

The Meeting at the Well

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[0 : 00] John's Gospel will be in chapter number 4. 1.

1. Yeah. 1.

1. 1. Then there's teachings of if you're remarried then you're living in fornication.

Even though the Apostle Paul said in 1 Corinthians 7 that if thou marry thou hast not sinned, speaking to divorced people, loosed from marriage. But here I just want to point this out as we read this.

Total side note that Jesus Christ uses a divorced woman. She wasn't just divorced once, as we'll see in this passage. He uses this divorced woman to cause many to believe on him.

[1 : 28] And so the Lord Jesus Christ doesn't have a problem using a divorced person. Just want to let you know that. All right, so verse number one. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not but his disciples, he left Judea and departed again into Galilee.

And he must needs go through Samaria. Now understand the layout here. Judea is in the south of the land of Israel. And that's where Jerusalem, the capital, is the land of Judea.

And all the way up in the north of Israel is Galilee. And that's where Jesus was from, Nazareth of Galilee. And he's feeling the pressure a little bit.

The Pharisees are catching word about what the ministry and the following is growing. And he decides, you know what, I'm going to move on. I'm going to get out of here and take the ministry up to the north for now.

And it would be kind of like something starts down here. And the government, the governor in Sacramento, sends some people down saying, What's going on? What happened with John?

[2 : 37] In John chapter one, John the Baptist is baptizing. And they send people to him saying, Who are you? Art thou that prophet? So the same thing is happening with Jesus Christ here.

They're hearing, they're sending and looking into this. And Jesus Christ decides to move on. And to get to the north, he's got to go through this place called Samaria.

That's the middle region of Israel. And Samaria is a, it's not an acceptable place for a Jew. Because years ago in the captivity, when the Assyrians took Jews away out of their land, they replaced that land with Assyrians.

And they stayed there and over time intermingled with the Jews of that region. And that was the northern kingdom of Israel back in the day. And that's where the, in Samaria, that's where the capital was.

And the kingdom ruled from, the northern ten tribes, the king ruled from there. And so over time though, when they came back into their land, there was just kind of like this isolated group that they don't mess with.

[3 : 45] They didn't see them as full-fledged Jews. They said they're a half-breed, Jew-Gentile mix. And they, even the one woman, well, never mind. But they did not have dealings with them as we see from this chapter.

So for Jesus Christ to get from the south to the north, he must needs go through Samaria. And this is not a place that he's going to spend time or anybody's going to really hang around. These are kind of unclean people, if you want to call it that.

Now in verse number five, Then cometh he to a city of Samaria, which is called Sychar, near to a parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there.

Jesus, therefore, being wearied of his journey, sat thus on the well, and it was about the sixth hour. So there we are at twelve noon, high noon, and he sits down weary on the well. Then cometh a woman of Samaria to draw water.

Jesus saith unto her, Give me to drink. For his disciples were gone away unto the city to buy meat. Then 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?

[4 : 49] For the Jews have no dealings with the Samaritans. 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 wouldst have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep. For whence then hast thou the living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. But 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 woman saith unto him, Sir, give me this water that I thirst not, neither come hither to draw. Now we'll stop there. We'll catch a little bit more in the future.

But I want to draw your attention to this woman, to this well, to this man that's sitting at the well, and preach something to you that has to do with the thought of getting that living water.

[5 : 56] That living water that can be inside of you, a well of water. When you get a drink of this water, you don't need another one. You get a good drink of this water, and it gets inside of you from this well, and you don't need to come back to the well again.

You've got something that will stay in you for eternity. And I see in this passage eternal security. When you trust Jesus Christ as your Savior, you're saved forever.

Matter of fact, the woman says in verse 15, The woman saith unto him, Sir, give me this water that I thirst not, neither come hither to draw. I don't even have to come back. And so I want to preach about this thought here this morning, and I just hope you'll pray with me.

And if anybody in here doesn't know the Lord Jesus Christ, never been to that well, I pray that today will be the day. Father, we ask your blessing upon the message, and may your Spirit take control of this next time, and move in our hearts and our midst.

