

# Eternal Satisfaction - John 4:1-14

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Preacher: Pastor Jared Bromka

[ 0 : 00 ] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

Well, good morning y'all. Welcome to Calvary Chapel Charlotte. He is risen. He's risen indeed. I was thinking, I wonder who started that. Where that started. Probably in the south. But man, praise the Lord. If you're new here, welcome to Calvary Chapel Charlotte. We thank you for coming and worshiping with us. You can turn your Bibles to John chapter 4. As always at Calvary Chapel Charlotte, we go line by line, verse by verse through the scripture. So I didn't jump out of the text to do a resurrection message. But lo and behold, there's a resurrection message in the text. So we'll just continue into John chapter 4. Finishing John 3 last week.

That took a little while. But there's a lot there. There's a lot there. There's Jesus in the book of John. And also chronologically, as Jesus essentially has his first sermon, as you will.

[ 1 : 37 ] But it's in conversation with Nicodemus. And then we saw at the end of the chapter there, we saw how John the Baptist comes on the scene one more time in the gospel of John. And he gives us his parting words regarding his relationship to Jesus and who Jesus is.

We have that wonderful saying in John 3.30. He must increase, John says. But I must decrease. And then he gives an example, kind of a picture of that and his relationship to Jesus, using this picture of a bride and a groom.

In John 3.29, one verse before that, he says, he that has the bride is the bridegroom. And then in relation to the bride and the bridegroom, John says, I'm just a friend.

I'm the friend of the bridegroom. And he stands and hears him and rejoices greatly because of the bridegroom's voice. This my joy, therefore, is fulfilled.

Because if you recall, John the Baptist's disciples had come to him and said, hey, John. We found out from the Pharisees over here who are asking us questions about purification that Jesus' ministry is bigger than yours.

[ 2 : 44 ] What do you think about that, John? John's like, I think that's wonderful. I think it's wonderful that he increases and I decrease. What happens when we allow ourselves to decrease in relation to Jesus?

Jesus seems that much bigger. The smaller I am, the bigger Jesus is. And then in John 3.36, he that believes on the Son has everlasting life.

It's that simple. He who believes has everlasting life. Present, current, active. He that believes not the Son shall not see life.

Shall not partake of, perceive, understand life. The wrath of God. But the wrath of God abides on him. It's not that God's going to judge him or hit him with a hammer. He's already in that position. The idea is you can believe and you can receive. Come and get it. Our future. As those who have heard his voice. My sheep hear my voice and I follow them. Our future is not under wrath.

[ 3 : 45 ] God's wrath doesn't abide on us. Our future hope is resurrection. We have an eternity ahead of us, as Lily just alluded to in her prayer. And that's what we're going to look a little bit at today.

As Jesus is going to go into the village of, I think it's Sychar in the text, in Samaria. And we're going to see that he's going to meet with this woman there and begin to speak to her.

So we've just had Jesus with who? Nicodemus. The cream of the crop. This is the guy. When it comes to, like, religion. When it comes to the guy who could, like, say, I can do it.

I've got my stars. And now he's going to go to this woman who's on the total opposite end of that spectrum. And he's going to tell her, just as he's told us, that we can have eternal satisfaction.

Satisfaction is the state of the mind which results from the gratification of wants. Satisfaction is the state of mind which results from gratification of wants.

[ 4 : 42 ] The gratifications of wishes are the gratifications of desires to the full extent. So being satisfied is there's nothing more. There's nothing more I could desire. Every desire now fulfilled in whatever area I'm looking for satisfaction.

It is to supply possession or enjoyment until no more is desired. Be completely full. Right? You have a really, really good meal and you are satisfied.

I couldn't eat another thing. Then dessert comes out. Well, I could eat a little more. Right? But there's a point where you are satisfied. Psalm 107 verse 9 says, For he, the Lord, the Lord God, satisfies the longing soul and fills the hungry soul with goodness.

The longing soul. What does he do? He brings complete gratification to the full extent from wants or wishes or desires until there is no more that can be desired.

And when Jesus, when God is the one who fulfills and satisfies our longing soul, the idea is there's nothing else. I don't need anyone else other than Jesus. It's not like, well, today was good, but tomorrow, you know, next week I'm going to go find another religious guy.

[ 5 : 50 ] Another religious guru. Another person may be sent from heaven. Because maybe Jesus wasn't enough. No, when the Lord satisfies the longing soul, there's nothing left to fill.

He fills the hungry soul with goodness. You know, that's what our souls desire. They desire goodness. My flesh doesn't desire goodness. But my soul desires that.

It was created by God and it's longing for God. And he is the one who satisfies that. Let's turn to John 4. I'm sure you're already there. So we look at this idea in the text.

So Jesus has been down baptizing. If you remember in the lower Jordan, like east of Jerusalem, John the Baptist has moved up above more towards Galilee. Looking for a space where there's more water that could hold the people coming to be baptized.

And verse 1 here says, When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. And then we get our little parentheses. Though Jesus himself did not baptize, but his disciples.

[ 6 : 54 ] So Jesus wasn't the one doing it. It was his disciples. Again, I think John puts that in there for us. So we're not like, well, you know, I was baptized by Jesus.

Who are you baptized by? And he's like, no, Jesus didn't baptize anyone himself. But Jesus, after hearing that the Pharisees have heard that Jesus made and baptized more disciples than John. He then leaves Judea and departs again up into Galilee. Again into Galilee. Remember, our very first miracle that Jesus did was what? Turning the water into wine at Cana of Galilee.

He's in Galilee. So he's come down to Jerusalem. He cleanses the temple that first time. And then he goes and he baptizes with near where John is over there, supporting his ministry.

Now he hears that, hey, the Pharisees have heard that Jesus baptizes more disciples than John. And he goes to Galilee. Is he running? Is Jesus fleeing confrontation?

[ 7 : 55 ] Well, you know what? You know, if you're a Christian, if you're really a Christian, you shouldn't judge. And you shouldn't be confrontational. You should just turn the other cheek, right? All those things are true in their context.

But that doesn't mean, hey, I don't have any standards. Hey, I can't take a stand. Hey, when confrontation comes, I just need to duck my head. No, no. Jesus doesn't run from confrontation. But he doesn't seek it out. He will have plenty of confrontation in his life. But what Jesus does is he doesn't just react to, well, are they receiving me? Are they not? Is there confrontation or not?

