

## **Christ's Proclamation of Salvation to the Samaritan woman**

Rev. M. Golverdingen – John 4:4-14

Sing: Psalter 254 :1, 2, 3

Read: 2 Kings 17: 24-41

Sing: Psalter 362

Sing: Psalter 438:2

Sing: Psalter 422:5

Congregation, a deep rift separated the Jews and Samaritans in the days of Jesus. The enmity between these two population groups was already many centuries old. After the Assyrians had conquered Samaria, the Kingdom of the Ten Tribes, this foreign power had led the vast majority of the Israelites away to Mesopotamia. Foreigners from all parts of the then known world were forced by the Assyrians to move to the land of Israel, where they took possession of the empty places in Samaria.

And so a mixed population of Jews and Gentiles had emerged in Samaria, which had developed its own religion over time. The Gentiles who were brought there were certainly willing to honor the god of the land alongside their own idols. That is why the God of Israel was worshipped by everyone in Samaria, even though it was in a completely self-willed way. The Samaritans only recognized the five books of Moses, the Torah, as the Word of God. Over the years, they built a temple for the Lord on Mount Gerizim, which, however, was totally destroyed by one of the descendants of the Maccabees' princes.

The expectation of Messiah also remained with this mixed population. That is clear from what we read from Scripture in 2 Kings 17. After Israel's return from exile, the tension mounted. The Samaritans were not allowed to help in the efforts of the Jews to restore the house of the Lord in Jerusalem. They were considered unclean, and the Samaritans, in turn, did everything in their power to block the Jews' intention to build Jerusalem and restore the temple.

Well, this old feud was very much alive in the time of the Lord Jesus. If the Jews wanted to offend someone deeply, they called him a Samaritan. And Flavius Josephus, the famous Jewish historian, portrayed the Samaritans as a despicable, ugly and twisted people. But it is the Lord Jesus Christ who breaks through all sinful feuds and all sinful traditions. After all, He is ‘*come to seek and to save that which was lost*’ (Luke 19:10). He has come to seek that which is driven away, as the Dutch translation of Ecclesiastes 3:15 has.

How wonderfully this is expressed in John 4: 4-14.

*4 And he must needs go through Samaria.*

*5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.*

*6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.*

*7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.*

*8 (For his disciples were gone away unto the city to buy meat.)*

*9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

*10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

*11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?*

*12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*

*13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:*

*14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

This Bible passage brings us to consider:

Christ's Proclamation of Salvation to the Samaritan Woman. We will give our attention to:

1. His question,
2. His offer,
3. His assurance.

### **1. His question**

Congregation, this well-known history begins with a remarkable text. We read the following words in the beginning of verse 4: *“And He must needs go through Samaria.”* This is not just an indication of the route He took. The Lord Jesus was on His way from Judea in the south to Galilee. In doing so, He opted for the direct connecting road from the south to the north. The Jews would never do that. In their aversion to the Samaritans, they would rather take a kilometer-long detour through the area east of Jordan than travel straight through Samaria. But here we read, *“And He must needs go through Samaria.”*

This testifies of more than a mere choice, it speaks of God's eternal decree, a work from His Father. He goes through the half-pagan land to reveal His glory as Savior of sinners. The pleasure of the LORD, through the hand of Christ, shall prosper also in Samaria. This is specifically stated in verse 34, *“My meat is to do the will of Him that sent Me, and to finish His work.”*

The Mediator must go through the despised area avoided by everyone, so that the Samaritans and many others may meet Him. How wonderfully and glorious is the free sovereign grace of God shown in John 4! Sinners are brought to Christ because of the Divine ‘must.’

There is not the slightest feeling of a need for Immanuel in our unregenerated state. It would be a totally lost cause for all of us if the Lord Jesus Christ was not the Alpha and the Omega, the Beginning and the End, the First and the Last. He is the First when in His grace He is seeking sinners. He is the Last when He promises to be faithful. When the time determined by God is there, men and women, boys and girls are brought near. Then are we apprehended. Our eyes open for the personal guilt we have with the Lord. Our eyes open to our corruption. Our eyes open to the wretchedness and misery that we have brought upon ourselves by forsaking God. In this way children of

men are given a place at the feet of the Lord Jesus Christ. And He is going to teach them that sweet secret of salvation through His righteousness alone.