And God, if anybody is not sure, not certain, and doesn't have this settled, I don't want to confuse a soul in here, God. I want your Spirit to be able to minister truth. And may Jesus Christ be glorified, we pray in his name.

[7 : 05] Amen. Amen. Let's notice first the well. This is a place to meet Jesus Christ. That's exactly what this well is in this story, a place where folks can meet Jesus Christ.

And I want to say a few things about the well, and then we'll move on to talking about the Lord Jesus Christ himself. But first of all, this is a popular place. In verses 5 and 6 here, this place is of the ground that Jacob gave to his son Joseph, and it's called Jacob's well in verse number 6.

And so this is a popular place. It has historical significance, so much that the woman knows all about it. In verse 12, she said, Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

There's their stories, and there's events of the past, things that have happened right here in this locality, this very place, the very dirt that they're standing on speaking. There's famous characters in the Bible narrative that have been around.

This place has been around for a long time, and a lot has happened here. It's a popular place. And if you're saved today, there's a place where you met Jesus Christ for the first time.

[8 : 17] It obviously wasn't in Samaria. It might have been in your living room. It might have been on a street corner. It might have been in a jail cell. For some people, it's a hospital bed.

Sometimes it's even in church, where they, for the first time, meet the Lord Jesus Christ. And no matter where it was, it's the same well. It's the same well for every one of us.

It's quite a popular place. As a matter of fact, millions upon millions have been to this well. It's a popular place. It's not private. It's not secret. It's not isolated.

Folks have been coming to this well for years. And if you would read or study or ask, there's so many stories of sinners that have made it to this well. For me, I was just a five-year-old boy where I kneeled down beside my couch in my living room with my dad.

And he led me through the scriptures as I, as a young boy, understood that I had sinned. I'm guilty of sin. I know that. I knew that I had lied. I know that I have some things in my heart.

[9 : 19] I know that. I acknowledge that. And I also acknowledge and understood that what he was showing me from the Bible, what I had heard all my life, that Jesus Christ died on a cross for my sins.

And that he made a payment with his innocent life and his pure blood. He made a payment to God the Father for me. I got that when I was a young kid.

And it was on my couch where my dad led me to the Lord and where I got a drink. I got a drink of some water from that place. It's a popular place. I think many of you have been there too. I once led a guy to the Lord out in the street.

He was sitting on a park bench or on a street bench on the sidewalk, just sitting there, hanging out. And I got to talk to him. I gave him a track and I got to talk to him. And more and more and more, got to lead him to Christ.

And that guy got a drink from a well of living water right there on the park bench. He got to meet Jesus Christ. I know people that got saved inside of their vehicles. I know people that have gotten saved inside of a rehabilitation center.

[10 : 19] One time I was preaching at like a nursing home kind of a place. It wasn't quite a full-fledged nursing home. It was a smaller kind of house, almost like a halfway house for the rehab.

And I was preaching at this place on a, I feel like it was a Tuesday night or something. And there was about a dozen people and they all sat in like a semi-circle around me. It was kind of weird. It was like a big living room.

They moved everything for the service. And they all sat in a semi-circle or more than semi. It was pretty big. It was weird that I added my back to some. But as I'm preaching this message, every time I came to the right, I didn't notice this until the end.

But I was like there was more like something. Like every time I made a strong point about sin or salvation or eternal life, it was always like over here.

And maybe it's because I'm right-handed. I don't know. But after the service was over, everything went fine. And I just went around and shook everybody's hand and just tried to give them a moment. And this one woman, she wasn't really old, old.

[11 : 21] I don't want to put a date on and offend anybody. So she was there. And she was in a wheelchair. And as I shook her hand, she held on to my hand. And I thought immediately, just honestly, I was like, oh, no.

We've got a weird one here that's going to like, you know, tell me her whole life story or something. And I won't be able to get to the next one. And then it's all going to, everybody's going to leave. But as she just, she didn't say anything.

