

# The Woman at the Well

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[ 0 : 00 ] Well, good evening. It's lovely to be with you this evening as we gather together to worship in the name of our Lord and Saviour, Jesus Christ. It's lovely to have this privilege of gathering with you this evening and being able to do a pulpit swap with your minister.

I thoroughly enjoy doing pulpit swaps, going to other congregations and worshipping with them. So it's lovely to be with you this evening as we worship together. So let us worship God this evening. We're going to sing to his praise in Psalm 63. Psalm 63. We're singing from the beginning down to the verse marked 8. Psalm 63. And we're singing from the beginning. All of our Psalms this evening, they focus upon the theme of thirsting, where Jesus, in the Gospel, he says, whosoever thirsts, let him come unto me. And the Psalmists, as we sing them in various Psalms, they're describing this thirst that they have and that they know that thirst can only be quenched when they come to the Lord. And that's why we come this evening. We're to come hungering and thirsting after righteousness. And the Psalmist in Psalm 63, he says, Lord, thee my God, I thoroughly seek. My soul doth thirst for thee. My flesh longs in a dry parched land, wherein no waters be, that I thy power may behold, and brightness of thy face, as I have seen thee heretofore within thy holy place. And then in verse 3, he makes this wonderful confession. And I think it should be our confession. He says, since spent a little is thy love than life, my lips thee pray shall give. I in thy name will lift my hands, and bless thee while I live. So we'll sing Psalm 63. We'll sing from the beginning down to the verse 8. To God's praise.

Lord be my God, thy glory see. My soul doth thirst for thee. My blessings in life.

God thy heart stand, where in your waters be. That I thy power may be. And the brightness of thy face, as I am seen thee here to be.

God thy heart may be. And the brightness of thy face, as I am seen thee here to be.

[ 3 : 07 ] God thy scissors. Good z fått forth within thy holy place. And the quasiment of thy habilites of King one's sfx. As I am bound unto heaven, and the life be. And the salvation of glorious news with life, as I am one of yours that we may be. To be the same hums youward in Christ, I may worship thee, Oech of weiterernen, and the Corey. We seine tale about ourselves are faithful, and the t does must I am thine in my hand, and bless me while I live.

Even as with my own wondrous heart, my soul shall take me.

And shut my mouth with joyful lips, say, precious love to thee.

When I to thee upon my death remember with delight.

And when on thee I meditate in watches of the night.

[ 4 : 59 ] In shadow all thy ways I'll join. Forever my help has been.

My soul, thee, follow, pardon me. Thy right hand does not hear.

Well, let us come before the Lord in three. And let us three together. Gracious God and loving Heavenly Father, we bow in thy presence this evening.

Echoing the words of the psalmist, saying, Since better is thy love than life, my lips thee pray shall give. I in thy name will lift my hands, and bless thee while I live.

And we thank thee, O Lord, for thy love towards us. That thou art a God who is love, and a God who has demonstrated his love towards us. In the death of thy Son, the Lord Jesus Christ.

[ 6 : 21 ] And that thou art a God who invites us, and calls us, and commands us to come, and to worship thee this evening. And help us then to worship thee in spirit, and in truth.

To realize that thou art a God who is holy. A God who is high and lifted up. A God who is so unlike us. And yet a God who became like us, in order to redeem us.

To redeem us from our sin. That how Jesus said so clearly, and so compassionately, that he came not to call the righteous, but sinners to repentance.

And Lord, we bless thee this evening, that we come to a God who is light. And in thee there is no darkness at all. A God with whom there is no variableness, neither shadow of turning.

We come to a God who remains the same for us. Yesterday, today, and forever. And that despite all the changes in our circumstances, and in all the situations that we go through in life, that we come to one who proclaims to us so clearly in his word, that I am the Lord, I change not.

[ 7 : 28 ] And help us then, we pray, to find that security, that sureness and steadfastness, in our great God, the unchanging God, a God who is infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

All that there is, none likened unto thee among the gods. For as the psalmist said, that all the other gods are but idols done, which blinded nations fear. But our God is the Lord by whom the heavens created were.

And help us then this evening to come, to come with praise upon our lips, to come with worship in our heart, to come singing to our great God, giving thee all the glory that is due to thy name.

For that is man's chief end, to glorify God, and to enjoy him forever. And Lord, we pray that even in our worship this evening, that our worship would be God honouring, that it would be God glorifying, that it would be Christ exalting, and that in lifting up the name of Jesus, that we would know blessing, that we would know thy presence with us, that we would experience and enjoy the presence of God among us.

