

## THE WOMAN AT THE WELL PART II

(John 4:14)

*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.*

John 4:14

When Jesus spoke about water he was really speaking about the Holy Spirit. Of course, this woman of Samaria had no idea at first what Jesus was talking about. She thought he was talking about some spring water, perhaps out of another well.

*The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.*

John 4:15

In this she was much like Nicodemus. Jesus told Nicodemus that he must be born again and Nicodemus asked, "How can a man be born when he is old, Can he enter a second time into his mother's womb?" And this woman thought Jesus was offering her "living" water (or moving water) from a spring.

But with both Nicodemus and with this woman, Jesus was teaching them about the fundamentals of salvation. He wasn't teaching Nicodemus about child birth. And he wasn't teaching the Samaritan woman about drawing water from a well. He was teaching them about something far more critical than that. He was teaching them about the critical matter of the salvation of the soul.

Now I want you to notice that in both cases the subject of the discourses was the work of the Holy Spirit. Jesus told Nicodemus, "Ye must be born again." And the instruction was that you must be born of the Spirit. Now what Jesus focused on with Nicodemus was the work of regeneration. Regeneration is that work of the Holy Spirit whereby he makes the soul alive. It is an instantaneous act. It is a miraculous, creative act of God which occurs in a moment of time. It is not a progressive act of God but it is a one-time act that calls a sinner to spiritual life. Death and life are mutually exclusive conditions. If you are dead, then you are not alive. And if you are alive, then you are not dead. And regeneration is that act of God whereby he brings the sinner from one state to the other.

But I want you to notice that when Jesus instructs the woman about the Holy Spirit, he speaks of a progressive work of the Spirit. He tells the woman that,

*The water I shall give him shall be in him a well of water springing up into everlasting life.*

John 4:14

Notice that this is "living water." It is running water or moving water as opposed to still, stagnant water. Jesus described it as water springing up. So, when we have the Holy Spirit, he is a moving, working force which implies something more than the one-time act of regeneration, doesn't it? With Nicodemus, Jesus referred to the creative act of regeneration. But with the woman, Jesus referred to the ongoing work of the Holy Spirit.

Now verse fourteen is a very instructive verse.

*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.*

John 4:14

(1) The benefits of salvation accrue only to drinkers.

It is obvious from experience and from the Scriptures that God does not save everyone in the world. Just because Jesus died for the sins of the world, does not mean that all men are destined for heaven. Rather, it is only believers who shall not perish. (John 3:16) And here we find just because the Holy Spirit is in the business of quenching spiritual thirst, all men are not destined to have their thirst quenched. Only drinkers shall never thirst.

Some people see universality every time they see the word whosoever. But right behind the word whosoever is always a limiting term. When you read John 3:16, "whosoever believeth" is a limiting phrase. And "whosoever drinketh" is a limiting phrase. Non-drinkers need not apply to heaven. Rather, only those who drink of the Holy Spirit are qualified.

(2) The benefits of salvation are a gift.

It says, "Whosoever drinketh of the water that I shall give him.

Now anything that is given is not earned. Anything that is earned is not given. And Jesus told this woman that the water was a gift. The Holy Spirit is a gift. It is not a reward in any way. It is a free gift. He is not handed out as a reward for good works. He is not handed out as a reward for moral uprightness. But he is handed out freely to people in darkness; people like Nicodemus who was a stubborn, self-righteous Jewish ruler; people like the Samaritan woman who was a moral and social outcast. The Holy Spirit comes to those who are dead in sins, not those who are alive. And therefore, He is a gift, pure and simple.

*For by grace are ye saved by faith; and that not of yourselves: it is the gift of God.  
Ephesians 2:9*

*But not as the offence, so also is the **free gift**. For if through the offence of one many be dead, much more the grace of God, and the **gift** by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the **gift**: for judgment was by one to condemnation, but the **free gift** is of many offences unto justification. For if by one man's offense death reigned by one, much more they which receive abundance of grace and of the **gift** of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the **free gift** came upon all men unto justification of life.*

Romans 5:15-18

*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.  
Romans 6:23*

Now the free gift in the Romans 5 passage is the free gift of righteousness (5:17) which is one of the great benefits of salvation. The gift in the Romans 6 passage is eternal life. The free gift that Jesus offered the Samaritan woman was the gift of the Holy Spirit. That is why Jesus said to this woman, "But whosoever drinketh of the water that I shall give him . . ."

(3) The benefits of salvation are eternal benefits.

*But whosoever drinketh of the water that I shall give him shall never thirst.*

This woman would love to have some of this water. She would never have to come to this well again. But of course, Jesus was talking about spiritual water. He was talking about the life-giving water of the Holy Spirit. And here we learn that the saving gift of the Holy Spirit is a once-for-all gift. It is never given and later withdrawn. It is not given for a moment. But, it is given forever. It is a gift that quenches

spiritual thirst for all time. That's why Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst."

Now you say, How is it that I shall never thirst, because there have been times in my life when the spiritual water seemed to dry up. There have been times when my soul longed for a cup of spiritual water. So how is that Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst."

