

Encounters with Jesus

Week 3: Thirst No More

John 4

Dr. Matt Cassidy ---- January 28, 2024

Now turn in your Bibles to John 4. We're in a series called *Encounters with Jesus*. And we're looking at stories in the gospels where the infinite touches the finite. Because when that happens, lives are changed. We're trying to make the most out of the rest of the lives that we have to live for the glory of God.

And what we're going to do today—everyone needs to listen, because this could be the encounter that God wants you to hear, because you're in it; it's for you. For some of this, this means this is the story you take to someone else. But this is a powerful story.

Introducing Jesus

There are two major characters involved. Let me introduce those characters. One is Jesus the Christ. John introduces Jesus this way.

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14

And the Word became flesh and dwelt among us, and we have seen his glory, full of grace and truth.

He says, "In the beginning was the Word, and the Word was with God, and the Word was God." This we're going to see a lot in verse 14. "The Word became flesh and dwelt among us, and we have seen God's glory in Him. We have seen God's glory, full of grace and truth."

Know this about Jesus—He's the King of heaven. That's His home. And He's wearing an earth suit. But He dreams and thinks and speaks in heaven's language. That's His paradigm of

looking at life, His spirit, soul, and body. He's going to look at opportunities where things are physical, and He looks at every gift from God as a means of pointing to a heavenly truth, a spiritual truth. He does this in multiple conversations, and it will definitely happen in this one.

Introducing the Samaritan Woman

The second character is a Samaritan woman going to get water at noon. There's a lot in that. First of all, she's a Samaritan. Now there has been mutual disdain between the Samaritans and the Jews for hundreds of years going into this story. They don't like each other. It's even somewhat dangerous for Jews, and Jesus has rerouted His course so that He would go through Samaritan country for a bigger purpose. She's a Samaritan woman. It's not good and looked down upon that a religious leader and teacher would be in the company of a woman, particularly alone, in any context, and especially the third part about this woman. This Samaritan woman getting water at noon, the hot part of the day, is going at that time because she has a dreadful reputation. She has been living a very difficult life with a series of terrible decisions. And now she goes and gets water at a time when she can just be left alone. She lives her life in the city of Sychar without ever making eye contact with anyone.

And this is like a chemistry lab experiment, because we're going to see the glory of God in full truth and grace interact with this woman at the well. It's going to be fun.

Before we read it together, I want us to be looking for three things so that you can see these accentuated in your mind. Let them pop off the page. This is what the author wants us to be looking for—three things.

Theme One: Water and Thirst

One is the idea of water and thirst. It's going to be going back and forth. It starts very instantly with Jesus asking the woman if she would fetch Him some water at the well. It seems innocent at first, but Jesus has other things going on.

In any part of the world where you live in the desert, but particularly in the Near East, water is life. That's literally true. If you run out of water, you'll run out of life. But Jesus is going to use this as a metaphor for something much deeper, much more profound. As your body thirsts

for water, your soul's spirit is thirsting as well. Your soul, your spirit, is thirsting for eternal things, everlasting things: meaning and love and a relationship with God, a clear conscience.

And so, Jesus is constantly, throughout this gospel particularly and in this story itself, saying that all of these thirsts in our lives are from heaven. And they're to draw you to want more. We live a shallow life. He's telling us, *Look, I know, you're made of dirt, but that's not all. You're made out of heaven's stuff too. And it's the heaven's stuff that's the real you. You're in the image of God. And you need to draw near to that. You're built on so much more. And these thirsts that you have are really not physical—they're not even soulish—they're spiritual.*

G. K. Chesterton said it this way, quite cleverly: "The man entering the tavern is going there in search of God." He might be thinking he wants a drink, but his spirit is saying, *I want so much more.*

And this woman has eternal thirsts, and she's satisfying those thirsts with ocean water—meaning, she has all these serial relationships she's been involved in.

And so, Jesus is saying, "I'm the living water. You will thirst no more."

That's part one, this water, thirst, eternal thirst.

Theme Two: Worship

The second theme we need to be looking for is the theme of worship. It's going to be used ten times. It's throughout the whole dialogue between the two of them. Stop ... I know what you're thinking. Don't think that. Don't think worship has anything to do with church. The more you distance the word "worship" from your church and singing songs and raising your hands, that's going to help you not to pollute your understanding of what the word truly means.