What he does, he does everything with purpose. When Jesus acts, he acts with purpose. He has a purpose. Yes, confrontation would follow Jesus because he's a controversial figure.

Why? Well, we read this a couple weeks ago in John 3, 20. For everyone that does evil hates the light. Neither comes to the light, lest his deed should be reproved.

[ 8 : 54 ] What is Jesus doing? What does he bring into a dark world that hates the light because it's hiding my evil deeds? Jesus comes and goes, foam, shines the light. That's controversial.

That's like, well, I don't want any of this. Jesus can't help but confront darkness because he is light. He doesn't seek confrontation, though.

He doesn't seek controversy. What is he seeking? He seeks conversion. He wants them to believe. He wants them to see so they can be converted.

So, listen, controversy will follow us. There are times where confrontation is unavoidable. But to what end? I told him. Destroyed his argument. Man, he went away. Well, was he converted? Did he come to know the Lord? I mean, no, I don't think so. But he knows he's wrong. Right? No, what are we looking for? Conversion. We're looking for people's eyes to be opened so they may believe.

[ 9 : 54 ] Now, the Pharisees, Jesus isn't running from the Pharisees. He will confront them in their time. But he does everything with purpose. But the Pharisees, they had envy. And they would crucify Jesus for envy.

You know, we celebrate Resurrection Sunday this morning. Well, that means that the week of crucifixion has just happened in our timeline. Even Pilate knew this.

In Mark 15, 10, it says, For he, Pilate, knew that the chief priest has delivered him, Jesus, for envy. What is envy? Well, it's wanting what someone else has.

Right? But it's not just wanting what they have. It's, I want it. And they have it. If I can't have it, ain't nobody going to have it. Right? If you've helped in nursery at times.

You've seen this. He's not playing with the toy at all. But all of a sudden, he sees someone else play with the toy. I want that. But are you going to play with it? No, but they're not going to have it. If I can't have it.

[ 10 : 51 ] That's what envy is. It's desiring what someone else has. And if I can't have it, nobody can have it. What did they envy with Jesus? Did they envy his miracles?

Did they envy the fact he had nowhere to lay his head? Did they envy the fact he was despised and rejected of men? No, they envied something Jesus had that they didn't have. And they envied his genuineness.

Jesus was real. Jesus had genuine words. Genuine love. And something they wanted more than anything. Jesus had genuine authority.

They wanted that. Their words, they quoted the other guy. Well, Rabbi so-and-so says, who said this, who said this, who said that. Genuine love? They didn't want love. They just wanted notoriety. And authority? They had none of it. And it aided them. And Jesus then now leaves in verse 4 and heads up towards the Galilee. But on his way, it says here in verse 4, For he must needs go through Samaria.

[ 11 : 52 ] Must needs means it's necessary. That which should be done. Man, it is necessary for Jesus. He says, hey, I have a divine appointment. In a place that was considered at this time unreachable by God.

Where is Samaria? So if we look on our handy-dandy map here, the central region of Israel was considered Samaria. To the north, you have the Galilee.

And the south, you have Judea. Samaria, we're going to see in Samaria, we're going to be focused on that little town in the circle there, Sychar, which we're going to find out is Shechem. But Samaria was a region in the center of Israel.

And the quickest way to get to Galilee would be to go right up through the spine from Jerusalem up to Galilee. And there's literally a spine. It's the higher areas within Israel.

We would know today as like the Golan Heights. But the Jews despised the Samaritans. They wouldn't go anywhere near them. They would go all the way down from Jerusalem into the Jordan Valley and go up to Galilee.

[ 12 : 54 ] A journey that would take a few extra days. Why? Why didn't they like these Samaritans? If you remember David, right? We all know who David is. And David ruled over the whole United Kingdom of Israel at the time.

And under Solomon, his son, Israel got to its largest landmass area, but still didn't have a fraction of what was promised to them in their covenant promise that God made regarding the land.

Solomon dies and his son Rehoboam becomes king. Rehoboam is just a, he's a baby. And all he wants is what he wants. And so the wise men tell him, hey, Rehoboam, you need to take it easy on the people.

Because man, Solomon taxed them and put pressure on them like nobody's business to build this kingdom. And Rehoboam, instead of listening to the wise men, he went to his buddies, who are also a bunch of babies.

And they said, no, no, no, no, no. You need to, you need to show him who's boss. And so God removes the kingdom from him, but he leaves Judah, leaves Judea. Because he said, hey, I will not

take it all from my servant David, because I promised him that he would have one who would sit upon the throne.

[14:00] The northern kingdoms, including Samaria and all the way north into the Galilee, he gives to Jeroboam. Jeroboam goes to Shechem in Mount Ephraim, which is in Samaria.

And there he dwells. He builds and sets up his kingdom. What did Jeroboam do that he should not have done? Do you remember? He built golden calves. Because he was really afraid that the people would leave his church and go down to the church in Jerusalem and never come back. So he said, you don't need to go over there and worship. No, no, no, I'm going to make you calves. Because the people may go up into Jerusalem to worship, and then they'll be part of Rehoboam's kingdom, and I'll lose the kingdom.

Well, who gave him the kingdom? It was God who gave him the kingdom. He wasn't even in the line of kings. God gave him the kingdom. He was worried about losing it. But because of that, he leads the people into idolatry.

They set up a calf up in Dan, and they set up a golden calf in Bethel, which was the original place where they would meet with God. And in the process of time, Israel turns from the Lord, and God had promised to them in their covenant, the Mosaic covenant of blessing.

[15:02] He said, hey, this is the land, my land, and it's the land of my people, Israel, everlasting covenant. But to stay in it and be blessed, man, you have to keep the part of the Mosaic covenant that allows you to be blessed.

If you don't, and you go after other gods in the nations, man, I'm going to scatter you into all the nations. And so the Assyrians come, and they take Israel out of the land, the northern kingdom, and take them back to Assyria.

Assyrians were really cruel, wicked people. But at this time, in these ancient cultures, what they do, if they would take a people from one land mass and land group, they would then bring in another people that they've depopulated from somewhere else.

