

# The water of life (i) (Quality: Very good)

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 10 June 1984

Preacher: Stehouwer, Jay K (1924 - 2019)

[ 0 : 00 ] As the Lord gives me help, I would like to direct your attention to some thoughts found in the fourth chapter of John.

I hope to speak from a very familiar portion and a very familiar text. That's the fourth chapter of John, and my text is in verse 19.

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 wouldst have asked of him, and he would have given thee living water.

That is the fourth chapter of John, and verse 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 wouldst have asked of him, and he would have given thee living water.

I realize, friends, because I have spoken on to this particular subject, I believe it is about two years ago, and it was on a midweek service.

[ 1 : 20 ] And I did hope and trust that I felt some direction yet, once again, to return to this blessed narrative. Those who were with us last week, you remember how we tried to speak from the third chapter to John.

And there we have how the Lord Jesus dealt with Nicodemus, and how we tried to speak upon to the subject of that all-important thing that is the new birth.

Now, friends, whether it would be Nicodemus, or whether it was this woman of Samaria, remember, they both must be dealt with by the might and the power of God's Holy Spirit.

Now, as we would look through the word of God, we would see how that the Lord draws his own unto himself by different means and under different circumstances. And as a way of a review, many of these things, which we no doubt have covered, you remembered in the opening chapter of John, friends, we see something of the drawings of some of those early disciples, such as Andrew and Peter, and then John, and also there of Nathanael.

Now they were seekers. But, friends, in order to be a seeker, the Lord had to quicken their soul into divine life. Because when certainly one is brought to see their own depravity and their own wretchedness and their own sinfulness, they're brought to realize that of themselves they do not see.

[ 2 : 51 ] Isn't it sad? Isn't it all sad when we look upon the terrible, wretched depravity of man? Here we all have a never-dying soul destined for an endless eternity, and we've got to face it, friend.

And yet we are such wretched fools in ourselves we do not know enough to seek the Lord while he can be found, but rather we waste and seek our mind upon the things which are of only of time and sense.

But it is blessed there to trace out how that the Lord by his love and by his mercy draws irresistibly sinners onto himself. Therefore, friend, there is hope for each and every one of us.

Now in those early ones they were those who were drawn by Christ, and he revealed himself to them in a most marvelous way. And then last week we noticed something of the work of God and the conversion there of Nicodemus.

Now in these two contrasts, friends, we find Nicodemus was steeped in religion. He was a man that was well talked into the word of God. I would say Nicodemus was a morally good man.

[ 4 : 11 ] But yet, friends, whether it be being steeped in the knowledge of the truth or whether we are morally good or depraved even like this poor wretch of whom we tried to speak about this morning, friends, nevertheless, we find that both of them came far short by nature.

But isn't it a mercy how that the Lord dealt with each one in a different particular way? Now if it ever came in the providence of life that Nicodemus ever did meet the woman of Samaria, he could have not degraded the conversion of the Samaritan woman because she wasn't quite converted in his way.

Neither could she condemn Nicodemus because he was not converted in her way. Now in one respect, friends, all conversions are the same.

But God brings and leads in different ways, teaches them through different words or through different means. But one thing for sure, they all require the quickening power of God's Holy Spirit.

They will all be brought to see themselves as the vilest of sinners. Like Paul who was steeped in his religion and like Nicodemus and like this woman, they had sufficient looking upon to their own sins and their own depraved condition and their own lost and undone state before God that they had no time to, as it were, pass an unrighteous and an unkind judgment upon any other person.

[ 5 : 43 ] I realize we may look upon their sins but we may pray for them. We may seek to admonish them because of their sins and of their carelessness.

This is true. But may it always be done in the spirit of love and of mercy. So here we find this woman there in Samaria, a portion of which the Jews hated and despised, not only the portion but because of the people which lived there, they were a mixture of Jews and atheism.

And because they did not come up wrongly, they did not come up to Jerusalem, friends, they built a temple of their own and they sought to worship God after their own fashion and after their own way.

Now we know, friends, to begin with, they were wrong in their worship. They had despised the commandments of God and they had turned their back upon God so therefore their religion, even though the Jews did have that yet rendement of a true religion, yet, friends, be the one of them, no doubt, were caught up into a form without its power.