She just held my hand and squeezed it. And I just said, tried to say something else, you know. And then she started crying. And now I'm like, oh, okay, now wait a minute. She might still be a weird one.

But what's going on here? And she said, I just wanted to thank you for coming in here and what you said and for preaching. And I want to get saved.

And I'm like, okay. I asked her a few questions. And the more I asked her, she started telling me I went to church when I was a little girl. But I've never gotten saved. And I was like, this lady knows what she's talking about.

[12 : 22] This lady's under conviction. These tears are real. She wants to get saved right here, right now. And we got the Bible open again and just read those verses and had her call upon the name of the Lord.

And right there in that rehab center in a wheelchair, she got a drink from the well. It's a popular place. A lot of people have been there. If you've never been there, you need to join the crowd. It's a popular place. Something else I want you to see in the verse, it's a public place. In verse number 7, there cometh a woman of Samaria to draw water. Now, if I could contrast for a moment here just to show you, this is a public place.

It's available. It's open to anybody. This was Jacob's well, right? It's Jacob's well. Jacob, one of the patriarchal figures in the nation, Abraham, Isaac, Jacob.

From Jacob, God changes his name to Israel. That's the one. That's the one. That's the man where Israel comes from. Still today. And the 12 sons and the tribes of Israel come from that man, Jacob.

[13 : 27] And now this well is in Samaria where the Jews have no dealings. You know, they could have gated this thing off and said, this is ours. This is our father, Jacob.

This is not for you all. You all don't even deserve to be able to draw water from this well. It's us. But no, this well is open. It's a public place. It's available to a woman. A woman of Samaria.

In this passage, she doesn't even have a name. She's a nobody. She's just some woman that's going out there with her water pot to draw water, just doing her daily chores, whatever it is. But this place is open and available to everybody.

It's not just for Jews anymore. And that's the truth about the living water that comes from the well of the Lord Jesus Christ. It's not just for Jews anymore.

Even in this passage, Christ says that salvation is of the Jews in verse 22. And in the Old Testament days, if you wanted to get to God, you had to come to the Jew. You had to come to their laws.

[14 : 26] You had to fulfill their duties and sacrifices and all the ordinances to get to God. But it's not for just them anymore. This thing's public now. It's open and available to everybody.

The Lord Jesus Christ is no respecter of persons. You don't need a pass. You don't need certain privilege. You don't need an ID. You don't need to be a member of a church.

You don't need to be a member of a cult or an organization or a lodge or a temple. You can come to this well and get a drink. The Lord Jesus Christ waits at a place that's available to whosoever will.

The Bible says in Romans chapter 10, in verse number 12, For there is no difference between Jew and the Greek. For the same Lord over all is rich unto all that call upon Him.

Over the last 2,000 years, sinners from all walks of life, from all ethnicities, all ages, all classes, rich, poor, educated, uneducated, famous, or just some nobodies to the world.

[15 : 32] All kinds have come to this well and been welcomed and received a drink. Keep your place, but look over at John chapter 7. Just a few pages.

John chapter 7 and verse 37. Chapter 7, verse 37.

Jesus Christ, in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Look back to chapter 6 quickly as well. It's in verse 37.

You see the end of verse 37. It says, Him that cometh to me, I will in no wise cast out. This is a public place. It's a place where anybody can come, anybody's welcome, and get a drink.

[16 : 36] The well. There's something else about this well. Look back in John chapter 4. And you'll notice in verse number 7, I want to say also, it's a perpetual place.

That is, this well has not dried up. In verse 7, there cometh a woman of Samaria to draw water. She knows what this well is. You know that 1,700 years has passed before Jacob, when this was Jacob's time, and this is still bringing forth water.

This is a perpetual place. They're still coming. They're still drawing water out of this very same well. This well offers the same thing to this woman as it did to those so many years ago.

And who could tell? Who would know of how many weary travelers have been satisfied by this well over the years? It's a perpetual place. And in light of that, I'm confident to say that 2,000 years has passed since the Lord Jesus Christ shed his blood on Calvary, and that well has not dried up.