Oh Lord, not because we deserve it, but solely, Lord, because the Lord one who is gracious, a God who is gracious and merciful, long-suffering and abundant in goodness and truth, a God who does not deal with us as our sins deserve, but one who deals with us in grace.

[ 9 : 03 ] Oh Lord, we thank thee for thy grace, that it is God's riches at Christ's expense, that it is, as thy word says, that it is by grace that we are saved, through faith, and that not of ourselves, but it is the gift of God, nor of works, lest any man should boast.

Help then, our host, to be this evening, not in self, but in our Saviour, a Saviour who saves to the uttermost, a Saviour who promises never to leave us and never to forsake us, a Saviour that assures us that he will stick closer to us than any brother, a Saviour who promises that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor even things to come, neither height, nor depth, nor any other creature, is able to separate us from him, because of the wonderful assurance, that he is one who is with us, and his goodness and his mercy follow us, all the days of our life.

Lord, remember this congregation, we thank thee for them, we thank thee for their faithful witness, we pray that thou wouldst encourage them, Lord, that thou wouldst strengthen them from week to week, and that thou wouldst guide them and keep them, and bless thy servant who is over them, and we thank thee for him, for his ministry here, for the many years that he has sown in tears, and Lord, we pray that he would reap in joy, that thou wouldst continue to strengthen him and sustain him, to bless him and to keep him, and what we pray for their pastor, we pray for the people too, that they would know the Lord with them, in their own homes and in their families, we pray, Lord, for those who may be struggling, struggling with illness, struggling with temptation, struggling with different sorrows in their life, oh Lord, that thou wouldst minister to us, and remind us anew this evening, that we are able to come, and cast all our cares upon thee, being assured that thou art the one who cares for us, thou art the God who has a care and a compassion towards us, that is beyond our asking and even beyond our thinking, and Lord, we pray for ourselves here, we think for those, of those who are confined to their homes this evening, those who are unable to come, those who are unwell, those who are aged and infirm, and Lord, we ask that thou wouldst be here to them, remember those of this congregation who are in hospital, those in care homes, those who are struggling, with different ailments, oh Lord, that thou wouldst be here to such, but we think also,

Lord, of those who have no care or concern, no thought of their soul, no thought of eternity, oh Lord, we plead with thee, that thou wouldst open the eyes of the blind, that thou wouldst unstop the ears of the deaf, that thou wouldst soften hardened hearts, that thou wouldst bring them to see Jesus, that they might see him, and that they might come to him, casting all their cares upon him, oh Lord, we pray for our children, we pray for our children's children, we pray, oh Lord, for wives that are still strangers to grace and to God, for husbands that are out of Christ, for children that are still on that broad road that leads to destruction, oh Lord, we plead, we plead for our covenant children, promises that are to us, and to our children, and Lord, we plead that they would come, and taste and see, that thou art good, and trust in thee, and be blessed, oh Lord, we pray that thou wouldst hear our prayers, that thou wouldst answer them in accordance with thy will, and Lord, teach us, we pray, to wait upon thee, teach us,

Lord, to be patient, because Lord, we know how, how the Lord is doing all things well, that he is working all things together for good, to those who are the called, according to his own purpose, and Lord, we think of those tonight, who are mourning in this community, we pray that thou wouldst draw near to them, those who have lost loved ones, and even in recent days, and Lord, we ask that in their brokenness, and in their heartache, and in their sorrow, oh, that they would be able to come to this Jesus, who binds up the brokenhearted, who heals their wounds, who is able to bear our griefs, and to carry our sorrows, oh, we thank thee for a wonderful saviour, a saviour that, of whom we often read, that they shall call his name Jesus, for he shall save his people from their sins, remember Lord, this community, we pray, remember those who are struggling with different addictions, we pray for those who are struggling with alcohol issues, or drug addictions, or gambling, things that go on behind closed doors, that many don't know about, many don't speak about, but Lord, we give thanks, that the Lord, the God who knows us, who knows our rising up, and our sitting down, and that the Lord, the God who speaks to us, not in the earthquake, or the wind, or even the fire, but the God who is able to speak to us, with that still, small voice, and Lord, our prayer is, for those who struggle, that they would hear, a word behind them, saying, this is the way, walk ye in it, or that we would all follow, in the footsteps, of the good shepherd, the good shepherd, who laid down his life, for the sheep, a good shepherd, who promises to his flock, that my sheep hear my voice, and I know them, and they follow me, and I give to them, eternal life, and they will never perish, neither shall they be plucked, out of my hand,

