Never Thirst Again — Delivery Transcript

John 4:1–42 (CSB) · Wes Terry · Sunday, August 18, 2024 · *Standalone Sermons — 2024*

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Well thank you to Ken for leading us in that prayer time and I heard from Tiffany on the way into the sanctuary that they've got seventy kids for their blessing breakfast over there. That's just the preschool, that doesn't count the grade school. So you got 70 students who will be graduating up one one grade, which means new teacher, new environment, new new everything, and I hope that you'll not just be praying for them today, but in the coming weeks as they adjust to that because they've got that change and then they've got the old regular school change that they are doing whatever grade they may be in.

If you've got a Bible, we're going to be in John chapter 4 this morning, shifting away from Genesis for a week to share a message that the Lord has put on my heart over the last couple of weeks. The last week and a half or I spent about a week and a half in the regions right outside of Santo Domingo, Ecuador on a mission trip with recent new members of our church, Gary and Charlotte Wester. Gary and Charlotte are or were IMB missionaries for multiple decades and have recently retired and they had spent the vast majority of their career in Ecuador working with all sorts of people there and the Lord used them in a in a really powerful way, but in the latter portion of his missionary service he began working among the Satya people, which you might think of the Satchia people as kind of like our native American people.

They were the natives of that region in Ecuador and still live a very very a lifestyle that's detached from a lot of the modern Western sensibilities that have that have infiltrated Ecuador And it was a really fascinating experience. And I wanted to share a little bit about the trip and why that trip's related to John chapter for. I actually got a picture of the Satya guy that we were working with. He was actually the president or former president of the town we were working in. You can kind of know their Satya, it's a dead giveaway because of the red stuff on their head.

That's a red paste they make out of a out of a bean on some kind of a plant and it becomes a really thick hard gel. And he we stayed in his tourist center that he used to use to practice shamanism. And which is a form of witchcraft and people would come from all over the world to Pos Poste, which is the town that he was in, to visit that tourist center to learn about the Satya culture, but also to engage in that kind of spiritous. Religion, but he has since converted.

He's become a Christian and is moving away from that shamanism and turning that a tourist center into a place for missionaries to come and to stay. And so that's who we stayed with and it just really was compelling. One of the ways that Gary and the teams that he was working with Found a inroad to share the gospel and to get a hearing for the gospel was to dig water wells in seven of the eight Sacha villages that are surrounding that area. And there are no fresh water wells in any of the villages.

They would go to rivers or creeks or whatever they could find and move the water back and forth. And so Lots of people in the past, governments, NGOs had promised them that we'll do this for you, we'll do that for you, we'll bring you water, we'll pave your roads. But the Satya had gotten used to a lot of big words and empty promises. So when Gary and his team said that we want to put wells in your community, they kind of assumed it was just another empty promise, but they delivered.

One well after the next, after the next, and became known as people of their word, and people who did what they would say and did all of it in the name of the Lord Jesus Christ and in Christian love and gradually and slowly people began to turn away from their tribal religion, which is very animistic and ancestral type of it's a form of witchcraft that that has all sorts of traditions built around it. They're moving away from that and turning back towards Christianity and this is an example of a very influential person who was converted and as a result the whole town is hearing the gospel and responding.

So of those seven villages. There are groups of believers, anywhere from 10 to 15 in one village up to as much as 60 in another village. That are meeting together weekly or regularly to worship and grow in the Lord. Now none of them have churches. There's no established churches because there's no leaders. There's a need for leadership training. There's a need for teaching on how to structure a church and to build a church so that through the established churches of those seven villages they can continue to advance. The gospel and so much of the work now is training up those leaders, evangelizing the remaining people in the villages who are who are not believers and helping them establish a church.

And then there's one more village that needs to be finished with the water well. And that's actually a trip that's going to be taking place in October. So if anybody wants to go to Ecuador. Warning, there's no hot showers, so no hot showers and you got to sleep with a net on your bed so you don't get the flesh eating flies to buggin you at night. But besides those

two things, it's a really it's a really fantastic trip. I know at October short notice but it's a it's a bigger church in Louisiana that's going to be basically leading the trip, but they're two men short.