It was around noon when the Lord Jesus approached the town of Sychar with His disciples. John gives a remarkably accurate indication of place in the fifth verse: *“Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.”* At this place Jacob, the patriarch, had pitched his tents. Here he had bought a piece of land from Hemor, the son of Shechem. Many years later he had given that piece of land to Joseph on his deathbed (Gen. 47:22). And here, after the conquest of Canaan, the Israelites had buried the bones of Joseph that they had brought from Egypt. The patriarch Jacob had already dug a well on this piece of land, near an important cross roads. In this history the Bible speaks alternately of a well and a fountain. With the word 'well' we shouldn't think of a cistern from the olden days. It is a dug well, from which living, flowing water springs up constantly. A public source for drinking water is extremely suitable for a traveler to rest and refresh himself with water.

*“Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour.”*

The Lord had a long journey behind Him. It was the hottest part of the day. Tired, dusty, thirsty, He sat by the well. In the beginning of his Gospel, John emphasizes in particular the Divine nature of the Mediator. But He also points to His human nature. He really became a human being, born of Mary. He has accepted our flesh and blood and as a human being He was completely subject to your and my weaknesses. The Lord Jesus knew the physical fatigue which can totally wear out a person.

Here the Lord Jesus, who is the Surety, sits at the well. It is He Who supports His tired children in body and soul: *“But they that wait upon the LORD shall renew their strength”* (Isa. 40:31).

It was around the sixth hour, according to the Jewish time division. We would say exactly twelve o'clock in the afternoon. And in the heat of that hour a woman came to fetch water. There was something particular about this. Everyone in the Sichar area knew that this woman would draw water when no one else would be near the well. She avoided contact with others who came in

the cool of the early morning or late evening to draw water. It appears from how the history develops that she had a reputation in this place.

Congregation, the Lord sought to come into contact with this woman. He asked her a simple question: *“Jesus saith unto her, Give Me to drink.”* The Lord was thirsty. He was a human, just like us. He couldn’t reach the water in the Jacob’s well.

*“Give Me to drink.”* Usually, the disciples cared for the Lord Jesus, but they were all gone at this moment. They had gone to town to buy the necessary provisions for the coming days. And they had forgotten that they should have left the well-known Oriental travel attribute with the Lord, namely a small bucket or a stone jug with a cord. As a traveler, you could use it to draw water from the wells that existed in Palestine.

But the disciples had forgotten to do that, so the Lord Jesus couldn’t draw water from this well. Therefore, He said to the Samaritan woman, *“Give Me to drink.”* He was alone. And He must be alone at this hour. In the heat of the day, while physically tired, He must do the will of His Father. He thirsted inwardly for the redemption of this woman’s soul from the bonds of sin and iniquity. He put the salvation of this woman above His own need for water.

He deals with her in a very uncommon way, like a Jewish man would never do. He addresses the Samaritan woman publicly, and says, *“Give Me to drink.”* In other words, congregation, He creates the opportunity for a conversation with her. He opens the door to proclaim the salvation that can be found in Him. *“Give Me to drink.”*

We have fallen away from God. We are people who have extended a hand to the devil in paradise. Who has a faint notion of what this actually means? We are totally alienated from all spiritual life. We are such fierce enemies of free grace that in the very core of our personality we will never be the first to speak to God about our eternal interests. But: *“He must needs go through Samaria.”* He wants to be the First in speaking with sinners. Christ does not consider time, place or circumstances as inappropriate or inconvenient. Here He wants to give new life to a spiritually dead woman who comes to draw water in a place where so much unspiritual talk can be heard every day. In the

heat of the day He wants to arouse the interest of the woman, who is initially not the least interested in Him, nor in His message.

Congregation, see how the blessed Savior works. He visits people through Word and Spirit. He visits them on Sundays in church, at work, at home, at the office, at the nursery, on a trip, on the road, at their holiday destination. He seeks out sinners to bring them to the only Comfort in life and in death. Do you already know of His coming into your life? Do you already know of His speaking to your heart?