They'd be easier to deal with, less patriotic, less likely to rise up. Why? Well, you didn't travel nearly as much back then. You weren't going to get in a car. You weren't going to go on a plane and go somewhere.

And your life was agrarian. Like you lived and died by the soil that you worked. So this land, they were deeply ingrained and enrooted to it.

[16:04] And so they would remove a people group from one place and bring another in who didn't have the ties. And they were easier to manage. In the process of time, the Jews that were left in the land by the Assyrians, the poor, the weak, and the castoffs, they intermarried with the other people that were left in the or brought in.

They became the Samaritans. And they essentially had their own kind of hybrid worship, as you would say, of worshiping God. And they were in Samaria.

The Jews despised them because they looked at them as half-breeds, as those that were not full-blooded Jews. Jesus is going to a place that was considered unreachable by God.

And he then comes into the city of Samaria, which is called Sychar. And Sychar is Shechem. Near to the parcel of ground that Jacob gave to his son, Joseph.

So if you remember Jacob, when he died, he then gave different portions to his sons. Joseph had an extra portion because he was given a portion to Manasseh and Ephraim.

[17:10] This would be the area of Ephraim. Shechem is a place where a whole lot of stuff happened. And Shechem was where God first appeared to Abram when he came into Canaan.

Abram there built an altar in Shechem. Jacob came with his wives and children. After leaving Laban, he comes to Shechem. It's there he buys a piece of land.

It's there he builds an altar to the Lord. And Shechem is where Joseph's bones will be buried. When he says in Egypt, before he dies, he says, don't leave my bones in Egypt. And when Israel comes out of the land, through the Red Sea, they're bringing Joseph's bones.

He's buried in Shechem. What else happened to Shechem that we don't like to remember? That's where Dinah was defiled. And then Simeon and Levi went and killed off the whole town. But before that, Jacob buys a piece of property.

He shows up there and he buys the land that his tent is on. Shechem is a place that's historical. It's honored and it's hallowed. I mean, it's like a holy place here.

[18:12] And he comes to this place, to this ground, near to where Jacob gave to his son Joseph. What did Jacob give to his son Joseph? And he gave him land that was legally purchased and divinely promised.

It's his land. Jesus, at that time, it belonged to the Jews. It was legally purchased, divinely promised. Genesis 13.

And the Lord said to Abram, look from the place where you are, northward and southward and eastward and westward. For all the land which you see, to thee will I give it and to your descendants forever.

I'll make your descendants as the dust of the earth. So if a man can number the dust of the earth, then shall your descendants also be numbered. It's an everlasting covenant, an unbreakable covenant. What is not promised is that they will always be in the land.

It's their land, but they may not always partake of it because that is the Mosaic covenant of if they're under blessing. But this is where Jesus comes. It says there's a well there in verse 6.

[19:14] Jacob's well, specifically. Jesus, therefore, being wearied with his journey, sat thus on the well, and it was about the sixth hour. Sixth hour is noons, the heat of the day. It says here Jesus is wearied.

You know what wearied means? Anybody weary? It means tired. It means exhausted. We're going to find out at this well that Jesus, at the well, he was weary, he's thirsty, and he's asking for help. Jesus, the one who meets all needs, my God shall supply all your need according to his riches and glory in Christ Jesus. The one who meets all needs, needs, has a need. He did not shield himself from experiencing need.

He took upon flesh. John 1, 14, the word was made flesh and dwelt among us, and he didn't do that to be apart from us. He didn't dwell among us and go, look how bright and shiny and perfect I am, right?

If you watch any of those old movies where there's a Jesus-type character in it, or even newer stuff, right? It's like, man, his robe's always so clean, and his hair's always so shiny.

[20:19] It's amazing. Now, he had no form or comeliness that we should desire him. He was despised. He was rejected. He didn't shield himself from experiencing need so that, in Hebrews 4, 15, we could read, he was not a high priest, which cannot be touched with the feeling of our infirmities.

He was touched with the feeling of our infirmities. Literally, the word here in the Greek, that thus, he sat thus on the well, it means he could go no further. He stopped at the well because he was spent. He was done. He was physically exhausted. And he's going to show us two principles regarding physical need. Physical need cannot prevent spiritual fulfillment.

Jesus is spent. Jesus is exhausted. Jesus is exhausted. And yet, it cannot prevent spiritual fulfillment. Physical need actually gives opportunity for spiritual fulfillment.

It is because of the need that the fulfillment will be recognized. So, Jesus is hot. Jesus is tired. And Jesus is thirsty. And then comes a woman of Samaria to draw water.

[21:25] And Jesus said unto her, give me to drink. Jesus just blew through all kinds of social taboos. Like, it seems like, oh, that's the big deal. He's thirsty. Hey, can I have a drink? You know, you walk into an establishment and someone's working.

Can I have a drink? Yeah, here you go. I'm so thirsty. Thank you. The Jews at this time wouldn't even talk to women in public. The Pharisees.

There was a group of Pharisees. I think they were called the bruised Pharisees. Because they would literally, if they were in public, they saw a woman. They'd cover their eyes and just keep going. And so, they'd fall. They'd hit walls. Extreme. Extreme.

But it was not culturally acceptable to be in conversation alone with a woman. We'll see that eventually next week when we get to it. Jesus is going to say, hey, go call your husband. And it makes sense.

Like, hey, you know what? We're going to keep this conversation. Call your husband. What are we going to find out? She don't got a husband. In fact, she's had five. And the guy she's living with now is not her husband.

[22:23] And she doesn't tell Jesus that. She just says, I don't have a husband. He says, you said true. You don't. And then she's going to say, I perceive you're a prophet. But we'll get into that next week.

Who is this woman? Well, historically, women would come to the well, usually younger women, in the beginning of the day, the cool of the day. And they'd come in groups. Seems like a fun occupation, right?

All chores are fun at first. And then they turned into chores. It was said at those times, if you desired a wife, young guys, you'd go to the well in the morning.

You know, put a little deodorant on, you'd comb your hair, and you'd go to the well. I'm thirsty. You'd see what happens. But we know this is scriptural because even Abraham, when he sends his servant to go find a wife for Isaac, Abraham's servant in Genesis 24, he prays and says, Lord God of my master Abraham, I pray you, send me good speed this day and show kindness unto my master Abraham.