[ 14 : 47 ] Lord, remember us then, we pray, remember thy church, to the ends of the earth, and we think, Lord, of our own presbytery, and we think, of the vacancies, Lord, we pray for North Uist, we ask that thou, wouldst provide for them, we give thanks, for providing, for North Tolstah, and we pray, for the forthcoming, induction, God willing, we ask that thou, wouldst bless thy servant, and uphold him, and keep him, strengthen him, and guide him, and Lord, we pray, for all the vacancies, in our denomination, places like, Dingwall, Fort William, living still, lots of places, Lord, where the harvest, is plenteous, and yet, Lord, the labourers, are few, help us to keep praying, to the Lord, of the harvest, that he would thrust, out labourers, into this great harvest field, that they would sow, in tears, and reap, in joy, and Lord, we pray, for the cause of Christ, to the ends of the earth, for those who are persecuted, for righteousness sake, those who are hated, without a cause, and yet, Lord, we ask that in their proclamation, of thy truth, and as thy word goes out, that it would accompany, with that promise, that it would not return, to thee empty, but accomplish, in the thing, whereto thou descended,

O Lord, send thy light forth, and thy truth, that they would be guides, to us, that they would lead us, to the rock, that is higher than us, that thy word, would bring us, from darkness, unto thine own, marvellous light, Lord, do us good, then we pray, bless us we plead, bless thy word to us, as we read it this evening, as we meditate upon it, as we consider, what the Lord is saying, to us this evening, O Lord, give us ears to hear, eyes to see, hearts to receive, and Lord, that we would all, leave this place, this evening, knowing that we met, with Jesus, but knowing, that it was good, for us to be here, O Lord, continue with us, then we pray, bless us together, we ask, go before us, take away our iniquities, receive us graciously, for Jesus' sake, Amen.

Amen. Well, we shall now read, the word of God, as we find it, in the gospel according to John, and chapter 4, John chapter 4, reading from the beginning, let us hear, the word of God, the word of God, 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, then cometh he, to a city of Samaria, which is called Sychar, near to the partial of ground, that Jacob gave to his son Joseph, now Jacob's well was there,

Jesus therefore, being wearied with his journey, sat thus on the well, and it was about the sixth hour, there cometh a woman of Samaria, to draw water, Jesus said unto her, give me to drink, for his disciples were gone away, into 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, 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 wouldest 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, 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,

Jesus saith unto her, go call thy husband, and come hither, the woman answered, and said, I have no husband, Jesus said unto her, thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou now hast, is not thy husband, in that saidest thou truly, the woman saith unto him, sir, I perceive that thou art a prophet, our fathers worshipped, in this mountain, and you say, that in Jerusalem, is the place for men, ought to worship, Jesus saith unto her, woman, believe me, the hour cometh, when you shall neither, in this mountain, nor yet at Jerusalem, worship the father, you worship, you know not what, we know what we worship, for salvation is of the Jews, but the hour cometh, and now is, when the true worshipper, shall worship the father, in spirit, and in truth, for the father seeketh such, to worship him, God is a spirit, and they that worship him, must worship him, in spirit, and in truth, the woman saith unto him,

[ 20 : 35 ] I know the Messiah coming, which is called Christ, when he is come, he will tell us all things, Jesus saith unto her, I that speak unto thee, am he, and upon this, came his disciples, and marveled, that he talked with the woman, yet no man said, what seekest thou, or why talkest thou with her, the woman then, left her water pot, and went her way, into the city, and saith to the men, come, see a man, which told me, all things, that ever I did, is not this the Christ, then they went out, of the city, and came unto him, in the meanwhile, his disciples prayed him, saying, master, eat, but he said unto them, I have meat to eat, that you know not of, therefore said the disciples, one to another, hath any man brought him, ought to eat, Jesus saith unto them, my meat is to do, the will of him, that sent me, and to finish his work, 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, all ready to harvest, and he that reapeth, receiveth wages, and gathereth fruit, unto life eternal, that both he that soweth, and he that reapeth, may rejoice together, and herein is that saying, through one soweth, and another reapeth,

