

A Sinner Drawn to Christ

Samaritan Woman – Sermon 2

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Bible Text: John 4:10-15

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Welcome to the Grace Abounding broadcast brought to you by the congregation of the Shreveport Grace Church that meets at 2970 Baird Road in Shreveport, Louisiana. My name is Ken Wimer and it is my privilege to bring to you today a message that seeks to exalt the Lord Jesus Christ and his glorious person and finished work of salvation accomplished for sinners at the cross. Please stay tuned.

My text today is taken from John 4 and I'm going to begin reading from verse 10. For the sake of time, I'll not read the entire portion first but read and make some comments as I go down through this particular passage but the subject of this text from which I am preaching has to do with how God is pleased to draw sinners to himself. If any are saved, it's because first of all, God has purposed their salvation and secondly, that the Lord Jesus Christ has already come and paid their sin debt as their substitute there at the cross and by that righteous obedience unto death, having satisfied God's law and justice, sinners are legally saved and yet thirdly, we know that all that God has chosen and for whom Christ has died, that he does in time draw to himself by his Spirit through the word. Here we have an example of this with a Samaritan woman, perhaps by men's standards, a very unlikely candidate to be drawn to Christ and to be saved. Just the word "Samaritan" as far as the Jews were concerned, was a derogatory term. They hated one another because of their history and background and yet, secondly, here a woman which in that particular society at that time, was not necessarily considered to be of any significance or importance and yet to the Lord, she was everything because it was for such that he came into this world to live and to die. So in the preceding verses of John 4:1-9, we see how the Lord himself directed his path to her and there's a reminder that unless the Lord comes and seeks his own, none would come to him. It's not the sheep finding the Shepherd, it's the Shepherd finding the sheep and so a very strong statement to that effect in John 4:4 where we read, "And he must needs go through Samaria." There we see God's divine purpose that this sinner, this woman, this Samaritan, was one of his sheep that he came to save and therefore, he must needs cross her path and certainly if you're the Lord's, that's your testimony, is that in time, God caused your path to cross with the Lord Jesus Christ through his word. That's how he reveals himself today and that according to divine purpose.

But also we see in this portion, God's divine providence in that she was brought to the well, not at a likely hour to go to the well, it was noon in the heat of the day and yet the need was there for her to go. But there are no accidents with God. She was brought to the well at that time when the Lord himself would meet her alone because significantly as you read later on in this chapter, the disciples had been sent to go get something to eat and he had already dealt with this woman alone by the time they got back, even that was purposed according to God's providence. So we see God's purpose, we see his providence but thirdly, we see his patience or long-suffering in what we're reading today. We see great ignorance in this woman and left to herself, she would never have been able to figure out wherein is everlasting life and how it is that God is pleased to save sinners but I see a tenderness with her from our Lord in that he bore not only with her prejudices because just as the Jews were prejudiced against the Samaritans and as far as she knew, she just had a Jewish man in front of her talking to him, she could not see that he was the God-man. But also her ignorance and even objections but none of these things were to thwart our Lord Jesus and he answered her kindly, patiently and directly until he was pleased to open her heart and bring her to himself in true faith. So all of this we see here.

I begin reading in verse 10, when she was startled from verse 9, "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 so, "Jesus answered and said unto her," and here's the first key word of this portion, "If thou knewest the gift of God." So the first thing we see with regard to those that the Lord is pleased to draw to himself is that initially there is a spiritual blindness or deadness. None of us is born in this world knowing God or knowing his Son. There is a blindness and that's what the Lord points out, "If thou knewest." Notice, "*the* gift of God." Salvation is *the* gift of God, not only in how he gives it but in whom he gives it and who it is that he gives. There is a lot there. "God so loved the world that he gave his only begotten Son," and so when our Lord says, "If thou knewest the gift of God," what he was saying is, "If thou knewest who I am as the gift of God." The Lord Jesus Christ is God's gift to those sinners that he has already given to his Son to save. This took place from eternity; it's not when a sinner believes that they are given to God. Christ came into this world to seek and to save that which was lost but he said, "Of all that the Father has given me that I should lose nothing." So a particular mission but Christ is that gift. He came to give his life. That's what was required in order for God to be just and declare righteous those sinners that he purposed to save. There had to be just satisfaction for their sins so Christ is that sacrificial gift but he's also the gift by way of revelation and that is when he is pleased to open a sinner's heart by his Spirit, that Spirit given to the sinner is Christ given to the sinner. In fact, when this woman's eyes were ultimately opened as we read on in this particular portion of Scripture in verse 29, she said, "Is not this the Christ?" That was quite a statement because the Samaritans had their religion; they had their view of who the Christ should be. But the Spirit being given to her and her being one for whom Christ came to pay the debt and her being given to him already by the Father and that from eternity, she was brought to declare, "Is not this *the* Christ?" Not *a* Christ but *the* Christ.

