

**Whoever Drinks of the Water – Part I**  
**John 4:1-14**  
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**September 11, 2011**

Please turn with me in your Bibles to John 4. Let's read Verses 1-14.

**John 4:1-14:**

*Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus Himself was not baptizing, but His disciples were), 3 He left Judea and went away again into Galilee. 4 And He had to pass through Samaria. 5 So He \*came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.*

*7 There \*came a woman of Samaria to draw water. Jesus \*said to her, "Give Me a drink." 8 For His disciples had gone away into the city to buy food. 9 Therefore the Samaritan woman \*said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) 10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." 11 She \*said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" 13 Jesus answered and said to her, "Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."*

Let's pray together.

*Our Father, we come before Your Word aware of our great need of grace. Aware, Lord, that we need You to teach us, and so thankful that You have made a way for us who are of yesterday and know nothing. You have made a way for us to know*

*You, the living God, through Jesus Christ, and to come to grow in our knowledge of Christ through Your Word, by Your Spirit. We pray that the Holy Spirit might take the Word of God and apply it to our hearts. Bless us this day, for the glory of Your Son. We pray in His Name, Amen.*

We turn a corner in coming to this passage, moving really from the manta that we saw for ministry really to an example of Christ Himself doing the work of evangelism. What is it to share the Gospel? That's really what this passage illustrates for us, how we should go about it. What really we present when we share the Gospel, and in that wonderful news that we have to offer. What a wonderful life-changing message we give, we bring, when we take Christ to a lost person. That's really what's going on here, this imagery of living water, powerful image that the Lord uses to connect with this woman who is lost, and who needs salvation that only He can bring. So as we look at this, I want us to begin looking at this passage the way that we sometimes do when we come to a new passage and that is really trying to observe it carefully. We're going to use the five W's and an H. *Who? What? When? Where? Why?* and *How?* We hope to cover the first four W's today and then the last W and an H next week, Lord-willing.

1) Where?:

So let's first of all look at this text under the heading *Where?* When you look at how the passage unfolds, we're looking at a narrative, the Lord's inspired account through John of what actually happened, but the details that he gives are here by the expressed will of God, every word God-breathed. How did he tell the story? What details did he choose to include? The first thing, there is a great emphasis on where Jesus is.

***John 4:1-4 ~ Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus Himself was not baptizing, but His disciples were), 3 He left Judea and went away again into Galilee. 4 And He had to pass through Samaria.***

So He's leaving Judea, where He's been ministering, and He's going to Galilee. One thing that is interesting is that it also brings up a little bit of the *When?* which I'll come to in a minute, but while we're on *Where?* you overlap a little bit with these W's. Now *Where?* leads to *When?* leads to whatever, but that's *When? Where? Whatever!* Okay, a sixth W. The fact that He's going from Judea into Galilee, John is filling out for us the portrait of Christ that we have in the Gospels.

We believe this is the fourth Gospel written, probably around 80 to 85 A.D. Probably about 20 years after Luke's Gospel, and maybe possibly 40 or so years after Matthew and Mark wrote. So the church that John is writing to in the Jewish community, spread out in the Greek world, not so much in Palestine. We believe that the main focus of this Gospel, as I've mentioned in previous messages, he seems to be writing to Jews and Jewish proselytes who were associated with the synagogues who have not yet embraced Christ. Because he assumes a level of knowledge, even in this passage, he assumes they know who Jacob and Joseph are. An example of it, they would know something about the patriarchs, well that's assuming Jewish knowledge. He's trying to write to them who are familiar with the old covenant, the Old Testament, the temple, the idea of the temple, and the feasts, and all those things. He's saying, "Listen, Jesus is the new covenant and the fulfillment."

So as he's doing that, he's filling in some of the gaps by God's Spirit. I don't mean gaps in the sense of insufficiency. Each Gospel is a beautiful portrait of Christ. Each Gospel is a perfect portrait of Christ, but in the way God inspired His word, John writes as an old man having thought for years, and loving Christ in an intimate way for years, the last living of the 12 apostles writes this Gospel down and gives us some incredible, reflective revelation. Years of walking with the Lord, the Spirit inspiring him, he puts together this Gospel and he tells us some things that we didn't know before. For instance, if we just had Matthew, Mark, and Luke, we would believe possibly that Jesus began His ministry and for the first part was always in Galilee because that's where Matthew, Mark, and Luke begin their recording of the ministry of Jesus.