I sent you to reap, that whereon you bestowed no labour, other men laboured, and ye are entered, into their labour, and 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, so when the Samaritans, were come unto him, they besought him, that he would tarry with them, and he abode there, two days, and many more believed, because of his own word, and he said unto the woman, now we believe not, not because, now we believe, not because of I say, for we have heard him ourselves, and know that this indeed, this is indeed the Christ, the saviour, of the world, and so on, may the Lord bless, that reading, of his own, holy, word, we're going to sing again, at this time, in Psalm 42, Psalm 42, we're singing from the beginning, down to the end of, the double verse,

Mark 4, Psalm 42, as we mentioned, all our Psalms this evening, they focus upon the theme, of thirsting, which ties in, with John chapter 4, which we just read, the Psalmist, in Psalm 42, he says, like as the heart, for water brooks, in thirst of pant and bray, so pants my longing soul, O God, that come to thee I may, my soul for God, the living God, doth thirst, when shall I near, unto thy countenance approach, and in God's sight, appear, we'll sing down, to the end of the double verse, Mark 4, of Psalm 42, to God's praise, Psalm 43.

My long-lived soul, O God, that come to thee I may.

My soul, O God, the lame, not the thirst which shall I kneel.

[ 24 : 43 ] Unto thy contentment's approach, and in God's sight appear.

My tears have gone to me in need, for they glad night and day.

Why long to me continually? Where is thy God this same?

My soul is poured out in me, when this I take upon.

Because that with the multitude I fear to hold, I'm gone.

[ 26 : 18 ] With them intercourse, last I went, with points of joy and grace.

Here with the multitude that get, that solemnly it is.

Well, if good, this evening with the Lord's help and the Lord's enabling. If we could turn back to that portion of scripture that we read.

Gospel according to John, and chapter 4. John chapter 4, and if you read again at verse 3. John chapter 4, and verse 3.

He that is Jesus, he left Judea and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the partial of ground that Jacob gave to his son Joseph.

[ 27 : 46 ] Now Jacob's well was there. Jesus, therefore being wearied with his journey, sat thus on the well, and it was about the sixth hour. There cometh a woman of Samaria to draw water.

Jesus said unto her, give me a drink. Give me a drink. I want to begin this evening by asking you the question, if you could have half an hour with Jesus, what would you ask him?

If you could have half an hour with Jesus, what would you ask him? Would you ask Jesus about salvation?

What must I do to be saved? Would you ask Jesus about sin? Can you really cleanse me and wash me as white as snow? Would you ask Jesus about sickness?

Why has this illness come into my family and into my life? Or would you ask Jesus about sorrow? Why is losing someone so painful?

[ 28 : 57 ] My friend, if you could have half an hour with Jesus, what would you ask him? What would you ask him? Would you ask him about salvation, sin, sickness, sorrow?

Or would you ask him about something else? Something that weighs heavy on your mind and your heart? Something that bothers you day in, day out? If you could have half an hour with Jesus, what would you ask him?

The reason I ask this question is because this Samaritan woman, she had half an hour with Jesus. And that half an hour changed her life. And this evening you have the same privilege.

The same privilege because you're being given this evening half an hour with Jesus. Half an hour with Jesus. And I'd like us to consider this half an hour with Jesus under three simple headings.

Three headings. A well with a past, a woman with a past, and a worshipper with a past. A well with a past, a woman with a past, and a worshipper with a past.

[ 30 : 03 ] If you could have half an hour with Jesus, what would you ask him? We see first of all a well with a past. A well with a past. We read there in verse 4, Jesus must needs go through Samaria.

Then cometh he to the city of Samaria, which is called Sychar, near to the partial of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore being wearied with his journey, sat thus in the well.

And it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me a drink. You know, I love the way that John introduces this section in his gospel.

Because he says that Jesus must needs go through Samaria. Jesus had to pass through Samaria. He had to pass through Samaria.

Literally, John tells us that it was necessary that Jesus passed through Samaria. It was necessary. In other words, this half an hour meeting with Jesus, it wasn't by chance or coincidence.

[ 31 : 07 ] It wasn't fate and it wasn't fortune. It wasn't an accident. It was a divine appointment. More than that, it was a necessary appointment. Jesus must needs go through Samaria.

It was necessary for Jesus to go to Samaria. And it was necessary because Jesus wanted to speak to this particular woman on this particular day, at this particular time, in this particular place.

And you know, my friend, the same is true for you and I this evening. Because this evening, we are meeting with Jesus in his word. You might not think about that coming to church is a great thing.