But not only do we find this woman with a false religion and whether she was very fervent in her form of so-called worshiping any religion, we do not know.

[ 7 : 08 ] But further, friends, we find that this woman had degraded into a very, very depths of sin. As to the five husbands of which she once had, whether they were dead or alive or died in actual deaths, I don't know.

But at least after the present, she was living with one who was not her husband. It appears that that husband, that man whom she was living with, was another woman's husband and therefore she was living in an adultery and the Lord exposed her sin.

But oh, what a mercy to see a little later in our narrative. By the exposing of her sin, she was brought as a guilty sinner to acknowledge it before God. Now that we will deal with it shortly.

But friends, here we find again the all-sufficient Savior who goes out and to seek and to save that which was lost. As I have often said, friends, when you are brought to see something of the greatness of your sin, and your far-off position inspired as in regards to God and the salvation of your soul, you will desire and delight to know that the Lord Jesus, who is truly God and truly man, seeks and saves the lost.

Oh, we want nothing more than the salvation of God, don't we? We want that which only God can do, which a man cannot do. And to you who know something of grace, and of the Lord calling you out of nature's darkness into his most glorious light, is it not also your desire?

[ 8 : 51 ] And do you not rejoice in it that God saves irresistibly, especially when we look upon our own loved ones, who seem to be so callous and so indifferent and so hardened to the things of God?

Yes, it is a mercy to know that how God saves souls, bringing them out of this world and bringing them into a glorious salvation. Now, into this woman.

Here she was. I would trust without a concern, without a thought about the value of her soul, perfectly contented with her religion.

She thought she was serving God. she loved her wages, she loved her sin, she loved the way in which she was living in. She apparently had so sinned so hard and so calloused for such a long time that she calloused herself against even her conscience, which possibly might have been tender in the days of her youth.

But she so hardened herself, friends, that sin became second place, possibly not even ashamed of her lost and undone state and sinful state before God.

[ 10 : 01 ] Oh, to our young friend, beware of sin. Sin is a wretched thing. If left gone on, it will so callous the heart and the soul and the mind that the conscience seems to be seared.

And then one is finally given over to air, to follow the course of this world, to live in sin, to follow sin without any more checks of conscience.

I realize conscience in itself will never save you. It must go beyond. But yet, friend, I would say, as I have said before, and it is a borrowed expression of a very godly minister, if conscience speaks to you, listen to it.

And I believe conscience does speak to some of you, friends. And I'm so afraid that you're not listening to it. Yes, if it speaks to you, do listen to it.

Now we find then this woman there in the city of Samaria. But here we also find something there of the master, the Lord Jesus Christ, who is eternal God as well as man.

[ 11 : 15 ] He's here upon the face of the earth. And we find that there was a time when he leaves Jerusalem, where he had no doubt met Nicodemus, and then also observed the feast of the Passover.

And then he returns now back to Galilee. And we read a remarkable word here in our narrative, and he must needs go through Samaria.

I realize sometimes we are told things, sometimes in the days of our youth, by possibly a non-instructed teacher or someone that isn't quite fully aware.

But I always remembered in the days of my youth that this was not the shortcut to go to Galilee, but it was a roundabout way. I don't know really where I heard that, and I do not want to speak anything conkindly, maybe I heard wrong.

But friends, that isn't the case. This going from Jerusalem there to Galilee, the city of Samaria and the region of Samaria lay right in the way.

[ 12 : 27 ] And if one was to go roundabout on the other side of Samaria, they would have to go some distance out of the way. And according to what I have read, friends, I understand that some of the Jews had such prejudice against the Samaritans that they would often go the roundabout way, so that they might not see one of these Samaritans or have any conversation or dealings with him, or even be found upon their polluted soil, so they thought.

But nevertheless, we find here that he must needs go to Samaria. It is not geographical, then, friends, but the needs be is of a spiritual nature.

Oh, isn't it a mercy that God in his providence and God in his love and in his mercy hath chosen there in the counsels of eternity a certain people to the praise and to the glory of his grace?

But knowing that they had fallen in their federal head Adam, they had become polluted and vile and sinned, and therefore they needed a finding, they needed a redemption, they needed a cleansing, they needed a powerful salvation, they had to be sought out.