So what we see here first off is our Lord dealing with her spiritual blindness just as he must deal with our own spiritual blindness and as we're going to see, it's not a matter of

being religious, it's not a matter of growing up and going to a church somewhere. This woman was educated in religion and yet lost but our Lord begins to speak with her metaphorically and metaphorically means taking just something simple in life that we're used to seeing or understanding and using it to draw our attention to a spiritual truth and so he says, "If thou knewest the gift of God," in verse 10, "and who it is that saith to thee, Give me to drink." You see, salvation is all about the who, "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." Some people say, "Well, why doesn't God just give everybody the same opportunity?" Well, that opportunity could be there all day long but as long as that spiritual blindness is there, none will seek the Lord, such is the depravity and blindness of the heart. It takes the Lord doing a miracle, working in the soul of a dead, lost sinner to give life so that that soul then comes to Christ.

So you can see her curiosity in verse 11. Our Lord speaking metaphorically in verse 10, comparing his grace and his mercy and his redemption to living water. That's the word he uses there, "He would have given thee living water." She came to the well seeking physical water but now he's going to show her her need for spiritual water, living water, which is a metaphor of Christ himself. So, verse 11, "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?" So our Lord is using something physical in order to draw her to ponder something spiritual and in this we see his sovereignty and how he is pleased to bring sinners to himself. This woman, she was blind to Christ's glory, here was God in the flesh speaking to her and really only occupied with material things and ignorant of spiritual matters. That's a sign of blindness. Yes, people today have the name of God, the name of Christ on their lips. They talk about eternity, they talk about judgment, salvation and yet it's all in natural terms. There's a blindness even as with Nicodemus in the previous chapter in John 3 when Christ spoke to him of the new birth saying, "You must be born again." His response was, "How is it," in John 3:4, "that a man can be born when he's old? Can he enter the second time into his mother's womb and be born?" He was only thinking in terms of logistics physically and there are many that reveal their blindness because they read the Bible but they argue only about physical things.

Recently I had someone visit and I know they were joking but after a message in which I had, by God's grace, endeavored to point the hearers to the Lord Jesus Christ alone, the question that was raised afterward was whether or not Adam had a belly button. People laughed and they think, "Well, you know, that would be interesting to discuss," or they like to ask, "Well, who was Cain's wife or Abel's?" These are physical, material things that people like to dwell on but that's not the point of Scripture. The point of Scripture is: Behold the Lamb. It's just like with this woman, if people knew who it was that said unto them, "Give me to drink, they would have asked of him, and he would have given them living water." It takes the Lord opening the heart and causing sinners to be regenerated or enlightened by the Holy Spirit. All natural men are ignorant of spiritual things until the Spirit of God is pleased to open up their heart and mind.

Paul brings this out in his epistle to the Corinthians, 1 Corinthians 2, beginning with verse 9, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into

the heart of man, the things which God hath prepared for them that love him." So spiritual blindness, "Eye hath not seen, nor ear heard." It's not a problem with the physical eye, the physical ear, but we're talking about spiritually the heart. But it says in verse 10, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him?" You can't know what's in my heart and mind and thought but my spirit does, I do, and unless I take and reveal what I'm thinking to you, you'll never know. It says here in 1 Corinthians 2:11, "Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world," which is a natural knowledge. You can take the Bible and read it with some understanding and even look at it historically and culturally like so many do and yet be lost. We've not received the spirit of the world, Paul says here in 1 Corinthians 2:12, "but the spirit which is of God; that we might know the things that are freely given to us of God." So if God has purposed that you be saved, then he purposed that from eternity. That's why he sent his Son, the Lord Jesus Christ, to die on a cross and in time, will reveal him to you because he's purposed that you know him and Paul says there in verse 13 of 1 Corinthians 2, "Which things also we speak, not in the words which man's wisdom teacheth." You see, there is a way in which certain preachers take this word and they try to put together a good sermon but it's all according to man's wisdom and philosophy. "Which things also," Paul says, "we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." And here's the conclusion, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." Just like with this Samaritan woman, what the Lord was showing her was foolishness unto her up to this point. He's talking about living water in verse 10 and she's talking about drawing out physical water and trying to figure out the comparison between the physical and the spiritual but the Scriptures say that no man can know them spiritually because they are spiritually discerned.

So this is what we see described here. This woman's blindness and by her questions, she demonstrates that ignorance. Some say, "Well, she wasn't rebelling, she was just ignorant," but those two go together. Where there's ignorance, there's pushback and we're going to see later as he begins to deal with her sin and her way of worship, there's pushback. Therein the rebellion is manifest. But she asked these questions as in verse 12, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" So still ignorant of the fact here that she's actually speaking to Jacob's Lord and God. Here is Jacob's God in the flesh, the Lord Jesus Christ, but spiritually blind, she didn't know him and she is ignorant of the fact that he was actually speaking of the water of life. But she asked if he thought himself wiser and greater than Jacob. Here again we see man's blindness because they'll sooner believe a founder of their denomination or go back in history and look to some great historic figure and put faith in the doctrine of that man or who that man was and never know the Lord Jesus Christ. What a terrible blindness to think that somehow Jacob was greater than our Lord Jesus Christ but it takes the Lord to open the eyes and we see that questioning here for that reason.

