

The Mind of Christ - Lesson 37

December 11, 2019

John 4:12-17

¹² Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?"

¹³ Jesus answered, "Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

¹⁵ The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

¹⁶ He told her, "Go, call your husband and come back."

¹⁷ "I have no husband," she replied.

Okay. We're back in John chapter 4 and I'm going to remind us that they are at Jacob's well. Jacob gave the land to his son Joseph and he dug a well on it. The well was there for a very long time; about 2,000 years.

Now the Samaritan woman had come and, maybe, all of her life, she had drawn water from this well as many had done so through the years. Perhaps she felt very special. Maybe she even felt more spiritually secure because she had been personally drinking out of the same well that Jacob dug and drank from. She let her rope down the same hole that he had 2,000 years earlier, and surely, and Jesus couldn't top that. That's special – how do you top that?

Do we do that with churches? Do we do that with schools? Do we do that with translations of the Bible? Do we do that with other Christians or ministries that we know? There are wells. They are familiar. We let our ropes down them and draw water out of them. They define us. They give us identity. Have we made the well more important than the water we draw from them? My church is better than your church. My minister is better than your minister – when, really, all of them are just simply 'wells'. What makes them significant, if they're significant at all, is the water that you draw out of those wells. That's something to think about when we think about how we get the 'substance' of something mixed up with the 'packaging'.

Packaging gets lots of attention. Not be me – I don't wrap presents on Christmas. I give them to Brenda to wrap if she wants to. I don't make her wrap. But I don't wrap. A bag is fine with me; or pulling it out from behind my back and saying, "surprise" is fine with me. But people are "oohing" and "aahing" over the packaging. To some people gift wrapping is an art. I mean, gift wrapping is an art to some people. All, to just tear it off and throw it away. Hopefully what's inside is a lot better than the package.

So, unless there is living water at the bottom of that well, then it doesn't matter whether Granddad dug it or not; whether Momma dug it or not. Wells are a means to an end – to provide water. And actually, the well does not provide water! The well just *contains* it, it doesn't provide it. It merely provides *access* to the water that is already there. Churches, parents, other Christians are wells. But there's water is either at the bottom of it or it's not. Jesus really is the only well, and He provides living water. We merely receive it.

Jesus is always making the transition from the physical to the spiritual with comparisons and contrasts. Learning takes place from what we know to what we do **not** know. That's the basis of learning. We take from what we know (something simple) and we begin to infer from that, or extract from that, to another level. We use that as a bridge to the next level of learning. So Jesus builds bridges between the two. He's a teacher. He says, "The Kingdom of Heaven is like..." That's a favorite phrase of His.

When Jesus says, "Everyone who drinks of this water, in Jacob's well, will thirst again, He was including Jacob, his sons and his cattle. She thought that drinking from Jacob's well and worshipping on mount Gerizim helped to make her "okay". It gave her a sense of contentment, of "okayness". I used to think that about growing up in Dasher, Georgia; attending Georgia Christian School; and the Dasher Church of Christ; and having a man named Christian Herman Dasher as my ancestor. That 'sealed the deal'. I had to be okay. I thought that was a pretty good pedigree. 'Look at my credentials'.

Paul had a summary of this in **Philippians 3:4-11**. "...although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: ⁵ circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.

⁷ But whatever things were gain to me, those things I have counted as loss for the sake of Christ. ⁸ More than that, I count all things to be loss **in view of** the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish [dung in the Greek – refuse - σκυβαλα] so that I may gain Christ, ⁹ and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, ¹⁰ that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; ¹¹ in order that I may attain to the resurrection from the dead."

Paul said that all that he had, all of his credentials, turned just to or amounted to 'dung' **compared to *the surpassing knowledge of knowing Jesus Christ my Lord*** and having a righteousness **in Him** that is by faith. When you compare it to that, everything else is really fairly meaningless ... unless, again, it is a conduit or a means by which we can find the living water.

Carole: I have to admit that when Sue and I went to the Holy Lands, for 11 days, in my mind, I was singing, "This is Holy ground. I'm walking on Holy ground". Now, it referred to God and His Son and the Holy Spirit, but it was a thrill. It really was.

Rod: Yes. And there **are** things that when we do them, whether it's Holy Lands ... but really, the Holy Lands is just dirt. Those cities were just made of stone. Anything that is Holy about any of that is because of what occurred there, and God's presence and God's work that He did in that place. But we **do** that. We attach to externals and we gain a sense, again, of what I call "okayness" or well-being from that.