So this is why he sent forth his beloved son, but the son there in the counsels of eternity, even before mankind, even before the world was made, came into a covenant relationship there with the father and says, there am I, send me, I will go, I will find these people which thou hast chosen, I will find and redeem these people of which thou hast given me to be my wife, to be my bride, to whom thou hast chosen me, and because thou hast loved them, I have loved them well, and because thou dost love me and love them, they are in equal love, and therefore they must not be lost, and here they are in an appointed time upon the face of the earth, and therefore the appointed time must come that they must be sought and saved out, so this needs be was that of which the son of God hath bound himself by a covenant relationship unto the father, now as I have often said, friends, when Christ was nailed to the cross, it was not the nails which bound him to the cross alone, physically they kept him there, but there was nothing there that could have hindered him as far as his might and in his power to come forth of the cross, but there was something far more than the nails which hindered him from coming from that cross, or from going to the cross, and that was that eternal covenant which he made with the father, so Christ was bound by the cord of love, there to the father, that he should draw that chosen race unto himself, and bring them and present to them a glorious church, and without spot or without wrinkle, on Friday we had a marriage here, and I trust most of you were here, but you remember, and it came to me in speaking, how I tried to speak of that dress of which the girl was adorned with, it was white, it was very pretty to see naturally, and every effort was taken on her part that it might be kept from wrinkles or from stain, and yet, friends, there was bound to have been brought some dust or some wrinkle upon that pretty dress, but friends, it was only a type and a figure of that glorious dress of which God hath provided for his church, and that was that glorious robe of righteousness which the

[ 16 : 21 ] Lord Jesus Christ wrought out there upon the face of the earth, and adorns his church, therefore Christ presents them, after adorning them, and imputing unto them that glorious righteousness which he brought out there and upon the face of the earth, so that they are now without spot, and they are without wrinkle, they are glorious adorned, now by the fall and by the sins, this woman here was wretched, vile, and corrupt, like every one of us by nature, friend, we may adorn ourselves with the finest adornment of clothing, we may wash ourselves ever so clean with water and soap, we may ever try to conduct ourselves clean and upright before man, we may do ever so much to present ourselves as a pure, holy person before man, but yet may we ever be brought to realize and how that we stand before the eyes of an all-searching

God, it's vital, yes, here she was, but the time comes, friends, when she must be brought to see her absolute need of the Savior, oh, isn't it mercy then to see this expression, and he must needs go through Samaria, he must needs go, oh, friend, you who are yet outside, ask the Lord, that he must needs go, come in and through this means of grace, or through your own home, or whatever the case might be, and come and find you out, and draw you by his irresistible grace, remember, friends, there is no merit, there is no worth upon any man, so here we definitely see, God saves, goes as it were, Christ as it were, goes over all barriers, through all distinction, he breaks down every class, there is no distinction with

Christ in the salvation of the soul, there is no respecter to persons, whether they be Jew, whether they be Gentile, whether they be down in the farthest, darkest part of Africa, or found there as it were, even to the Kremlin there, God breaks through all barriers, if it is so in his decree that a soul should be saved, so we find here, even amongst this despised woman, this despised nation, there was a little remnant, according to the elections of grace, of whom Christ Jesus must needs go through, Samaria, that he might find this particular person.

There is something else which is very precious here in our narrative, friends, we see something set forth here, again, which is ought to be very encouraging even to the smallest of faith, we see also something of the blessed humanity of the Lord Jesus Christ.

It was some miles from Jerusalem to Samaria, and by all indications, friends, they traveled at the heat of the day. I understand that in that day, friends, often during the heat of the day, they didn't travel.

[ 20 : 00 ] They would find some shady place, and they would lay down, and wait as it were until the sun hath, as it were, gone through the great heights, and during the time of great heat, and then they would resume their travel.

And often it was customary for them to travel at night, to escape the heat. But, friends, this was all the appointment of God. Christ then traveled, as it were, in the heat of the day.

He wearied himself. He made himself thirsty. Oh, friend, how this sets forth the glories of the person of Christ.

Let me read something here. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor.

Yes, it can be said of this Samaritan woman, for your sake, for the sake of this Samaritan woman, he became poor, that he through the poverty might be rich.