So if you're interested in going, I'd encourage you to do so. One of the villages that the reason that I'm in John 4 this morning is one of the villages we were working in. It was their ceremonial launch of the water well. And the village that I was working in, paste, the name of their water well was the blessing of God, and that's the same language that Jesus uses, or the gift of God, and that's the same language Jesus uses in John 4 to talk to a Samaritan woman. At a well about living water and my mind just kind of m automatically went there and I began meditating on this chapter.

I think I've got a video of that celebration in the village that we went to. Really got an insight into their culture. In this town it's not just Satya, but it's Satya, there's Amazon tribe, there's another kind of tribe, I can't remember the name of them, and then some native Ecuadorians. And people from some s African tribes as well. They've all kind of gotten together in this one village on the outskirts of town. And they were launching their well and you can see there some of the you know just getting to see and understand their culture is pretty pretty exciting.

They even got some of the gringos to get up there dancing. I don't think I got I don't think I put footage of us dancing because we made fools out of ourselves but they had a fashion show, they had all sorts of stuff. It was a big deal. I mean, this is one of the biggest things to happen in that village. To have have fresh water is huge, and so it's a huge celebration. And I spoke to them from John chapter 4 about the woman who meets Jesus at a well, and he begins to speak to her about living water.

That she can drink from and never thirst again. And the big idea is that all of us have longings in life. One of the deepest longings we have is a physical longing for water. You try to go without water for very long and you'll you'll be in a in a hurt real quick. But just like we have a an infinite, never ending thirst for water, we also have spiritual desires that need to be satisfied by a spiritual source. And th those desires that we have that are infinite in nature in terms of the spiritual nature must be satisfied by an eternal source, and that eternal source is the Lord Jesus Christ.

If you'll take your Bibles and turn to John chapter 4, we're going to begin in verse 1. It says in verse 1 that Jesus, when Jesus learned that the Pharisees had heard, he was making and baptizing more disciples than John, though Jesus himself was not baptizing, but his disciples were. He left Judea and went again to Galilee. He had to travel through Samaria, so he came to a town of Samaria called Sychar, near the property that Jacob had given to his son. Joseph. Now I put a little map up here.

As you can see, when you're going from Jerusalem or the regions of Judea up to Galilee, you have to go through this place called Samaria. It's a region. And the very pious Jews, religious Jews would take the long way around. They'd kind of go around that river over there to the right and bypass Samaria because they consider the Samaritans as some ceremonially unclean, unfit to engage with. But Jesus, even though he's a very pious Jew and a religious leader, doesn't do that normal thing that a lot of pious Jews would do, but he goes right through Samaria.

And not only does he go through Samaria, he stops at this place called Sychar, which is where Jacob's well was. We're going to see in Genesis thirty-three that Isaac is going to give his son I'm sorry, Jacob is going to give his son Joseph this property here in Shechem, and he plants a well there, and I think that's the same region that Jesus and this woman are discussing. So it says in verse six that Jacob's well was there, and Jesus worn out from his journey, sat down at the well. It was about noon, and a woman of Samaria came to draw water give me a drink, Jesus said to her, because his disciples had gone into town to buy food.

And the woman asked him, how is it that you, a Jew, ask for a drink from me, a Samaritan woman? Now what Jesus is doing here is breaking all of the rules. You guys remember from our study in the book of Genesis when a man meets a woman at the well, what's typically trying to go on down there? It's like e-harmony for you know of Palestine. It's a it's a way to find a wife which is why, because that was tradition, that's why most pious Jewish men would not engage a woman directly in conversation.

They wouldn't be the one to initiate it. And if there was an initiation of a conversation between a boy and a girl, there must all almost always would be witnesses. But in this case, the disciples have gone into town to buy food. Jesus is there alone with a woman, not just a woman, a Samaritan woman, not just a Samaritan woman, but a Samaritan woman who's by herself in the middle of the day, which was itself kind of odd. Learn about that a little bit later why that may be the case.