It didn't matter that Jacob actually had drawn water from this well. He still got thirsty again. Jesus came to deal with our '**toxic**' thirst. I call it a 'low-grade fever'. It's always there and drying us out. So, we all have a low-grade fever that's drying us out and we have to constantly be hydrating. Think of the idea of being consumers. The woman was a consumer of water. It was necessary, but she put too much emphasis on it. It was no longer just a way to sustain her physical life. It took on the **spiritual, psychological and emotional significance** for her. We have a word for that. It's called "shopaholic". What happens when we turn our relationship with Jesus into just a consumer product? Jesus makes me **feel** good. He becomes **just another temporary satisfaction for my addiction**. And when we don't really understand Who Jesus is and we don't really understand the **substance** of that He provides for our life, then He is just one among many things that kind of make me feel good. And so, a Christmas tree makes me feel good. Reading the Christmas story in Luke 2 makes me feel good. We can go on and on. Seeing all the Christmas lights each year make me feel good. But none of that is really substance. It may **represent** some things to us but it isn't really substance.

We need to make the transition from occasionally tasting some of Jesus' water to drinking it daily ... hour by hour! It needs to be drinking Jesus' water because, "**I must have it**" kind of thing. I must have Him to live; it's the difference between life and death. You see people who carry a water bottle with them everywhere. Is anyone carrying a water bottle here? (Giggles) I did this in Haiti because if I was stranded from my source of clean water I would need that water to survive. I guess I "could" drink dirty water over there but it probably would not have been very good for me to do it. All drinking is not the same. Just because it is wet and flows down my throat does not mean it's the real deal. Jesus is my big gulp. Consuming large quantities of Jesus is essential to my spiritual life. It is a gift. Unearned, enjoyed and protected.

One key concerning this water seems to be "the Giver of the water". Jesus said, "The water **I** give you..." Jesus said this twice in this text. John 4:¹³ Jesus answered, "Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water **I give them** will never thirst. Indeed, the water **I give them** will become in them a spring of water welling up to eternal life." The Giver **authenticates** the water. He's the Source... the only source. This word's purpose is 1) to quench thirst permanently. And 2) to become **in** the **person**, a well of water springing up into eternal life.

So, what is it meant to do? It is meant to quench my thirst **permanently, constantly**; but it's not simply something I consume for myself alone. It now becomes within me an **artesian spring** that blesses other people that now refreshes them...that they can drink out of the same spring that I am drinking out of and **their** life can be changed because of the water I'm drinking. Now, once **they** drink the water, it is to become in **them** a spring of water and it goes on and on and on. That's the way God designed it to be. What happens though, I'm straying from my notes a little bit...but what happens is when we drink the water of Jesus in, and it doesn't become a spring of water in us, and I would just simply postulate that. I haven't really thought through that whole question. But that might be what turns us into simply having a kind of a dead religion. We have an adherence to it, doing all the outward right things, coming to church every week but it never turns into a *spring*; into an **artesian spring** that **blesses** other people. It's just consumed.

Macy: That becomes really a more dangerous thing ...

Rod: Absolutely. And it's really hypocrisy, because the Pharisees were consumers of the Law and the Law **could** have given them liberty, 'the law that gives liberty'. But because they continuously consumed it, and there weren't all the implication of the law that was flowing out of them ... love, justice, peace, mercy ... all these kinds of things flowing out of them, the law that they consumed never became a blessing to somebody else. In fact, it became a curse. It was like, "I'm drinking salt water and I want you to have some too."

Brian Smith: I remember a song we used to sing. "There is a Sea Which Day by Day"

*There is a sea which day by day receives the rippling rills;
And streams that spring from wells of God, or fall from cedared hills.
But what it thus receives, it gives with glad, unsparing hand;
A stream more wide, with deeper tide, flows on to lower land.*

*There is a sea which day by day receives a fuller tide;
But all its store it keeps, nor gives to shore nor sea beside.
It's Jordan's stream, now turned to brine, like heavy, molten lead;
Its dreadful name doth e'er proclaim, that sea is waste and dead.*

Rod: Right ... The Dead Sea – The Jordan River flows **into** it but nothing flows **out** of it. In the Sea of Galilee, water flows **into** it, and then it flows out through the Jordan River.