John tells us about a trip he takes down for a few months before He really begins the Galilean ministry. Right after He calls His disciples it's Passover time we see. He goes down for the Passover, we have recorded His visit to Jerusalem in Chapter 2 of John's Gospel. While He's in Jerusalem, He has a conversation with a man named Nicodemus that we don't meet anywhere else in the other Gospels that John wants us to know about. And on the way back from Judea to Galilee, He runs into a Samaritan woman. So John gives us these portraits of Christ that are nowhere else in the New Testament to fill out our understanding of the glory of the Messiah. Within the big scope of John, we'll see as we continue to go through this passage, how wonderfully this portrait here in Samaria fleshes out the glory of our Savior. So *Where?* He's on the way from Judea to Galilee, but He stops in Samaria.

***John 4:4 ~ And He had to pass through Samaria.***

It was necessary for Him to go through Samaria. Now John is doing this to emphasize why He's in Samaria because it was customary for those who lived in Judea, when they were going to Galilee... Judea is the southern part of Israel, what was formerly Israel. Jerusalem is there. Then northern Israel, Galilee, well north central would be Samaria. It was part of the Northern Kingdom before, but Samaria had kind of a bad reputation and a bad history. As a way God had worked in His people, you had a Southern Kingdom and a Northern Kingdom. Remember David becomes king? Saul, and then David, and then Solomon, the king of Israel. A united kingdom, a glorious kingdom under David and Solomon. After Solomon dies the Lord divides the kingdom because of Solomon's sin, on account of Solomon's sins divided between the Northern Kingdom. Ten tribes formed the Northern Kingdom and two tribes formed the Southern Kingdom. The Southern Kingdom was called Judah. The Northern Kingdom was called Israel. The Northern Kingdom is taken captive in 722 B.C. by the Assyrians, and the Assyrian king carries off almost all of those ten tribes. Not all of them, but the great majority of the people are displaced, and scattered, and never come back. Remember the Southern Kingdom, Judah, is exiled in 586, about 140 years later, but they come back. God brings them back in a wonderful way, a return from exile in 536, but the Northern Kingdom never did.

What the Assyrian king did, he not only took the Northern Kingdom, the people of Israel away, he populated that area with Gentile people from other parts of His empire. He transplants a bunch of Pagan Gentiles in the holy land. These Pagan Gentiles bring their idolatry with them, and so the Southern Kingdom that remains now has as a neighbor, before their exile, they had this half-breed group of people. Now remember Israel was prone to seeing racial issues, more importantly they needed to. They thought they were the chosen people because they were Jews, and they thought the blood of Abraham was all that mattered. God shows, "No, it's not about your blood, it's not about your race, it's not about your lineage, it's about your faith. Do you have the faith of Abraham?" but they didn't understand that always. In the old covenant, there were reasons that God kept them separated from the nations.

So the Samaritans were viewed by the Jews over time with hostility and the Samaritans returned to favor. They were hostile to the Jews in Judea. Galilee was another place where it was pretty purely Jewish, so they were separated by Samaria. So if you were going to travel from one to the other, you had to go through Samaria, or often what would happen was that some Jews, especially those from Judea who were going north to Galilee, didn't even want to set foot in Samaria. They would cross the Jordan River, go up and around Samaria. They

would go out of the way to avoid Samaria. Such was the hostility. Samaritans had fostered this hostility even more by building a rival temple on Mount Gerizim, which we're going to see that she talks about later, "Where are we supposed to worship? We believe Samaritans are supposed to worship on Mount Gerizim." Because the Samaritans that come in, they want to be Jews, and they hold on to part of the Old Testament. They hold on to the Pentateuch, the Samaritan Pentateuch. You may have heard that phrase. They believe that is the only five books of the Old Testament that were inspired. They reject all of the prophets. So you see what they are is kind of a Jewish cult. They are missing the main points. You might say they are somewhat similar to Jehovah's Witnesses today, or Mormonism. They say they're Christian but they're really not. That was the Samaritans. They said they were Jews but they were really not. So there was some legitimate concern and distinction that the Jews, in fact God divinely sanctioned in Nehemiah.