The conversation with the Samaritan woman starts with a very simple request, *“Give Me to drink.”* The Lord always comes with such a question if He wants to lead a sinner to Himself. Then He says, *“Behold, now is the accepted time; behold, now is the day of salvation”* (2 Corinthians 6:2). Another time He says, *“My son, give Me thine heart”* (Proverbs 23:26). Yet another time, *“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”* (Isaiah 1:18).

When He speaks, you see the filth and the uncleanness of your corrupted heart. When He speaks, you experience your impotence and unwillingness to come to Him, but He overcomes all this through His Holy Spirit. 'Lord, dost Thou want to deal with such a one as I am? Dost Thou want to receive such a polluted sinner? Dost Thou want to clean such a dirty heart? Take it, cleanse it by Thy cleansing blood, then I will give my heart to Thee.'

The Lord is not bound by a certain time or place to reveal His glorious virtues. Has His grace already been glorified in your life? Has His grace already been revealed in your life? Then you have been brought to Him Who is the Means, or Him Who is the Means has come to you.

She came to draw water; her heart was completely worldly. She was not seeking God at all, although she was certainly not a-religious. And on this particular day, as she came to draw water, a Stranger sat at the well. He spoke to her (which was not customary at all) and said to her, *“Give me to drink.”* A coincidence, we would say. But in reality, it was a blessed and precious guidance of God's providence.

Come, people of the Lord, those leadings of God's providence have been there in your life too, haven't they? Consider today how the Lord brought you to Christ, the Source of living water. Look back, and see how God's guiding hand was stretched out over your life to bring you to the time of love. You did not realize that the Lord cared for you, He came to you to guide and teach you. What did He use for this? He used certain times, people, places, means and circumstances; the Lord used all of that, so that you might learn to seek and find that blessed Lord Jesus Christ. O, His guidance in your life, His providential plan will forever remain unforgettable for you! It remains an inexpressible miracle for you. He stretched out His hand to you and you saw that it became true in your life, *“I am sought of them that asked not for Me; I am found of them that sought Me not”* (Isa. 57:1). What a wonderful secret that is! Man is made seeking because he is sought by Him who man is not looking for. How clear this also is with the Samaritan woman, as we pay attention to:

## 2. His offer

When asked by the Lord Jesus to give Him water, she simply answers the way a real Samaritan would always do, namely as someone who wants nothing to do with the Jews. She says in verse 9, *“How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria?”*

There is actually a part which is emphasized in the text. All her wonder and contempt is very concisely summarized and expressed in the words: *“Thou, being a Jew”*. ‘Thou, being a Jew, how darest Thou to desire water from me, who is a Samaritan woman?’ The woman has undoubtedly recognized the Lord Jesus as a Jew through His pronunciation of Aramaic, the colloquial language of that time. It underlines the great contrast that existed between Jews and Samaritans.

John, who wrote his gospel for Greek-speaking readers in Asia Minor many decades after the described events took place, explains that for his readers by way of an in-between comment: *“for the Jews have no dealings with the Samaritans.”*

Congregation, the blessed Lord Jesus Christ seeks this woman. But in order to offend Him, she points out the dividing contrast between Jews and Samaritans. After all, the Jews considered themselves superior to the

Samaritans. We shouldn't be too shocked about those feelings of superiority. Because how many people in church here actually consider themselves superior to Natives, Pakistanis, Mexicans and others in our country? How many church people do not have to admit, “To be honest, I despise migrant workers?” Where does it come from that many of us consider ourselves superior to people from a different ethnic background? How can it be explained that people intensely dislike those who are from a different background, race or nationality? It arises from the pride that naturally lies at the bottom of our hearts. Pride is the deepest root of all discrimination, of all hatred of minorities, other races and peoples. We will only see this awful thing in us when the Lord discovers us in His great grace. When the Lord humbles us. From that moment it’s over with open or hidden racism and we can sit next to any sinner, regardless of color or race or origin.

