thee beyond Jordan, to whom thou ~~barest~~ (bearest) witness, behold, the same baptizeth, ^aand ~~all men~~ (he receiveth of all people who) come (un)to him. (This sets the stage for the Baptist to bear his final recorded testimony of Jesus.)

27 John answered and said, A man can ^areceive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He ~~that~~ (who) hath the bride is the bridegroom: but the friend of the bridegroom, (The friend of the bridegroom arranged the marriage contract and presided at the wedding. DNTC, 1:148) ~~which~~ (who) standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. (I, John, came only as the promised Elias, but he came as the holy Messiah. I announce and prepare his way.)

30 He must increase, but I *must* decrease. (Elder Talmage wrote: "In such a reply, under the existent condition, is to be found the spirit of true greatness, and of a humility that could rest only a conviction of divine assurance to the Baptist as to himself and the Christ. In more than one sense was John great among all who are born of women. He had entered upon his work when sent of God so to do; he realized that his work had been in a measure superceded, and he patiently awaited his release, in the meantime continuing in the ministry directing souls to his Master." Jesus the Christ, p. 164-165)

31 He ~~that~~ (who) cometh from ^aabove is above all: he ~~that~~ (who) is of the earth is earthly, and speaketh of the earth: he ~~that~~ (who) cometh from heaven is above all. (His mission is beginning, mine is ending. Forsake me, follow Him.)

32 And what he hath seen and heard, that he ^atestifieth; and ~~no man~~ (but few men) receiveth his testimony.

33 He ~~that~~ (who) hath received his testimony hath ^aset to his ^bseal that (declared that, certified that) God is true. (Those who believe the Son will be sealed up unto everlasting life.)

34 For he whom God hath sent ^aspeaketh the words of God: ^bfor God giveth (him) not the Spirit by measure ~~unto him.~~ (for he dwelleth in him, even the fullness.) (The Son speaks the words of the Father

because He enjoys the Spirit of God in its fullness.)

35 The Father loveth the ^aSon, and hath ^bgiven all ^cthings into his hand.

36 (And) ^aHe ~~that~~ (who) believeth on the Son hath ^beverlasting life: (and shall receive of his fullness: But he who) ~~and he that~~ ^cbelieveth not (Gr disbelieves, disobeys, in uncompliant to) the Son shall not see life; ~~but~~ (receive of his fullness; for) the ^dwrath of God ~~abideth~~ (is up) on him. (Those who believe and obey Christ, will inherit exaltation in the highest heaven.)

CHAPTER 4

Jesus teaches a woman of Samaria—Men must worship the Father in spirit and truth—Those who harvest souls gain eternal life—Many Samaritans believe—Jesus heals a nobleman's son.

1 ^aWHEN therefore ~~the Lord knew how~~ the Pharisees had heard that Jesus made and baptized more disciples than John, (they sought more diligently some means that they might put him to death, for many received John as a prophet, but they believed not on Jesus.)

2 (~~Though Jesus~~ (Now the Lord knew this, though he) himself ^abaptized not (so many as), ~~but his~~ disciples, (Jesus conferred the priesthood on His disciples so they could perform baptisms. MM 1:482) (For he suffered them for an example, preferring one another,)) (Elder McConckie said: "Contrary to the false teachings and traditions of sectarianism, Jesus personally performed water baptisms so that in all things he might be the great Exemplar. Without question he also performed all other ordinances essential to salvation and exaltation." DNTC, 1:148)

3 (And) He left Judæa, and departed again into Galilee. (Since the Pharisees wanted to put Jesus to death, he left and went into Galilee.)

4 And ~~he~~ (said unto his disciples, I) must needs go through Samaria. (This was a most dangerous route at the time. His purpose in going was to preach to the Samaritans.)

5 Then (he) cometh ~~he~~ to a (the) city of Samaria, which is called Sychar, near to the parcel of ground ~~that~~ (which) Jacob gave to his son ^aJoseph-(:)

6 Now (the place where) Jacob's well was there. ~~Jesus therefore, being wearied~~ (Now Jesus being weary) with *his* journey, (it being about the sixth hour) (noon) sat ~~thus~~ (down) on the well: ~~and it was about the sixth hour~~. (The well is 7 or 8 feet in diameter and about 150 feet deep. Not far from here was where Joseph was laid to rest. MM 1:496. Water from the well was usually drawn either in the early morning or evening. It is significant that the woman came at noon, during the heat of the day, when no one else would have been present at the well. This timing emphasizes her despised and outcast position. She is obviously hoping to avoid the disdain of others.)