You might not think much about it. But my friend, I want to assure you that coming here this evening, and every evening you come here, and every morning you come here, you are meeting with Jesus in his word.

You are meeting Jesus in the gospel. And you're meeting with him this evening. It is not by chance or coincidence, fate or fortune. It's not by accident.

[ 32 : 17 ] It's a divine appointment. Jesus knew from all eternity that you would be here this evening on the 15th of January, 2023. He knew that you'd be here this evening.

The Lord knew that you would be in Calanish Free Church this evening and that I would be with you. So my friend, I want to say to you as we begin this evening, give your attention to Jesus for half an hour.

Give your attention to Jesus for half an hour this evening. because this necessary and appointed meeting with this Samaritan woman, we're told that it took place at Jacob's Well.

It was near the Samaritan town of Sychar. It was near the Samaritan town. And as we read, Jesus and his disciples, they arrived in the town of Sychar at about the sick hour.

It was midday. It was lunchtime. Which is why, as we read there in verse 8, the disciples went into town to buy food. But Jesus, we're told, who was wearied from his journey, he sat down at Jacob's Well.

[ 33 : 22 ] And he sat at Jacob's Well waiting for this divinely appointed meeting to take place. And you know, you can't help but imagine what Jesus thought about as he sat at Jacob's Well waiting for this Samaritan woman to finally arrive.

Because after all, Jacob was an ancestor of Jesus. There was a lot of history connected and tied in with Jacob's Well. In fact, a well was often a monument.

It was often a meeting place for many people. And that was certainly the case for Jacob's Well. Jacob's Well was a historical monument and meeting place.

It was, you could say, a well with a past. It was a well with a past because it was Jacob's Well. And because it was Jacob's Well, it had been around for generations because we read about Jacob way back in the book of Genesis.

He's hundreds of years before Jesus. In fact, we're told in verse 12 that Jacob himself drank from this well as did Jacob's 12 sons and their cattle.

[ 34 : 30 ] So it was a well with a past. But the fact that Jacob's Well was in this location, the location of Samaria, that was significant. Because for generations, there was antagonism and animosity between the Jews and the Samaritans.

And this antagonism and animosity, it can be traced throughout the generations, all the way back to the time of Jacob.

You remember that Jacob's, Jacob had 12 sons, but his favourite son was Joseph. Joseph was the favourite son who received the multicoloured coat.

Joseph was the son who was loved more than all the other brothers. But because he was loved more, he was made an outcast by his brother. And Joseph, you know the story, he was sold into slavery in Egypt by his own brothers.

And you know, it's interesting and it's important to understand that because the Samaritans, the Samaritans were descendants of Joseph. And they too were outcasts among the Israelites.

[ 35 : 40 ] Like Joseph, the Samaritans were the proverbial black sheep of the Israelite family. Which makes sense as to why the Samaritan woman here was so surprised that Jesus asked her for a drink.

Look at verse 9. We're told there in verse 9. Then saith the woman of Samaria unto Jesus, 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. My friend, Jacob's well was a well with a past. And when Jesus sat at Jacob's well, Jesus was showing us that he loves people with a past.

He loves people with a past. Jesus loves sinners. We all know that. He sat with tax collectors and sinners.

He loves the outcasts of society. He loves the nobodies in this world. He loves the black sheep in the family. He loves those with a history. He loves those with a past.

[ 36 : 48 ] He loves those who think that they're too sinful and too far gone to come to him. Jesus loves those who dismiss themselves as unwanted, unworthy, and unwelcome.

And this is what happened at Jacob's well. Jesus sat at Jacob's well and he sat there because he was showing us that he loves sinners regardless of their past problems or even their present problems.

He loves sinners. And you know, maybe you need to be reminded this evening that Jesus loves you. Maybe that's something you've lost sight of throughout your life.

But this Jesus who comes to us in the gospel, he loves sinners. He loves sinners like you. And he wants us to come to him. You know, that's what this half an hour with Jesus is all about.

It's to remind you that you may have a past. You may have past problems. You may even have present problems. But Jesus loves sinners and he's calling you to come to him.

[ 37 : 56 ] So my friend, you come to him. You come to this Jesus. And so there was a well with a past. And we see that at the well with a past, Jesus met a woman.

He met a woman with a past. Which is what we see secondly. A woman with a past. So a well with a past and a woman with a past. Look at verse 7.

