



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

John 4: 27-42

Spring 2022

"Seize The Day"

TRANSCRIPT

Thank you Seth, and good morning to all of you. We are going through the Gospel of John. We've been going through John chapter 4, so if some of you haven't been here the past few weeks, Jesus and His disciples have left Jerusalem. Chapters 2 and 3 speak of that ministry that He had there early in His ministry. Now He's gone north. He's on His way to Galilee and they stopped at the town called Sychar in Samaria. And Jesus was tired. He sat down by a well while His disciples went into town to buy bread.

And while He's sitting there a woman comes to the well and He engages her in conversation—for a purpose. He turns the conversation from a request for water and a drink, to an offer of “living water”, (which is eternal life). They engage in that; she's interested; she says, ‘When the Messiah comes, He'll clear everything up.’ And Jesus informs her, ‘He is the Messiah.’ And so she goes back into the village to speak to them of that. And that's really where we pick up with our text in verse 27—and we'll read down through verse 42.

²⁷ At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, “What do You seek?” or, “Why do You speak with her?” ²⁸ So the woman left her waterpot, and went into the city and said to the

men, ²⁹ "Come, see a man who told me all the things that I *have* done; this is not the Christ, is it?" ³⁰ They went out of the city, and were coming to Him.

³¹ Meanwhile the disciples were urging Him, saying, "Rabbi, eat." ³² But He said to them, "I have food to eat that you do not know about." ³³ So the disciples were saying to one another, "No one brought Him *anything* to eat, did he?", [*See, they have this same problem that Nicodemus had earlier and that the woman had when He offered her "living water", they're thinking in material terms, not spiritual terms. And so Jesus then explains in verse 34*], ³⁴ Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work. ³⁵ Do you not say, 'There are yet four months, and *then* comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. ³⁶ Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. ³⁷ For in this *case* the saying is true, 'One sows and another reaps.' ³⁸ I sent you to reap that for which you have not labored; others have labored and you have entered into their labor."

³⁹ From that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I *have* done." ⁴⁰ So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. ⁴¹ Many more believed because of His word; ⁴² and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."

John 4: 27-42

May the LORD bless the reading of His Word and bless our time of studying in it together.

(Message) I think it's probably safe to say that most of you are at least familiar with some Latin phrases, even if you have not studied that language. If you've gone here for long, you've heard phrases like, '*sola gratia, sola fide, soli deo gloria*', slogans of the reformation: 'by grace alone', 'by faith alone', 'glory to God alone'.

The phrase that's more familiar to people generally is '*carpe diem*', "seize the day." It's not a Christian watchword. It was coined by the Roman poet Horace, but expresses, I think, the wisdom of Christ. At least that which we see here in John chapter 4, where He gives the disciples a lesson in which He told them to seize the opportunities that providence gives them to serve God; sow and reap, plant and harvest, while they have the opportunity to do that.

It's what Jesus did; it's what He said to His disciples that He did when He spoke those words, "My food is to do the will of Him who sent Me." (vs34). It's what the woman at the well did; she hurried back to town to tell others of Christ, and invited them to come and see. That's the lesson of our passage: "Seize the day"; "Serve the LORD".—Now!

If that seems to be a daunting task, (and I think if you think seriously about it you'd say it is that, it's a daunting task to serve the LORD), well remember, He has equipped us. We have God's Word. It speaks to the heart and it moves people. The Word of God, as I say frequently, (and as I will say again this morning), is supernatural. And just as Jesus spoke to people in His day and moved them to respond through His words, He speaks today in Scripture to move souls to respond so that our work is successful.

Jesus has been talking to a woman at a well outside the town of Sychar. He offered her "living water", a reference to eternal life. He could give that because, as He tells her, 'He is the Messiah.' That's where the conversation ended, one that involved Him telling her all about her life—things that were humanly impossible for Him to know. So when He said to her, "I who speak to you am He" (vs26), meaning the coming

Messiah, she quickly ran off to tell the people in town—but not before the disciples had returned from buying bread.

