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November 22, 2024

**John 4:1**When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, **2**(Though Jesus himself baptized not, but his disciples,)

“When therefore the Lord”. From Strong’s concordance

*“**Word Origin:** Derived from the Greek word "kuros," meaning "supremacy" or "authority."*

***Corresponding Greek / Hebrew Entries:** - H136 (Adonai): A title for God, often translated as "Lord."*

We need to keep in mind that the Book of John was not written as events happened, it was as much as 53 years or more later that God put on the Apostle John the Words to write.

***John 14:26 But the Advocate, the Holy Spirit, whom the Father will send in My name, will teach you all things and will remind you of everything I have told you.***

John in those following years learned a great deal about God and about His Lord and Messiah Jesus Christ. John like us was given “hindsight” which is often more encompassing and offers a clearer understanding than when we first hear or see something. But more importantly Jesus told John as recorded in John 14:26 that the Holy Spirit .....“will remind you of everything I have told you.”

John could now put into context what he saw and heard with all that he eventually learned about Jesus the Messiah with a clear recollection of what had happened and was said by Jesus.

**Q.** Why do you suppose Jesus did not Baptize?

***John 7: 39(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)***

***John 1:3 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.***

My sense is that Jesus wanted no confusion as to the two different baptisms, one of water the other of the Holy Spirit. If Jesus had baptized with water that may have confused some.

Even with this precaution man has confused the baptism of the Holy Spirit and has made things of it that the Bible does not say.

**3He left Judaea, and departed again into Galilee.**

The reason stated for Jesus' leaving was that the Pharisees had heard about the number of people coming to be baptized by Jesus's Disciples. Again, my sense is that Jesus was not ready to re-confront the religious leaders. God's perfect timing in everything He does is critical.

**4And he must needs go through Samaria.**

Galilee is north of Judea and between the two sat Samaria. Most devout Jews would take a western or eastern route that took them around Samaria due to the long-standing feud they had. The Jews looked down on Samaria due to the intermarrying between Jews of the conquered Northern Tribes and conquered people brought into the area by the previous conquerors of the Northern Tribes of Israel the Assyrians.

Jesus did not go around.

**5Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.**

Most commentators put the “sixth hour” at noon. Noon would be a strange time for women to draw water, which would explain why this particular woman was there alone. She was likely not well thought of so she would come when other women were not there and avoid being ridiculed. We are not told that, but it makes sense as Jesus exposes her life.

**7There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8(For his disciples were gone away unto the city to buy meat.) 9Then saith the woman of Samaria unto him, How**

**is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.**

This woman is confused by the request due to what we are told in 2 Kings 17. She was living in this duplicitous, disloyal land of Samaria.

***2 Kings 17: [24](#)The king of Assyria brought men from Babylon and from Cuthah and from Avva and from Hamath and Sepharvaim, and settled them in the cities of Samaria in place of the sons of Israel. So they possessed Samaria and lived in its cities. [25](#)At the beginning of their living there, they did not fear the LORD; therefore the LORD sent lions among them which killed some of them. [26](#)So they spoke to the king of Assyria, saying, “The nations whom you have carried away into exile in the cities of Samaria do not know the custom of the god of the land; so he has sent lions among them, and behold, they kill them because they do not know the custom of the god of the land.”***

***[27](#)Then the king of Assyria commanded, saying, “Take there one of the priests whom you carried away into exile and let him go and live there; and let him teach them the custom of the god of the land.” [28](#)So one of the priests whom they had carried away into exile from Samaria came and lived at Bethel, and taught them how they should fear the LORD.***

***[29](#)But every nation still made gods of its own and put them in the houses of the high places which the people of Samaria had made, every nation in their cities in which they lived. [30](#)The men of Babylon made Succoth-benoth, the men of Cuth made Nergal, the men of Hamath made Ashima, [31](#)and the Avvites made Nibhaz and Tartak; and the Sepharvites burned their children in the fire to Adrammelech and Anammelech the gods of Sepharvaim. [32](#)They also feared the LORD and appointed***

*from among themselves priests of the high places, who acted for them in the houses of the high places. **33**They feared the LORD and served their own gods according to the custom of the nations from among whom they had been carried away into exile.*