That well still offers living water. It can still satisfy any weary sinner that will come to that well. The world might be in a mess today, as the scripture alludes to there being a famine for the words of God.

[17 : 53] That may be the truth. It may be pretty dark out there, spiritually speaking, but this well can still give living water. This well hasn't dried up. It can still supply your need.

This well is deep, she said in verse 11. Sir, thou hast nothing to draw with, and the well is deep. You better believe this well is deep. This well is, you got that right. This thing is not going to dry up.

To wells over time, if they're not dug deep enough, and a drought comes, oftentimes they dry up because they may dig and hit water, but that water is being replenished, the aquifer is being replenished by precipitation.

And it's not getting down deep enough to the real source, to the real water. And when wells dry up, oftentimes that's why, they're just not dug deep enough. But this well, this well is a perpetual place. This well is plenty deep. This well reaches a resource that is inexhaustible. The Bible says that God is rich in mercy. He's got great love wherewith he loved us.

[18 : 59] We will not exhaust the offer and the availability of God's mercy and his love towards sinners. It's a perpetual place. Something else about this place is it's a precise place.

Think about this. Verse 6 says, Jacob's well was there. It's got a name. It's Jacob's well. In verse 8, the disciples were gone away unto the city to buy meat.

This well is outside the city at a specific location. In verse number 30, we see the people from the city coming out to meet him. They went out of the city and came unto him.

So understand, this is a specific and a very precise place. Jesus Christ didn't go into the city. But no, they had to come out to him. They're not going to stumble on this well, just walking about their daily life.

But anybody of that city could have come out. They could have stopped what they were doing and came out and met Jesus Christ. But I want you to get that thought. But it's a precise place. And anybody, any sinner that's met Jesus Christ in their life, they did it at a specific and a precise place.

[20 : 05] I mentioned a few of them earlier. I mentioned myself. I mentioned just a handful of sinners in my life that I know of that have met Jesus Christ. And if you know Lord Jesus Christ today, you should know the place where you met him.

It shouldn't be some vague thing. Oh, I think it was. But no, it's a precise place. And salvation is, it takes place in a moment. It takes place at a place.

It's not an ongoing process like many religions teach. It's not some growing internal experience to where I now feel like I'm okay and have arrived. No, salvation takes place at a moment, at an instant, when you meet the Lord Jesus Christ.

And it's a meeting. It's a precise place. And Jesus Christ was at one precise location here this day. If they heard about this, they couldn't go up to the mountains to get a better look to meet Jesus Christ.

They couldn't holler out from the city. They couldn't send a messenger to find out what's going on. If they wanted to meet him, they had to go meet him. Because he was sitting on the well. I wonder if you've been there.

[21 : 17] I wonder if you could tell me about it. I wonder if you could tell others about it. That time that you met Jesus Christ. Where's the well at in your life that you've been to that place?

If you don't have a place, it's probably true. You've never drank of that living water. And if you've never drank of that living water, you're going to die in your sins.

And you might be dying in your sins trying to get to the well, trying to find the right place. I can tell you the right place today. It's not a specific locality on this earth.

It's where Jesus Christ will meet you for the first time. I'm talking about the well, the place that you meet Jesus Christ. But now I want to talk about the man that's sitting on the well.

Because I'll call this the surprise, that she's surprised by a stranger. There's some surprises that come out of this meeting. In verse number 7, I want you to see the surprise of his introduction.

[22 : 15] There come a woman of the Samaria to draw water. Jesus saith unto her, give me to drink. This woman approaches this well like maybe she does every day. And there's a man sitting on it.

And it's high noon. Why are you not at work? And upon closer look, this man's a Jew. Why is he here in Samaria?

Why is he not elsewhere? Why is he alone? Why is he traveling through Samaria by himself? The Jews have no dealings with the Samaritans. This is awkward.

There's something not right here, not normal. And the surprise of his introduction, that he speaks to her, and she notices he's a Jew. In verse 9, how is it that thou being a Jew?