"Worship" in the original Greek word—it's used in other places (and it's interesting—this will help us understand the meaning of the word)—the Greek word for "worship" is translated later into an Old English word that we use a version of when we came up with "worship." But the Old English is "worth-ship." We just shortened it. So, "worship" is literally "worth-ship." It's attributing value to something, extreme value to something. It's recognizing a superior value to a person or an item. If we keep it out of the church, we're going to see how this is going to show up in this conversation.

Here's a great picture of "worth-ship" in a secular context. I was watching *Antique Roadshow*. Have you guys ever seen that? It's on PBS. Yeah, it's kind of fascinating, but

sometimes it lets me down. I'll tell you why in a minute. But here's how the show works. People go into their homes and they look either in their attic or over the fireplace and find something they think is valuable. And then *Antique Roadshow* shows up in town, and apparently you wait in line all day. And they have a certified expert appraiser there as they're filming. And that appraiser is going to say whether that thing you've been thinking is priceless—well, it actually is priceless. There's no price for this—it's junk. You take it off your fireplace. And that thing in your attic? You know ... whatever.

So, that's the theme of the show. Last month I was watching and there was a gentleman who was retired from the Air Force. In 1974 he was stationed in Thailand. And while in Thailand he noticed that a number of pilots had Rolex watches, and so did many of the scuba divers. And he wanted a Rolex watch. So, in 1974 he saved up all his money, and for \$345.97 he bought a Rolex Oyster Cosmograph.

Well, almost fifty years later, he brings it to *Antique Roadshow* when it comes to town, and he waits in line. And there's an expert appraiser telling him, "Well, you know what? Turns out this is called the Paul Newman Rolex, because Paul Newman wore it in one of his most famous films. And a watch like this that you paid \$345.97 for? It can auction for about \$150,000 - \$200,000."

Now this old veteran said, "Now we're talking!"

But the appraiser said, "No, I said something *like* this watch. Your watch is actually better. You see the little knobs here? They screw in and don't punch in. And then it has the word "oyster" written on the face. So, this is an extremely rare version of this Paul Newman Rolex, as a matter of fact. At auction this watch might go for \$400,000."

And that's when he falls to the ground. Which is the appropriate response. Honestly, the only reason I don't like the show is because when someone finds out their stuff is worth a kazillion dollars, they say, "Um, okay." *What's the matter with you?* Anyway, this guy gets it. Wow! He falls on the ground.

And then as he's getting up, the appraiser almost in an entertaining way says, "I said *like* yours. I'm not through yet. Since yours is this extremely rare version, but also has all the original paperwork and there is physical evidence that this watch has never been worn, your watch will auction for \$500,000 - \$700,000.

And at this, this former military man starts cussing with praise. Bleep all of that out.

But here's the part that I really like. The actual appraiser gets involved in worship. The actual appraiser shows worth. This was the last line he says: "This is an absolute fabulous find. This is one of the rarest Paul Newman watches that I have ever seen, and there is none in better condition in all of the world. Thank you for bringing it to me to be able to see."

He's attributing worth to that Rolex. That's worship—giving worship.

And now Jesus—in the story when we read it together, you'll see that Jesus just says, "We need to be worshiping in spirit and in truth." And when Jesus talks about spirit and truth, let me define those words so you know when He says those. Truth is pretty easy to understand. The truth is the worth of it. In the context of the watch, this is a \$700,000 timepiece. Okay, I get that now. The spirit part—when Jesus says you need to worship in spirit, it means that the whole soul of a person is involved—intellect, emotion, will. Spirit worship means I agree and understand the value of this particular thing. Emotion is now I have an emotional response to that. In case of the Rolex man, he was slain in the Spirit, thrown to the ground. He's happy. And then will—it changes the way you live your life.

So, Rolex guy—one of two things are going to happen. He's not going to roll up this watch in a sock and throw it in a top drawer, because now he knows its worth. Or, he'll sell the watch, and that watch will take care of him for the rest of his life. One person who wrote on the sidebar of the video said, "He took care of the watch half of his life; and now the watch is going to take care of him for the rest of his life."

So, in summary, in the context of worship, Jesus is going to say you need to worship in spirit and in truth. It's not singing songs and it's not just admiring God for who He is. It's a life change. It is altered. This will change your identity—how God sees you and how you see yourself because of this.