Behold, I stand here by the well of water, and the daughters of the men of the city will come out to drink, to draw water. And so he's there. That's how he finds Rebecca. Funny thing about Rebecca. [ 23 : 31 ] If you remember the next part of that text, he says, hey, if she offers to give me water and to water my camels, it's going to take a long time to water camels. But later on, as we progress in that narrative, when you see Jacob and Esau as grown men in their 70s, still trying to battle it out for dad's affection, Isaac is just kind of like, doesn't do too much.

Who's the industrious one in the family? Man, Rebecca. She's still like, all right, I got an idea. We're going to kill a kid, and we're going to cover you. This is what we're going to do. It's just very telling there. That was, that's who she was through her whole life.

But here we have a woman coming when? At noon. She's not young. She's had how many husbands? Five. So she's definitely further along in life to be able to have had five husbands. She's had five husbands, and she's coming at noon.

I mean, it's possible she could have been there in the morning, and she's just like, oops, I ran out of water. I need to. But it doesn't seem that way from the text and the context. It seems like she's coming now to draw water. This is what she's here for.

Maybe at one time that was her. She's had five husbands, and she's really got, maybe at one time when she was younger, she was someone's little girl, right? She's there at the well.

[ 24 : 41 ] Maybe she's dreaming about, oh, I can't wait till some guy comes and finds me. This is Jacob's well. She's going to point that out later. This is Jacob's well. Maybe she's thinking back about, oh, maybe my name someday will be mentioned like Rebecca.

Oh, maybe that could be my story. How romantic. Proverbs 31.30 says, favor is deceitful, and beauty is vain. But a woman that fears the Lord, she shall be praised.

And it seems like this woman at one time, that was kind of her thing. Like, hey, this is, I kind of get, I kind of find fulfillment in the fact that I can use my beauty to gain notice, and I can feel important, and yes, it seems like she did gather attention from a good number of men.

And now she's at a point where, what does all that mean? She's seeking satisfaction in all the wrong places, and here she comes, and just like Jesus, I think she's weary. I think she's thirsty, and I think she needs help.

But I don't think it's like Jesus, where it's a physical thing. I think she's weary of soul and thirsty of soul, and she needs help for her soul. Now, Jesus, as a respectable man and as a Jew, would never have spoken to this woman.

[ 25 : 54 ] Never. And he says, hey, give me a drink. Jesus' request, it shows us that he accepts this woman.

He acknowledges this woman. He sees this woman. Now, this all makes so much more sense, the context of this idea of not talking to women in public, and especially for the Pharisees.

If you remember later, when Jesus is in the house with Simon the Pharisee, and the woman comes in weeping and just begins to wash his feet. And Simon, it says in his heart, thinks, oh, if he knew who that was, he wouldn't let her touch him.

And Jesus says to Simon, he says, Simon, do you see this woman? Do you see her? Because Simon's just talking to Jesus. He wouldn't even look at her. He's like, Simon, I see her. Do you see her? And so here, Jesus' request, it shows that he accepts this woman.

He acknowledges this woman and that he will receive something from her. Will you give me a cup of water? Whoa. Whoa. You see me. You accept me. You acknowledge me. You're willing to receive from me.

[ 26 : 57 ] When was the last time a man had shown this woman that type of respect? When was the last time she had received respect like that? Jesus saw past what the woman was because he

saw who she was.

He knew in there was a little girl, was a soul. That at one time, that hopes and dreams, that wanted to be Rebecca, that wanted to be, she didn't want this.

Nobody thinks, boy, I hope by the time I'm like 45, I've had five husbands and I'm living with a guy. Nobody, nobody thinks that. It says, verse eight, we have another parentheses here.

For his disciples were gone away into the city to buy meat. So they were going to get something to eat. The disciples at this time could have potentially passed this woman then.

They're heading into town to get food. She's coming out. Then we know from verse 27, as we get further on in chapter four, when they come back, they marveled that he's talking with her.

[ 27 : 55 ] Whoa. But it says, none of them would say, what seek you? Or why do you talk with her? They wouldn't talk to her. What do you want? And they wouldn't ask Jesus, why are you talking to her? So the idea is it doesn't seem like they said anything to her as they, as they passed.

So the question is, should they have? I was thinking of these guys and the disciples, they do everything in a group. You know, they're so insecure. It's like, you want to give somebody for Jesus? He seems really hungry. Yeah, let's go.

Okay. We'll all go. Should they have talked to her? I don't think so. I don't think they're at a place where talking to her would have been fruitful. They wouldn't have done anything that would have been helpful.

You know, there are people in my life that I wonder, should I talk to them? Should I not? And sometimes they pass by and I think, Lord, should I? Jesus had a better plan and he had someone so much better for her to talk with himself.

Now, God will put us in places where he'll use us, but there are times where it just won't be fruitful. What were these disciples do? At this point in their walk, what were they doing?

[ 28 : 54 ] Man, they were doing something really big for them. They're going into a town of Samaria to buy food. That's a pretty big step of faith for them. Their love for Jesus was carrying them to where up until now would have been a place forbidden for them.

So you see Jesus beginning to do this work in their heart, right? Beginning to bring them to an understanding. They needed to learn that there's a greater need than just physical need. Small steps of faith lead to bigger truths in our lives.

There's times where it seems like, God, what's the point of this? I'm just supplying food. I mean, I come back and Jesus, you changed this woman's life. The whole town's in an uproar and revival and all I was doing was getting food.

We have what Jesus was really, really, really wiped out. He needed something. All I do is greet. All I do is clean. All I do is watch kids. All I do is, what's the matter, Lord?

Small steps of faith lead to much bigger truths in our lives. We don't know how the Lord is preparing us. And then he said to the woman, how is it? Or she said, I'm sorry, the woman said to him, the woman of Samaria said to him, how is it that you being a Jew, ask drink of me, which I'm a woman of Samaria.

[ 30 : 07 ] For the Jews have no dealing with Samaritans. Tells us there in parentheses, footnote. Dealings means to use or to associate with. They had no use for them. They would not associate with them.

And this woman is like, how is it that you, a man and a Jew, are speaking to me? Because there's no social barriers with Jesus. Jesus knows no social barriers.