That's where our passage begins in verse 27. They had missed the conversation but arrived in time to see that Jesus had been talking with this woman; and they “marveled”, John said. (KJV). They were shocked at what they saw. That wasn't done in polite Jewish society. The rabbis said, "A man shall not talk with a woman in the street, not even with his own wife." So these disciples saw their rabbi talking to a woman and they were surprised—and all the more so because she was not only a woman but a Samaritan.

But this reveals something about our Lord; and that is, He could be unconventional. Not to be provocative; He was never intentionally provocative—and that rarely, if ever, is a helpful thing. No, He would be unconventional when convention and tradition was an obstruction to the Gospel.

And so we see something here about the Gospel, about our Lord's character—and that is, it is as much for women as men. Their souls are as needy—and the Lord indicates here that they are just as precious to God as the souls of men. And beyond that, the Samaritans are just as important to Him as the Jews are. Christ is no man pleaser. He's no respecter of persons. He never looked down on the worst of men or women. He came for them, “to seek and to save the lost” (Luk 19:10)—and to give them “living water.”

And this scene that the disciples came upon that made them ‘marvel’ was typical of the Lord and showed the great passion that He has—the great compassion that He has for the lost.

For her part, the woman didn't hang around to visit with the 12. She was in a hurry to tell the townspeople that Messiah had come—in such a hurry that she left her waterpot behind. Now, that's not just a trivial detail that John included here. It showed

that in her eagerness to enjoy the new, living water, she left the old water of the well behind. —New life replaced the old.

What a contrast she gives us to the disciples. They were standing there speechless while she was running off to tell others about Christ. They came back from the town with bread. She would come back from the town with a crowd of people. Just as a new born baby cries, and in so doing shows its new life, (the evidence of its life from that cry); so to, the first evidence that she had received spiritual life, that this new "living water" was within her, was this cry out to the people of her town about Christ. And inviting them to come to Him and to see what she had seen. Verse 29, "Come, see a man who told me all the things that I *have* done; this is not the Christ, is it?"

The words seem a little tentative, don't they? It's as though she's sort of expecting a negative answer, but she's hoping for a positive one. It's an expression, though, in her of new life, young faith, which is always small faith. But genuine faith and spiritual life always grow with time. Samuel Rutherford wrote, "The least faith doth justify. But the Gospel requireth a growth in faith." 'Small faith justifies, but that small faith will grow', is what he's saying.

Saving faith can be small. Saving faith I think probably always is small: But doesn't stay small—it grows. She had faith, timid faith—but real faith. She knew for certain that He had done something amazing: This stranger had come to their town; He'd never seen her, she'd never seen Him but He told her all the things that she had done. He demonstrated supernatural knowledge.

And so she invited the people, the people of her town to come to Him. It was a very reasonable invitation that she gave, 'Come and see. Come and talk to Him. Come and test Him. See for yourselves.'

Today we might say, "If you don't believe me, look for yourself. Read the Bible. Read the Gospel of John. Hear His words, consider His deeds." And through that He will speak to them. Her invitation was simple, it was reasonable; it wasn't pushy or coercive; she simply invited them. And her invitation got a response: "They went out of the city, and were coming to Him." (vs30).

Meanwhile, back at the well, the disciples were trying to get Jesus to eat something. He was probably hungry, maybe He was still thirsty. (We don't know whether he got that water that He requested.) I suspect that He did, that He got the water from her bucket and drank it from her dipper. But as far as being hungry and tired, they had no reason to think that He wasn't. In fact, He probably had not had any bread.

But instead of taking the bread that they offered, He took the occasion to instruct the disciples on His priorities—on what He believed was really, really important. He said, "I have food that ye do not know about." (vs32). Well, they took Him literally. 'Who fed Him?', they're wondering. So Jesus quickly corrected them. "My food," He said, "is to do the will of Him who sent Me and to accomplish His work." (vs34).

Life consists of more than material things. And our existence depends on more than physical food. A life lived only to satisfy our natural appetites is a hollow life and ignores the immaterial part of ourselves. We are soul and body. We are eternal beings. And that's why He cared about this woman and cares about individuals. They're not mere collections of molecules; we're much more than that. We're not simply machines; we're not simply material; we're spiritual people. We're all immaterial people as well as material people.

We are all individuals that have been created in the image of God. It's a shattered image now—but this is what concerns our Lord. He wants to save the lost, He wants to save those in God's image, (that has been destroyed), and reconstruct that image into its glorious future image; and then present them to God, "holy and blameless." (Col 1:22).