Carole:

It's scary. We just studied in Ladies' Class all of the prophets. It takes me back to Israel. She was to be a spring of living water; the entire nation. But it dried up within her. And you see it through every prophet. And I am wondering if it's happening today in so many churches; that we are not giving that life-giving water out to others but we're just keeping it to ourselves.

Rod: And I'm not sure it's spiritually possible to keep it to ourselves and not having it become somehow rancid or static in our lives and, somehow, toxic to us. And maybe that's part of the self-deception of things. I don't know. There are a lot of metaphors here in the metaphor world... But there is a lot to think about.

So, what does **never thirst** mean? Because Jesus says if you drink the water **I** give you, you will never thirst. The Key Word Bible says, never thirst are the Greek words not thirst again, or (μη διψησαι). It is the emphatic, negative, future tense. That is the import of the meaning here – emphatic, negative future, meaning there is **no possibility** of thirst if we drink the water that Jesus gives. It is **emphatic**. There is **no possibility of thirst** if you drink that water. And if you actually drink it, you will **always** be hydrated. You will have a spiritual hydration that will **never** end if you drink that water. That's the force of the meaning of this. It's a **guarantee**, it works for everyone drinking of it.

So what does this say for one who spiritually thirsts and **professes** discipleship? Does it mean that the person is not drinking of the Spirit? Is this a one-time drink or a continual drinking?

The Nestle's text, one of the texts of the Greek translation of the Bible, says **everyone** drinking. It is the nominative, singular, masculine, participle in the present tense. It indicates an on-going action. It's never ceasing; it's a continual drinking. And that is why it can be emphatic in the future sense because you never stop drinking it. You never stop consuming this spiritual water that Jesus gives. You're continually drinking. It's punctiliar in nature. You can compare that with **1 John 3:8** where he talks about "**go on sinning**" [one doing sin] (ποιων την αμαρτιαν). It's a habitual action; it's a habitual sin. It's not like I sin; I repent; I sin again. It's just a continual sin. It's a sinful state; an un-repent state.

Drinking **this** water, as long as it continues, is thirst quenching. Stop drinking and you will get thirsty again. It's not "once saved – always saved", I don't believe, because He does connect it with this continual drinking. It's similar to the idea of **John 15:4-7** where He talks about, "**If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.**" ⁶ **If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.** ⁷ **If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you.** ⁸ This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

Verse 5 If you remain; if you abide in the vine, *then* you will bear fruit. But they key ★ is **remaining – abiding** in the vine. "**If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.**" If you stop abiding in the vine, you will stop bearing fruit. Maintaining that continual connection with Christ, spiritually speaking, is essential to the blessings that flow from Christ.

Jesus is **not** saying one magic drink of this water will satisfy forever. Notice that He says, "will by no means thirst **unto the age.**" What does this phrase mean? Does it just mean future? The Analytical Greek Lexicon says that this idea of, "**unto the age**" is *a period of time of significant character*. It's an era. It's an age. It's a state of things; the present order of nature or the natural condition of man.

The one who keeps on drinking will enter a new era. That's what He's talking about. If you keep on drinking you enter into a new era or age. It's a difficult concept but you will remain in this new era, up to and including the eternal realm of existence never thirsting again.

Negron, in his book on Romans talks about the new eon. He says that you pass from the old eon into the new eon, and it's not so much a time / linear kind of thing but from one state into the other. You pass out of one state into another state, and you are living truly in a new age. The 'old age' has passed away *for that person* who is now in the 'new age' so they are never thirsting again. But we must keep on drinking the water. This sets up the next aspect of Christ's promise to us. This well within us is one which will continually spring up.

If the person keeps on drinking the water it will **become** a well of spring water. Become is (ginomai - γινομαι). We've seen this idea before in **John 1:3** (created things coming into being). **Through him all things were made; without him nothing was made that has been made.** In **John 1:3** γινομαι talks about something coming into being. In **John 1:12** it is used to talk about the 'right to **become** children of God'. It's the word, "becoming." It 'becomes' in you a spring of water. It's something that is "becoming" in you.