And he doesn't let her engage him in conversation, but he actually engages her. He's breaking tradition. He's breaking the rules, but Jesus never let religious traditions or man-made traditions get in the way of doing the will of God. This woman had a divine appointment with Jesus on this day for a very specific purpose. And he's going to invite her into a conversation about desire and about how the deepest desires of her heart can only be met through himself. Jesus uniquely meets the needs. That no one else and nothing else in life can do.

And so she raises the question: why are you speaking to me? And Jesus gives her a response. In chapter 1, verse 10, he's going to challenge some faulty assumptions that this woman has. And so let's pick it up in verse 10. Jesus answered, if you knew the gift of God and who it is

saying to you, give me a drink, you would ask him, and he would give you living water. Sir, the woman said, you don't even have a bucket, and the well is deep, so where do you get this living water?

You aren't greater than our father Jacob, are you? He gave us this well, and he drank from it himself, as did his sons and his livestock. Now this woman's mind is on literal water and some people read this and they go how could she not know Jesus was talking about spiritual water but we're coming up from we're coming at this passage from our background and so we kind of read into it these metaphorical meanings. But in the Old Testament literature, this idea of living water didn't have necessarily spiritual overtones. It just meant a spring of water.

That's what it means in the book of Genesis and chapter 26 when Isaac digs the wells and he finds a well of living water. It's a spring water. It's a water that is it's always bubbling up. But Jesus is not speaking of it just in terms of that freshwater spring, but in terms of its spiritual meaning, which it also came to possess in the Old Testament. That j that God himself is the source of living water that they could drink from and never thirst again. And in Isaiah's prophecy about a new heaven and a new earth where the people of God would drink from the living water and never thirst again.

So that idea was present, but this woman's not going there where Jesus is trying to take her. Her focus is purely on the physical. Which leads me to the first barrier or the first reason why a lot of people live lives disconnected from the blessing of God and the gift of God is because they have a faulty assumption that the most important things in life are not spiritual, but they're material. Mainly material. So the thing I need most is the water. The thing I need most is a financial provision. I need a roof over my head.

I need food on the table. I need money in the bank. And those things are important, no doubt, but they're not the most important thing. But one of the assumptions that this woman has is that that is what was most important is Jesus is saying, no, it isn't. There's actually living water that you can drink from that I can give you and you'll never thirst again. Now he's going to kind of continue to expose that reality in the verses that follow. I believe we're in verse 13. Jesus said, Everyone who drinks from this water will get thirsty again.

But whoever drinks from the water that I give him will never get thirsty again. In fact, the water I give him will become a well of water springing up in him for eternal life. Now he's being very explicit. I'm talking about spiritual water. I'm talking about eternal life. And so the woman, still not getting it, says to Jesus, Well, give me this water. So that I won't get thirsty and have to come here to draw water. Now she wants this water. Assuming still that it's literal physical water, so that she doesn't have to come back here to this well.

Now, why does she not want to come to the well? Well again, it's a single woman we presume I mean single in the sense that no one else is with her. It's in the middle of the day, 12 o'clock noon. That's kind of weird. Most people who drew water drew in community, they had other people with them and it was early in the morning or it would be late at night. Why is this woman by herself. And why is it that she wants water so that she never has to come to this well again?

It seems as though she's carrying some degree of shame, some degree of embarrassment, isolation. And we're going to find out by their conversation why that may have been the case. But it leads to her second big faulty assumption, which is about her sin and her shame. Let's pick it up in verse 16 Jesus says to her, go and call your husband, he told her, and come back here. She replies, I don't have a husband. You have correctly said I don't have a husband, Jesus said, for you have had five husbands, and the man you now have is not your husband.

What you've said is true. I love this phrase, sir, the woman replied, I see that you're a prophet. Not the English translation that I'm using the CSB, you may have a different translation. It translates the Greek word aner as husband a lot of times, but that one time it translates it man. The Greek word aner for husband is the same thing is the Greek word for woman or wife, gunaiki. It can mean wife or it can mean woman. And an air can mean man or it can mean husband. And I think what Jesus is doing here is he's using that word as a play on words where he says, go and call your husband.