And the Lord took this occasion to remind His disciples of that and instruct them that it is the spiritual; it is the eternal; it is the immaterial part of life that is more important, far more important than the transient material part.

That has its importance and He wasn't denying that; wasn't denying the physical or dismissing it as something indifferent or unimportant. It's very important. The physical food is important; it's necessary. We're to 'pray for it', the Lord said. We look to

God to provide for our daily needs. (Mat 6:11). That's not what He's saying. He's not denying that.

But still, the food that gives the greatest satisfaction is doing God's will. If that rings hollow then that says something about us because that is exactly what the Lord is teaching. And the Lord had done that; He'd done that by ministering to this Samaritan woman. The disciples left Him at the well, tired and hungry, (that's Jesus in His humanity.) They returned and He's still hungry—but also refreshed from the conversation. No bread that the disciples had could give Him greater satisfaction.

That's the vital Christian life. That's the vital spiritual life. It's what the psalmist prays in Psalm 40, verse 8, "I delight to do Thy will, O my God." That's the good life; that's what the Lord wanted for His disciples. But to have that, we have to have love for the LORD. That's why the psalmist 'delighted' to do His will. It's the reason Jesus did His Father's will, wanted to do His Father's will; He loved Him.

I think we need to cultivate that; that's the mainspring as it were. That's the motivation for proper activity; for a life of obedience that pleases the LORD. There is a sense in which we must do what we should do out of duty because it's what God has instructed us to do. That's true, but the greater reason for doing what we do is love for the LORD. The Lord loved His Father; and we see that in the psalmist, in David, he loved the LORD. That's why he delighted to do His will.

And so we need to cultivate that relationship between ourselves and the LORD as David did. And I think he gives us some indication of how we do that: he recounted the wonders of God, and the wonders of God as they touched him personally—how He delivered him and blessed him. He wrote, "He brought me up out of the pit of destruction, out of the miry clay, And He set my feet upon a rock making my footsteps firm." (Ps 40:2). "Many, O LORD my God, are the wonders which You have done." (Ps 40:5).

He did many wonders, all kinds of wonders for David. We have lots of them recorded in the books of 1 and 2 Samuel. And we have them recorded in the Psalms.

We think that's a wonderful life that David lived in so many ways; and yet He's done that same thing for us. Every one of us can say that He has done wonders in us, both materially and spiritually. He brought you into the world, 'knit you together in the darkness of the earth', as David puts it in the Psalm, (139:11-14), 'in the womb' of your mother and every detail is according to His will, and He brought you into this life and He's going to guide you through it.

We need to recount those things. And as we do, as we think about Him and what He's done for us, that should cultivate a greater love for Him. That's what we need.

Well, that's the LORD. And He does wonderful things for us. He hears our cries, He saves us and guides us. And the more we know about Him in that way, the more we will delight in Him—and the more we'll delight in doing His will. And then He will, in that way, give us a full life, a satisfying life. —That's really the satisfying, good life.

Well, that was the Lord's food and that's what gave Him the greatest satisfaction—to do God's will. And He says, "to accomplish His work", (vs34b), meaning, 'finish His mission.' And we know what that mission is; it's the mission of John 3:16. And He did that; He finished that mission on the cross. And we know that from the cry that He makes at the very end, from the cross, that triumphant cry, "It is finished." (Jn 19:20). In fact, the word *finished* is related to this word *accomplished*. He wanted that for His disciples, He wanted that for us. We all have a work to do that we must finish. Don't think you don't have a work to do—you do. Our work is different from His: He came to save souls; we've been sent to win souls.

Now it's broader than that. The work of God is more than evangelism. It involves many other tasks and other gifts, a whole list of gifts in the New Testament: Of teaching; building up the saints who have been evangelized and won through the Gospel; helping people with counsel; helping them materially. There's all kinds of ways in which we minister to people; and God's equipped you to do that. He equipped each one of us to do that.

And there is no greater mission on earth—no greater calling than to be a servant of the LORD God Almighty, which as a believer in Jesus Christ, you are. To be chosen by Him to advance His program on earth, that's the believer in Christ. No statesman, politician, king, president, or senator has a greater privilege or responsibility than that.