Do you remember the story of Nehemiah, when Nehemiah is rebuilding the wall and there are people that come down from the north under Sanballat and some others that want to help out. Nehemiah says, "No, they will have no part in this." Or when they're rebuilding the temple, "They'll have no part in this." The Samaritans were kept out at that point. At that point in time in redemptive history there was to be the separation, but in the coming of Jesus, the Messiah, the separation has ended. That's part of what John is saying. "The Samaritans now can come to the true temple." They couldn't come be a part of the old temple. No, because God in His wisdom was showing something about how His people must be pure. But in the new covenant what we see is the only way you can be pure is coming to the true temple which is Jesus Christ. So that's what is happening. That's the *Where?* Samaria is important.

Then he brings up, look how he mentions in Verse 5:

***John 4:5 ~ So He \*came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph;***

When you read something like that you have to ask why that detail? I mean, there's nothing that's just for information purposes in the Bible Sometimes I do some stuff in my preaching, I give information, and you're like, "Well, why did he tell that?" and you're probably right. Why did I? But there's nothing in Scripture like that. There's no extra words. So why is it there?

***John 4:5-6 ~ ...the parcel of ground that Jacob gave to his son Joseph; 6 and Jacob's well was there.***

What's the significance? It seems that what John is doing here in writing to those folks that have some understanding of the Old Testament, some understanding of the Hebrew scriptures, albeit translated into Greek. The Septuagint, because there are Greek-speaking Jews throughout the Mediterranean world that he's writing to. But those who've not yet embraced Christ, or those who were considering the claims of Christ, he's writing to bolster their understanding, and lead them to faith. He says, "Think about Jacob and Joseph. These are great men of God. These are heroes to the old covenant. I mean, Jacob, the father of the Nation of Israel, and Joseph his son, what an amazing man of God he was." Then Jacob's well. I think what's happening is he's putting up in our minds, right at the beginning, in the minds of his original readers and us today, "Look at Jacob. Look at the pentacle of the old covenant. Look at the well that he dug. And now look at Christ, and look at the water that He offers." You see, it's even made more clear in Verse 12 when the woman says, after she says, "Where are you going to get that living water? The well is deep. You don't have anything to draw with. Where are you going to get that living water? You are not greater than our father Jacob, are you?" In fact, the words, the construction, the grammatical construction of the text really is emphatic. "You are not greater than our father Jacob, are you?" expecting a, "No." "There's no way that You're greater than our father Jacob, right?" That's what she's saying because the Samaritans thought they were the true Israelites so they've even changed the Pentateuch around to make it look like Mount Gerizim had always intended His temple to be built.

So she expects that He's not as good as Jacob, that Jesus is not greater than Jacob, so the *Where?* is really calling us to look at this contrast. Here He is in Samaria, what a surprise He's there, and then this contrast between the old covenant, the inadequacy of the old and the sufficiency of the new. The emptiness of Jacob's water and the abundance of the water of Christ. That's what's going on here.

2) When?:

Now *When?* He tells us in Verse 6, it was about the sixth hour. Actually he says:

***John 4:6 ~ So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.***

The sixth hour, I believe this is 12 noon. There's some disagreement about that. Scholars debate whether this is the Roman official rendering, or the Jewish

rendering of the day. Roman system legally was to do it as we do, we adopted the Roman rendering. The sixth hour means 6 A.M. or 6 P.M., according to the Roman legal rendering. The Jewish rendering was always from daylight, so that the first hour 7 A.M., the sixth hour 12 noon. I think because he's writing to the Jewish audience he's writing with the Jewish rendering in mind, but beyond that, there have been recent discoveries as they go back and look at other documents outside of the Bible to help us understand how did they tell time. That's a legitimate question to ask and you look at how did people do it?

When you look at the Mediterranean world broader, it was much more common for people to actually talk this way. The sixth hour was 12 noon. Yeah, we know officially it's 6:00. Kind of like if you were in the army and 0700 or 2200 hours. That's 10:00 P.M., right? If I'm counting correctly. Then you could say figuratively, I'm sure the army guys when they're talking among themselves don't always say that. "Hey, at 10:00 tonight come over." No, you understand because you know that in context that's the way people talk. Listen to what he's saying here. The sixth hour, it's not the biggest deal in the world, but I think it's 12 noon. It was the hottest time of the day. Jesus is weary from the journey. He's thirsty and He's hungry. We find out later that His disciples have gone to buy food. It's time to eat. He's tired, He's thirsty, He's hungry. Here you see the humanity of Jesus Christ. Fully God and yet fully man, entering into our humanity. His stomach is growling. He's parched. He's weary. He needs a rest. He needs some refreshment. He sits down but He's not too busy in His own thoughts or His own need to not see the need of others.