We use the phrase before, that goes back to Genesis 2:24, “For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall **become** one flesh.” The whole idea of “becoming” is from the word ginomai (γίνομαι). In Scripture, it is those who enter into a relationship with God are in a constant state of **becoming** ... as opposed to just being stuck somewhere. So, you’re not just “being”; you are “becoming”. It is a process that you enter into that finds its fulfillment; its consummation in Heaven when Christ comes again. “What we **shall be**...” **1 John 3:2** “Dear friends, now we are children of God, and what we **will be** has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is.” *Then* it will be clear what you have been becoming. It’s a little like the caterpillar turning into the butterfly. In the process, the caterpillar is **becoming** a butterfly, but until it sheds its cocoon and emerges, what it “shall be” is difficult to tell until it actually come out and takes flight.

It’s the same thing with Christians. *We’re becoming*. What we are going to be eternally in that new body that God gives us, and what we shall be, is just now beginning to be seen. And as we grow in the fruit of the Spirit, we begin to see what we might actually look like spiritually to God. We’re going to look like fruit: love, joy, peace, forbearance, kindness, goodness, faithfulness, ²³ gentleness and self-control. (**Gal. 5:22-23**). So, it’s the leaving the cleaving and the becoming ... this is the process of becoming, changing, growing, and possessing a new reality.

Continual consistent drinking of living water causes “becoming” to take place. But what does the “becoming” produce? It produces a well of water springing up to eternal life. The word “well” is pigi (πηγη). It is a fount, a source or supply; not necessarily the original spring or fountain well, but it could be. But it’s the source or supply.

James 3:11 says, “Can both **fresh water and salt water** flow from the same spring?” A fountain cannot produce both fresh and bitter water.

Rev. 8:10 says, “The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a **third of the rivers and on the springs of water**”—

Rev. 16:4 says, “The third angel poured out his bowl on the rivers and springs of water, and they **became blood**.” Springs of water may become blood.

Rev. 7:17 says, “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Jesus guides us to springs of waters of life

Rev. 21:6 says, “I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life **freely**.” Jesus gives it without cost.

2 Peter 2:17 says, “These people are springs **without water** and mists driven by a storm. Blackest darkness is reserved for them.” The false prophets are like springs **without water**. Notice the contrast.

The contrast is that those who are truly connected to Christ will have a spring of **living** water flowing through them; but those who are, in a sense, broken cisterns, who are false and not true, are “springs with no water”. They are wells with no water.

Brian: There were springs behind our house, but they have dried up. They were mud but now they’re all dried up. The water tables dropped and now they’re useless.

Rod: So when the water level comes back up, the spring will come back up.

Macy: If you look two wells, you don’t necessarily know if one will have living water or not. You may spend all that time digging (to go with the illustration of false and true) and try to make it quick, and not dig deep enough. But normally it takes a long time to **know** if there is water there or not.

Rod: Yes. You have to drill a little deeper. And Texas is a place where they are opening up certain wells and are drilling down a certain depth and it became unprofitable to continue drilling. But sometimes they go back and open those wells and drill a little deeper and find oil! They just didn’t drill **down** far enough. The same thing is true with water. Some wells may be 300 feet deep or 600 feet deep. And there are shallow wells. We had water at 30 feet in our back yard, but it probably would have been better water if we had drilled down 60 or a hundred feet.

Brian: Have you ever seen anyone dig a well? They find stones in it and they have to pull them out.

Rod: We used to have to clean out our well when it needed more digging out. I remember my brother had a tow truck business and he would bring his “wrecker”, back it up and he would let down the boom, the chain in the back. We had buckets down there and we would dig out all the stuff. I was too young. I didn’t get to go down into the well, but my brothers would go down into the well, dig, and fill up the buckets. We would haul them up and pour them out to get water back in our well down deep enough to put the pump down into it. We only had, at the most, a few feet of water in that open well that we pulled up. That was our water. We drank it, cooked with it, bathed in it and I’m still here! And my dad lived until he was 92 drinking from that well.

The idea of ‘springing up’, means ‘to leap up’ or ‘to jump up’. It is used in **Acts 3:8** for the lame man who was healed by Peter. “**He jumped to his feet and began to walk.**” In **Acts 14:8**, In Lystra, a man lame from birth, without strength in his feet, never walked, had faith to be made well. And when Paul said to him, “**Stand up on your feet!**” **The man jumped (or leaped) up and began to walk.** It’s that springing up, that sudden flow or release of water, surge of energy that causes one to spring to life or action, to motivate, to enthuse, to bound forth or to come alive as in **resurrection!** This idea of springing forth is akin to the idea of resurrection. It’s coming to life.