We read there that there cometh a woman of Samaria to draw water. Jesus saith unto her, Give me a drink. His disciples were gone away unto the city to buy meat. Then saith the woman of Samaria unto Jesus, How is it that thou being a Jew askest drink of me which am a woman of Samaria?

For Jews have no dealings for 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 wouldest 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? You know, when this Samaritan woman, when she arrived at Jacob's well, the last thing she expected to find was someone there, especially a man.

[ 39 : 14 ] Because, as we read in the passage, it was midday. It was the hottest time of the day. And it was only women who ever went out to the well to draw water. But they usually went out in the evening, in the cool of the day, before sunset.



And yet, when this Samaritan woman came to Jacob's well, who's sitting there? But Jesus. And who's waiting for her? But Jesus.

Jesus is waiting for her. And she was going to have this half an hour conversation with Jesus that would change her life. And you know, it must have been a bit startling, though, to come to the well and to meet this man, this Jesus.

Because this woman, she would have come on her own. And she was being confronted by a complete stranger. But you know, as Christians, when we read this passage, we should see that Jesus sets before us as Christians a personal example for personal evangelism.

In John chapter 4, we have a personal example from Jesus of how to do personal evangelism. Because this woman was going to have half an hour with Jesus, which wasn't long.

[ 40 : 33 ] And yet it was necessary, we're told, it was necessary for Jesus to speak to her about her soul. And you know, my Christian friend, the same is true for you and I. The same is true for you and I because we are to be engaged in personal evangelism.

That's the call of the gospel. We're to be engaged in personal evangelism. We are to intentionally try and speak to people, whether in our homes or our workplaces or in the community, we're to speak to them about their soul or invite them to come to church.

And I know that's hard. It's hard for me as it is hard for you. But of course, sometimes we don't have half an hour. We don't have half an hour like Jesus had with the Samaritan woman, which is why we should view every meeting throughout our day as providential.

Every meeting. There is no one you meet in a day that the Lord has not put in your path. I always find that amazing. You walk into the shop and you meet someone. The first thing that should go through your head is, how do I speak to them about Jesus?

Sometimes it's not easy. Sometimes we don't do it at all. Sometimes we can't do it. But you know, we should view every meeting as providential, every opportunity as important, and make every minute count.

[ 41 : 57 ] But notice Jesus here. He doesn't begin this evangelistic conversation by asking this woman about her soul or her sin or even her circumstances.

Instead, Jesus initiates this evangelistic conversation by simply asking the woman for a drink. Give me a drink.

But you know, the way the Samaritan woman responds to Jesus, it indicates that she didn't really want to talk to Jesus. She knew he was there, but she didn't want to talk to him.

Not just because he's a Jew and she's a Samaritan, but also because he's a man and she's a woman. And she thinks that she doesn't need this Jesus.

She doesn't want this Jesus. That's a really interesting thing, isn't it? She thinks that she doesn't need Jesus in her life. She thinks that she doesn't need Jesus in her life.

[ 42 : 55 ] She pushes him away as soon as he speaks to her. And you know, I don't know where some of you are with the Lord. I don't know where you stand with Jesus.

But I wonder if you're like that too. Where you often come here on a Sunday evening or you're here on Sunday morning too. You're here for half an hour with Jesus. And you meet with Jesus.

Maybe you enjoy meeting with Jesus. You enjoy listening to his word. You enjoy singing psalms in church. But then you go home. And when you go home, you forget about Jesus.

You go into the rest of your week thinking, well, I don't need Jesus in my life. Not yet. Not now. Maybe later. Maybe at a more convenient time. But not today.

Not yet. I'll have Jesus for half an hour on Sunday. But I don't want Jesus every hour of my life.

[ 43 : 57 ] I want to assure you, my friend, you need Jesus for every hour of your life. Every Christian here will tell you you need Jesus for every hour of your life.

But listen to what Jesus says to this woman in verse 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 wouldst have asked of him and he would have given thee living water.

Jesus was saying to her and he's saying to you this evening, if you knew, if you knew that I am the son of God and the saviour of sinners, you would know that it's not me that needs something from you, but it's you who needs something from me.

And what you need from me, says Jesus, is living water. You need living water. Of course, this woman at the well, she didn't realise that it was living water that Jesus was offering to her because she asks Jesus, she straight away asks Jesus, Where do I get this living water?

Verse 11, The woman saith unto him, Sir, there was nothing to draw with and the well is deep. From whence then hast thou that living water? Then the conversation continues in verse 13.