One of the things you see here, when we consider *When?* The twelfth hour, and *Where?* He's at a well. The Gospel goes forth in the context of daily life. It's just the mundane thing of getting a drink of water and a life-changing encounter happens. This woman is just coming to draw water out of a well and she meets Christ, and her life is changed. Not only her life, but the life of the whole village is changed. We need to always be ready to share the Gospel with people. You know that the 'Great Commission—Go and make disciples' or actually a more correct rendering of that is: As you are going, make disciples. Always be making disciples as you are going about the business of life. So, we looked at *Where?* We've looked at *When?* Now *Who?* or *Whom?*

### 3) Whom?:

This is the third question we're going to look at there. Verse 7:

***John 4:7 ~ There \*came a woman of Samaria...***

There is great emphasis on the fact that she was a woman and that she was from Samaria. It emphasized by repetition. The word 'woman' occurs twelve times in the extended passage. But here again, over and over. Listen to Verse 7:

***John 4:7-9 ~ There \*came a woman of Samaria to draw water. Jesus \*said to her, "Give Me a drink."8 For His disciples had gone away into the city to buy food. 9 Therefore the Samaritan woman \*said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)***

Do you see that contrast that is happening? First of all, she's a woman. Secondly, she's a Samaritan. He's a Jew, she's a Samaritan, and she is astonished that He, a Jew, is asking her, a Samaritan woman for a drink. Now, why? Part of that goes back to the hostility I mentioned earlier. That antipathy and animosity that existed between Jews and Samaritans. In fact, the phrase, *...have no dealings with Samaritans.*), means they don't have anything in common with Samaritans. The idea is, "Why would you want to drink out of my water bucket? You would think my water bucket is unclean. You would want to drink out of my dipper. Why are You asking me for a drink? This is not done!" She's astonished at that, and it is somewhat surprising that He's speaking to a Samaritan. It's even more surprising He's speaking to a Samaritan woman. In fact, we're going to find out later, when the disciples come back, they are astonished He was talking to a woman because women were not viewed as God would have them viewed in that time. Jesus is showing right here that He's concerned about everybody. The true Gospel dignifies everyone. As Paul says in Galatians 3, "There is neither male nor female in Christ Jesus. There is neither slave nor free, nor Barbarian, Scythian, slave, bond, or free. All are one in Christ. The ground is level at the foot of the cross." We see that here, but it's emphasized that it's a Samaritan woman. "How is it that You would ask me?" This had to be astonishing to those who first read it. Jews who read this and understood the separation that they maintained themselves with Gentiles, "And here, you're saying, John, that the Messiah, the King, the Great Prophet, the Great Priest, would associate Himself with a woman, with a Samaritan," and one we're going to find out was immoral.

Later He asks her, "Go get your husband," and she says, "I don't have a husband." He says, "You've answered correctly. You don't have a husband, you've had five husbands and the man you're living with now is not your husband." She has been married and divorced probably five times and now she's given up on the idea of

marriage and she's just living with a man. She's an adulterer. She's a woman, she's a Samaritan, she's an adulterer. What kind of people does God seek to be worshipers? What kind of people does God take His good news to? The most unlikely. We're just like the disciples who were appalled that He was speaking to her. They didn't say anything, the text says. They weren't brave enough or bold enough at this point. Usually they were, but here they weren't to question Him, but in their hearts they were wondering, "What is He doing speaking to this woman, this Samaritan?"

The fact that she's even there at 12 noon probably underscores the fact that as a repeated adulteress, she was probably not esteemed well in the community. In fact, some of the extra comments that I read about this location was that there was another well closer to the town of Suchar that probably most people used from the town. She had chosen to go outside of the town to draw her water and at the time nobody draws water, nobody goes in the middle of the day. You do it in the morning and the evening, was the custom for obvious reasons. It's a lot easier. But she's out here at 12 noon possibly because she is ostracized, she is rejected by those other Samaritans. Who does Jesus go to? Who are we to go to?