Then in verses 13 and 14, here's where we begin to see the Lord not outwardly but inwardly, you see, he's there in front of her as the God-man and yet the whole of the Godhead dwelt in him: Father, Son and Spirit. And so his Spirit is working all the while to draw her. In verse 13 we read, "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." So our Lord now is moving her from this spiritual blindness and ignorance to the second aspect of drawing a sinner to himself and that is pointing out the need. He says to her, "If you drink this water, you're going to thirst again." Whatever is of the flesh is flesh. If that's all we know in this life is just the physical things, then we're going to always thirst again. "But whosoever drinketh of the water that I shall give him shall never thirst." Here we see, again, the Lord drawing her to her need of himself and that's what the Lord must do, cause the sinner to see their need of him.

You stop and think about the wells of this world's providing. Over each one must be written, "Whosoever drinketh of this water shall thirst again and again and again." The true thirst within men lies too deep for the waters of the earth to quench. That's why there's not going to be anybody that's going to be drawn to Christ simply by ordinances and ceremonies as you see going on in religion. Those are outward things but they in no way affect the soul. You see, the thirst of the soul is a spiritual thirst and only those thirst to whom God gives life. Dead men don't thirst but if there's life in me, then I must have water. You stop and think about the material things that cannot affect the spiritual thirst of the soul. People talk about health, wealth, comfort, fame, luxury, ceremonial religion, all of these things. You hear preachers proclaiming loudly that if you just believe in God you can have all these material and physical things and yet what's the problem? The heart remains empty but the person to whom the Lord gives his Spirit, the grace of God in Christ described in Scripture as the light, it takes light to see, or life, it takes life to hear and believe, those in whom God by his grace works and so draws them to Christ, will never want any good thing that is necessary to peace, to true spiritual rest, to comfort, to hope in eternal glory. You see, when you come to the end of your journey in this life, what is going to matter is not going to be how luxuriously you have lived or even how morally. So even morality many times is just an outward show of respect, if you will, or ethics. These are terms that you hear used, or integrity, what you should do or shouldn't do, just to get along and a lot of people are living that way and yet they have no true hope of eternal glory. The hope of eternal glory which this Samaritan woman needed and wherein the Lord was drawing her, is found in 1 Corinthians 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." There is no room for boasting in any of us. It must be that Christ be made to us and for us wisdom: without him we could not know God. Righteousness: without that righteousness that he came and worked out and established and earned, none could be righteous before God. Sanctification: that's being set apart by God in Christ to his holiness; that holiness is in Christ, not in us. And redemption: to think that it took a ransom, the Lord paying the sin debt to redeem such as we are.

So this is the need that our Lord is pointing out to this woman and he tells her, "The water that I shall give him, that one shall be in him." You see, it's not just having Christ revealed to you. You can give a quiz to many people and they might get a lot of answers right as far as who Christ is in the Scriptures but it's not Christ revealed to you, it's Christ in you, the hope of glory. So God takes this word, it's like Christ with this woman, he's addressing her spiritual blindness but he's also addressing her spiritual need and, dear friend, that need never stops. If the Lord has truly done a work of grace in your heart, you will continue to thirst after him. You'll thirst again for physical waters, "but the water that I shall give him shall be a well of water springing up." You think about a pure stream that continues to flow to which you can go and draw again and again. That's the spring of God's grace, it springs up into everlasting life. That's what's vital, not just this life but everlasting life and that life is in the Lord Jesus.

So even though we desire to grow in grace, in the knowledge of the Lord Jesus Christ, it's not going to be through methods that we use but in Christ. He has all that the sinner needs, in fact, he has all that the sinner wants. In John chapter 7, verses 37 and 38, our Lord stood up at one of the feast days and cried, "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." If any man thirst. You say, "Who's going to thirst?" Well, those to whom Christ has given his Spirit. "And who is going to believe?" Well, none can believe unless they be drawn and so that's what we see our Lord doing here with this woman, drawing her by his grace.

Then you can see, thirdly, the spiritual awareness that is given to this woman. When she heard this in verse 15, it says, "The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw." So we can see that now the Lord has her attention just like he has to get our attention but it's always by his Spirit. The woman still did not understand that our Lord spoke of spiritual life and a true knowledge of the living God through him. Her thoughts continued to be only on this present life and her ease and comfort in that so even here when she says, "Sir, give me this water, that I thirst not, neither come hither to draw," the Lord still had to continue to open her heart and mind just like he did with Lydia in Acts 16 where it says that the Lord opened her heart and she was attentive therefore to his word. That's what it's going to take and so that's my prayer even as we have spent this time together, that it be God's word and that he take that word and open the hearts of some Samaritan woman, some sinner, that he came to redeem, that he opened your heart and even mine. I pray that I never stop thirsting after him.

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