Let me say from experience that those times of spiritual dryness were times when you stopped drinking. The well was always there. The well never dried up. And there was a bucket right there by the well and a ladle from which to drink. And if you got thirsty it is because you stopped coming to the well.

But even so, you never went completely dry. Even when you thought you were far from God, there was a well of water springing up inside of you. And He was watering the plants while you were away. He kept things moistened up around your vital organs. And He never allowed you to go dry. And before long, He found you and brought you back to the well. And He watered you like an old mule who had been ridden hard all day.

You see how the gift of the Holy Spirit is a once for all, eternal gift. And you can count on Him. He will water as needed. When you come home filthy, he will wash you. When you come home dry and dusty, he will refresh your soul. So is the nature of the Holy Spirit of God toward his people.

(4) The water that Jesus gives is an indwelling gift.

*The water that I shall give him shall be in him . . .*

The water that Jesus gives is an indwelling gift. It is a gift that resides in and remains in the one to whom it is given.

*What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

I Corinthians 6:19

*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

Romans 2:11

*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

Romans 8:9

Now the question is, "What does it mean that the Spirit dwells in us." The Spirit is not a substance. He is not something material. He is Spirit. He doesn't lodge himself in our spleen or in our heart muscle. Furthermore, He is God, and as God he is said to be everywhere. God can't be confined in any particular place as a substance can be confined. So, it appears that the Holy Spirit dwells within us in the sense that His influences work in us. We are never without his power and his influence. He works in us perpetually without leaving us and therefore it can be said that He dwells in us. His presence in us is not perceptible to the senses. He cannot be seen with the eyes or heard with the ears or smelled or touched or tasted. But the effects of his influence can be discerned. And this is what Jesus was telling Nicodemus.

*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

John 3:8

When the wind blows, you can't see the wind but you can see the effects of it. When we play golf, if we want to gauge which way the wind is blowing, we look up in the trees and we can see the branches blowing one way or another. Or we throw blades of grass up in the air and the wind blows the grass in a certain direction. And it is the same with the Holy Spirit. He himself is imperceptible but His effects are clearly seen. And Jesus told this woman, "If you knew who I was you would ask of me and I would give you living water."

So, the Holy Spirit is in us. That is, his influence is in us. His power is constantly and perpetually working in our inward man and therefore it can be said that He dwells within us.

(5) This water that Jesus gives is the source of all spiritual blessings associated with eternal life.

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

This "water" that Jesus gives, the Holy Spirit, is not only the source of the new birth (as Jesus taught Nicodemus) but it is also the source of all things associated with eternal life. And the Holy Spirit is a miracle worker doing miraculous work inside of us. Now He worked a miracle when He regenerated us. He made us alive. (Ephesians 2:5) He made us a new creation. (II Corinthians 5:17) But His miracle working on our behalf does not stop with regeneration. His wonder-working power continues to work in us from day to day.

*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Ephesians 2:10

*For it is God which worketh in you both to will and to do of his good pleasure.*

Philippians 2:13

Jesus put it this way to the woman at the well. "It shall be in you a well of water springing up into everlasting life."

So, what are the effects of the Holy Spirit in us? We cannot see the wind, but we can see the leaves blow across the yard. And we cannot see the Holy Spirit, but we can see certain effects of Him blowing in our lives? And it is good to look through the window of our soul ever so often to see if the wind is blowing.

The Scriptures give us a pretty good idea of what to look for if we are looking for evidence of the Holy Spirit in us. And here are some of the things that He does in us.

### **1. The Holy Spirit is our teacher guiding us into truth** (See also John 16; 13, I Cor. 2:10-11)

*But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.*

John 14:26

These words were spoken immediately and with primary reference to the twelve disciples. But certainly, these words make it clear that one of the works of the Holy Spirit in the twelve disciples was to teach them. We are not sure how the Holy Spirit taught these disciples after Jesus ascended, but we do know that one His principal functions was to teach them.

Now there are three ways that God communicates His truth to man. God communicates His truth by revelation, by inspiration and by illumination. Now it is probable that God communicated His truth to his

disciples by all three methods. We know at least that the resurrected Christ taught Paul by direct revelation.

*But I certify, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

Galatians 1:12

And, of course, God spoke directly to John when he was caught up to heaven and was shown visions of things which must shortly come to pass.

*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

Revelation 1:1

Obviously, all of the disciples received direct revelation from Jesus Christ when Jesus was on the earth. He spoke the words of God to them. But after Christ departed to the heavens, the Holy Spirit came down to be their teacher. And it is quite possible that the Holy Spirit revealed God's Word directly to the disciples.

