

Christ Reformation Church

Tillamook, Oregon

“Let’s not fall into the fallacy of thinking that unless we are big, we are going to be ineffective. One with God is a majority. So often God has done some of the most amazing things in the whole history of the church through remnants.” (Lloyd Jones)

www.sermonaudio.com/crc

www.unholycharade.com (blog)

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The Gift of Living Water

January 4, 2026

Sermon Text: John 4:4-42

Scripture Reading: John 4:4-42

Isa 65:1 "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name.

In our day there is much talk among professing Christians and churches of “seekers.” Because, we are told, there are people who are

seeking the Lord, we must tailor our efforts in ministry to such people.

But the truth is, which we know from God’s own Word, that man in his sin does not seek the Lord:

Rom 3:10-11 as it is written,
"THERE IS NONE RIGHTEOUS,
NOT EVEN ONE; (11) THERE
IS NONE WHO
UNDERSTANDS, THERE IS
NONE WHO SEEKS FOR GOD;

In our text this morning which you have just heard, we find a woman, and in fact many others in her town, who found that for which she did not seek.

Joh 15: 16 "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

None of us chose to know the Lord. If you are a Christian, then in this Samaritan woman at the well, we have a picture of *you* and why it is that you have been saved.

“The saving blessings of Christ are not only always undeserved by those upon whom they are conferred, *but they are unsought.*” When they were going on in their folly and sin – when they were ignorant of and careless about Him and His salvation, HE apprehended them, aroused their attention, poured light into their darkened minds, opened their understandings to understand the truth, and their hearts to receive the love of that truth, so as to be saved by it.” [John Brown]

In her mind, to the woman of Samaria, this was just another day:

“A woman of Samaria came to draw water.”

A woman. A Samaritan woman. A woman with no servants – she came to get water herself, probably as she had done every day. Her lowly estate in the eyes of the Jews was acknowledged from her own lips:

“How do You, being a Jew, ask for a drink from me, being a Samaritan woman?”

To understand here response, John added an explanatory phrase – *“For Jews have no dealings with Samaritans.”* Where did this hostility and contempt come from?

The Background

In the days following Solomon’s death, the northern 10 tribes revolted and separated from the south (Judah) under the leading of that wicked Jeroboam, the son of Nebat who, as the Scripture so repeatedly emphasizes – *who caused Israel to sin.*

And then in 722BC the Assyrians carried off the tribes of Israel (the northern 10) and they were no more, just as the Lord had warned them if they refused to obey Him. The Assyrian king brought in people from various nationalities from the east to settle in the land. Subsequently there was formed there a syncretistic medley of eastern religion merged with elements of Judaism. An unauthorized priesthood and temple were established.

And it was the offspring of these people who, when the southern tribe of Judah and Benjamin returned from the 70 year Babylonian captivity, opposed the rebuilding of the temple and the walls of Jerusalem. [see Ezra and Nehemiah]

Therefore, by the time of Christ, there was an intense and entrenched hatred of these Samaritans by the Jews. It was more intense than the Jews' hatred for other idolatrous nations.

This is then the basis for our Lord's parable of the Good Samaritan:

Luk 10:33 "But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,

And it also explains the evil accusation of the Jews toward Christ-

Joh 8:48 The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

Here is an extract from rabbinical writings:

"It is prohibited to eat the bread, and to drink the wine, of a Samaritan. If anyone receive a Samaritan into his house, and minister to him, he will cause his children to be carried into captivity. He who eats the bread of a Samaritan is as if he ate swine's flesh."

Jesus at the Well

This then is the setting for the most momentous day of this woman's life:

Joh 4:4-9 And He had to pass through Samaria. (5) So He *came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; (6) and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. (7) There *came a woman of Samaria to draw water. Jesus *said to her, "Give Me a drink." (8) For His disciples had gone away into the city to buy food. (9) Therefore the Samaritan woman *said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

The woman, therefore, was shocked and amazed when Jesus spoke to her – and wanted water from her!

As He did with Nicodemus, Jesus does not give the woman an answer she expected:

Joh 4:9-15 Therefore the Samaritan woman *said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

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

(11) She *said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? (12) "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?"