7 (And) There ~~cometh~~ (came) a woman of Samaria to draw water: Jesus sai(d) ~~th~~ unto her, Give me to drink.

8 (~~For~~ (Now) his disciples were gone away ~~unto~~ (into) the city to buy meat.)

9 ~~Then saith the woman of Samaria~~ (Wherefore he being alone, the woman of Samaria said) unto him, How is it that thou, being a Jew, askest drink of me, ~~which~~ (who) am a woman of Samaria? ~~for~~ the Jews have no dealings with the ^aSamaritans. (Elder Talmage said: "To the orthodox Jew of the time a Samaritan was more unclean than a Gentile of any other nationality." Jesus the Christ, p. 172. Talking with the Samaritan woman showed that he is the Savior of all mankind. Watch for the gradual development of a testimony. She first is humble. She first considers Jesus as just a man, then a Jew, a prophet and the Messiah.)

10 Jesus answered and said unto her, If thou knewest the ^agift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked ^bof him, and he would have given thee ^bliving water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? (Because she lived an adulterous life, she was not able to understand things by the spirit.)

12 Art thou greater than our father Jacob, **(In fact, yes He is.)** **which (who)** gave us the well, and drank thereof himself, and his children, and his cattle? **(She wants to know more.)**

13 Jesus answered and said unto her, Whosoever **drinketh (shall drink)** of this **water (well)** shall thirst again:

14 **But** whosoever drinketh of the water **that (which)** I shall give him shall never ^athirst; but the water that I shall give him shall be in him a well of water ^bspringing up into ^ceverlasting life.

15 The woman **sai(d)th** unto him, Sir, give me **(of)** this water, that I thirst not, neither come hither to draw. **(She believes his words, but doesn't fully understand them.)**

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, **Sir, I perceive that thou art a ^aprophet.** **(She begins to understand who Jesus is. Now she considers Jesus to be a prophet.)**

20 Our fathers worshipped in ^athis mountain; and ye say, that in Jerusalem is the place where men ought to worship. **(There will be other places of worship.)**

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. **(Foretelling the destruction of Jerusalem. The old order is changing, a new covenant is arising, a new gospel; the temples of the future are the bodies of the saints; and the sacrifices of the future are a broken heart and a contrite spirit. The true believers of the future shall worship in all places and at all times, not just when sacrificial fires burn on Gerizim and in Jerusalem. MM 1:499)**

22 Ye worship ye ^aknow not what: we know what we worship: **for (and) salvation is of the Jews.** **(The Messiah would come through the Jews. Jesus is saying that the Samaritans did not have the true religion. What other time did Jesus say that the true Church was not on earth? To Joseph Smith.)**

23 **But (And)** the hour cometh, and now is, when the true worshippers shall ^aworship the Father in spirit and in ^btruth: for the Father seeketh such to worship him.

24 ^aGod ^bis a Spirit: **(For unto such hath God promised his Spirit:)** and they **that (who)** worship him must worship *him* in spirit and in ^ctruth.

25 The woman **sai(d)th** unto him, I know that ^aMessias cometh, **which (who)** is called Christ: when he is come, he will ^btell us all things.

26 Jesus **sai(d)th** unto her, ^aI **(The term I AM used here in the Greek is identical with the Septuagint usage in Exodus 3:14 which identifies Jehovah) that (who) speak unto thee am he (the Messias).** **(This is the first recorded occurrence of Jesus declaring that He is the Messiah.)**

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? **(His disciples marveled that He spoke to the woman, a conversation that He initiated, for it violated the customs of the day for a Rabbi to speak in public with a woman, to say nothing of a Samaritan woman, and least of all a woman of easy virtue. Yet their reserve was such and his command of the situation so complete that none [dared question him]. MM 1:501)**

28 The woman then left her waterpot, and went her way into the city, **(symbolic of leaving behind her old life and repenting.)** and saith to the men,

29 Come, see a man, **which (who)** told me all things that **ever I did (I have ever done): is not this the Christ?** **(She now knows that Jesus is the Christ and wants others to know.)**

30 Then they went out of the city, and came unto him.

31 ¶ In the mean **while (time)** his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ~~ought~~ **(meat)** to eat?