And that, it seems, is also the motivation that the Lord gives here to implore and exhort His disciples to serve—now. The responsibility is great. The need is great and urgent. It may seem like a small work that God has given us to do. And maybe it's a very quiet, personal work. And you might think about it and think, 'It's not that important, what I do is not that important.' —Yes, it is. If it's what God's given you to do it is important. It all fits and it all has its place. It is important work. Nothing is small work, to the LORD God.

It's what the Lord did by the well here. Think of this; He didn't talk to a multitude of people; He didn't talk to the mayor of Sychar; He talked to one person. He talked to a woman who was an outcast. That seems pretty small work. So if your work seems small, well, if that's the work the LORD God has given you, be happy in it if it is, as I say, what God has given you to do. Big responsibilities are often hidden in small works.

No, big responsibilities are *always* hidden in small works as the Lord's conversation here with this woman will show. And be encouraged by the promise that He will return some day and reward faithfulness—reward you if you're faithfully carrying out the work that He has given you. Even though it may seem small, and even though you may feel like you're one of these hidden workers, you're not hidden to Him. And the work you do is greater than you know. And we see that from the results of this conversation that Jesus had with this one person.

Now we have many responsibilities, as I said. But again, come back to the Lord's real point here—His main interest here is evangelism. And it is a great work. Solomon said, "He who wins souls is wise." (Pro 11:30). And Jesus comes to that now in verse 35. He moves from the priority of doing God's will, serving Him in every way, to a specific

aspect of that service in doing evangelism. He states the urgency of it, "Do you not say, 'There are yet four months, and *then* comes the harvest?' "

Evidently they did say that, and apparently this was a familiar proverb of that day, meaning. 'There's no hurry for a particular task'; or 'Don't be anxious about that.' 'Don't worry about that. There's no hurry.' And you see that from the nature of the harvest: The farmer planting seed and then he has to wait four months for the harvest. There's nothing he can do; very little can be done until the crops come in. They grow slowly; they grow at their own pace. You can't hurry a harvest. And so evidently that was some kind of proverb, 'Don't worry, don't hurry.'

Jesus disagreed with the application of the proverb: At least in spiritual terms of harvest; it's very different, the spiritual harvest from an agricultural one. Sowing and reaping in the spiritual realm can happen at the same time. He had just sown spiritual seed by talking to the woman and already, Samaria was ripe for the harvest, "Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest." (vs35b).

It may be that at that moment, as they looked up toward Sychar, that the disciples saw the hills filled with Samaritans wearing white robes coming down to the well to meet Jesus. The disciples thought Samaria was a place to just pass through, stop for a moment long enough to rest, eat, and then move on—get out of there; nothing more than that. The Lord was telling them, 'No, no, this is a place of great opportunity for the Gospel. Don't miss it. Don't let prejudice cloud your mind to the value of Samaritan souls. Do the work of an evangelist, a work with lasting consequences.' In verse 36, the Lord describes it as "gathering fruit for life eternal". The person who wins souls does a work of eternal value. —It's for eternity.

I believe in sovereign grace. I believe in providence, predestination, and unconditional election. I believe in the five points of Calvinism, which Charles Spurgeon said is "Just another name for the Gospel." And that is true. I believe all of that, because

it is clearly taught in the Bible. I hope you, as a congregation, see that and believe that, because it is particularly taught vividly in the Gospel of John.

I also believe in giving the Gospel—of appealing to people to believe in Jesus Christ for salvation. Like Paul did, (who certainly believed in predestination and all of the points that I've mentioned), just like he did in 2 Corinthians chapter 5, verse 20, "We beg you on behalf of Christ, be reconciled to God." "We beg you!" His whole life was invested in giving a rational, reasonable explanation of the Gospel and calling people out of darkness into light, 'Begging them to come.' That's not some mechanical response. He did it with all of his fervor and sought to convince people. He didn't know who was or who were not the elect. He saw them all as opportunities.