That's not normal. That's not right. You'd ask water. That's very odd. And she soon finds out that, well, he's no ordinary man. She's surprised of his introduction, but there's also the surprise of his isolation.

[23 : 14] In verse number 8, the disciples were gone away unto the city to buy meat. And here sits Jesus Christ all alone on this well. There's no disciples. There's no line of people bringing their sick to him.

He's not teaching a multitude. He's just right there by himself, quiet, seated, and waiting. Waiting. And this is an opportunity in this isolated moment for somebody to meet him for the first time.

To meet the Christ. To meet the Savior of the world. No distractions. No line to wait in. Only time and his complete attention. So anyone that comes to this well can meet the Lord Jesus Christ the same way.

Because he has time. I know for a fact he's never too busy to meet a sinner at the well. He'll meet him alone. He'll meet you one-on-one. No crowds. No distractions.

Where it's nobody's business. He'll sit and talk to you alone. And if a sinner desires to meet Jesus Christ, I can tell you this. He'll be at the well every time.

[24 : 21] You want to find him? He'll be there. Ready to give you a drink. There's also the surprise in this conversation. There's a surprise of his insinuation. Read with me again verses 9 through 12.

Then 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. And Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, give me the drink, thou wouldst have asked of him, and he would have given thee living water.

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

Now this lady's like, What are you talking about? If I could put it in today's language, Who are you, and what are you talking about?

If she was from Jersey, it'd be, What are you talking about? Maybe a little attitude. That's how I read into this. This lady is surprised at his insinuation.

[25 : 27] She doesn't understand. You have something to offer me? This well is deep. You don't have anything to draw with. What are you talking about? Something wrong with this guy here?

He's a Jew. He's talking to me. Red flag. He's talking about giving me something. Another red flag. This is not right. But he's insinuating he's somebody. Now she speaks about social issues.

The Jews have no dealings with Samaritan, and he doesn't even care about that. He speaks about spiritual issues. And she gathers from his remarks that he thinks highly of himself. If you knew who it is, it's talking to you.

And she says, Oh, so you think you're greater than our father Jacob, do you? This is Jacob's well. I mean, she took it as high as she could go. And she realizes momentarily he is.

But right now I think she's just playing some game in this exchange. I see a tone of sarcasm and a tone of disbelief from this woman to this man. Oh, you think you're better than Jacob?

[26 : 27] And here's what I want to show you here. This is what causes some people to walk away from this well. As they see on this well is Jesus Christ, and on this well is the Lord Jesus Christ that says, If you knew who I am and what I can offer you, you'd be asking for it right here and right now.

And people say, Oh, you think you're the only way, do you? You think you're better than everybody else? And they get turned off in their pride, and they walk away from the well.

And because they've been told that all religions lead to God. And if you say that Jesus is the only way, then you're just spitting on all of them. And they get offended.

And they say, Well, isn't that just cutting down everybody else and their beliefs? Isn't that being narrow-minded? What makes you better than everybody else? They're good people, and they get offended at what Jesus Christ says and offers, and they walk away.

They walk away from the well. They're surprised by the insinuation of what he says about himself. But carry on this conversation further, and let me show you there's a surprise of his insight.

[27 : 35] In verses 17, let me come down from 14 down. And 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 unto everlasting life.

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

Jesus saith unto her, Go call thy husband, and come hither. The woman answered and said, I have no husband.

Jesus saith unto her, Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou hast is not thy husband, and that saith thou truly. Now, up to this point, the moment begins to change the mood.

She's in sarcasm. She's in unbelief. And he says, Go call your husband, and I don't have one. And then when he replies, and the surprise of the insight that he has into her personal life, You said that right.

You don't have a husband. You've had five already. And the one you're with now is not even your husband. And now she's going to reply. Now, that might creep you out, if you were that woman, that there's strangers telling you things about yourself.