What lives at the bottom of our hearts? *“Thou, being a Jew”* – can it be thrown at Him with more contempt? Yet, let's not look down on this woman with her foul language, because she does what by nature is also our disposition. The woman knew well that the superstition, which was so rampant among her people, was strongly condemned by the Jews. And that is why she scorns them in the person of Christ, whom she does not know as the Messiah. He is no more to her than any other Jew. She sees no form or comeliness in Him. Wonder, bewilderment and racial hatred are the only things in her mind when she considers Jesus' request for water. Congregation, without the enlightenment of our minds we cannot see who Jesus Christ is. How clearly does the Samaritan woman’s answer show that she and you and I are by nature inclined to hate God and our neighbor.

We read in verse 9 *“Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me?”* What does the Lord do after such a harsh and hurtful answer? Does He say, "Now, you first must discover the greatness of your guilt and misery"? Does He burden her conscience with all that must be known? No, that's not how He deals with her. Amazingly, full of love and wisdom, He begins to display to this woman the richness of fellowship with Him, as He says in the tenth verse, *“If thou knewest the gift of God, and*



*who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water."*

*"If thou knewest the Gift of God."* The Lord Jesus is the great, the heavenly Pedagogue. He apparently does not even respond to the hurtful words of this woman. He stays with His own request for water and brings it up to the level of spiritual life. He continues to focus on His purpose, He wants to lure this woman with her sinful life into the Kingdom of God. He wants to gain this woman for the service of the Lord. *"If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him."* What a lesson for every office bearer, what a lesson for every child of God, to act gently in dealing with our neighbor, to act in such a way as will lure outsiders! What instruction for everyone involved in evangelistic work to speak great and good of the Lord in all simplicity to the people! Because in this way the true interest is aroused under God's blessing. *"If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water."*

Congregation, this particular great gift from God is the Lord Jesus Christ Himself. In the words of our text *"Who it is that saith to thee,"* the Lord Jesus declares Who He is. He testified of it, *"For God so loved the world, that He gave His only begotten Son"* – this then is the Gift – *"that whosoever believeth in Him should not perish, but have everlasting life"* (John 3:16).

It comes down to the knowledge of the Lord Jesus Christ through true faith. This spiritual knowledge begins with a true and vivid awareness of our corrupt existence and of our wretchedness. Many people are ignorant of this, but this is really how it begins. To desire for a doctor, you first have to feel really sick. Only then is the need apparent.

This is why Alexander Comrie considers in his booklet *"The ABC of faith"* that knowing our iniquity belongs to faith. If I begin to know my iniquity, so much confidence in God will come with it, that I begin to confess it all before the Lord. There is no knowing of Christ without knowing our iniquity.

This knowledge, worked by the Holy Spirit, makes us to strongly desire for Christ, Who is revealed in the Gospel. Then the cry comes up in our soul, "O Lord, reveal Thyself to me! Give Thyself to me!" That desire becomes so strong,

so powerful, that we begin to understand John Groenewegen in the familiar expression, "Give me Jesus or I die." Everything void of Jesus is saltless and tasteless. Only one thing matters: that I, as a lost sinner, must embrace this dear Surety.

The Samaritan woman did not know Jesus. She stared blindly at the living water from the well of Jacob in Sichar. That water she can draw, that water she can get her hands on as she has a jug and a cord. But that Stranger who asks for water has nothing. Yet He makes her feel that it is not He who needs help, but she!

*"If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water."*

Do you hear this, congregation? He wants to arouse her desire so that she should not reject the offer of salvation contemptuously. He is constantly trying to lure her, to draw her. After all, in the Bible the living water is an image of salvation in Christ. The living water is the special image of the work of the Spirit of Pentecost in a sinner's heart. It is the work of the Spirit to bestow the gifts of experiential knowledge, faith, justification and sanctification and eternal life for Jesus' sake. And when the Spirit of Christ fills us with the fear of God's precious Name, we receive access to this fountain of salvation.