So, in this story there will be a lot of talk about worship. But I want us to envision and imagine the actual worship that's happening before you. Because like Rolex guy who found out his watch was worth \$150,000 and then \$400,000, and then \$700,000, we're going to listen as this woman sees and meets Jesus as a Jewish guy, kind of bugging Him about the possibility of Him being a prophet, to now an encounter with the transcendent becoming immanent. "We beheld His glory and the fullness of His truth and His grace ..." Watch how that worship takes place and His worth is changing before her very eyes. And she's changed because of that. No singing—it's living worship in spirit and in truth.

It starts with talk about thirst that leads to eternal thirsts. We're going to talk about worship, but we're going to be able to visualize the worship.

Theme Three: Evangelism

And the third part in this storyline is how that leads to evangelism—spreading the good news.

Now we know what to look for, what's going to jump off the page. Let's read John 4. You know what? Why don't we just watch John 4? It's better that way. Here we go.

Link to *The Chosen*, Season 1, Episode 8
<https://www.youtube.com/watch?v=ordhsDeAt60>

Jesus: Would you give me a drink?

[Woman doesn't respond.]

Jesus: Did you hear me?

Woman: That's bad, huh?

Jesus: What?

Woman: You, a Jew, asking for a drink from me, a Samaritan, and a woman.

Jesus: I'm sorry. I should have said please.

Woman: You know, it's not safe for you to be alone out here.

Jesus: Nor you. Why haven't you come with others? And why so late in the day? Don't women come to the wells in the cool of the morning?

Woman: Yeah, well, none of them will be seen with me, so I have to come at noon, in the heat. See what's so kindly ...

Jesus: Why won't they be seen with you?

Woman: Long story.

Jesus: I'd still like a drink of water if you can spare it.

Woman: It's amazing what a parched throat will do. Aren't I unclean to you? Won't you be defiled by this vessel?

Jesus: Maybe some of my people say that about your women, but I don't.

Woman: Yeah? And what do you say?

Jesus: I say, if you knew who I am, you'd be asking me for a drink.

Woman: Really?

Jesus: And I would give you living water.

Woman: You would. Except that you have nothing to draw water with, and this is a deep well. Besides, what do you need from me if you have your own supply of living water?

Jesus: Long story.

Woman: But Jewish water is better than Samaritan water, hmm?

Jesus: That's not what I said.

Woman: Are you a better man than our ancestor Jacob who dug this well? Your water is better than his?

Jesus: I know Jacob. And everyone who drinks this water will thirst again. But whoever drinks the water that I give him will never be thirsty again.

Woman: Wouldn't that be nice?

Jesus: The water I give will become in a person a spring of water welling up into eternal life.

Woman: Really?

Jesus: Yes, really.

Woman: Prove it.

Jesus: First, go and call your husband and come back. I will show you both.

Woman: I don't have a husband.

Jesus: You are right. You've had five husbands. And the man you're living with now is not your husband.

Woman: [laughs] I see ... you're a prophet. You're here to preach at me.

Jesus: No.

Woman: Usually the one good thing about coming here alone is I can escape being condemned.

Jesus: I'm not here to condemn you.

Woman: I've made mistakes. Too many. But it's men like you who have made it impossible for me to do anything about it.

Jesus: How?

Woman: Our ancestors worshipped on this mountain. But Jews insist that Jerusalem is the only place for true worship.

Jesus: They say that because the Temple is there.

Woman: Yeah. Exactly where we're not allowed.

Jesus: I'm here to break those barriers. And the time is coming when neither on this mountain nor in Jerusalem will you worship the Father.

Woman: So where am I supposed to go when I need God? I've never received anything from God, but I couldn't thank Him even if I did.

Jesus: Anywhere. God is spirit. And the time is coming and is now here that it won't matter where you worship, but only that you do it in spirit and truth—heart and mind. That ... that is the kind of worshipper He's looking for. It won't matter where you're from or what you've done. Do you believe what I'm telling you?

Woman: Not until the Messiah comes and explains everything and sorts this mess out, including me. I don't trust in anyone.

Jesus: You're wrong when you say that you've never received anything from God. This Messiah you speak of, I am He. The first one was named Ramin. You were a woman of purity who was excited to be married. But he wasn't a good man. He hurt you and it made you question marriage and even the practice of your faith.

Woman: Stop it.

Jesus: The second was Farzad. On your wedding night his skin smelled like oranges. And to this day, every time you pass by the oranges in the market, you feel guilty for leaving him, because he was the only truly godly man you've been with. But you felt unworthy.

Woman: Why are you doing this?

Jesus: I have not revealed myself to the public as the Messiah. You are the first. It would be good if you believed me.

Woman: You picked the wrong person.

Jesus: I came to Samaria just to meet you.