[ 21 : 06 ] In other words, we find this, that in the time of this time, Christ must go. Nothing would keep him back. And we find him then as a weary war-torn man, as far as the outward eye is concerned, sitting here at the well of Jacob, there in the region of Samaria.

Then he sends his disciples on to another city, so that they might purchase some particular food. But no doubt he being weary from his many preaching engagements, and because of the weight and the weariness of all the men round about him, he was weary and he stayed there alone by the well.

And then remarkably, here comes a woman, this woman of whom we're trying to speak about, to the well at noontime. Unusual, and if you would read in the word of God, friends, you will notice that it was always in the evening or in the morning when they went to these wells.

Why she come at noon? We don't know. Whether the pitcher which she had spilled and the water poured out, whether it was through some particular sickness or some other condition, but she had to go to the well at this particular time.

Whether she ever went at noon on other occasions, we know not. But oh, we find the appointment of God. Glory to God, they ne'er shall roll, beyond the limits of his love.

[ 22 : 40 ] Ah, but for free and sovereign grace, we still had lived estranged from God. So here we find this woman, she comes to the well, there to draw water, I would say without a concern for her soul, without one thought.

And as she looks upon to the creator of the heavens and the earth, who is truly God, she sees nothing more than a weary, worn-out man, haggard and tired and thirsty, sitting upon the well, trying to rest, no doubt trying to have enough energy to carry on his pilgrimage.

She recognized him to be a Jew, somehow, somehow, because the Jews did have marks, they had their blue fringe upon their garment, which seems to have been that which Christ had and all of the Jews had, and some other marks.

She never thought that the man would ever speak to her, and she had no intentions of speaking to the man. She would only go and draw out her water, take the picture and put it upon her shoulder and return back to the city.

But it was not to the appointment of Christ. It's blessed to see the appointments of God, aren't they? Yes, the appointments of his grace, of his mercy. While speaking here of the appointment, do remember, friends, there is also the appointment of death, of which each one of us have got to face.

[ 24 : 03 ] And then there is the appointment also of that judgment day which lays before us. But what a mercy there is the appointment of God in the sending of his own dear son into this world.

Yes, he was born of a woman, born under the law. He knew the frailties of the flesh because he was born in flesh. He yet was without sin, but he knew what it was to be weary, he knew what it was to be tired.

In this all sets forth the glorious truth of him as the great high priest over the house of God. For we find that we have not a high priest which cannot be touched through the feelings of our infirmities, but one who can be touched and one can be approached.

And therefore because of his humanity and because of his human nature, there is every bit of encouragement for a sinner to come unto him. So we see him nothing more than in the sight of this woman as a weary, worn-out man, but oh what a mercy when the Lord does give the eyes of faith.

As we may believe this woman's eyes eventually begin to be open. We know the story how that Jesus first spoke to the woman and he says, give me to drink.

[ 25 : 19 ] It is marvelous to know the great humility though I said already though he was rich, yet he became poor. he brought himself into poverty.

By all indications, friends, it again reminds us that he had no cup, no pitcher of his own to draw water to show his poverty.

He had no pillow to lay on but a borrowed one. He had no crib but he had a borrowed manger. He had no tomb of his own but a borrowed one.

And so all of this there upon his life here upon the face of the earth. He depended wholly and solely upon the provision of his father that his father might incline to the hearts and the minds of men and women to provide for his own dear son here upon the face of the earth.

Yes, though he was rich, yet for our sake. Oh, that we might be brought into that part and to say, for my sake, yea, for our sake, for the sake of my redemption, of my never-dying soul, he made himself poor.

[ 26 : 39 ] So we see here he says to the woman, give me to drink. The woman was astonished and she said, how is it that thou being a Jew, dost ask of me, a woman of Samaria, a drink for the Jews have no dealings with the Samaritans?

And now Jesus comes to the all-important truth. He comes now to the words of our text, of which we hope that the Lord might enable us to speak a few things from this morning hour.

Jesus answered and said unto her, if thou knewest the gift of God, what is the first thing we see in this woman and of which has to be exposed unto each and every one of us, and that is our terrible, terrible ignorance.