Ken shared earlier about 9/11 and led us in prayer for all the various aspects of that. Those who lost their lives, families that are still dealing with that, government that's trying to protect us, and praise God the Lord has kept us safe from a major attack for ten years. But we must not see a Muslim person primarily as an enemy now. If you're fighting on the lines that changes the dynamic in some way. They're an enemy when you're a soldier, right? But from the standpoint of when you're talking to a Muslim person, they are not the enemy, they are the mission field. They are in bondage and in darkness because the God of this age has blinded their eyes. We need to remember, "There but for the grace of God, go I." (John Bradford) Had you been born in their circumstances, had I been born in their circumstances, had I been reared in the darkness, the dark blackness of Islam, we would be possibly doing exactly the same things. Isn't it exciting to hear that the last 30 years more Muslims have come to Christ than in the previous 1,400 years? What an amazing thing.

So we must discipline ourselves as Christians the most important thing at any moment, in any place, is the Gospel, the glory of Christ. What we see even here is that evangelism, we're going to see this as we look at this more next time, evangelism is about bringing people to become worshipers of the one true God. You see in God-centered evangelism, rightly thinking about evangelism is not so much about saving people from hell, it is that, it is that! But the ultimate reason is

to bring worshipers before the throne of the living God because God is being robbed of worship, and they are being robbed of the joy, the incredible satisfaction of worshipping. This woman, lost in her sin, blinded in the darkness of deception of Satan in Samaria, blinding them to the covenant. This woman, caught in her bondage, needs to be liberated to become a worshiper of Yahweh through Christ. That's the blessing that Jesus is calling her to. So the *What?* The *When?* The *Whom?*

Another thing that is interesting, step back from the text for just a moment and consider the broader context. In John 3 we got introduced to someone else that we don't have in the account of the other Gospels that the Lord inspired John to put before us, Nicodemus. Think about that, Nicodemus, the prototypical, Jewish man, the man who knows the law, who practices the old covenant in strict adherence to the Scriptures, who knows all of the Word of God, knows his Old Testament theology, is well respected, the teacher of Israel. What's the message to Nicodemus? "Nicodemus, you need Christ! You will perish in your sins. You need Christ." What's the message to the Samaritan woman who is obviously lost? Exactly the same message, "You need Christ!" No more, no less. We all need Christ. So Jesus, in His great love, goes to both and opens and discloses His heart to both, and invites both to be saved. Nicodemus, from his self-righteousness and pride He says, "You must be born again." To this woman He says, "You want to give me a drink? If you know Who was here, you should be asking Me to give you a drink. I want to give you living water."

#### 4) What?

Now, we've considered *Where?* *When?* and *Whom?* Let's look fourthly at *What?* This second half of Verse 7 through Verse 14 really deals with the *What?* What is this about? It's about drinking water. It's about thirst. I mean the words 'thirst', 'water', 'well', and 'drink' occur 22 times in those 8 verses.

***John 4:10 ~ Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."***

Then water occurs, 'water', 'water', 'living water', 'water'. In a land like Israel, where much of the year was dry, seasonal rains, water was an especially precious commodity. It's something we forget because we have such abundant water. Although we have appreciated it a little more in recent years, haven't we? The drought this year helps again to remember the drought of 2007, when Lake Lanier

was so low, and it's getting low again. But I mean, for the most part, we never had to think about water. I can't imagine having to go take a bucket to a well and get water. I mean think about that. How hard that is. We just turn on the water. We are able to take a shower. We turn on the faucet and we drink as much as we want. We get upset that it costs us whatever it does at the end of the month. "Gosh, the water bill." We water our lawns, but they had to have water. Water was a precious commodity, and water is essential to life. So the Lord uses this real tangible need, the need for water, which is basic to life. He uses that point of contact of human need. "You're thirsty. I'm thirsty." He uses that real point of human need then to lead her to her spiritual need.