***34**To this day they do according to the earlier customs: they do not fear the LORD, nor do they follow their statutes or their ordinances or the law, or the commandments which the LORD commanded the sons of Jacob, whom He named Israel; **35**with whom the LORD made a covenant and commanded them, saying, “You shall not fear other gods, nor bow down yourselves to them nor serve them nor sacrifice to them. **36**“But the LORD, who brought you up from the land of Egypt with great power and with an outstretched arm, Him you shall fear, and to Him you shall bow yourselves down, and to Him you shall sacrifice. **37**“The statutes and the ordinances and the law and the commandment which He wrote for you, you shall observe to do forever; and you shall not fear other gods. **38**“The covenant that I have made with you, you shall not forget, nor shall you fear other gods. **39**“But the LORD your God you shall fear; and He will deliver you from the hand of all your enemies.” **40**However, they did not listen, but they did according to their earlier custom. **41**So while these nations feared the LORD, they also served their idols; their children likewise and their grandchildren, as their fathers did, so they do to this day.*

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

When Jesus would speak cryptically as we would say today, there would follow an amazing revelation that is as true today as it was when He spoke it.

Jesus begins this revelation by asking a simple request, can I have some water? Both Jesus and the Samaritan woman realize this is so far outside the norm that the very nature of the meeting requires some questioning.

Jesus cryptically takes her question about water and inserts the life changing Truth of not only Who He is but The Power He possesses and what He has to offer her and the world. The key of course is “living water”.

**11The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?**

There is a subtle change from her first response. At first she recognized Jesus as a Jew and made that very comment. When He speaks to her and uses the term “living water”, something in her perception changes ever so slightly. She now uses the same term we saw earlier. She calls Him Sir, which is translated into “Lord” or “Master”.

***“Word Origin:* Derived from the Greek word "kuros," meaning "supremacy" or "authority."**

***Corresponding Greek / Hebrew Entries: - H136 (Adonai): A title for God, often translated as "Lord."***

Many commentators believe she recognized something in His voice, that of a teacher. That little change now has her attention.

**12Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?**

As we saw in Kings, in order to keep peace Priest were brought back to Samaria to teach and shepherd the few Jews that were left in Samaria. Undoubtedly from her question she had been taught the history of Israel and specifically their patriarch Jacob.

This well had sustained her and her family for years and now Someone was saying that He would give her “living water”. Living water in that day would reference flowing clear water as opposed to stagnant water.

**13Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

This statement by Christ is like when He told Nicodemus about being “born again”. The Jews were just not aware of a personal relationship with God and certainly not with Who Jesus was. They would only look at things through a physical perspective, they really had no “Spiritual” perspective. Jesus said, “living water” that meant flowing water to her.

**14But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

The part that would really confuse here was when Jesus continued with drinking something that would satisfy one's thirst forever. This woman was used to coming to the well daily to draw water for her and her family. It was an arduous task that never ended. In a physical sense it would be like seeing that you could have a faucet in your home that water comes out of instead of walking to a stream or well daily to pull water. The concept was so far from reality she was taken a back.

**15The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.**

She reacts in two ways both in the physical world view. I won't be thirsty anymore and I don't have to come here to draw water every day. Win, win.

Now comes a lesson in the power of Christ, to know the lives of every human being. To know their hearts and their minds. Only God has that power.

**16Jesus saith unto her, Go, call thy husband, and come hither. 17The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18For thou hast had five husbands;**



**and he whom thou now hast is not thy husband: in that saidst thou truly.**

The revealing of our lives is something that we all dread. The undiluted facts about how we each have lived our lives is fully within the knowledge of God our Lord and Savior. In that raw moment when Jesus revealed her life, not to anyone else just between the two of them had to be heart wrenching for this woman. She comes to the well alone, likely to avoid the scorn she received from other women of her community that also knew at least part of her life story. But here sits a stranger that has revealed the precise number of men in her life and her current situation.

**19The woman saith unto him, Sir, I perceive that thou art a prophet. 20Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.**

The woman's contrite response is in full recognition of her condition. She has not perceived yet the difference between her physical life and her spiritual life that is possible. The people of Samaria were descendants of the tribe of Ephraim and Manasseh. This describes the condition of the Northern Tribes when they split with Judah. This is no light matter, so I'd like to give you a brief history of what happened and how deeply the northern tribes and this woman were effected.

The woman also says.

**20Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.**

That is correct and part of the conflict between Judah and Israel.