Have you ever been, has your ignorance ever become sin to you? Have you ever looked upon your ignorance and thought, oh, what a fool I am? Not that by mere knowledge and mere intellect and a great knowledge of divine truths is sufficient in itself.

No, I'm sure to this, and there's not many in this world, and I'm going to be one of them, who have much knowledge of divine truth today. When it comes to our forefathers and to those of whom down through the past years, friend, I believe and I speak with grace, what ignorant fools we are when it comes to the things of God.

[ 28 : 22 ] But that isn't what I'm necessarily not speaking about mental knowledge, but it is that spiritual knowledge now of which Christ must expose, if thou knewest.

Oh, friend, why do you not go to the Savior? It is because you are so ignorant, that. Now, this ignorant, friends, we cannot blame to God, but it is our own sin.

What are these things then which have blinded our eye? Why are we so steeped in ignorance, friends? First place, often because of prejudice.

Man does not want the truth. They do not want their sins exposed. They do not want to be stripped of the things and the pleasures of this world.

Ignorance. Then another thing, the God of this world hath blinded their eyes. Oh, friend, we only have to, to you know something of grace, we only have to look into the days of our unregeneracy.

[ 29 : 32 ] How our eyes and our minds were, as it were, eagerly open to the things of time and sense. and how that we were truly ignorant of our state and our right condition before God.

Maybe we were brought up in good homes and we heard it continually. We weren't ignorant of the fact that we were not converted. We knew that well. And I know in my own home and those of my own brothers and sisters, I believe there was a time that every one of us knew that something must take place and that we must be born again.

We were brought up to tell the truth that by nature we are lost. But yet, friends, it doesn't make an impression upon all, does it? Oh, if thou knewest, the God of this world hath blinded their eye.

Oh, friend, may your ignorance become sinful to you. May you be brought to a true confession of your ignorance because it lays at your own door heart. It's your own fault.

There are the opportunities of the means of grace. There is the word of God. Yes, friends, if thou knewest. So then we see then in order for the salvation of the soul, there has to be that glorious work of God in the soul of teaching.

[ 30 : 57 ] And we're going to notice how that this woman was taught. Here we come then to that glorious work in the office of the Lord Jesus Christ who is the prophet.

And for the sake again of our young friends, you will notice that we often refer to the Christ in his glorious offices and we put him in this way as prophet, as priest, and as king.

Now there is a definite reasons why I believe we put him in that order because that is in the very order that the Lord Jesus works in the soul. the prophet is one that reveals, that teaches, that instructs, which is the messenger of God and speaks the truth.

The priest is the mediator which stands before a sinful people and a holy God. He is that one who is the advocate, the mediator, the days man, which stands in between, the intercessor and the king is that one who rules and reigns upon the throne of justice.

So, friends, we find there very beautifully. Can you trace it out in your own soul? Can you look back how the Lord taught you there as a prophet, begin to instruct you into the truth, and how that through his instruction he later was brought to see that you stand in need of a mediator, that you stand in need of a high priest, the one to stand between you and an angry and a just anger God, remember, friends, when I speak of God being an angry with a sinner, I say it in a holy way.

[ 32 : 37 ] It is a righteous indignation, it is a holy anger, and we've got to recognize it. I know he's a God of love, but the God of love is displayed in the giving of the mediator, and as well as the prophet.

So, therefore, we find here that Jesus begins here and reveals him first, we're going to notice a little later as the prophet. So we need instruction, don't we?

What can illuminate such prejudice? What can illuminate such darkness of mind? Friend, then we come to the all important thing, there is the need of the new birth, if thou knewest.

The quickening power of God's Holy Spirit within us to instruct us, to reveal unto us what we are. Because, friends, we really see here that if she knew, she would have asked.

Oh, how sad, friend, to know really no true asking. It is good, and I wish that all parents might instruct their children and to teach them some of the simplicity of these little prayers.

[ 33 : 49 ] And I believe it is proper for parents to teach their little children to pray a certain prayer, only hoping that the time will come when they will lose the form of prayer and construct a prayer of their own by the instruction of God's Holy Spirit upon them.

But I believe there is the right. So, if thou knewest. Here, then we see the need of the instruction of the Holy Spirit, the quickening of God in the soul to instruct.

And what do we need? As I have already said, there is always such prejudice in the heart of mankind against the truth.