[ 45 : 18 ] Jesus answered and says unto her, Whosoever drinks of this water, shall thirst again. But whosoever drinks 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. Now Jesus is speaking to this woman about living water.

Water that's able to quench the thirst of her dehydrated soul. Water that's able to satisfy her deep desires. But I want you to notice what Jesus doesn't say.

Notice what Jesus doesn't say. Because Jesus doesn't say, Whosoever drinks of the water that I will give her will never be thirsty again.

For the water that I will give her will become in her a spring of water welling up to eternal life. You would expect Jesus to say her because he's speaking to a woman.

[ 46 : 21 ] But instead Jesus says him. He says Whosoever drinks of the water that I will give him will never be thirsty again. For the water that I will give him will become in him a spring of water welling up to eternal life.

And do you see what Jesus is doing? Why is this woman at Jacob's well in the first place? Why is she there getting water? Why is she on her own? Why is she out in the heat of the midday sun?

It's because as we know from the passage there's a man in the house and the man in the house is not her husband and she's getting water for the man in the house because she's ashamed of this relationship that she has with the man in the house and she wants to avoid meeting anyone at Jacob's well because of the man who's in her house but she couldn't avoid this appointed meeting with Jesus.

She couldn't avoid this half an hour meeting with Jesus and Jesus says to her the man in your house who will drink from this water from this well I assure you he will be thirsty again and you will be back here again and the whole sorry saga will continue for the rest of your life until you come and drink from my well the well of salvation and you drink living water you know my friend Jesus was saying to this woman you will never quench your thirst you will never fill that empty void in your life you will never satisfy those deep desires and longings that you have you'll never find true happiness you'll never find rest for your soul until you come to this living water and drink and with that the

Samaritan woman she says in verse 15 sir give me this water that I thirst not neither come hither to draw I don't want this to carry on the way it's going give me this living water but Jesus responds by revealing that he knows he knows all about her he knows that she's a woman with a past he knows that she has had failed relationships he knows that she's experienced separation and sadness and sorrow in her life he knows that she's had five husbands and the man in her house is not her husband he knows that she's searching for satisfaction and security and safety in life he knows he knows that she's looking for someone to love her for who she is and you know

[ 49 : 18 ] I love the way that Jesus dealt with this woman it's teaching us about personal evangelism Jesus doesn't dig up all the dirty details of her past Jesus doesn't disgrace her or degrade her in public Jesus doesn't even say that she has to change her life and clean up her act before she comes to Jesus for living water no all Jesus says to her is come you come come to me says Jesus just as you are come to me and come to this well and drink I know that's what Jesus is saying to you this evening he's saying come to me and drink come to me and drink because the truth is my friend you may be trying to find satisfaction and security and safety in all the areas and all the avenues of this world and maybe it has caused you hurt maybe it has caused you heartache but you know Jesus says to us you'll never quench your thirst you'll never fill that empty void in your life you'll never satisfy your soul you'll never stop searching you'll never have true happiness you'll never find rest for your soul until you come and drink from this living water and yes like this woman you might have a past we all have a past you might have done things you're ashamed of things that you regret things that you can't tell anyone about but my friend

Jesus isn't interested in your past because he knows your past Jesus is interested in your present Jesus is interested in you right now right here right now he's interested in what's happening tonight in this place Jesus is interested in this half an hour with him because he's speaking to you from his word he's speaking to you from his word and he's saying come to me there was a well with a past a woman with a past and lastly a worshipper with a past a worshipper with a past look at verse 25 the woman saith unto him I know that Messiah cometh which is called Christ when he is come he will tell us all things Jesus saith unto her I that speak unto thee am he you know as Jesus revealed that he knew this Samaritan woman and that she was a woman with a past she confessed that Jesus must be a prophet and that with that they began this conversation we read it earlier on that they began this conversation speaking about worship claiming that although she was a woman with a past she was still a religious woman she had been brought up to know the truth she'd been brought up as a

Samaritan to know the truth of God's word about the law of God's word and although she didn't live according to her Bible she knew her Bible you could say she was a religious woman she may not have been as religious as other people in her town but she claimed to be a worshipper with a past and you know my friend this woman had spent her life searching for satisfaction for security for safety for salvation and she was searching for it in all the wrong places she had searched for satisfaction security safety and salvation in her relationships and in her religion her relationships and her religion and do you know what she discovered she discovered what everyone discovered and discovers when they're searching for satisfaction and security and salvation and safety in the relationships and the religion she discovered she discovered that you'll never find it you'll never find it there you'll never find satisfaction security safety or salvation in your relationships or your religion you'll only find it in Jesus and you know the question which needs to be asked is how did