We first sing Psalter 438:2

*The fear of God is clean*

*A fountain of serene*

*And everlasting bliss*

*The judgments of the Lord*

*Which purest light afford*

*Are truth and righteousness*

*More to be sought are they*

*Than gold and silver, yea,*

*More precious far than money*

*In sweetness they excel*

*The sweetnesses that well*

*From honeycomb and honey.*

*“Thou wouldest have asked of Him, and He would have given thee living water.”*

Note what the Lord Jesus says here. Upon her desire, He would have given her living water. He wants to be prayed to. He sets no conditions. If He would, prospects would not look good at all for this woman with her bad reputation and the same is true for you and me. Indeed, it would be hopeless for us. But every sinner to whom Jesus Christ makes Himself known may and must come as he is. He who comes to Him as he is, as a guilty and unjust one, the Lord Jesus will not cast out. He who sincerely desires Christ and His righteousness will also receive Him.

If you had desired that living water from Me, it would have been given to you. This Gospel invitation is repeated many times in God's Word. *“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.”* (Isaiah 55:1). Consider the eternal, unfathomable love of the Lord Jesus Christ for sinners. The Samaritan woman simply refuses to give Him water. She does not want to give this Jew even a drop of it, but He offers her living water, pressing on in His love with which He seeks sinners.

That brings us to the final thought:

### **3. His assurance**

Congregation, up to this moment this woman has not understood anything of the words of Christ. Just as Nicodemus initially did not understand the Lord Jesus when He spoke about being born again, so the spiritual meaning of the living water is completely hidden from this woman. But she does feel that the Lord Jesus speaks as One having authority. The way she addresses Jesus in verse 11 is different from the previous verses in which the Stranger was no more than a Jew. But now He is addressed as ‘Sir’ or ‘Lord,’ in Greek ‘Kurios.’ *“The woman saith to Him, ‘Sir.’”* A certain respect sounds through. Yet, in her unbelief and blindness she immediately throws His inadequacy at Him, *“Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?”* You don't have living water. The well is deep.

Jacob's well is still there in the village of Askar at the foot of Mount Ebal. Perhaps it is the deepest well of all Palestine, 32 meters deep. Even when the well holds a lot of water, the water is still about ten meters below the upper edge of the well. No one can avail anything without a bucket, without a rope. She accuses the Lord of being presumptuous, because by offering her the living water He raises Himself far above the patriarch Jacob. She consciously calls the patriarch Jacob "our father Jacob". *“Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?”*

*“Our father Jacob,”* is the ancestor of the Samaritans, according to the tradition of the people in which she was raised. She again says accusingly that the Samaritans are wrongly despised by the Jews. *“Our father Jacob.”* When He offers her living water without a bucket and without a cord, this Man sets Himself in authority and honor above Jacob. Jacob has always been satisfied with the water that was drawn from this source. There is no better water than this, is there?

What did Jesus do? Did He cast her aside because of her unbelief? Did He tell her to leave because of her spiritual blindness? No, He did not even blame her for erroneously tracing the origin of the Samaritans back to Jacob.

Instead, what does He do? He goes on and on to lure and draw her. He continues to lure and draw her through the strong assurance of salvation that can only be found in Him for time and eternity, *“Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”*

If you drank from the Jacob's well, you were thirsty again the next day. That's how it is with us people. The thirst is only quenched for a short period. But Jesus is incomparably and infinitely more than father Jacob. That is why He speaks with special emphasis in verse 14: *“But whosoever drinketh of the water that I shall give him” – “that I shall give him!”* The Lord gives new life to sinners; and anyone who has ever drunk from that living water desires no other water. He will not thirst for ever.

That does not mean of course, congregation, that a child of God here on earth will never again crave for the living water after he has received the first grace. That is contrary to the nature of the new life, because God feeds His people again and again with hunger and thirst. New life must be constantly strengthened. However, the Lord means that there will never be a lack of water. Whoever may drink from the stream of salvation that is in Christ will never perish, never thirst, but live forever in communion with God, *“My sheep hear My voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand”* (Joh. 10: 27,28).