The Division of Israel from Judah. First, we need to learn about Jeroboam the son of Nebat. Jeroboam had been put in charge of the labor force by King Solomon before this recorded event in 1 Kings 11.

***1Kings 11: 29And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: 30And Ahijah caught the new garment that was on him, and rent it in twelve pieces: 31And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 32(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)***

When Solomon heard of the prophecy, he looked to kill Jeroboam, so Jeroboam fled to Egypt. After Solomons' death his son Rehoboam was to become king. He was young and spoiled. He sought council with the elders of his father Solomon but did not like their advice. He then called in young, spoiled friends who told him to not lift the burden that Solomon had placed on the people but to

double down. Like a spoiled child that is what he did, and the division was set.

***2 Chronicles 10:16* And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.**

Their reference to “David” was that David was from the Tribe of Judah. As the northern 10 tribes were intent on separating from Judah, they invoked the name of King David more as a slam against Rehoboam’s grandfather King David.

***17* But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. *18* Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. *19* And Israel rebelled against the house of David unto this day.**

The loss of Priests from Israel in the Northern Tribes.

***2 Chronicles 11: 13* And the priests and the Levites that were in all Israel resorted to him out of all their coasts.**

Remember in this context where it uses the term “Israel” it is speaking of the 10 northern tribes, not the whole of the nation of Israel (Jacob’s) 12 sons. So, vs 13 in 2 Chronicles 11 is telling us that the Priests from the Tribe of Levi left Northern Israel and went to be in Jerusalem with the Tribe of Judah.

***14***For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: ***15***And he ordained him priests for the high places, and for the devils, and for the calves which he had made. ***16***And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

God had told Jeroboam that if he would walk in obedience, he would bless him. So, what did Jeroboam do. The opposite of course. Jeroboam made calves for the people to worship in the high places appointing his own priests that were not from the Tribe of Levi which the Law required.

Now you can see why there was such animosity between Samaria and Judah.

Remember in vs 20 the woman had said that they worshipped in the mountains while the Jews worshipped in Jerusalem. Her reference is the high places which were an abomination to God.

***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.

**Q.** A Spiritual point being made by Jesus, anyone know what it is?

Worship is not about the place in the New Covenant, it is about the heart. We worship God from our heart wherever and

whenever we can. We as Believers get to worship God every day, not just on the sabbath.

**22Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**

The precise point of lineage is what Jesus was referring to. He was from the Tribe of Judah, as the prophecies described.

The blessing of Jacob to his sons; Judah

*Genesis 49: 8Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.*

*9Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*

*10The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (Shiloh is one of Jesus names)(insert mine)*

*11Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: (the Crucifixion of Christ)(insert mine)*

*12His eyes shall be red with wine, and his teeth white with milk.*

**23But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

This phrase by Christ signifies a point of pivoting from the Old Covenant to the New Covenant. Jesus uses the term “hour cometh, and now is”, which defines when this change in worship is going to occur.

The deeper meaning of “when the true worshippers shall worship the Father in spirit and in truth”, refers to the moving from an impersonal legal relationship with God to a personal, individual love relationship with the Creator God, like Adam and Eve once experienced. As we said the location no longer would matter what would matter was worshipping in Truth not in ceremony.

So, what is Truth?

***John 17:17 Sanctify them through thy truth: thy word is truth.***

Jesus said that sanctification comes to a Believer through “thy truth”.

So, it's not what is Truth but Who is Truth?

***John 1: 1In the beginning was the Word, and the Word was with God, and the Word was God. 2The same was in the beginning with God. 3All things were made by him; and without him was not any thing made that was made. 4In him was life; and the life was the light of men. 5And the light shineth in darkness; and the darkness comprehended it not.***

God's Word is Truth. Jesus Christ is God's Word and He is Truth.

**24God is a Spirit: and they that worship him must worship *him* in spirit and in truth. 25The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. 26Jesus saith unto her, I that speak unto thee am *he*.**

Can you imagine, being this woman, hearing the voice of the Creator God, the Messiah telling you that He is the One you are speaking of. Wow.

The term Messiah is Hebrew and means "anointed one". Likewise, the pronoun Christ or in the Greek Christos also means "anointed one".