34 Jesus sai(d)th unto them, My meat is to do the ^awill of him ~~that~~ (who) sent me, and to finish his ^bwork. (The spreading of the gospel becomes the all consuming passion of those so sent. It takes all their strength, it embraces every waking word and thought. Those so called are expected to serve with all their hearts, might, mind and strength. MM 1:502)

35 Say not ye, There are yet four months (It's now December or January), ~~and then~~ cometh harvest? behold, I say unto you, Lift up your eyes, and look on the ^afields; for they are white already to ^bharvest. (Barley will be harvested in Palestine in April or May.)

36 And he ~~that~~ (who) reapeth receiveth ^awages, and gathereth fruit unto life eternal: that both he ~~that~~ (who) soweth and he ~~that~~ (who) reapeth may ^brejoice together. (Blessings flowing from ministerial service accrue first to the minister sent forth to harvest the souls of his brethren and then to the receptive persons who heed his testimony. DNTC, 1:155)

37 And herein is that saying true, One ^asoweth, and another reapeth.

38 I (have) sent you to ^areap that whereon ye bestowed no labour: ^bother men (the prophets have) laboured, and ye ~~are~~ (have) entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, ~~which~~ (who) testified, He told me all that ~~ever I did~~ (I have ever done).

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: ~~for~~ we have heard ~~him~~ (for) ourselves, and know that this is indeed the ^aChrist, the ^bSaviour of the world. (Elder McConckie said: "Truly, the gospel was preached in Samaria. Seeds were sown and a harvest reaped. And at a later date, apostles and seventies and other missionaries would yet reap in the same fields. Jesus' stay there lasted only a few days, but the results of his ministry shall endure to all generations. And we cannot but hope that the woman who first met him at the well of the ancient patriarch was among those who forsook the world, had their sins washed away in the waters of baptism, kept the commandments thereafter, and received an eternal inheritance with the saved and exalted of all ages." MM 1:504)

43 ¶ Now after two days he departed thence, and went into Galilee. (About one year has gone by since he started his mission.)

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he ~~was~~ (had) come into Galilee, the Galilaeans received him, having seen all the things ~~that~~ (which) he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee (the place where he turned water into wine) (This may have been the home of Nathaneal. MM, 2:11), where he made the water wine. And there was a certain nobleman, (an officer in the court of Herod Antipas.) whose son was sick at ^aCapernaum. (About 20 miles away)

47 When he heard that Jesus was come out of Judaea 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.

48 Then said Jesus unto him, Except ye see ^asigns and wonders, ye will not believe. (He is saying, "Do ye not know that it is written of me, "He sent his word, and healed them"? Psalms 107:20 – MM 2:11)

49 The nobleman sai(d)th unto him, Sir, come down ~~ere~~ (before) my child die. (The nobleman persisted showing his faith in Jesus.)

50 Jesus sai(d)th unto him, Go thy way; thy son ^aliveth. And the man believed the word ~~that~~ (which) Jesus had spoken unto him, and he went his way. (There are actually two miracles here. First, the absent boy was healed, and the present father's unbelief was cured, the greater miracle of the two. Jesus was 25 miles away from the boy, though He healed him. Though He is not physically near to us, He still heals us from a distance.)

51 And as he was now going down (to his house), (He did not hurry home, because he knew his son was healed.) his servants met him, and ~~told him~~ (spake), saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour (1pm) the fever left him.

53 So the father knew that ~~it was at~~ (his son was healed) the same hour, in the which Jesus said unto him, Thy son liveth: and ^ahimself (Gr he himself) believed, and his whole house.

54 This ~~is again~~ (being) the ^asecond miracle ~~that~~ (which) Jesus ~~did~~ (had done), when he ~~was~~ (had) come out of Judæa into Galilee.