[Woman sobs.]

Jesus: Do you think it's an accident that I'm here in the middle of the day?

Woman: [sobbing] I am rejected by others.

Jesus: I know. But not by the Messiah.

Woman: And you know these things because you are the Christ? I'm going to tell everyone!

Jesus: I was counting on it.

Woman: [laughing] Spirit and truth?

Jesus: Spirit and truth.

Woman: It won't be all about mountains and temples?

Jesus: Soon, just the heart.

Woman: You promise?

Jesus: I promise.

[Jesus' followers return]

Woman: This man told me everything I've done. He must be the Christ! [laughs]

Disciple: Hey, wait. Your water ... you forgot your ...

Woman: this man told me everything I ever did.

Disciple: Rabbi, we got the food. What would you like?

Jesus: Ah, I have food to eat that you do not know about.

Disciple: Who got you food?

They were able to behold His glory, the glory of God in Jesus. In her encounter with Jesus, she beheld the glory of God, full of truth and grace. She beheld the glory of God in full truth and grace. She had eternal thirsts and she sees these finally quenched. Thirst no more. And it's because Jesus addresses her in truth and in grace. He speaks directly to her multiple sexual relationships, does not hold back, and tells her how her thirsts are not being quenched by these things. And then in full grace He says, "And I'm the one. I'm the one who can help you thirst no more. I'm the means of you having a relationship with the Father. You're going to worship in spirit and in truth—not at this temple in Jerusalem, not at that temple in Samaria. But it's in the fullness of truth and grace."

If you know Pastor Tim Keller, his definition of the gospel is—think of it this way—the glory of God revealed in truth. He says that you are more wicked and evil than you dare believe. And the other part is the fullness of grace: that we are more loved and accepted and received than we'd ever dare to hope for.

Jesus Offers Water of an Eternal Spring

John 4:13-14

Jesus said to her, “Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give them will never be thirsty again. ¹⁴ The water that I will give them will become in them a spring of water welling up to eternal life.

And so, Jesus is offering her eternal life. This is what it says in verse 13 and 14: “Jesus said to her, ‘Everyone who drinks of your water will be thirsty again, but whoever drinks of the water that I will give them will never thirst again. The water that I will give them will become in them a spring of water welling up to eternal.’”

When the Bible talks about eternal life, it’s not just life everlasting. It’s not just a timeline. Jesus is referring to a qualitative, different life—a life grasping and getting that we are heaven-made as well. We have heaven parts and heavenly longings. It’s a quality of life. Another passage says, “I come that you might have life, and have it abundantly.”

So, this longing for eternity in our hearts if finally getting met because we have eternal thirsts. God gives us these eternal thirsts. In our construction, when He’s forming the dirt that stays here, He’s adding the nature of God that is everlasting. So, we have these thirsts that He’s put there: a thirst for purpose, meaning, and life. And Jesus is able to answer that and He turns occupations into vocations, that He’s arranged good works in Jesus Christ for every one of us to do to be part of His historic plan. It makes even the mundane eternal in consequence.

We have an eternal thirst for love. The reason that we’re perpetually disappointed in the people around us and our parents and whatever is because we have an idealistic view of love, a perfect view of love. It’s unconditional and everlasting and accepting. And where did that expectation of perfection come from? Well, it came from heaven. And we find out that we can’t be the giver of that kind of love, no matter how we try to do that for our own children. We can’t bring that and we can’t get it from anyone else. And Jesus comes and says, “I’m the fulfillment of that kind of love.”

Another eternal thirst is peace with God. And that's where Jesus comes and says, "I can make your conscience clear and you can inherit my righteousness." And so, He comes to bring that. He comes to give that. So, if you're asking, *How do I receive that kind of life? How do I receive that offering?*—He says, "I give it to you. You cannot earn it. You cannot buy it." But by receiving it, it means you're turning over the keys to your life to Him. You're saying, *As You are the King of heaven, You will be the King of my life. I want You in control of every significant decision that I make. I want to follow You. I belong to You.* That's what it means when you receive it. And you give Him your debt, and you give Him your shame. You give Him your powerlessness. It's an upgrade.

Worship in Spirit and in Truth

The first section of that was this eternal thirst. Thirst no more. And the meat of it is about worship, remember? Not singing—it's about value, it's about worth. And look what happened. He starts off as a Jewish man from out of town that's just cumbersome. And then He becomes a prophet. And then she finds Him to be Messiah. And then He explains—she doesn't understand, but she will later—that He will be her savior. He will be her savior.