The drinking starts a flow. It’s almost like ‘priming the pump’. You drink the water of Jesus to prime the pump to get it flowing in your life. When it gets going it becomes more than a simple drink. It becomes alive, it perks up, it starts a process that never ends to eternal life.

It is what we are looking for. It's the energy to live life abundantly. I fear that we're sipping but not drinking. We need to be gulping like thirsty people drinking at Christ's well.

I love to see it, when I study with people. I studied with a couple yesterday, morning and I just asked them to start reading and they started reading the book of "Mark". We started getting into things and we only covered the first verse of Mark: "[This is the beginning of the gospel of Jesus Christ, the Son of God.](#)"

We talked about *the beginning of the Gospel of Jesus Christ*. And we talked a lot about "What is the gospel"? I took them to Romans and we stayed for a bit in Romans 1. Then, I just told them that it's the gospel of Jesus Christ, the Son of God. And when I asked them, "What does the word Christ mean" neither one of them knew. They had probably said it many times, had occasionally been to church, and probably said "Christ" all their life, but they had no idea what the word Christ actually meant. They knew it wasn't His name, but a title, but they didn't know what it meant.

At the end of the study, I was sitting there. The gal was originally from Panama and she looked at me, and I could see the beginning of life, spiritual life beginning to come into her. And she was just like, "Thank you **so** much for **explaining** these things. I never **knew** these things. It makes so much *sense* now. It was like turning on a "light" inside of her. It was like I was pouring some living water down her throat and ... the pump isn't primed yet. She hasn't become a spring of living water yet. But, I learned, that sometimes when you're priming a pump, you need to prime it several times to get it going. I mean, you take that cap off and you pour that water in it, and it still has some air in it; you have to get the air out so it can pick up and pull the water to the top. My dad taught me how to do that. If we pump air from the bottom, sometimes it's because the pump isn't in the water all the way. Then it sucks in air that gets in the line and after a while it won't pump water out. If there's too much air in the line you have to let some of the air out. That's what "priming" is.

Since the living water is the Holy Spirit and since eternal life is to know the Father and the Son, then the springing of effect seems to me to be the Holy Spirit aiding us in knowing the Father and the Son more and more, ... or should we say, "in increasing measure?" The idea of increasing measure is interesting. There are at least two places in the New Testament where that idea or concept is talked about, but think about this idea:

If the Living Water is the Holy Spirit, and it says it is in **John 7:39**, "[Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.](#)" ³⁹ [By this he meant the Spirit, whom those who believed in him were later to receive.](#)" This well of Living Water is the Holy Spirit. And since eternal life is the well springing up into eternal life, and the essence of eternal life is knowing the Father and the Son, what is the job of the Holy Spirit? It is to help us to *know* the Father and the Son. So when we get the Holy Spirit who is aiding us in knowing the Father and the Son, then **that** becomes the spring out of which eternal life *flows in increasing measure*.

In 2 Cor. 3:17-18, NIV

["Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 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."](#)

When we compare that with John 4, the woman had certainly been exposed all of her life to the Law of Moses. She certainly seemed to be veiled. She had a veil over her face. **Christ** is the One who lifts the veil and gives the Spirit. This is interesting and I had never thought about this before, but, figuratively, at least, she has had her veil lifted at least 5 times since she had had been married five times. (I don't know if she actually wore a veil or not.) But she never had the veil lifted by **Christ**! She had never been married to **Him**. So Jesus is helping to take the veil off of her eyes and the front of her face. So the woman was turning to the Lord, and her veil was being lifted as a groom lifts his bride's veil.

Again, in the NASB, 2 Cor. 3:17-18

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

Beholding as in a mirror the glory of the Lord is from glory to glory. Some translations say, **"Ever increasing Glory"**.

1 Cor. 2:12 says the Spirit is given to help us understand what we have been freely given in Christ. **"Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God..."** And through this process we have come to know not only the gift, but the Giver.