That I think is illustrative of a principle for evangelism. I mean where do you meet people to get them to Christ? To get them to where you want them to go, there is a point of meeting them in the realm of need and felt need. That's one of the reasons we chose that title "God's Solutions to Life's Problems" Everybody knows they have problems, and this is saying, "You have problems. I have problems." "You're dealing with depression. I've dealt with depression." "You're dealing with anger. I've dealt with anger." "Listen, I know what you're going through." That's connecting and Jesus doesn't know what it's like to have sinned, but He knows what it's like to have dealt with problems. Here we know He knew what it was like to be a man. He knows what it was like to be wearied, Verse 6, wearied from His journey. Thirsty, Verse 7, and hungry, Verse 8. The true humanity of Christ, God the Son identifies with us in our weakness. He understands. That's one of the glorious truths of the Gospel. We have a High Priest who is able to sympathize with us in our weakness. He came into the world to experience all that we have so that He could meet us, and take us back to the glory of Heaven.

So our evangelism points of contact are physical, emotional needs. Vow to just start there, and to realize and to identify personally, human to human. Isn't it a blessing when somebody just knows what you are going through? No matter what it is, we just like to share things. This is why people pay lots of money to go sit in a stadium where they could see the game better at home. We like to share things. As I've gotten older, I see less and less value to go into the stadium, don't you? Crowds! Anyway, we like to share things. We would rather enjoy something together, and you'd also rather commiserate over your suffering. Sometimes you want to be alone, but so often it's part of the human condition to need to share. And to need to share with someone who understands. So as Christian people are trying to make a difference for Christ, we are following Jesus' example when we meet people in their need, in their suffering, and try to touch them and understand, but for us, the answer is not us. What we want to do is get to the point where we

can say, “I know someone who really understands. I know someone who has felt everything that you’re feeling and more, and Who is able to do something about it, and His name is Jesus.” That’s our goal, but it starts with the real human need.

Jesus starts with this issue of thirst, “Give me a drink.” It’s so funny. She’s astonished that He would ask her for a drink. She’s stunned and we’re always stunned about the wrong things. Jesus says, “If you had any clue, you wouldn’t be stunned that I asked you for a drink. If anybody else could see this they would be stunned that you haven’t come begging Me for a drink.” That’s what He says. “I have living water. I have eternal life. You’re not seeing this correctly,” and of course she didn’t see it correctly but He’s trying to tell her, “I’m here to give you something wonderful that you need.” In her soul, her soul was parched. She was dying of thirst on the inside, and the physical need of water was just a way to touch into that. Think about her immorality. What drives that? What drives a woman to go from man, to man, to man? From abuse to abuse, to neglect? It’s the thirst of the soul. We are all thirsty for God. Every woman and every man need the Lord and a woman, in a particular angle of that, needs to be loved and treasured. She longs to be understood. She longs to feel a sense of focus from a man, love and passion. So the fairy tales that little girls enjoy and women too, the knight in shining armor coming to their rescue, is touching something deep in the heart of humanity, that particular feminine element to it. Both male and female have these deep needs but they’re slightly different in ways.

This woman was going from man to man to man because she’s thirsty. She’s thirsty. She’s thirsty. “I can’t find what I need.” And Jesus said, “I am all that you need.” When He says ‘living water’, what is He talking about? “Whoever drinks of this water I give him shall never thirst, but the water I give him will become in him a well of water springing up to eternal life.” He’s talking about eternal life in the presence of God. He’s talking about a relationship with the living God. He says, “What we’re thirsty for is God.” What you and I are all thirsty for, male and female, all of us long for God. St Augustine said, “Thouest created us for Thyself and our hearts are restless until they find their rest in Thee.” Pascal said, “There’s a God-shaped vacuum within the heart of every man, a God-shaped infinite void that longs to be filled with God.” The Psalmist, more importantly, says this in Psalm 42:

***Psalm 42:1-2 ~ As the deer pants for the water brooks, So my soul pants for You, O God. 2 My soul thirsts for God, for the living God; When shall I come and appear before God?***

***Psalm 63:1 ~ O God, You are my God; I shall seek You earnestly; My soul thirsts for You, my flesh yearns for You, In a dry and weary land where there is no water.***

***Psalm 73:25-26 ~ Whom have I in heaven but You? And besides You, I desire nothing on earth. 26 My flesh and my heart may fail, But God is the strength of my heart and my portion forever.***

Prophesying of what the Messiah is going to bring.

***Isaiah 55:1-3 ~ “Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost. 2 “Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight yourself in abundance. 3 “Incline your ear and come to Me. Listen, that you may live;***

That is Christ speaking to this poor, lost, Samaritan woman. “You’re spending everything. All of your energy, all of your life on that which does not satisfy. Come to Me,” Jesus says. He is the fountain of living waters. He is the only thing that satisfies the soul. Everything that we have in this life is just a hollow representation. We long to be in the presence of God.