(13) Jesus answered and said to her, "Everyone who drinks of this water will thirst again; (14) but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."

(15) The woman *said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw."

- Lust
- Power
- Peace
- Material things
- Health and fitness

As we all were, the woman is slow to comprehend, but here the Lord is revealing Himself to her in steps. With the phrases "living water" and even more clearly, "eternal life," He reveals that He is speaking of salvation. And more, that seated right in front of her at that moment was the Lord of Glory.

"Whoever drinks of the water that I shall give him shall never thirst."

In this statement we have profound truth. Man in his sin, *thirsts* and yet never finds. He is always on a quest for happiness, but can only discover "water" that quenches for a brief moment, and then he thirsts once more. This really is the explanation of humanity. The quest for:

- Wealth
- Fame
- Clear conscience

But, as our Lord told this woman, *"Everyone who drinks of this water will thirst again."* None of these things will satisfy.

Now, we cannot be certain exactly what she meant when she responded with this:

"Sir, give me this water, so I will not be thirsty nor come all the way here to draw."

Did she think that He had some secret spring somewhere? Surely by this time she must have known at least in part that Jesus was speaking figuratively. Did she think He was just toying with her? We cannot say.

But once more Jesus answers by directing her to her true "thirst" as He continues to reveal Himself to her:

Joh 4:16-19 He *said to her, "Go, call your husband and come here." (17) The woman answered and said, "I have no husband." Jesus *said to her, "You have correctly said, 'I have no husband'; (18) for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." (19) The woman *said to Him, "Sir, I perceive that You are a prophet.

Neither do we know the specific reason for her 5 marriages and now her illicit relationship with a 6th man. Had she been sorely treated by these men, had they died, had they divorced and cast her out? Or was she a woman with a pattern of immorality? It seems that her own sin was at play in all of this as well as that of those men.

Notice then what she does next:

Joh 4:20 "Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship."

If anyone is to be saved, they must be made to be self-aware. To know their own sin. And this is what is so typically skipped over in what claims to be gospel ministry today. The sinner must come to know that he or she is a sinner and stands under God's condemnation. There is no use telling people they need to be saved when they are blind to their need to be saved.

But typically what happens when the conviction of sin starts working in the sinner? He or she seeks to evade. To move off the subject. And this is what this woman did. She turns the subject to a leading question of her day – *who is right? The Samaritans or the Jews as to where we are to worship God?*

Such issues and questions are legion:

- What denomination are you?
- What is your stance on the last days?
- What do you say about President Trump?

She realized that Jesus, whoever He was, saw her for who she was. And that made her very uncomfortable.

“Glad of an opportunity of shifting the discourse from a subject so personal and painful to her, she introduces the great point of controversy between the Jews and the Samaritans.

It is no uncommon thing for persons living in sin, not merely to pretend, but really to have, an interest in, and a zeal for, what they call their religion. Speculation about theological doctrine is often found in unnatural union with habitual neglect of moral duty; and among the endless and winding trails of the depraved human heart, this is one – to seek in debating discussions about true or false doctrine, protection from the shafts of conviction for their own plain sin.” [John Brown]

Not liking the way the conversation was going, she introduced a detour. It was a good question, but her motive was of course wrong.

As to the correct locale for worship, the Jews, as Jesus would tell her, were correct and the Samaritans were wrong. This is probably one reason that the Samaritans only accepted the 5 books of Moses as Scripture because the rest of the Old Testament was plain on this subject:

1Ki 9:1-3 Now it came about when Solomon had finished building the house of the LORD, and the king's house, and all that Solomon desired to do, (2) that the LORD appeared to Solomon a second time, as He had appeared to him at Gibeon. (3) The LORD said to him, "I have heard your prayer and your supplication, which you have made before Me; I have consecrated this house which you have built by putting My name there forever, and My eyes and My heart will be there perpetually.

2Ch 6:5-6 'Since the day that I brought My people from the land of Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might

be there, nor did I choose any man for a leader over My people Israel; (6) but I have chosen Jerusalem that My name might be there, and I have chosen David to be over My people Israel.'