[28 : 48] Five husbands. We can detect here that she's been through some stuff. Can you not agree with that? Five husbands? Now, immediately you're going to say, Whoa, stay away from her. She's trouble. And it's a good chance she's got some issues, commitment issues, or infidelity, or maybe just tough to live with. I don't know. Or it's just an extremely rare situation. But it's hard to go that far. You would assume this lady's got some problems. And there she is talking with the one who can solve her problems. And she says, Oh, you're a prophet. Verse 19, The woman said unto him, Sir, I perceive that thou art a prophet. And she's still clueless as to who he is and what's really happening here. She decides to talk some religion with him now. Oh, you're a prophet.

Okay, I get it. So let me show you what I know. And talks religion. Verse 20, Our fathers worshipped in this mountain. And ye say that in Jerusalem is a place where men ought to worship. And her statement's like, What's up with that?

[29 : 46] You Jews think you're better than us because our fathers worshipped. Now you say, No, you can't do it here. You've got to come down to where we are and do it down there. And that's where the presence of God was. The temple of God was built there.

And so she wants to talk religion and it shows her ignorance. And that she doesn't know much of anything. But Jesus Christ gives insight into her life.

Insight into her religion. He goes on to say in verse 21, Jesus saith unto her woman, Believe me, The hour cometh when ye shall neither in this mountain nor in Jerusalem worship the Father. Ye worship ye know not what.

We know what we worship for salvations of the Jews. But 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.

Christ gives insight into her life. Insight into her religion and her ignorance. Insight into the way of truth. Truth and salvation. It's amazing how a meeting at the well with the Lord Jesus Christ can open your eyes to so many things.

[30 : 50] So many things about yourself. So many things about the world. About religions. About why men do what they do and say what they say and pray where they pray and practice what they practice.

It takes a meeting at the well and a conversation and insight with Christ to open your eyes. And you can see it all. But if you turn away from that well, when he tells you that he's the way and you get offended and walk away, you go right back into darkness.

And you'll never understand the differences in religions. You'll never understand why certain people pray certain ways and believe certain things they believe. But the Lord Jesus Christ can overcome all of that with one meeting.

Can clarify a lot of things. A lot of questions. And let's take this away from this moment here. His insight. He knows your situation just as well. Just as well as he knew that woman in her history. He knows your history. He knows your life inside and out. And he's not afraid to talk to you about it either. He'll meet you right there at the well and deal with you the way you need it.

[31 : 54] He can straighten everybody out about truth. He can straighten you out about religion and what you're confused about. He can talk to you about your personal sins. He's not afraid to do it. And this lady left thinking, what manner of man is this?

And now I want to finalize this message here which is showing you what Jesus Christ offered at the well. In verse number 10 he called it living water.

This lady's never heard that term before in her life. No one talks about living water. What are you talking about, living water? You can offer me that, can you? Well, in verse 10 he said, If thou knewest the gift of God, I want you to know that the offer was a gift.

He offered to give her something that she didn't have. In Romans 6.23 the Bible says that the gift of God is eternal life through Jesus Christ our Lord.

Not only is it a free gift, it's also something that satisfies. I already pointed it out in verses 14 and 15. That this well, a drink of this living water, it doesn't ever go away.

[33 : 03] You'll never thirst. It'll stay there and be a well of water springing up into everlasting life. And as she acknowledges, you don't even have to come back to draw for more.

It's there for good. It's a gift that satisfies. It's one and done. It's everlasting life. In John chapter 6 and verse 35 Christ said, I am the bread of life.

He that cometh to me shall never hunger. And he that believeth on me shall never thirst. Believing on Jesus Christ. One more thing to point out in this passage. Come to verses 29 and 30.

I want to say this, that receiving this offer of living water, it changes you. Now, this woman here in verse 28, the woman then left her water pot.

She forgot about why she was there or what she was doing that day or the carnal needs in her life. I mean, this was every day. And she just left it behind and says, It went her way into the city and saith to the men, Come, see a man which told me all things that ever I did.

[34 : 06] Is not this the Christ? At that moment, she didn't care about much of anything except that this man's the Christ and other people need to hear about it. This news is too good to keep to myself.