I think a lot of people traditionally thought, well, she just had five husbands. You know, maybe she's one of those people, you don't want to marry her, you're going to die. I don't think that's necessarily what's going on. I think Jesus is saying, go call your husband giving her the benefit of the doubt that she may be married and she says, no, I don't have a husband. And Jesus said, you're right. You've had five husbands, in other words, you've had five men who weren't your husband. And then the guy you're living with now is not your husband.

So it very well may have been the case, probably the case, that this woman was a serial adulterer. She was the town, whatever word you want to use, it's not so pleasant to use. And that's why she's at the well alone at twelve o'clock noon. Because she had very likely destroyed the marriages of many of the other women in that same village who wanted nothing to do with her. She was carrying that shame, that sexual shame. And didn't believe that it could ever be erased, which is the second big barrier that keeps people from the blessing of God and the gift of God.

They believe their main needs are mainly material and they believe that their greatest shame is unforgivable I can't go to church. I can't be saved. I've done too much. I've gone too far. I'm damaged goods. God can't use me. But Jesus is not going to allow her to let that barrier keep her from the truth about himself. And so He keeps her in the conversation. She says, I

see you're a prophet, and then she changes the subject, which is what I would do if somebody exposed my deepest, darkest secret, I'd change the subject as well.

So she changes the subject to the raging debate at that time between Samaritans and Jews, which is where is the right way to worship the Lord? And she says in verse twenty, our ancestors our ancestors worshipped on this mountain. She uses the word fathers, our fathers worshipped on this mountain. But you Jews say the place to worship is in Jerusalem. Now again I've got a map up here. You can see they're up there in Shechem. You see the dock for Samaria. And the mountain is Mount Gerizim. And that is the mountain.

That they would worship the Lord on, and they thought they had the right interpretation. One of the debates between Samaritans and Jews is that the Samaritans believed they were the rightful offspring of Joseph. They were the heirs of the people of God. And the again, Jacob had given Joseph this land in Shechem. And they had built an altar there and they had worshiped the Lord there. You see that in the book of Genesis. And so they were assuming this was the proper location for worship. But we know from the rest of the Old Testament that the proper place of worship is in Jerusalem.

And one of the reasons for the debate is the Samaritans would only use the first five books of the Old Testament as authoritative, whereas the rest of the Jewish community would use the law and the prophets. Wisdom literature and so on and so forth. And so they had a much fuller orbed understanding of the Messiah. They had a much more fuller orbed understanding of worship and the proper location of worship. And so the debate would rage. And she's trying to suck Jesus into this debate, and Jesus is going to answer her, but he's going to challenge an assumption that she's carrying.

He says in verse twenty-one, you Samaritans worship what you do not know, we the Jews worship what we do know. Because salvation comes from the Jews. But an hour is coming and is now here when true worshipers will worship the Father in spirit and in truth. Yes, the Father wants such people to worship him. And so he's challenging her assumption that worship is fundamentally geographical or fundamentally biological. Or that it's fundamentally about these r rituals and ceremonies that you've engaged in. That's not what God really wants from us in worship.

What God really wants from us is to worship in spirit and in truth. And there's a day coming, woman, where it's not going to be on this mountain or on that mountain where people truly come to worship God. That's not what he's about, location and ritual and ceremony. He's about the heart. He's about you relationally connecting to him with sincerity of heart and understanding properly the truth that you need to know. And I believe the true truth that they needed to know is the truth about Christ, because we worship God through the Son and the power of the Holy Spirit.

And so he answers her question. He says basically the Jews are right. The Samaritans are wrong, but they're missing the point. The point of worship is drawing near to God with sincerity of heart. Now, the assumption that this woman's carrying is the same assumption that a lot of us carry that keeps us from experiencing the blessing of God, and the assumption is that the truth about God is unknowable. We have a lot of people in our culture and even around the world who do practice certain forms of religion or certain kind of spiritual beliefs.