We receive the gift of the Holy Spirit, and the Holy Spirit helps us to understand everything else we have been given. So, it's kind of like, on a Christmas morning, if you have somebody who is there with the kids, and now they open all their presents, some of them look at it and say, "What is that?" So, they don't really know what they have. They aren't sure if they like it or not, or if they are going to have fun with it or not. Because maybe they look at it and say, "What is this?" And if they have somebody to explain it to them, they might get really excited and say, "Oh! **That's** what that is! **That's** what I can do with that. **That's** how I can use that!" **That's** what the Holy Spirit *does*! He the giver but he's also the gift on the inside. So He helps us to understand all the presents that God has given us and what they do! He explains it to us. I mean, we can read the directions, but it's always neat to have somebody show us how to use it. The older kids may say, "Oh. I got that last Christmas. Here's how I use it. And they explain it to the younger kid. Then all of them go outside and have fun. It's like, "Wow. I didn't know that. They are taught how to use it.

They may get a Yoyo. Give a 5-year-old a Yoyo. They look at it like, "Okay." But then a 10-year-old comes along, puts it on their hand and shows them all the tricks that they can do with it, and they still don't know how to use it; they may probably break some windows and glasses, but they're thinking, "This is really neat. One day I'll master it." I don't want to get lost in the metaphor, but the metaphor is that the Holy Spirit is the One who explains to us how to use the gift. In **1 Cor. 2** He explains to us what God has freely given us... so that we know how to use it! Because He gives us all these gifts and all these blessings, every spiritual blessing, and we look at them and say, "Wow! Neat! Now what does this one do? What does that one do?" and the Holy Spirit says, "Let Me show you. I'm going to show you. I'll tell you what it does." And then He teaches us and helps us to get good at it.

But **2 Peter 1:3-8** speaks of this process as well.

“His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness.”⁴ Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.

⁵ For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; ⁶ and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; ⁷ and to godliness, mutual affection; and to mutual affection, love. ⁸ For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

So the drink becomes a well, and the well become an artesian spring inside making Jesus and His Father known to us more and more so we get closer and closer and closer to Him. Therefore, we sink deeper and deeper into eternal life as we keep drinking. In **1 Cor. 12:13** says, “For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. And I don’t want to develop it here but **2 Peter 1:3-7** he talks about this intimate knowledge of God that causes us then to begin to add things to our life. We add to our faith goodness; and to goodness, knowledge; ⁶ and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; ⁷ and to godliness, mutual affection; and to mutual affection, love.

Verse 8 says, and if we add these things to our life ... if you have these things inside of you **in increasing measure**, you will not be ineffective and unproductive in your knowledge, in **your intimate knowledge of our Lord Jesus Christ**.

The Holy Spirit is working to help us develop those traits of the Spirit, the traits of God, *so that we will know how to interact with God so we will have this good correspondence with God*. And the more I develop those traits within me, the more I can understand Him, and the more we can get along with each other and we can communicate and we can work together because now I *understand* Him.

That is why marriage is such a good metaphor for Christ and the church. It is because, in marriage, two people who don’t know each other “extremely well”, know each other enough to know that they want to get married, and then they learn that some of them play tricks like “goats” that aren’t really their own [joke], but you can find out things about each other as you begin to grow together and develop the traits of the Spirit of God you begin to have more in common with each other and you have a better relationship with each other.

Ephesians 5:18 says, “Do not get drunk on wine, which leads to debauchery. Instead, **be filled with the Spirit**.” The work of the Spirit in the life of a Christian is about revealing Jesus and the Father. Just as Jesus revealed His Father to us, the Spirit guides us into all truth and makes it possible to have eternal life within us. So this grows, it increases, it fills, it overflows, it expresses itself, it manifests itself, it evidences itself, it produces fruit, it’s seen, it shines, it salts, it influences, it gives life, it overcomes, it builds up, it strengthens; it does all those things and **that** is the essence of the springs of Living Water. **But it is not stagnant. It’s dynamic**. The Christian life was meant to be dynamic. Every day is a new adventure. Every day we get up and say, “What are we going to do today, God?”

So as before, the woman was having trouble making the transition from physical to spiritual water, but she did get the idea that the new water would change her life in some significant way. But the way she had in mind was not spiritual. She was looking for an easier existence; more leisure time, life not being so hard.

Isn't that like us? Jesus gives me something that will make my life **eternally** easier. I don't want to have to work so hard where I have to deal with the challenges of life as much as I do, so **I** see a relationship with Jesus as more like fixing my problems now. Instead of the **intent** of the relationship to be something on a much higher plane, I simply want life made easier now.