Jesus take away her thirst this woman realised that she had a thirst that would never be quenched a thirst that would never be satisfied until she came to Jesus but how was that quenched how did Jesus take away her thirst how did Jesus give her living water how did Jesus do it for her and how does Jesus do it for you the answer of course as with every answer it's found at Calvary because Calvary is always the answer it's the answer to every sin because on the cross at Calvary at the same hour of the day the sixth hour we're told in the gospels that Jesus bore our sin and he broke the silence as he cried from Calvary's tree what I thirst I thirst and it was through his thirst as

Jesus suffered the wrath of hell against our sin that out of him says John out of him flowed rivers of living water my friend John chapter 4 is telling us that at a well with a past there was a woman with a past and a worshipper with a past and this woman at the well she had half an hour with Jesus and that half an hour changed her life because we're told there towards the end of the passage that she left her water pot she left the water pot which is a symbol that she'd never thirst again for the water of this world and she left her water pot and she went into the town of Sychar as for the first missionary she did personal evangelism she went to her own people and she said to them just what Jesus said to her come come see a man who told me all that I ever did is not this the

[ 56 : 17 ] Christ come see a man who told me all that I ever did is not this the Christ my friend if you could have half an hour with Jesus what would you ask him what would you ask him would you ask him about salvation sin sickness sorrow or something else the thing is this evening you've just had half an hour with Jesus and this in this half an hour with Jesus Jesus has called you to leave the past behind you came in here this evening and you have met with Jesus and he's asking you to leave the past behind and come to me and drink come and drink this living water so that you will never thirst again it was the 19th century free church minister

Horatius Boner he wrote many hymns he wrote this familiar hymn where he said I heard the voice of Jesus say come unto me and rest lay down thou weary one lay down thy head upon my breast and how does he say what does he say next I came to Jesus as I was weary and worn and sad I found in him a resting place and he has made me glad but then Horatius Boner he went on to write in verse two I heard the voice of Jesus say behold I freely give the living water thirsty one stoop down and drink and live I came to Jesus and I drank of that life giving stream my thirst was quenched my soul revived and now I live in him my friend if you could have half an hour with

Jesus what would you ask him what would you ask him well may the Lord bless these thoughts to us let us pray oh Lord our gracious God that we give thanks to thee for this half an hour with Jesus realizing that Jesus speaks to us so compassionately in his word and that he calls us to come to him and Lord we do pray that we would leave different to the way we came in that we would leave knowing that we have spoken with the Lord and that the Lord has spoken with us and Lord help us we pray to cast every care that we have upon this Jesus who cares for us bless thy truth we plead that thy truth would set us free oh Lord hear us we ask be merciful to us as sinners that we would know the wonder working power of the blood of

Jesus that he would cleanse us from all sin Lord watch over us we pray in the week that lies ahead a week that is unknown to any of us but known to thee and for that reason we cast all our cares into thine hand knowing that thou are the one who promises to keep our going out and our coming in from this time forth and even forevermore take away our iniquity receive us graciously for Jesus sake Amen We're going to bring our service to a conclusion this evening we're going to sing the words of Psalm 143 Psalm 143 we're singing from verse 6 down to the verse marked 9 it's the first version of the Psalm so it's the common meter version and we're singing from verse 6 as I mentioned earlier our Psalms this evening they focus upon the theme of thirsting and David in verse 6 he says my hands to thee

I stretch my soul thirsts as dry land for thee haste Lord to hear my spirit fails hide not thy face from me lest like to them I do become that go down to the dust at morn let me thy kindness hear for in thee do I trust teach me the way that I should walk I lift my soul to thee Lord free me from my foes I flee to thee to cover me so we'll sing these verses in conclusion of Psalm 143 to God's praise my hands to thee I stretch my soul heart as dry thine for thee his Lord to hear my spirit will tighten all thy days from me lest life to them

[ 62 : 25 ] I do to become that brought down to the dust I more than me thy kindness ye God pardon me hear my praise teach me the way to I Ut daher my soul to me of life Doing I gave on my force I need to doom Lordzy me.

Let's start with a bit of a picture. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.