But at the end of the day, the subtext underneath those beliefs is you can't have certain you Christians are so certain Jesus is the only way, the only truth, the only life. We know better than that. We know that the truth the all the truth about God is really unknowable. And so we're going to approach the Lord in that way. And Jesus is going to challenge that assumption. As well. Now she responds to Jesus. Jesus responds to her, a God is spirit, and those who worship him must worship in spirit and in truth.

And then the woman says to him, well, I know that the Messiah is coming. The Samaritans believed in a Messiah, a teaching Messiah. I know he's going to come and he's going he's called the Christ and when he comes he's going to explain everything to us and Jesus looks at her and says, I, the one speaking to you, am He. I'm the Messiah. Which I just believe her mouth just dropped, you know, at that moment because she obviously knew he was a prophet. He read her lunch, no knows everything going on about her, gives her these profound teachings about the nature of true worship and then when she says, well I know some s smarter guy than you is coming here, the Messiah Jesus says, yeah, that's me.

And so she goes, she drops her jug, and she goes and tells everybody in the town what Jesus had said to her. The point is, the big idea, we carry these same assumptions she carry, that the most important things in life are material, that our greatest shame in life is unforgivable and that the truth about God is unknowable. And there's a lot of people in our culture who don't know God are very far from the gift of God because of those driving assumptions. They're like hurdles that have to be jumped over before they can truly come to experience the Lord.

And those assumptions intersect with desire. The desire of our hearts for what's most needed. Our thirst, our appetites in life that we try to satisfy in all sorts of ways. Some of us satisfy it with money, some with drugs, some with like this woman, with sex. Power, prestige, reputation. We all have a desire for forgiveness. We have a desire that that our shame can be relieved and covered and then we also have a desire for purpose that that our life would have meaning that our life it's ideas wrapped around the idea of worshiping God and knowing God, but at the end of the day we want to know God because we know we were made for something.

We were made to mean something, to matter, for our lives to count for some kind of significance. And Jesus is ultimately saying all of those desires. Your desire for the immediate need, your desire for your past shame, your desire for your future calling and purpose, all of those desires can be satisfied in me. I'm the Messiah. I'm the one you're waiting for. I'm the one that your heart deeply desires. And those who want to have that deep desire in their heart satisfied must come to learn. That that God can be known.

God should be worshipped, but he's worshipped in spirit and in truth, namely the truth about Jesus. I love the C. S. Lewis quote. I noticed that C. S. Lewis is the author of the month for the library. Kudos. I love C. S. Lewis. He would never, you know, get to preach in a Southern Baptist church because some of his views, but other than the reviews he has wrong, you know he's a fantastic author, very very white wise guy. He made an argument for the existence of God called the argument from desire, and it's very akin to what we're looking at in John four.

He says, if I find within myself a desire that nothing else in this world can satisfy, then it probably means I was made for a different world. I wasn't made for this world. And that the things of this world are not going to satisfy that deep longing in my heart. I was made for God. And I was made to be satisfied. And God alone. And that satisfaction comes through the truth about Jesus. Now she drops what she has and she runs into town in verse 27, just as the conversation is getting interesting, the disciples show back up.

And he's going to tell the disciples a very similar truth that he just told this woman, but he's going to say it in a different way. They show up there amazed that he was talking with a woman, and yet no one said, what do you want? Or why are you talking with her? I love that. They see this is shady business. Jesus is talking to a woman alone. He's breaking all the rules, he's breaking the traditions but they weren't going to question him. Last guy that questioned Jesus didn't work out too well for him, so they've they've kind of learned their lesson.

They keep quiet, but the woman left her a water jar went into town and told the people, come see a man who told me everything I ever did. Could this be the Messiah? They left town and made their way to him. Notice that phrase, she leaves her water jar. I think that's instructive. She came to this well on a mission to get water and to go back home and to kind of carry out her normal way of doing life. But when she meets the Lord when she encounters Jesus, she leaves in a totally different way than the way she came.