But she was thinking, "Okay, give me this water so I won't have to come and continue to draw water. It would make my life a whole lot easier if you give me this living water."

And, again, that's the way some people come to Christ. If I come to Christ; if I profess faith in Christ, then **He's** going to solve all my problems and I won't have problems any more. Well, they're going to see that that's **not** the way it works. Some people believe that it's supposed to work that way. Then they get upset when they have a problem come into their life and they wonder 'how Jesus could let that happen to me'. Why don't you fix that? But they don't understand the process that they've entered into.

This sounds like the prosperity Gospel. I'm not sure she understood the prosperity gospel but she was kind of buying into it. Give me the water. Give me the truth of the gospel. And I won't have to draw water here anymore. I won't ever get thirsty again. It does sound like the prosperity gospel she has in her mind. Instead of, "How will this water affect my spirit or my spiritual life?" it was "how will this produce **one less** hassle in my life?"

Then Jesus does the unexpected. He **seems** to abruptly change the subject. It's like, okay, we're finished talking about spiritual water.

But she didn't get it yet, Jesus.

No. She didn't get it yet. Let's change the subject. He said, "Go, call your husband and come here.

The word "husband" is aner (ανερ). The word "husband" is determined by the context. She understood what He was asking because Jesus asked her to go get '**her**' husband. Why this change of subject? What was Jesus thinking? What was He drawing out of this woman? Was it truth? Did He want to see if she would be honest?

Technically, she told him the truth. She didn't presently have a 'husband'. Was Jesus trying to open up her thirsty spot and revealing how she was trying to spiritually fulfill herself in these relationships? That, obviously, was not working. She was pulling up bucket after bucket and each drink left her thirsty again. How smart is Jesus to go right to the point of her thirst, and right to the exact method she was using to alleviate her thirst? So maybe He really **didn't** change the subject. Maybe He just simply pivoted into talking about something that would reveal **the nature of her thirst** and how to alleviate her thirst.

She admitted not having a husband. What was she thinking as Jesus spoke? Was He too nosy? Was it ‘none of His business’? It’s time to get honest with someone; but why with Jesus? What was it about Jesus that she would even go there? She didn’t know Him. She didn’t even know His name.

* Jesus makes a distinction between “husband” and “not your husband”. It sounds obvious but in today’s culture with such “either / or” thinking, it’s not. It means to have, to seize, to possess or to hold a person. If you don’t have a husband you don’t possess one; or have one or hold one. You are not “furnished” with a husband. That’s what the word literally means.

Compare **Matthew 14:4**, “Now Herod had arrested John and bound him and put him in prison because of Herodias, *his brother Philip’s wife*,⁴ for John had been saying to him: “It is *not lawful for you to have her*.”⁵ Herod wanted to kill John, but he was afraid of the people, because they considered John a prophet.”

John told Herod that it was not lawful for him to have his brother’s wife. When he says it was not lawful for him to ‘have her’ it wasn’t lawful for Herod to possess her or to be furnished with her (in a sense).

Just because the woman had 5 husbands, it didn’t mean that they were lawful marriages ... lawful with God. Without getting deeply into divorce and remarriage issues, at least Jesus recognized the difference between **the five**, and **the current** one. He showed He recognized the difference between the two.

What possibly could be controlling this kind of lifestyle of serial polygamy? One woman; six men ... (that we know of). Each new combination, thinking this one will be different, rewarding or fulfilling; Jesus goes to this reality to illustrate a life unfulfilled by “common” water; by “stagnant” water. He was saying to her that He realized that she was lonely, desperate, needy, or controlling or just foolish. Surely, Jesus did not mean to compliment her by bringing it up.

In Jesus’ thinking, her current lifestyle choices were not good; not just because they violated some command of God, but because they were **not fulfilling**. It wasn’t just because she was breaking some law that He was on this case. It was because they weren’t giving her what she really wanted. They were not satisfying. They were a diversion from seeking the pure water of life. Jesus might have been thinking, “How’s that *working* for you?”

She knew the legal part of this and knew that she was “living in sin”. But perhaps what she did not grasp yet was that *she was caught up in it*. It was a counterfeit lifestyle, an illusion, an idolatry of relationship and not a true relationship. It was like drinking salty water. She just didn’t understand what she had chosen. And Jesus is trying to bring some of that out.