### **The Disciples Return and Marvel**

**27And 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?**

The timing was perfect as with all things of God. Jesus finishes His discourse with not only a woman but a Samaritan woman. In the culture of that day Jewish men and especially Jewish Rabbis would generally not speak to a woman in public. It was not considered a proper thing for a man to speak to any woman in public that was not his wife or relative. Jesus was obviously breaking the cultural norm but revealing that "all", including this

woman from Samaria would be called to Him. All would be called but not all would come to Jesus.

The disciples were starting to glimpse who the Messiah was going to be and who He was not going to be. He would remove social barriers to open Salvation to all in Truth. The Messiah would not be a warrior king as Israel had hoped for, He was to Save them from themselves.

This woman would be an early evangelist, sharing the Good News of Jesus the Christ.

**28The woman then left her waterpot, and went her way into the city, and saith to the men, 29Come, see a man, which told me all things that ever I did: is not this the Christ? 30Then they went out of the city, and came unto him.**

She did claim Him to be what He said He was, the Messiah. She was convinced with a short conversation and those she told were also moved to come and see this man.

**31In the mean while his disciples prayed him, saying, Master, eat. 32But he said unto them, I have meat to eat that ye know not of.**

Another moment when Christ tries to broaden the disciples understanding of words that refer to physical things but are meant to be understood in the Spiritual sense. It was like learning a new



language, all of the nuances that the Apostles and we need to learn.

From the Berean Study

***“I have food***

*The Greek word for "food" is "βρῶσιν" (brosin), which refers to sustenance or nourishment. In the physical sense, food is essential for life, but Jesus is speaking metaphorically about spiritual sustenance. This phrase challenges the disciples to think beyond the physical realm and consider the spiritual nourishment that comes from doing God's will. Historically, food was a central part of daily life and survival, making this metaphor particularly poignant for His audience.”*

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

Perhaps you have looked to understand this verse like the disciples in the physical world. The disciples had gone into a nearby village to buy some food for themselves and Christ. Now to hear that He had food confused them.

A spiritual growth is about to take place. The disciples would need to understand that Jesus was on a mission from the Father and that mission of Truth and Life was what would sustain Jesus. His Spiritual walk to fulfill the mission His Father had given Him was all that was important.

**34** Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Jesus's life on earth was to do the will of the Father.

**John 14: [27](#)Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. [28](#)Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. [29](#)And now I have told you before it come to pass, that, when it is come to pass, ye might believe. [30](#)Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. [31](#)But that the world may know that I love the Father; and **as the Father gave me commandment, even so I do.** Arise, let us go hence. (emphasis mine)**

**John 6: [38](#)For I came down from heaven, not to do mine own will, but the will of him that sent me.**

**[35](#)Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. [36](#)And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.**

Jesus again speaking in the Spiritual sense of the harvest of souls. The world then was ready, and if like me you can sense once again how ripe the fields are for harvest even now today in 2024. The problem is that the enemy has sown tears into the wheat, with deception and lies, with rejection of the Truth, seeking power and attention even in religions. Guard your very souls from the Evil one who would destroy us, walk in the Will of Christ as He walked in the Will of the Father.

**37And herein is that saying true, One soweth, and another reapeth. 38I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.**

The very essence of proselytizing for Christ, the entire Body of Christ the Church working toward one goal, bringing the lost to the Savior. Not bringing the lost to religion but bringing the lost to a personal relationship with the Savior Jesus Christ.

### **Many Samaritans Believe**

**39And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41And many more believed because of his own word; 42And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.**

It is unfortunate but emblematic of the state of man's condition. It tells us that "many more believed". The unfortunate part is that not all believed, but it is good that many believed.

***Matthew 7:13 13Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.***

[\(Matthew 8:5-13; Luke 7:1-10\)](#)

**43**Now after two days he departed thence, and went into Galilee. **44**For Jesus himself testified, that a prophet hath no honour in his own country. **45**Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

From Berean Study Bible

*“The Greek word for “honor” is “τιμή” (timē), which can mean respect, value, or esteem. The lack of honor implies a failure to recognize worth or authority. Historically, prophets were often without honor among those who knew them best, as familiarity can breed contempt. This phrase speaks to the human tendency to undervalue what is familiar, a theme that resonates throughout the Gospels as Jesus is frequently misunderstood and rejected by those closest to Him.”*

This is the reason many of us have such a hard time talking to our family and friends. They know us and all our faults and now we want to tell them to do a certain thing to live a certain way to know salvation from what we know is sin in their lives. They saw all that sin in our lives and now we are just annoying Jesus freaks. Do not give up, show Grace and Mercy as was shown to us. Jesus knows only too well about rejection, but He stayed the course with Grace and Mercy as should we. Accept rejection with Grace and Mercy towards those who reject us and our message from Christ.