And anybody who truly encounters the true Jesus or in a in a true meaningful way never leaves the way they came. He will alter your life. Now I don't know that she's a full believer yet. I think she's questioning. I think she's realizing there's something unique about this man, and so she's going into town to tell people You guys know what you know who I am. He

knows who I am and he didn't even know who I was. He's told me everything I've ever done. Could this be the Messiah. Nobody encounters Jesus and leaves the way they came.

The disciples in the meantime kept urging him, eat something, Rabbi, eat something, but he said, I have food to eat that you don't know about. In other words, you're focused on the physical and the material, but I want to tell you there's something bigger and better than that, and that is the spiritual. I know I have food that you don't know about. And then the disciples look at each other and say, well could someone have brought him something to eat? And then Jesus says, no, I didn't get food from anybody else.

My food is to do the will of him who sent me and to finish his work. And then he goes into a teaching on evangelism. He says, don't you say there are still four months and then comes the harvest. Well, listen to what I'm telling you. Open your eyes and look at the fields because they are ready for the harvest. Now when he says open your eyes and look at the field, what I think he's pointing at is a white a vision of white robes of Samaritan people headed up by this adulterous woman coming to Jesus to figure out who is this guy and what is going on and Jesus saying look.

Here they come. Here comes the harvest. You don't have to wait anymore. The reaper is already receiving pay and gathering fruit for eternal life so that the sower and reaper can rejoice together for in this case the saying is true, one sows and another reaps. I sent you to reap what you didn't labor for, and others have labored, and you have benefited from their labor. So not only do people who encounter Jesus not they leave in a way totally different than the way they came. The other thing that you're seeing with Jesus and his disciples here is that you can't truly encounter Jesus and not join him in God's mission.

Jesus is saying, my food is to do the will of my Father and to finish his mission. And I'm inviting you into that mission. What is the mission of God? The mission of God is to save. It's to save people. And not just Jewish people, Jesus would say, but in the words of Acts 1. 8, you'll be my witnesses in Jerusalem and Judea, but also Samaria. The unclean people, the untouchable people, the people who are not like you, who are different than you, the transgender people or the people of a different political persuasion than you or the people who you know you kind of when you they get around you tell your children to kind of get a little bit closer, those kind of people, those are the people that God came to save He came to save people from every tribe and tongue and nation that one day around the throne there will be literally every culture that has ever been created singing salvation belongs to our God.

He's on a mission to save. And Jesus is saying, I'm inviting you into that mission. And you can't really know me and not be sent on that mission. And then Jesus begins to speak to the Samaritans, and many Samaritans, verse 39, from that town believed in him because of what the woman said. Notice the power of her testimony. When she testified, he told me everything I ever did. So that when the Samaritans came to him, they asked him to stay with

them, and he did. He stayed there two days. Again, breaking all the traditions and rules, he stays and he teaches them the Word of God, and many more believed because of what he said.

And they told the woman, we no longer believe because of what you said, since we have heard for ourselves and know that this really is the Savior of the world. Now I wonder what did Jesus say to these Samaritans As I read John 4, I see Jesus make some really important points to a Samaritan woman. And I see him make the same exact points to his disciples. Namely, the most important thing isn't physical. It's not material. It's spiritual. It's doing the will of the Father. That the past sins of these people, their uncleanness that this woman felt intimately and that these disciples felt instinctually, those are untouchables.

Jesus is saying, no, those sins are not unforgivable. That God's mission is to save. And your purpose in life is to worship him. But the way you worship God is not with rules and rituals and ceremonial ceremony and debates about this truth or that truth and who's right and who's wrong. God is seeking worshipers who will worship him with the sincerity of heart, who will draw near to him relationally. Who will know him intimately. And when you know him in that way, that's your purpose in life. Your purpose in life is to know God, but not just to know him.

But that when you come to know him and you become to love him, his heart becomes your heart and you inevitably begin to join him in his mission, which is to make him known to those who don't. And so all of your desires in life, your desire for your immediate needs, your desire for your past forgiveness, your desire for future meaning and purpose, all of those desires are satisfied in me, Jesus is saying. I'm the Messiah. I'm the one who's come to liberate you and free you and satisfy you and give you meaning and purpose in life.