None whatsoever. Maybe you've experienced some. Maybe you've been on the receiving end or been part of a situation where it's like, oh, no, no, we don't. I work in, I'm in construction sites a lot. I work for a civil engineer and some kind of on the inspection management side. So one site was a big site. And, you know, a lot of the labor force right now is of the Hispanic and Latino culture.

And they don't associate. I mean, you watch lunch and it's like, I want to go and have lunch with them. I'm like, that's amazing. They all gather up. They break out their little grill and they got their tortillas. And I'm just kind of sitting over there by myself like, wow, that's so cool.

[ 31 : 09 ] They're so, you know, tight. Well, I met a guy on one of my sites. He was, he worked for one of the subcontractors, just a laborer. But we realized we're both believers. He loved the Lord.

And he was from Mexico. And him and I just, and man, nobody on that site got it. They were like, huh? Like, what are you doing? And it got to the point where his supervisor wouldn't come and ask me something.

He would tell him. He's like, hey, can you go? He seems to like you, you know. But they couldn't figure it out. It was a social barrier. Like, whoa, whoa, whoa, whoa. We don't mingle with, and like your kind of management.

He's just a laborer. It's like, he's a brother. It's so refreshing. You know, when you find a believer in the wild, it's just great. Well, you know, you're going to find them in captivity when you come here. But when you find them in the wild, it's so refreshing. But Jesus knows no social barriers. There is, however, a boundary that Jesus abides by.

[ 32 : 05 ] It's the word. Jesus is bounded by the word. Matthew 10, 5, Jesus is going to send all 12 of the disciples out. And he's going to tell them, don't go into the way of the Gentiles. And don't go into the city of the Samaritans.

Well, Jesus, you just, what are you doing? They weren't ready. There would be a point. And Jesus here is setting up something so beautiful in the future. And we don't have time to go into all of it. But if you remember briefly last week when we looked at Philip regarding baptism, he left and went down to Gaza to meet the Ethiopian eunuch there and share the gospel. And he's baptized. Where did he leave from?

A revival that was happening in Samaria. Samaria, because Jesus is planting the seeds of that here. No, it wasn't time yet. The disciples weren't ready yet for it. But there would be a time. God's love is established by his word. It's bounded by his word. He sets boundaries around it. There would be a day where we will read, for as many of you as are baptized into Christ have put on Christ, and there's neither Jew nor Greek, bond nor free, male nor female, for you are all one in Christ Jesus.

[ 33 : 08 ] There is no barrier anymore. None whatsoever. We are one in Christ. Does that even remove identity? I'm still a believing Gentile, guys.

I'm not a Jew and I'm not a woman. Right? As a man, I'm still a man. I still have that identity. That's a beautiful thing. All of these subcategories are covered in scripture. There are believing Jews. There are believing Gentiles. That's the Greek. There are believing bond and free. There are believing male and female. And there are all subcategories covered within the church. And they all have roles. They all have identity. And they all have parts.

Ladies, you have a part to play in God's kingdom that I can't play, that I can't do. Men, you have a role that you have to step into. We are one. We are identified in Christ in unity.

But that does not remove the identity, the beautiful identity that Jesus, God has given us. Ephesians 1, 9 through 10 says, Having made known unto us the mystery of his will.

[ 34 : 06 ] Mystery. When you see mystery in the New Testament, you can almost put a secret revealed or the previous secret. It was something that was hidden. It was secret. According to his good pleasure, which he's purposed in himself.

Jesus doesn't do anything without purpose. That in the dispensation of the fullness of times, he might gather together in one all things in Christ. Both which are in heaven, which are on earth, even in him.

Dispensation just means management or administration. A different overseeing. There is a time and a purpose for God to work. He has many different vehicles by which he works. Israel is one of his vehicles.

The church is one of his vehicles. But there would be a time where all would be gathered as one.

The social barriers are removed. Look, we can show up here and I don't know you from Adam.

Right? But man, instantly the koinonia is, oh, you love Jesus? Man, this is awesome. And instead of seeing a social barrier, what do we see? It's just beautiful.

[ 35 : 04 ] I love the varying people. I love that I know a whole Latino group of people. I don't understand them. But they're really cool. I love the varying degree of ethnicities and backgrounds.

It's beautiful. It's beautiful. Man, some of you can wear color that just pops. And I think, man, I'm just like a pasty white guy. Oh, it's beautiful. Jesus will use this opportunity with this ungodly woman to prepare both the Samaritans and the disciples for a new dispensation, a new time of administration of God's work in this world.

He's preparing them for that. God has his timing and he has his instruments. And here we see this woman saying to him, you are a Jew. And Jesus did not say what?

I'm not a Jew. I'm God. He was a Jew. He was a Jewish man who never renounced or released his Jewishness. In Revelation, John is weeping because no one can open the scrolls.

And the angel in heaven says, fear not for the lion of the tribe of Judah has prevailed to open the scrolls. Still identified with that Jewishness.

[ 36 : 13 ] Our Savior is the Jew's Messiah. That's who he is. And Jesus answered and said unto her, if you knew the gift of God and who it is that says to you, give me drink, you would have asked of him and he would have given you living water.

I mean, this woman's mind's already blown. He's talking to her. And then he says this to her and she's like, what? Okay. If she knew the gift and if she knew the giver, what is the gift of God? In John 7, Jesus will say, he that believes on me, as the scripture has said, out of his belly shall flow forth rivers of living water. There's our living water. And then thank you, John, the apostle, for putting this in parentheses.

But this he spake of the spirit, which they that believe on him should receive. For the Holy Spirit was not yet given because that Jesus was not yet glorified. The gift in Acts chapter four, that word gift is used.

I mean, not Acts four. In Acts, the word gift is used four times. It's always in reference to the Holy Spirit. This is the only time in the New Testament that the gift of God, this phrase is used.

[ 37 : 22 ] It's the gift of the living water of the spirit. So if this woman knew the gift of God, the life of spirit of the spirit from above, and if she knew the giver, the spiritual man who came from above, she would receive everlasting satisfaction.

She's coming. She's thirsting. She's coming and desiring. And there she is in front of the one who can give her satisfaction. Living water just means flowing water or a spring.

We see that idea in Jeremiah 2.13. God's indictment to his people at that time. He says, for my people have committed two evils. They've forsaken me, the fountain of living waters.