John 4:23-24

But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship Him. ²⁴ God is spirit, and those who worship Him must worship in spirit and truth.

And He says, "But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship Him. God is spirit, and those who worship Him must worship in spirit and in truth."

"The hour is coming ..."---when John uses that phrase, whenever he talks about "the hour", he always means the cross: the hour of the death of Jesus Christ. When you start the Book of John, it says that in Jesus we are able to see the glory of God revealed to us in the fullness of truth and the fullness of grace. That fullness is on the cross. The infinite becomes finite and goes

all the way to that place. That's truth. That's the fullness of grace. Jesus said, *When I die for you, you're going to see that.*

Look what's happening here, this worship in spirit and in truth. It's "worth-ship"—it means "more worth." When she sees what Jesus is worth, all the other things that she "worth-shiped" become petty, or at least secondary. It changes the values of everything.

Let's go to Rolex guy. You tell Rolex guy early on, *Hey, you need to spend a thousand dollars to clean up this watch.*

What? A thousand dollars is a lot to Rolex guy—before the appraiser gets involved.

But then the appraiser gets involved and says, *Look, I think we can bump this up to \$500,000 to \$700,000 if you'll spend a thousand dollars on a licensed jeweler to just kind of clean it up.* Now that thousand dollars—it's not so much anymore. It changed the value of a thousand dollars because it's comparative.

And so, if you're looking at her and saying, *How do I get that kind of "worth-ship" that's in spirit and truth?* The spirit part is--look at her acting this out. Look at how it's affecting her emotion and her will. Here's what to do. You just look at the formula: spirit and truth. Start with truth. It's the truth of what has happened to her that's changed her, like the watch guy. As he found out more about his watch, the more he "worth-shiped" it.

If we would just discipline ourselves to commit ourselves to understanding the glory of God revealed in Jesus ... Honestly, if you spend one month studying Ephesians 1 or Colossians 1—February—it's the shortest month of the year. Come on. Just spend the whole month in one chapter. Try to memorize the whole thing—Ephesians 1 or Colossians 1. They are so gravitationally dense with the glory of God revealed in Jesus. What happens is you'll feel the heaven thirst being drawn and filled in those passages. You're going to feel the heaven in you being overwhelmed. And in that awe and in that joy and in that happiness, you'll be changing your life. You'll be worshiping in spirit and in truth. It will affect your emotion and your will.

If you look in the Bible, anytime and every time a man or a woman comes in contact with the glory of God in truth and in grace, it overwhelms them and it changes their life. They worship in spirit and truth, and they end up saying, "Here I am, send me." That's what happened when Abraham had that experience. Moses: "Here I am, send me." Elijah: "Here I am." Isaiah: that's his famous line—"Here I am, send me."

And this woman at the well has an encounter with Jesus, understands His worth, and says, “Send me.”

Sometimes the problem with our inability to have this kind of “worth-ship” is we don’t know. We need to put in the time. And sometimes it’s because, as I mentioned before, worship is “worth-ship”, it’s proportional, it’s competitive. It’s contrasting with other things that we ascribe worth to, and what it comes down to, sometimes, in some of our lives. We care too much about too much. We care way too much about way too much.

Let me give you an example. I was looking for something that would show us what this looks like. I saw a cute little video where they put a four-year-old boy at a table—a pristine white table with nothing on it. They sit him down and they bring in a stack of hundred-dollar bills—ten thousand dollars. Boom! And they put in another stack of ten. Boom! Twenty thousand dollars cash.

“Now Billy, you can have the \$20,000 or you can have this ... two double-stuffed Oreo cookies.” And he goes right for the Oreos. “Okay, I want you to think about this ... \$20,000 cash, American dollars ... or two Oreo cookies.” *Okay, I’ve thought about it. Give me the cookies.* He takes the cookies. You know why? Because there’s no concept of proportion for him. Because he cares too much about too much. Because he’s four years old.

So, the theme of that little experiment is that he needs to grow up. And maybe the theme for our story is that we need to grow up. To grasp up the fullness of the truth and the grace of God, maybe we should put down our Oreos. We’re holding onto things that shouldn’t have the kind of value they do in contrast; things like selfish living and vanity and our own preferences, our worries, our reputation. We care so much about those. They’re just Oreos. There’s too much to hold onto. And this passage is showing us what it looks like when we lose our earth self and we abandon everything for our heaven self and answer those eternal thirsts that are found here. We care less about more and more about less. You care less about more and more about less, and you care everything about the worth of Jesus, who is God revealed in the fullness of grace and truth.