*“Whosoever drinketh of the water”* - anyone who drinks, whoever he or she is, *“whosoever drinketh.”* Do you hear? The Lord Jesus addresses the Samaritan woman and in her all who hear the Word in this world. He addresses you personally. He addresses everyone who drinks, whoever he or she is, whatever he or she has done. *“But whosoever drinketh of the water that I shall give him shall never thirst.”* Anyone who drinks.

Congregation, this is the offer of the Gospel of free grace. How many of us live unconverted and yet unconcerned? Are you one of them? Do you live on unconverted while under the serious, heartfelt, well-meaning offer of the grace of God? Is that how you have lived your life so far? Do you know all about the old truth? Do you know exactly how conversion happens and what needs to be known, and are you yet completely an outsider yourself? Hear the Gospel, *“Whosoever drinketh”* - anyone who drinks, no matter who he or she is. *“Whosoever drinketh of the water that I shall give him shall never thirst.”* Have you lived under His invitation and so far, perhaps until your current age of 80, have rejected this invitation? Oh, we pray you in the Name of our Sender, do not continue to harden your heart under the loving call of Christ! Don't continue to despise the Word of God! Do not continue to despise the blood of Christ! *“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap”* (Gal. 6:7). God's judgment will be terrible! Come, have you lived under the Word and yet have been a despiser of the Word until now? Bend your knees and beg Him for the gift of the living water, for the Spirit of Christ still opens the eyes of the blind.

Now there are those among us who by God’s grace, may know what it is to drink from the living water. If we drink from the living water, congregation, to live in sin becomes a burden. The service of the Lord, which we previously held as our duty and which was previously a burden, becomes a holy pleasure for us.

Whoever is given to drink from that living water is taught by the Lord. As an effect, the Fairest among the children of men begins to fill your heart. Such a person begins to understand something of his total depravity and powerlessness; and of the necessity, the all-sufficiency of the Lord Jesus Christ.

Whoever drinks from the living water receives an inner relationship with Him, which can never be destroyed by the devil, the world and the sin in us.

*“My sheep hear My voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. (Joh. 10: 27,28).*

Perhaps you say, ‘I dare not deny that He has made Himself known in my life. I dare not deny that He became precious in my life of sin.’ Has the power of unbelief become so strong after God had compassion on you? Take courage! There is no falling away of the saints.

*“But the water that I shall give him shall be in him a well of water springing up into everlasting life.”* There is no falling away of the saints. The precious Christ, Who in the hour of regeneration has come to dwell in our hearts, will never leave this dwelling place. He lives in the hearts of His people through His Spirit. There He fulfils what verse 14 says, *“But the water that I shall give him shall be in him a well of water springing up into everlasting life.”*

In the beginning the new life is sometimes barely visible, but it is taking shape more and more. And the more the Surety gives you to drink from the living water, the more you need Him to wash away all your sins in the daily conversion. The more living water you are allowed to drink, the more you try to mortify the sins in your life through the power of Christ. That living water becomes the source of the power of faith in you. Oh, drinking the living water

means in practice that you need this beloved Christ by renewal! For everything and in everything.

Come, people of the Lord, this is what matters! The living water in us brings us to appropriate Him in faith. And when your soul’s life, your spiritual life dwindles, He makes it true again, that He lives in you and that the living water springs up within you into eternal life. When faith is active, it is accompanied by a secret communion with the Lord. It is accompanied by a tender need for Him.

*“Springing up into eternal life.”* Congregation, it means that through God's love the heart is time and again drawn to Christ. The heart is again and again directed to His righteousness and the future that He has acquired for His church! In such moments the Lord’s Day is really the Lord’s Day, a true Sabbath. Then the joy of the eternal Sabbath is our portion for a moment.

*“Springing up into eternal life.”* If we are allowed to know and feel something of this, then there is the beginning of eternal joy in our hearts. When that beginning of eternal joy is there, we become more and more strangers on this earth. Then the psalm fills our hearts:

*When I in righteousness at last  
Thy glorious face shall see,  
When all the weary night is past  
And I awak with Thee  
To view the glories that abide.  
Then, then I shall be satisfied  
(Psalter 31:7)*

Amen.

Final song, Psalter 422:5