They left the source. And what are they doing? They're hewing out cisterns. They're making wells. Broken cisterns that can hold no water. Like, you know what?

I know. I know last time it did, but maybe I can be satisfied this time. Maybe this will satisfy. I know that last thing didn't satisfy, but this next Amazon purchase is going to do it.

[ 38 : 22 ] And I won't need another one. It's just always the easiest thing to go for living in this day and age. So in this place where this woman, she sought a source of temporary satisfaction.

There she is. She's at the well every day, coming back there every day to fulfill something that just can't be fulfilled. She's seeking satisfaction in relationships. We're going to see that she seeks it in identification with a former spiritual religious movement, a great man with Jacob.

And yet there sat the one. He didn't look it. He didn't look like he could give satisfaction. He was exhausted. He was thirsty. There's no form or comeliness. We should desire him. And there sat the one who could give lasting satisfaction right in front of her.

It's not complicated. It's not difficult. To obtain the water of life, what must we do? Jesus says, ask. Hey, if you knew you'd ask. There's a principle here. There's a principle that the more we know of God, the more we will ask of God.

[ 39 : 26 ] It's not selfish. It's not like, oh, yes, give me, give me. No, what we understand is the more I know God, the more I realize he's the only one who can satisfy. The more I will then look to him for satisfaction.

The more I will ask of him. God, give me some more living water. Asking, what does it imply? He says, if you'd ask of me. All right, well, fine. Jesus, just give me some of that water and I'm good. No, what does asking imply?

Asking implies understanding. Do you understand what I'm giving you? Do you understand who is giving it to you? It understands, it recognizes and implies belief. Do you believe that you're receiving the living water?

Asking implies a recognition of ability. Jesus, you can do this. I'm asking you for something I know you can give me. You know, I'm not going to go up to any of you guys and be like, hey, can you guys give me a thousand dollars?

You know, I just, you know, I'm not going to do that. Maybe you could do it. I might go up to you and say, hey, I need a buck. Can you give me a dollar? And I think you probably would give it to me. I would believe you could do that.

[ 40 : 27 ] I'd recognize your ability, right? Hey, can you give me, can you spot me for half a million? You know, I'll pay you back. Asking implies we understand what we're asking.

We believe and we recognize that ability. So when Jesus says, if you would ask, he's putting all this in there. He's saying, do you know who gave this? Who's implying what's implied here? Do you know who's the one offering it?

Do you know what you're asking? The woman said to him, sir, you don't have anything to draw with. Remember, you just asked me for water. I'm the one with the empty pot. You've got nothing. And the well is deep.

And from where will you then get this living water? You see, the woman understood the words of Jesus perfectly. She knew what he said, but she did not understand or believe the ability of Jesus. She understood, but she didn't believe the ability.

She wanted what he offered, but she couldn't see past what? His natural limitations. I don't see how you're going to do this. Focusing on natural limitations, it caused her to question if Jesus was able to fulfill his word.

[ 41 : 30 ] Does the same for me. If I focus on natural limitations, I then question, God, can you fulfill your word? Oh, Jared, I want to do this in your life. Great. How are you going to do that? I mean, I got a little empty pot.

You don't seem to have anything and it's pretty deep. How are you going to heal that hurt? How are you going to change that life? How are you going to bring all this together? How are you going to supply that? She questioned if Jesus was able to fulfill his word and deliver on what he had promised.

And she says to him, are you greater than our father Jacob, which gave us the well and drank thereof himself and his children and his cattle? Well, we walk by faith, not by sight.

And as soon as we bring sight, insight complicates Jesus's words. She's totally like, this is so like, where is she going with this? She's saying, hey, are you valid?

She's seeking validation. She says, Jesus, do you have natural heritage? Do you have natural resources? And do you have natural association? That's her validation method. We've got Jacob.

[ 42 : 34 ] Look at this. What do you have, Jesus? How can I validate you? She was seeking a spiritual validation, not from her own present experience, but by associating with another's past experience.

Here's a place that she came regularly, weekly, daily, to a sacred place. And she sought satisfaction and validation, but instead of seeking it through her own spiritual validation, she was seeking it through someone's past spiritual life, their greatness.

Well, I'm associated with Jacob. I'm associated with a great move of God. I'm associated with that church. I'm associated with those believers. Well, do you know who I know? I know this guy.

Who knows this guy? Who knows this guy? Who knew Billy Graham? Right? She sought spiritual validation, not in her own spiritual ability, but by associating with another's.

She's stating here that Jacob's well was able to satisfy all things natural. Himself, his children, and his cattle. But it's going to take one greater than just a godly man to satisfy her soul.

[ 43 : 46 ] It would take a man who was God. And Jesus answers and says to her, whoever drinks of this water, she'll thirst again. Jesus' words are so simple and reasonable.

She's like, well, let's get over here. And he's like, no, let's come back to this. Listen, you keep drinking of this water, you're going to thirst again. He's not telling her something she didn't know. She knew that. You know, one more guy's not going to do it.

You've had five husbands and you're living with a guy. It's not going to do it. It's not whatever you think it is. As much as we hope that the latest and greatest will bring lasting satisfaction. The words of Jesus.

Man, if you drink of this, you're going to thirst again. And my own experience clearly says otherwise. I have not found anything to satisfy me in this life. Nothing. Now, in Christ, who is satisfaction, you find that everything.

Godliness with contentment is glorious. Godliness with contentment is great gain. Not contentment with godliness. Godliness with contentment. Everything in your life is gain at that point.

[ 44 : 49 ] It's like, man, Jesus, I can't believe it. Hallelujah. The dryer's still working. Ha! He's so good. He's not telling her anything she didn't know.

What is he telling her? He's telling her he understands her needs. And the limitations of her source of satisfaction. If you drink of this water, you will thirst again. I understand your need.

And I understand the limitation of what you're using to fulfill that need. I understand that. Genesis 3, 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took her the fruit thereof.

And she did eat and gave also to her husband with her, and he did eat. She said, well, this will satisfy. And it has not yet for every Adam and Eve since. Listen, we don't need to go to every source the world offers, my flesh offers, and the sin offers, and sin offers, to see if that is going to bring fulfillment.

It's not. We don't need to. We can go to the right source from the start. We can go to the source that brings fulfillment. I don't got to go and try out every single one. We can accept Jesus' words and go to the source.