We do not want the truth. We do not want to hear the truth. And if I had had my own way, I want to tell this to my own young friends here, if I had had my own way, I would have never sat under the truth.

I didn't. In fact, I wanted to bow under air. I sought air. They departed from the truth. But the Lord wouldn't allow me. And there is the marvel of grace when I look.

[ 35 : 00 ] I was determined to have my own religion and to follow something of which suited more of a fleshly kind, something which was far more entertaining. This is why, friend, I can speak out of soul's experience.

If thou knewest, and then the prejudice is taken away, if thou knewest, then we are rightly brought to see the true nature of ourselves as a sinner before God.

If thou knewest, oh, the blessed work of that Holy Spirit, the instructor. Because when Christ instructs as his work and the prophet within our own heart, it is effectual.

Well, I think some of our little children now have just completed some of their exams in school. and wasn't it fortunate that some of the questions you just remembered, and you was able to mark down the correct answer.

And I wondered if the teacher would come to you today and ask you some of those questions, you would say, oh, I forgot. I put the answer down on the paper, I knew it then, but I already forgot.



[ 36 : 10 ] But here is one thing, little children, when God by his Holy Spirit comes and teaches you, when Christ is the prophet, who is the greatest of all teachers, comes into your soul and begins to teach you by irresistible work, he prints all of the truths right upon your very heart, he writes them there with a finger of his might and his power, and you don't forget.

And what are some of those truths of which you're going to have to know? It is, I am a sinner. I know and I feel that it is the case. I know that I cannot save my own self.

I cannot fight against the powers of sin and evil within me. I know that Jesus must and Jesus alone must save me and therefore I must pray and you will pray.

Oh, the blessed irresistible writing of that law upon the heart, which we read there in the book of Ezekiel. And I will give them a heart to know me and I will take away the heart of stone and I will give them a heart of flesh and I will write my law.

That is not the law of the Decalogue. It is true there is a measure of that, but it is the law of the gospel which tells you that Jesus Christ came into the world to save sinners, which is a most glorious truth.

[ 37 : 38 ] So we see here in our text, Jesus said, if thou knewest. And what was this of which she must know? It was the gift of God.

What is this gift of God? The gift of God is the Lord Jesus Christ. It is Jesus. It was him himself of which he was the gift.

Now here is again the marvel of salvation. Salvation is a gift. Now I want to again quote another text of which I'm sure we're all very well acquainted with, of which I have often explained in my ministry.

But yet my heart and my mind often goes to our young friend. And I realize what a mercy our older friends have heard some of these things again and again. But maybe up until this time it has fallen nothing more than upon a deaf ear, upon a heart of stone.

But who knows, maybe our prayers yet have prevailed. And someone this morning now has been given a heart of flesh and now is beginning to feel something. And some of the truths that they have heard hundreds of times now is beginning to make some impression upon them.

[ 38 : 52 ] We ought to think in that way because we pray that it might so happen. But the wages of sin is death. That is the wages, that of which we have worked for.

As you come to the end of picking strawberries or something else to you, some of your young children, you go to the man and you want your money. You worked for it and he has to give it to you because it's your wages.

But oh friends, the gift of God which is the greatest of all gifts, of which is far more precious than the gold and the silver of this life, it is far more value than all the gold upon the hills nor the cattle upon the hills.

It far exceeds the whole of the universe and this world. It is the greatest gift and that is eternal life which is found in the Lord Jesus Christ and that is given freely because we cannot work for it, neither can we merit it and neither do we have any right to it.

Oh, if this woman only realized the freeness of that great gift and the necessity of it, she would have asked. So then in a measure we come a little further in the words of our text.

[ 40 : 03 ] if thou knewest the gift of God, oh that gift which is the Lord Jesus Christ, which God gave as the savior of sinners.

Maybe we would be able to speak a little bit more about that gift and what that gift is. But if thou knewest the gift of God, thou wouldst have asked.

here we find then that's asking and I'm not being hyper Calvinist, but I want to show you friends the absolute need of a work of God and the absolute need of salvation by God.

Thou wouldst have asked. Oh, friend, because if you ask, you're going to receive. If you seek, you're going to find. And if you're not, it's going to be opened up to you.