King David said:

***Psalm 27:4 ~ One thing I have asked from the Lord, that I shall seek: That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord And to meditate in His temple.***

Nothing satisfies the soul like worshiping the living God, seeing Him face-to-face. We were made for the presence of God. We are made to reflect Him as His image-bearer, to reflect back His glory. Nothing so dignifies the soul of man as that. We’re thirsty, yearning for it, and we run to everything else. It is so important to start seeing that we’re trying to fill our lives with other things, and the things that you really have passion for, examine it. Why do you have so much passion for it? It doesn’t mean it’s necessarily wrong, but it should be brought under the worship of God. As we enjoy good things, worship Him. It makes everything sweeter. You know you can try to enjoy a lot of things in life and they’re just aren’t as sweet, they never are quite what you think they’re going to be, are they?

A great example of that is Marie Antoinette. Marie Antoinette was the last queen of France who lived in incredible opulence and abundance, while the nation languished around her. She had everything that any woman or man theoretically, according to the ways of the world, would want. She said, “Nothing tastes.” She had people cooking for her, hand and foot. “Nothing tastes.” Nothing satisfies. She needed Christ. In your poverty you need Christ. In your riches need Christ. We all need Christ. The reality is when we take the Gospel, we are taking it to people, we need to realize that below the exterior that looks like it has it all together, or looks like it doesn’t, below the exterior of either outright rebellion of a teenager who is attacking the things around them, even by the way they dress, or whether it’s the well-to-do, middle-aged adult who looks like they have it all together, below the surface is a yearning that only Christ can satisfy. They are dying of thirst. No matter what they think in their mind, in their heart they know. What Jesus does is He brings up that issue. He moves from a real need, water, “You’re thirsty. You’re thirsty spiritually.” We need to be willing to do that, to move to the need of the heart. We know the answer. Your problem you think is depression. Your problem is that you can’t get your spouse to treat you like you’d like them to. No, your problem is you need Christ. You need Christ. We need to be people who are drinking from the fountain personally on a daily basis. That’s one of the things that fuels real evangelism is when you are satisfied. In fact, Jesus says in John 7:37, He explains that He’s going to give living water to, let me read that passage real quick.

***John 7:37-39 ~ Now on the last day, the great day of the feast, Jesus stood and cried out, saying, “If anyone is thirsty, let him come to Me and drink. 38 He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’” 39 But this He spoke of the Spirit, whom those who believed in Him were to receive;...***

The Spirit of God comes to live inside of you, you have the presence of God in you, and you commune with the Spirit through the Word, and you keep loving God more, and walking with Him the best you can with Him on a daily basis, spending time with Him. You become more and more satisfied, and from your belly flow the rivers of water. It’s like we’re supposed to be in a dry, hot day, say it’s really hot next Saturday. I don’t know what the weather is going to be. I wouldn’t be surprised if it were back up to 90. We’re supposed to be spiritually like water bottles, or those water jugs, water fountains that people when they get around it sense, “You are satisfied and you have something to give,” and we say, “Yes, I’m satisfied. I’m so satisfied with Jesus and He has something to give.” May God help us do that. Let’s pray.

*Our Father, we thank You for the privilege of coming into Your presence through our great High Priest Who not only sympathizes with us in our weakness, understands what we're going through, but has blazed the trail for us. We can come boldly into Your presence along the blood-sprinkled path of our Savior. We come, Lord, to receive grace and mercy in our time of need. Help us Lord to be people who drink deeply from the glory of Christ, and from the wonder of being in Your presence. Help us to be people who are more and more satisfied with Jesus, and more and more urgent to see others come to satisfaction in Him, to worship Him. We pray that You would help all of us to be more faithful followers of Christ and for those who are here today that have not come to Him, are still in their sins, Lord. Help them see that nothing satisfies but Jesus. Help them run to Him today through repentance and faith, in placing all of their hopes in the glory of our Savior. Thank You that He has said He will not turn away anyone who comes to Him. The Lord Who went to the woman at the well that is still going, to people no matter how unlikely, no matter how unworthy. Lord, we're all unworthy, and we were all unlikely. We thank You for our salvation. We pray in Jesus' Name, Amen.*

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