2 Corinthians 3:18

And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into His image with ever-increasing glory, which comes from the Lord, who is the Spirit.

Watch how Paul just says it out loud. And I hope it's encouraging for you. As we are progressively exposed to His glory, we progressively become like Christ. Look what it says in 2 Corinthians 3: "And we all, who with unveiled faces contemplate the Lord's glory"—we're spending that time reading Colossians 1. "...are being transformed into His image with ever-increasing glory, which comes from the Lord, who is the Spirit."

This woman starts this story as broken, jaded, and somewhat bitter. He shows up and says, "I am the great I AM." And she finds all of her worth now in Him. And she overflows with joy. She has the joy and the innocence of a young child all over again. She leaves her water jug and doesn't even know why she came there in the first place. Because comparatively speaking now, her reputation back home of being a woman of bad reputation—she doesn't care anymore. Because Jesus is the Lord of her shame. Now she's going to go brag about the things that she's embarrassed about. Because things have changed in value.

So, if you're having difficult circumstances, some of them are merited and some of them not so much. But the first question is, *Am I holding onto to something like an Oreo? Am I caring too much about too much?*

And then the second question is, *Am I contemplating the Lord's glory?* Thirst no more. "Worth-ship"—seeing the glory of God revealed in Jesus Christ.

Evangelism: Sharing Good News

And the last thing that happens in the storyline is evangelism. Now Jesus doesn't say, "go and evangelize." Evangelism is, technically, explaining the good news. And I say "good news" because the word "gospel" literally is "good news." And we all are evangelists. We all can't wait to tell people good news. We're good news-ing regularly. Did you know Hobby Lobby is moving into the Randall's up here? Good news. That's true. Somebody gets engaged—*Hey, good news, I'm engaged!* Reveal parties—they're just good news parties, aren't they? *It's going to be a boy! It's going to be a girl!* The point is that it just happens.

She is compelled by the love of God to tell the people that have spent their lives shaming her about the glory of the Messiah arriving.

Paul says in one of his letters, “I am compelled by the love of God, because Jesus Christ died for all me. And now all men are free, not to be slaves to their own selfishness. They can enjoy their life with God.” They can live for God, not for their own selfishness.

And so, she wants such good things to happen to her community that she runs back and uses what was shameful to glorify God. And she introduces many people to Jesus.

The story ends like this. Jesus sees that there’s a wonderful opportunity and He ends up spending two extra days in this town that’s supposed to be hostile towards Him. And people hear and they surrender to Him. And the story starts and says, *Oh, we were already convinced that You were who You said You were by her story and her testimony. But now that we’ve heard Your words, we’re completely in.*

There’s something to be said about the first place that Jesus tells out loud with His own voice that He is the fulfillment of all Old Testament hopes and all eternal desires of the human soul. He says this to this woman at the well and to this Samaritan town, Sychar.

If you ever thought in your mind that Jesus or God has boundaries as to where He’ll go to bring His forgiveness, this story says otherwise, doesn’t it? The first place He goes is to another group.

So, there’s our story of the encounter of the woman at the well. She’s got a heart full of shame and she has a spirit thirsty for love. And all of that changes when she sees the glory of God in Jesus, the fullness of truth and grace. She left a lot more, didn’t she? She left a lot more than those two jugs of water. She left her reputation and her shame and her bondage. And she walks away free. And now she gets to live her heaven self. She’d been living her earth self. But not anymore.

It's available to anyone and everyone. Let’s pray.

Lord, it is a beautiful thing to see the vivid nature of what that encounter may have looked like, Your love and acceptance, Your desire to set everyone free. Lord, I’d ask that the members of the church here who are listening and need to hear this, because they’ve been encumbered by shame and guilt, would be free from that; that they’d see themselves in that

woman and they'd know that You never stop loving them or pursuing them; that You'd set them free, that You are the quenching consequence of all of our longings.

Lord, I'd ask that we would find ourselves compelled by our love for You and our love for the people who You love to bring the good news to as many people as You've arranged before time. It's no accident about who we work with and live with on our streets, or share a soccer field with or coach with. Whatever it might be, I'd ask that You'd help us see that our occupations are our vocations for Your good works in Jesus Christ.

Lord, we love this story. We live this story. Help us worship You in spirit and in truth. And we pray this in Jesus' name. Amen.