And so it says,

*The Holy Spirit, whom the Father will send in My name, He will teach you all things.*

John 14:26

The Holy Spirit also taught the truth of God by inspiration. The Scriptures say that,

*All scripture is given by inspiration of God . . .*

I Timothy 3:16

*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

II Peter 1:21

So, the Holy Spirit was given to the apostles, and part of the work of the Holy Spirit was the work of inspiration. The Holy Spirit so worked in the hearts and minds of the apostles that they were moved or "born along" by the Holy Spirit and they spoke and wrote the very words of God. This was a very mysterious work of the Holy Spirit. And it was a miraculous work. And we see in this work the mysterious meshing of the sovereignty of God on the one hand and the free agency of man on the other. The men spoke and wrote what they wanted to say and write and yet all of the circumstances of life and the influences of the Holy Spirit caused them to write the very words of God. This is inspiration.

But the Holy Spirit also teaches by the work of illumination. Illumination is when the Holy Spirit opens the eyes of the mind and heart to see with understanding and with faith the words of God. This is also a very mysterious work of the Holy Spirit. And it is one of His greatest works.

*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

1 CORINTHIANS 2:14

Illumination is the work of the Holy Spirit that is ongoing in the hearts of men today. Once God's full revelation was made, there was no more need for new truth; no need for more revelation. Once the Scriptures were completed from Genesis to Revelation, new truth, revelation from God, ceased. And,

once new truth ceased, there was no more need for the work of inspiration, because inspiration was the work of the Holy Spirit is moving men to speak and write the words of God. You see how revelation and inspiration were very special works of the Holy Spirit upon a very few men for a very short period of time. And then, the Word of God was completed and revelation and inspiration ended. But now the Holy Spirit is engaged in the work of illumination.

The knowledge and awareness of spiritual things is something that is not found in the natural man. He may have some knowledge of biblical words and ideas, but he has no real understanding of those things. Paul says that he does not accept them; they are foolishness to him; and he cannot understand them. (I Corinthians 2:14) The Pharisees had lots of intellectual and rote knowledge of the Scriptures, but Jesus called them "blind leaders of the blind." (Matthew 15:14) Paul himself was an expert in the Law before his conversion, but he was spiritually bankrupt with no real understanding.

Only the Holy Spirit, searcher of the deep things of God (1 Cor. 2:10), can bring about spiritual enlightenment in our sin-darkened minds and hearts. That is why it is called "spiritual discernment.

The work of the Spirit in imparting this knowledge and understanding is called "illumination," or enlightenment. It is not a giving of new revelation, but a work within us that enables us to grasp and to love the revelation that is there before us in the biblical text as heard and read, and as explained by teachers and writers. Sin in our mental and moral system clouds our minds and wills so that we miss and resist the force of Scripture. God seems to us remote to the point of unreality, and in the face of God's truth we are dull and apathetic. The Spirit, however, opens and unveils our minds and attunes our hearts so that we understand (Eph. 1:17-18; 3:17-19; 2 Cor. 3:14-17; 4:6). As by inspiration he provided Scripture truth for us, so now by illumination he sheds the light of understanding on us. Illumination is thus the applying of God's revealed truth to our hearts, so that we grasp as reality for ourselves what the sacred text sets forth.

Revelation and inspiration were temporary ministries of the Holy Spirit. But, illumination is a lifelong ministry of the Holy Spirit to believers. And what a wonderful ministry it is. It forms the great divide between the lost and the saved. There is a great gulf fixed between the ignorance of the lost and the knowledge and understanding of the saved. The lost do not have the influence of the Holy Spirit and they are led hopelessly away into all kinds of strange doctrines and heresies. But those who have the Spirit have spiritual access to the very things of God. And the Holy Spirit works a great work of illumination in the hearts of believers.

Of course, by very nature, illumination involves the opening of the eyes of understanding so as to lay hold of the Word of God. And so, illumination works in conjunction with the preaching and teaching of the Word of God. One would suppose that where there is a lack of the preaching and teaching of the Word of God, there is also a lack of illumination, for illumination is by definition an opening of the eyes of the soul to the truth of the Word. So, where you find pulpits preaching psychology and philosophy and social skills, you will find congregations who are quite naturally not being illuminated because the Word of God is rarely lifted up for consideration.

Our goal here is to exalt the Person of Christ and his Word to the highest position in the church. Our very worship is centered around the full exposition of the Word of God with full reliance on the Spirit of God to enlighten our minds and hearts to its true meaning and relevance in our lives. And how wonderful it is to belong to such a church! What an unspeakable gift to belong to a church where you can hear the Word of God explained and expounded from week to week. And if you have the influence of the Holy Spirit in you, then you can expect that your heart will be duly illuminated as He works in you.

Now we have seen that the Holy Spirit is our teacher guiding us into truth. Next time we will look at other operations of the Holy Spirit which is in us.

- 2. The Holy Spirit intercedes on our behalf.**
- 3. The Holy Spirit gives us joy and peace.**
- 4. The spirit gives us gifts for ministry.**
- 5. The Spirit gives us boldness to witness.**
- 6. The Spirit gives us power.**
- 7. The Spirit gives us the power to live godly lives.**
- 8. The Spirit helps us to pray.**
- 9. The Spirit gives us wisdom and revelation.**
- 10. God the Father speaks through us by the Spirit.**