And I wouldst have asked. Here is then one mark of divine life. It is that same spirit which was finally found in Paul of Tarsus of old.

[ 41 : 12 ] Behold, he prayeth. And what is this asking? It is asking that the Lord might save your never dying soul.

It is the prayer to the publican. God, be merciful to me, a sinner. It is the prayer of David when he says, have mercy upon me, O God, and according to thy loving kindness blot out my transgression.

And we could go on and on and on and describe all of the many prayers which are found in the word of God. The prayer of Jabez. Oh, that thou would bless me indeed.

There's a good prayer. And like David, another psalm is there again. He prays that thou will grant unto me the favor that thou bearest unto thy people.

There is a particular favor which God gives unto his people and that is the favor I want. I have the favors of health, I have the favors of life, I have the favors of prosperity, but I want the blessings of the Lord which maketh rich and addeth no sorrow to it.

[ 42 : 20 ] if thou knewest the gift of God, thou wouldst ask of him, because he is the giver. Asked of him that is the Lord Jesus Christ.

Remember, friends, I have also tried to describe his blessed humanity, that he is that high priest which stands there over the church, and as we will put it this way, between a guilty sinner and a holy and just God who can be touched.

Yes, thou canst come upon the ground of his humanity knowing that he knows your needs. Thou wouldst ask of him, and he would give you living water.

What is this living water? Well, living water then is contradiction to that which is of the dead water. And anything which is dead, of course, is that which is of this world.

Now, there is a great opposite then that is spiritually thinking, it is spiritual speaking, rather. There is the contrast then between dead water and living water.

[ 43 : 33 ] The dead water is the opposite of the living water. In other words, it is a stagnant water. It is a water of which, now I hope to describe this morning, in a spiritual way, which is found as we will say in a cistern, which has become smelly, stagnant, but of no profit.

It is diseased, it is wretched, it is worthless, it is of no value. Neither would you want to even wash your clothes in it, because of its stagnant and it will only pollute even the vile clothes that you have upon you and make them worse.

The other part then is just the very opposite. it is a spring which ever flows, and the source of it is God himself. Now I just happened to look at the clock and I see my time has gone more rapid than I really thought it would go.

And as I had no particular text for the evening hour, maybe now I see that this is the reason. I hope to continue with my thoughts this evening hour upon this text.

I hope you will join with me. And I hope that the Lord will give me light, wisdom, and enabling to speak about this blessed living water of which the Lord Jesus himself has said that he gives.

[ 44 : 53 ] That is not like the wages of which we have to work for. It is a gift. And not only is it a gift, but it is living. It is a perpetual spring.

It is a glorious spring. And it satisfies all the needs. Yes, for time and also for eternity. Yes, the Lord Jesus said, here to this vile, wretched woman who was steeped in her sin, he says to her, if thou knewest the gift of God, and who it is that saith to thee, give me to drink.

thou wouldst have asked of him, and he would have given thee living water. Well, there we leave it. And may the Lord himself see fit to bless these few remarks to each and every one of our souls.

For Jesus sake, amen. shall we close then with the singing of hymn number 684.

Hymn 684. Of cistern waters art thou sick, and loathe the mire they bring. Then hither stretch thy thirsty neck, and taste a living spring.

[ 46 : 21 ] hymn number 684. Hymn number 684. Hymn number 684. Hymn number 684.

Hymn hzeit Hymn h tive mire h'Mn h anunci hath hath h SAN And he'll express thy gifts in air And raise the living spring A spring that inches from afar Where good is father's rock

And God behind myedly's rock May he Altar's cross Just sing the song We'll pray.

And there's like this. It makes a positive love.

In spite of life, we'll be blessed. And you may find the soul.

[ 48 : 29 ] In response. We say I'm near.

Make God and make it partnership. His dream of sinners' life.

And the Lord is God, He begs the will. His honor is a heavenly thing, And while it is anywhere, He loved the fiers, He did his strength, He'd ring and sing his praise.

Lord, draw me by thy secret hand, For backward I shall start, For should I want in treating my, So fearful is my heart.

May the grace of the Savior, And the love of the Father, And the communion of the Holy Ghost, Rest upon all, Now and forevermore.

[ 50 : 38 ] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen.

Amen. Amen.