But for many of them, just like for many of us, we have some hurdles that keep us from experiencing Jesus in that way. So I just want to remind you in closing, we all have a thirst that only Jesus can satisfy. And I want to exhort you to stop drinking from empty cisterns. Jeremiah 2 verse 13 says, my people have committed a double evil. Not only have they forsaken me, the fountain of living water, the Lord, but they've hewn out empty cisterns for themselves. In other words, they've pursued. This God longing that they have.

They've tried to satisfy that God longing in these empty cisterns, these things that will never satisfy. And I wonder if you were honest today, what would you say is your empty cistern that you're digging from and pouring your bucket down into to try to get meaning and purpose in life that isn't the Lord. And I wonder if today you're if you were really honest you'd s you would you would agree with Jesus, yeah I'm still thirsty. It never satisfies. I never have enough money. I never have enough acceptance. I never have enough power or prestige.

And Jesus is saying, that's because those things weren't meant to satisfy you in that way. Only I am. You have a thirst that only Jesus can satisfy. You have a shame. You have a sin. You have a problem that only Jesus can solve. Your greatest problem is not. That you sinned against in the case of this woman that you sinned against those women by cheating on their husbands. And your main problem is not that you offended your friend or that you have a bad relationship with your parents or whatever the case may be.

Your main problem is that every sin's ultimate grievance is against God. Because God created you're made in his image and you've violated his designs. But God in his great love for you has sent his son into the world to pay the penalty for your sins so that you could be forgiven, made right, reconciled with God. And Jesus is the one who solves that problem because Jesus receives the payment of the penalty for what our sins deserve. You have a thirst that only Jesus can satisfy, you have a problem only Jesus can solve, and you have a purpose that only Jesus can sustain.

And I know we get all caught up, where am I going to go to college and what am I going to do? And how is my life going to have meaning? And I really wonder at the end of the day if Jesus would say, I really don't care where you go to school. You need to marry a godly woman. You need to marry a godly man, but it's you know it's neither here nor there what their name may be. Your main purpose in life is to know me, to love me, to draw near to me and worship me and to make me known, whether you're a banker or a school teacher or a preacher.

Or a farmer in Ecuador, your main purpose is to know God and make him known. You have a calling that only Jesus can sustain. You have a purpose that only Jesus can sustain. And maybe this morning. As we meditate on John 4 and we think about our need for literal water, we would be reminded that there is something more important than the physical, and that's the spiritual. And those spiritual longings can be satisfied in Christ alone. And so as we enter into a time of response, I want to encourage you to allow the Lord to examine your heart.

And if there's any decision you might want to make today about trusting in Jesus for salvation, I would encourage you to come and make that public. Maybe if you're a believer and you'd say, I've kind of drifted, I've been drinking from empty cisterns, you would ask the Lord to forgive you. You'd repent of that and draw near to Jesus. Heavenly Father, we thank you for this time and your word. And I thank you that Jesus, when he rebukes us, he does it in a gentle way. Jesus, there's no person for whom Jesus did not die.

There's no person that God does not love. And that we can be ostracized and alienated by people and by experiences and by towns and cultures, but we'll never be alienated from you if we can see that you send Jesus into the world to reconcile us back. To bring us back into ripe relationship with you, our Heavenly Father, who loves us and demonstrated that love by

sending your Son into the world. And so would you help us not only to see the truth, but to live it, to respond to it in a way that we align our lives.

With the truth about who Jesus is and what he's called us to do. And we pray these things in Jesus' name. Amen we'll take a few moments just for you to respond to the Lord right there. We are seated. The altar's open if you would like someone to pray with you. Heavenly Father, as we leave this place, we pray that your word that you have planted into our hearts would bear fruit. That it would find good soil, and that the worries and distractions of this world, the deceitfulness of riches, all of the things that have a tendency to pluck out what you have deposited in.

We pray that you would protect us from that and that you would help us to bear fruit. That brings glory to our Lord Jesus Christ, who deserves all the glory and honor and praise. And in whose name we pray, and God's people said