[ 46 : 03 ] Jesus brings validation, not because of his natural heritage, his natural resources, or his natural associations, but because he has something that the Pharisees long for.

He has reality. He has genuineness. He has something that can actually do for me what nothing else can. But whosoever drinks of the water that I shall give him, Jesus says, you drink of this water, you're going to thirst again.

But if you drink of the water that I will give you, whoever drinks of that water will never thirst again. There'll be no place for thirst. There'll be no desire unfulfilled.

But the water that I shall give him shall be in him a well of water springing up into everlasting life.

Essentially, John 3, 15, that whosoever believes in him should not perish but have eternal life.

Living water. What does living water do? It quenches thirsts, is satisfied longing, gives life, brings a refreshing to my life, and washes clean.

[ 47 : 07 ] A continual source of living water that quenches thirst, satisfies longing, gives life, brings refreshing, and washes clean. We can take no credit for the water Jesus gives.

I can't take any credit for that. But we can drink it. We can receive it. For by grace you are saved through faith, and that not of yourselves. It is the gift of God.

I can't take any credit for that. Well, I guess I can take credit that my sin put Jesus on that cross. But I can't take any credit for the willingness of him to come and give himself on behalf of me.

But what can I do? I can drink. I can take the cup. I can receive. And that implies what? Belief, understanding, and acceptance of ability.

What are the conditions of receiving? Whosoever drinks of this water. Well, I have to accept that God's giver. Remember, Jesus said, If you knew who it was who gave, I have to accept he's greater than any man.

[ 48 : 10 ] That man can't do this, but the one who gives, the giver from God, is greater than a man. I have to accept that what he gives, it can't come from man. I'm not going to find it from a man.

And I have to accept that his gift will satisfy any man. What are the conditions of receiving? To drink that cup means, I accept that Jesus, what you offer, is something that I could find nowhere else.

In no one else. Who can receive living water? Who can receive it? The weary can come to Jesus.

The weary. Jesus is wore out. He understands. Does he know? He says, Hey, come unto me, all

you that labor and are heavy laden, I will give you rest. Does Jesus know what it is to be weary?

Does he know what it is to be heavy laden? He does. We saw he was worn out in the text. He's

here. And in Luke 23, it says, And they led him away, Jesus, and they laid upon him, and they laid

upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross.

[ 49 : 14 ] He might bear it after Jesus. Why? Because Jesus, he was weary. He was laboring. He couldn't carry his own cross. Another had to do it. Does Jesus know what it is to be weary? He does. He did not hold himself aloof.

The weary can come to Jesus. The thirsty can come to Jesus. In that last day, the great day of the feast, Jesus stood and cried, saying, If any man thirsts, let him come unto me and drink.

Does Jesus know what it is to be thirsty? What we saw in the text today, he said, Give me something to drink. In John 19, as Jesus hung on the cross, he thirsted in a way you and I will never experience, Lord willing.

Physically. And he was in a place, spiritually, that we will never experience. And after this, Jesus, knowing that all things were now accomplished, that he had fulfilled every purpose, that the scripture might be fulfilled, he said, I thirst.

Jesus knows what it is to be thirsty. The weary can come and receive living water. The thirsty can come. And just like this woman, the broken can come. Isaiah 53, 5, But he was wounded for our

brokenness, our transgressions.

[ 50 : 22 ] He was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes, we are healed. Jesus knows. He knows what it is to be weary, thirsty, and broken. And he says, Hey, not only do I know, I know for you how to receive satisfaction.

I can bind up the brokenhearted. I can quench your thirst. And I can give life to the weary. What Jesus does, does not just bring spiritual satisfaction to our soul.

Man, is God good to you now? I hope so. But for every future now that we will experience from here throughout eternity, he's good.

The well of our need is deep, but the supply is deeper still. Lord, it's so deep. We have nothing to draw with, but we don't need it. Because what happens, the supply comes to us. The well of water coming up under everlasting life.

I don't have to figure out how to bring it up. It's already there. Our need is eternal, but God's eternal source of satisfaction is so much greater. How great is your need?

[ 51 : 29 ] I have an eternal need. And yet his source of satisfaction is so much greater. This woman came to a place where a great man once was. Jacob was here.

She came seeking some type of satisfaction from past fulfillment, but she wasn't experiencing that current fulfillment. What did it matter what Jacob did? What did it matter that all of his family was satisfied?

What about me? What about my longing? About my brokenness and my weariness and my thirst? No matter how much she drank in that experience, it could not bring back the reality of what once was.

And no matter how much she desired, she couldn't turn back the clock on her life. The most she could do at this point was claim association with something that was once real.

Yeah, yeah, yeah, I go to Jacob's well. That's a good church. I go to Calvary Chapel, Charlotte. The people there, man, they seem to have spiritual experiences, but I've had five tries, and the thing I'm on now isn't working either.

[ 52 : 37 ] If Jesus is just a great man who once lived, if he's just a past reality, then we have nothing that we can hold to for hope for our present or future reality. If he's just a past man with a past reality who was super great, then there's nothing he can do for my present or future reality.

And Paul makes that statement in 1 Corinthians 15. He says, If Christ is not raised, your faith is pointless, vain, empty. You're yet in your sins.

Why? The wages of sin is death. If death still holds Jesus, then sin still holds Jesus. But Jesus rose from that grave to die no more, proving that sin has been conquered because death has been conquered.

But if he wasn't raised, we're still in our sins, and those which have already died in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

Do we have hope in Christ in this life? Yes. But because this life is simply preparing me for something so much greater, this life is about that big. It's a vapor.

[ 53 : 44 ] It's a vapor. Poof. This isn't my hope. It's resurrection. Jesus is not just a man of God who's done great things in the past. He is a man who is God, who has done the greatest thing by giving his life to satisfy God's eternal judgment against sin.

for he is the satisfaction of our sins, the fulfillment, not for ours only, but also for the sins of the whole world.

If you would turn to Luke 24, if you want to, we will finish up with a few scriptures there. In Luke 24, Jesus has been crucified.

He's been laid in the tomb in his three days. We're going to pick up in verse 1 of Luke 24.

It says, On the first day of the week, very early in the morning, they, the women, came to him, came unto the sepulcher, bringing the spices which they had prepared and certain others with them.