She's never walking around talking about the Christ, the Messiah. Earlier she said that we know that he's going to come into the world where he's going to tell us all things. And we know that. She's not preaching about him.

She's not living her life that she knows him. But now she's convinced. That offer at the well, it's a satisfying gift that can change you. Finally, in conclusion, I want to know if you've ever been to this well.

Have you been to this well? There's one sitting at that well waiting to meet you. He already knows you personally.

He's the only one that's ever cared for your soul. But he's not going to come and yank you. He's not going to yank you out of the pew. He's not going to come and scream at you.

[35 : 12] He's going to wait for you to come. He cared enough to die for your sins. Not his, yours. That's how much he cares for you. The religions of this world will invite you to their well.

They'll tell you, come to our well. One will say, come to our well. Come to our well and get a drink. But those drinks can't satisfy. Those drinks, they're imitations.

They demand that you come back. And come back and do it again. And come back and do it again. And some even proclaim, you've got to make yourself worthy enough to come to our well.

And earn your way to a drink. But as Jesus Christ, this water's drawn up out of the earth. The Lord Jesus Christ died, was buried, went to hell with your sins, and was drawn back up out of the earth and raised again.

The Bible says for our justification. You can come to that well today and meet the man who paid for your sins. If you've never been there, I want to invite you this morning.

[36 : 13] Let's make today the day. And let's make this place the place where you meet the Lord Jesus Christ. Every head bowed. Every eye closed. In a moment, we'll be dismissed and go home.

But if you walked in here having never had a drink of everlasting life, why don't you get that today? Why don't you stop waiting?

Why don't you stop asking questions? Why don't you stop playing games with God? And why don't you humble yourself and receive the gift of eternal life, what He offers you?

I wonder, with nobody looking around, if you don't give some privacy here, every head bowed, everyone with their eyes closed in this moment, I wonder, is there anybody here that would say, I want to admit it, I have never been to that well and received eternal life.

I've never met Jesus Christ. I have questions. I don't know for sure that I am saved, but I want to be. I want to make sure.

[37 : 17] Would you slip your hand up quickly, just nobody can see you? Just slip it up and then put it back down and say, I want to make sure today. There's no shame in it.

It's the greatest thing. But if you would reject it and leave, what guarantee do you have that you could get it again? You might not see tomorrow.

You might not see hell tomorrow, having rejected an opportunity to receive eternal life. Anybody here that wants to say, I'm not sure I'm saved, but I want to be?

Christian, when's the last time you took somebody to that well and introduced them to Jesus Christ? You got family members and friends that are lost.

You got co-workers that you know are going to hell and you're not telling them that there's one that can give them living water. God help us to have a burden for the souls of men.

[38 : 18] Father in heaven, thank you for the Lord Jesus Christ. Thank you for eternal life, for the free gift. Thank you that it quenches our soul's thirst.

Lord, we'd be damned without your blood, without eternal life. So we're grateful, humbly thankful for saving our souls. God, if there's one here, if there's two, if there's ten that don't know that they're on their way to heaven, please burden their hearts and convict them.

Lord, give them courage. Show them how easy it is to be saved and how worth it it really is. Lord, whatever's in the way, I pray that you do your part to remove it and draw them to Jesus Christ. Let's stand together this morning. We're going to sing 252 in the hymnal. How close that we're going to sing together this morning. How close that we're going to be taking notes. We're going to sing 252 in the hymnal. So the one in the hymnal, the joy of God and the hope and love it. How close that we will not give you a chance to be saved and ■ título. How close you will upon this? How close that we may not be having a days before we start giving up life. Hand in that ■ ill. The judge of comfort the work that person is filled with information is filled in the way, how close that we are, how close and look.

[39 : 28] Holy widow, in that case we pray it very much for the years for the knowledge of our minds. And remember how close that we would think it is true and it's ■ ■■■■. When you reach thishearted gosh, I think it's clear that is more and be very beneficial in the image.