**46So 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.**

From the town of Sychar which is where the Samaritan woman was to Cana is about 40 miles. It would take about 3 to 4 days to walk for Jesus and His disciples. The distance from Capernaum where this “nobleman” was from to Cana was just over 16 miles, about a day’s walk.

There is a case to be made that this man was the Chuza the steward of Herod’s home in Capernaum. Chuza’s wife Joanna became a disciple of Jesus as recorded in Luke.

*Luke 8: 3And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.*

***December 1, 2024***

**47When 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.**

To set this event, this nobleman had made the full day’s journey from Capernaum to Cana to speak with Jesus about his dying son.

**48Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.**

The nobleman is seeking a healing for his dying son, and Jesus for our benefit puts this man into the category of so many who needed to see a sign before they could believe. The nobleman was obviously of the opinion that Jesus had to be physically present to see his son and then to heal him. The nobleman is desperate for divine intervention to save his young son's life. We are not told what the affliction is, but we will see that the illness nor the distance are of any challenge to Christ.

**49The nobleman saith unto him, Sir, come down ere my child die. 50Jesus 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.**

Faith in Christ is needed for healing but that is not the only or paramount question. So, we have faith in Christ yet many of our loved ones perish. Why is that? The more important issue is this: God's Will. If it were simply a matter of Faith in Jesus, then we would see millions of healings because there is much Faith in the world with Believers.

But it is not just about Faith. The Apostle Paul would be one all Believers could discern as having Faith. But God did not heal Paul, nor deliver him from persecution. Why not? It was simply not God's Will to do so and for a specific reason.

God sees the beginning of our lives all our lives to the very end. He knows what is best for us if we will just have Faith in His decisions. Not only Faith in the little decisions but also in the huge decisions like our loved ones. It does not mean we should not ask but ask with a humble and contrite heart that God would hear your voice but that we want His Will over our own will. To be frank God knows our hearts even before we ask, but it is a good thing to speak the words out loud. It shows Satan who our Love and Faith is in.

*2 Corinthians 12:7-9 **7**And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. **8**For this thing I besought the Lord thrice, that it might depart from me. **9**And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. **10**Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.(emphasis mine)*

**God's GRACE is sufficient for thee.** Never forget that.

**51**And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. **52**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. **53**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. [54](#)This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.**

God is capable of healing anyone and everyone, so why doesn't He. The short answer is I do not know, the longer answer is that He knows what is best for us. Death for example doesn't seem best to us. Just like this man that asked Jesus to heal his dying son. In his flesh this man wanted his son to live. In this case Jesus said yes. Most commentators assess this as using miraculous healings to show who Jesus was. Jesus had the power over death it was clear. Yet He Himself died on the cross. Why? It was God's Will. Jesus proved to us through His own death that the Father's Will takes priority over our own Will. Jesus even prayed that God would remove this cup from Him, meaning the Crucifixion. Jesus did not in the flesh want to endure the pain that He knew was coming. That pain was not His own pain but the pain of his mother, brothers, sisters and Apostles. His death would be painful for so many, but Jesus preferred His Father's Will over His own.

**Q.** How many times did Jesus ask God to remove this coming Crucifixion from Him? **3**

***Matthew 26: [36](#)Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. [37](#)And he took with him Peter***



*and the two sons of Zebedee, and began to be sorrowful and very heavy. [38](#)Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

*[39](#)And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. [40](#)And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? [41](#)Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*

*[42](#)He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. [43](#)And he came and found them asleep again: for their eyes were heavy. [44](#)And he left them, and went away again, and prayed the third time, saying the same words. [45](#)Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. [46](#)Rise, let us be going: behold, he is at hand that doth betray me.*

*[Philippians 4:13](#) I can do all things through Christ who gives me strength.*

*1 Corinthians 3: [23](#)All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.*

When we pray and ask God for whatever we seek, I think it is prudent to end our prayer with “Not my will but Your Will be done”.

**All verses are copied from <https://biblehub.com/> in King James**