[ 54 : 54 ] Verse 10 will tell us that they are Mary Magdalene and Joanna, who's John's mother, and Mary, the mother of James, James the apostle, which would then be Jesus's mother.

I'm not James the apostle. James, the writer, the book of James. And other women that were with them. So you have a group of women here. You have these women coming. What was their hope in?

It was in this life. They came to a holy place seeking association with the past reality of a great man. Oh, we're going to go and Jesus's body is there.

That's a great movement that I was associated with. It's a past reality of a great man, but he's dead. Verse 2, And they found the stone rolled away from the sepulcher.

And they entered in and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, the women, and bowed their faces to the earth, the men said unto them, Why do you seek the living among the dead?

[ 56 : 00 ] He is not here, but is risen. Man, how we complicate Jesus's words. So simple. He's not here. He's not dead. He's the living. Remember, he spoke this to you.

You already had these words. How often in my life is my walk simply hinging upon if I will choose to remember what God's already spoken to me? God, speak to me.

God, do something new. God, will you drink from it? Come on, there's the cup. Come and drink. Do you remember what he said to you when he was yet with you in Galilee, saying, The Son of Man must be delivered into the hands of sinful men and be crucified and the third day rise again.

What did they find? They find the stone removed from a well, an open well from which the source of eternal life now emanated. They expected to find a great man, some place of, that was very historical and hollowed.

Little did they expect to find that the source of life has emanated from this place. Verse 8, and they remembered his words. They remembered.

[ 57 : 10 ] They accepted the living reality of God's giver and God's gift. He that believes on the Son has everlasting life. He that believes not the Son shall not see life.

They accepted that reality of God's giver and God's gift. Do you believe? Have you received? Have you taken the cup and drank from it? Are you complicating it? Are you putting all these layers there?

Well, yeah, but I'm really trying to find fulfillment here. I think if I associate myself with this philosophy, with this person, with this, it's really simple.

He satisfies the longing soul and fills the hungry soul with goodness. We ended with this scripture last week, the first half, because I saved the second half for this week. Last week, looking at that picture we had of relationship between the bride and the groom, as John said, hey, I'm thrilled that the bride is getting to the groom.

That's the goal. And the spirit and the bride say, come, and let him that hears say, come. What are they saying come to? They're saying come to the groom. I want to be with you, Jesus.

[ 58 : 18 ] I want to be where you are. Let him that hears say, come. Have you heard Jesus say, come to you first?

Have you heard his voice? Say, hey, come follow me? Are you one of those sheep that can say, Jesus can say, my sheep hear my voice and they follow me. If you've heard him say, come to you, then your heart cries out, come to him.

And whosoever will, let him take the water of life freely. All we've got to do is take it in. The one who has risen is returning.

This life is not what we have hope in. You're not going to find satisfaction here. No matter how good Jesus is, and he's the best, no matter how fulfilled we are, this life is not the end.

Praise God for that. I'm getting to that point in life where I'm starting to feel it. I'm past the curve of like, oh yeah, this life ends. It ends in back pain.

[ 59 : 24 ] But no matter how good it is, and it can be very good. This is very good. You guys are very good. Being with you is very sweet. It's beautiful. It's wonderful. But man, if in this life only we have hope in Christ, we are among most men miserable.

Jesus said, in the world you will have tribulation, but be of good cheer. I've overcome the world.

God the one who has risen, he is returning to bring home those who have found satisfaction.

Not in this life, but in the life that comes. It comes from a risen, living, heavenly king. Amen? Amen. Come Lord Jesus, Maranatha.

Lord Jesus, thank you for this beautiful morning, this beautiful section of scripture, Lord. thank you that we have found something that is so satisfying, and it's so much, this life can't contain it.

We'll have to just go on into an eternity to get to experience it and live in it. Lord, we thank you for what you've done in our lives today. We thank you whatever those past five things were, or maybe a dozen things, that we tried to find satisfaction in, Lord, that they didn't prevent you from coming to us.

[ 60 : 42 ] Thank you that social barriers did not prevent you from coming to us. Thank you, Lord, that in the place of my greatest need, when I am looking for something to satisfy, all I need to realize is you're there.

You're sitting there. You're right there. And you're offering a choice, saying you can drink from that well, and you're going to thirst again, or you can drink from what I have for you, and you'll never thirst again.

Lord, I pray for my brothers and sisters this morning. Lord, I pray that they would live a life in resurrection, Lord. I've resurrected life in this life, and a life that looks forward where they say, come, Lord Jesus, come and take us to be with you.

We want to live a life, Lord, that is not dependent upon what we're associated with, it's not dependent upon our natural, national connections, it's not dependent upon my social standing, it's because I drank of a cup.

cup. And Lord, you first drank of a cup. You drank of a cup that you said to your disciples, you said, can you drink of this cup that I'm going to drink of?

[ 61 : 48 ] A cup where you prayed in the garden sweating drops of blood and said, Father, if there be any other way, take this cup from me. Nevertheless, not my will, but your will be done.

And Lord, you offer that cup not just to Nicodemus's, not just to those who have the spotless record, but you offer that same cup, Lord, to those that are weary, thirsty, and broken.

Lord, as we worship you now, our coming King, our risen Lord, our beautiful Savior, we want to say thank you, we want to say yes.

Yeah, I'll take that cup again, Jesus. Bring fulfillment to our lives, as we walk with you, as we live for you, and as we look for you. And in Jesus' name, amen.

You know, the question is not if we will go to a holy place. Okay, every week I'm going to go to a holy place, but will we receive from the holy one?

[ 62 : 52 ] Jesus is able to deliver on his promises. If he's offered you something, he'll give it, he'll do it. If he said drink the cup, he's going to do it. If he's spoken something into your life, he'll deliver on his promises.

It doesn't matter how great the barrier of natural inability seems to be. This is the promise that he has promised unto us, that he's able to deliver on eternal life.

Drink deeply of the Lord's promised life for you. Live a resurrected life. And if you need prayer, or if you just want to talk, I'd love to pray with you, don't leave if you've not experienced, or aren't experiencing the fullness of that life.

And now may the Lord bless you and keep you. May the Lord make his face to shine upon you and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace. God bless you because he's risen and he is risen indeed. Amen. Amen.