Now, the Lord at this point – while He answers her question in favor of the Jews – turns the subject to an much more vital issue regarding the worship of God:

Joh 4:21-24 Jesus *said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. (22) "You worship what you do not know; we worship what we know, for salvation is from the Jews. (23) "But an hour is coming, **and now is**, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. (24) "God is spirit, and those who worship Him must worship in spirit and truth."

In the Old Covenant era, location of worship was specified –

Deu 12:5-6 "But you shall seek the LORD at the place which the LORD your God will choose from all your tribes, to establish His name there for His dwelling, and there you shall come. (6) "There you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock.

So the Samaritans were in sin. There's was a false worship in an unauthorized place.

However, Jesus tells the woman that something more important is coming and in fact has already arrived. True worship which God requires is not localized in this place or that, but *in spirit and truth*. This worship can be offered anywhere. What does this mean?

It means first of all that *the temple is no longer a localized edifice in Jerusalem*. While Jesus was here in this world, HE was the temple but now WE, the body of Christ, are

the temple, indwelt by the Holy Spirit of Christ. Ultimately in the New Heavens and Earth the entire creation will be the Temple of the Lord.

What Jesus meant by worship *in spirit and truth* is:

- God is spirit. True worship, therefore, must reflect His being.

Act 17:24 "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands;

In the Old Covenant, the worship of God was much more earthy and physical. A literal temple. Literal altars and offerings in a literal, earthly city.

NOTE: This is largely what Rome still is today. AND to varying degrees this error infects evangelical churches as well today.

But Jesus told this woman that a radical change was coming and in

fact already was. The “earthy” aspects of worship were passing away. A New Covenant was arriving which would entail worship *from the heart, from hearts regenerated, from people indwelt by the Spirit.*

Listen once more to John Brown as he explains:

“Under the order of things which is just about to be established, and in which God is to be manifested as ‘Father,’ the great question will not be *where* he is to be worshipped, but *how*. The worshipper at Jerusalem will not be accounted a true worshipper just because he worships there. No, now the worshipper in spirit and in truth, wherever he worships, whether in Jerusalem or Samaria or anywhere else, he and he alone is the genuine worshipper.

To worship in spirit is *to worship spiritually*; to worship in truth is to worship truly. They are not two different kinds of worship; they are two different aspects of the same worship.

To worship spiritually is the opposite of the mere performance of external rites. It is to give God homage and glory from an affectionate heart; to know, admire, esteem, love, trust, and submit to Him; and to worship Him truly is either to worship Him according to the truth set forth by Him revealing His character, AND worship that is not pretend but *sincere*. These are true worshippers. These are the ones the Lord seeks.

Without this, the worshipper at Jerusalem will not be accepted. With them the worshipper at Samaria will not be rejected.

Worship, to be acceptable to Him, must be suited to His nature. It must be spiritual; it must be the worship of man as an intelligent being, worship from mind and heart, not merely external like that of some formal, ceremonialist and not insincere like the hypocrite."

It is apparent then that true worship, the only worship which

God accepts, *can only be offered by someone who is born again*. The unregenerate man is incapable of this. And this is one primary reason that the religion of Rome is so popular with people. Or, consider every other religion in the world. It fails always in both respects – it is not spiritual nor is it in truth. ONLY Christian worship is true.

Today Salvation Came

Listen once more to the outcome:

Joh 4:25-42 The woman *said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." (26) Jesus *said to her, "I who speak to you am He."

(27) At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?"

(28) So the woman left her waterpot, and went into the city and

*said to the men, (29) "Come, see a man who told me all the things that I have done; this is not the Christ, is it?"

(30) They went out of the city, and were coming to Him....

(39) From that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I have done."

(40) So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. (41) Many more believed because of His word; (42) and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."

household. And what lessons must the disciples have learned there!!!

And how amazing it is in our case, that God chose us and on that one day came where we were and gave us eyes to see and ears to hear.

What an amazing two days those must have been! It was an incredible revival. For two days the Son of God Himself taught them. A detested town filled with detested people, now saints in God's