There's no conflict between these great doctrines of grace which are clearly taught in the Word of God; like election, and predestination. Remember, election is to 'faith in Christ.' We're not simply elected from eternity past to be saved—we are elected to be saved through faith in Christ. And faith is an act of the human will, it's an act of the human mind. And so Paul, and we, appeal to that with the Word of God, "Faith comes from hearing." Paul wrote that in Romans chapter 10, verse 17. I quote that quite frequently, "Faith comes from hearing." Hearing the Word of God is what God the Spirit uses to quicken us. It's the seed that He plants in our heart; or uses that to plant the seed of life in the heart of the dead, unbelieving sinner to bring that person to life and faith. He uses that in the mind of everyone, from the unregenerate that is born again to the regenerate. We're transformed through the Word of God. It is powerful.

The Lord even shows a method here of doing this evangelism, using the Word, but in most interesting way. He is able to use questions and able to have the wisdom and the skill to turn a subject in the conversation to spiritual things. Like moving from well water to living water to eternal life. He didn't make a verbal assault on this woman. I think we also learn something about evangelism in that way, similar to the way that she gave the invitation to her fellow citizens in Sychar. He didn't pressure her in any way. But He looked for the opportunity to give the Gospel—and He seized it.

And He was urging His disciples to do that. He was telling them that it was urgent, just as Paul was speaking of the urgency in 2 Corinthians 5:20. And He's saying, 'Don't think that there's no hurry about this. Don't fail to see the opportunities that are there. We need to look for them.' "It's time for harvest", is what He's saying.

But the fact that a person can sow spiritual seed and reap a spiritual harvest all at the same time, see conversions, even revival all at the same time, doesn't mean that it will always happen that way. And the Lord gives a second proverb in verses 37 and 38 to show that at times, the sower does not see the fruit of his or her labors; "For in this case the saying is true, 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored and you have entered in to their labor."

Well, "the others" aren't defined for us, but it could refer to John the Baptist and his disciples and the ministry they had. That's very likely. Maybe also the prophets, whose preaching laid the groundwork for the Lord's ministry. The point is, if we are obedient to the Lord and witness to the world as He has commanded we will not always see the results of our work. But that should not discourage us. God's Word 'never goes out and returns empty'; that's the promise of Isaiah 55:11. It's supernatural and it always gives results—which comes immediately or that comes much later. And it's not for us to decide that; the LORD decides that.

I'll give a familiar example of what I'm saying, (I say familiar because you've heard this before, I know.) Early in his life, George Mueller, (who, as I think, I referred to George last week or the week before), founded faith-based orphanages in England. And he was a great man of faith.

Well, early in his ministry he made friends with three men; and one was the son of a childhood friend of his. All of them were unbelievers. And Mueller was burdened for their salvation, evidently especially burdened for these three men, and so he began to pray for them. And he prayed for years.

In fact, in one account of this that I read, he had friends who would say, "You're still praying for them? Do you really think they're going to be saved? You've prayed for 20 years, 30 years." He said, "Yes. The LORD has laid them on my heart. I'm convinced they're going to be saved." So he prayed. He prayed for 50 years for these three men. Before he died, two of them were brought to faith just before he died. And a few months later, after he died, the third was converted.

We may not see the results. We may not reap; someone else may reap but we are to be faithfully working for the harvest. We are not adequate for the task. —Yes, it is a daunting task when we think about it: But God's Word is effective and He has equipped us with His Word; and it's sufficient—more than sufficient.

And as the Lord was urging this priority on His disciples, the Samaritan harvest came in. The people from the city arrived at the well and John wrote, "Many...believed in Him." (vs39). So the "living water" the woman received from Christ had become a fountain, springing up and overflowing in her. Many believed because of her simple witness. And having believed, they asked Jesus to stay with them—and He did that. That must have been a shock to the disciples—this whole thing must have surprised them. But He stayed for two days; and as a result, we're told, "Many more believed because of His Word", (vs41). "Because of His Word", that's what's powerful; that's what's effective.

And we read in verse 42, "...and they were saying to the woman, 'It's no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.' " Well they owed her a debt of gratitude, and no doubt they felt that. Apart from her, they would not have come to Christ—at least not humanly speaking. And they're not denying that. They're not being unthankful for what she had done.

But they could not rely on her word alone. They had to know for themselves. F. F. Bruce wrote, "Second hand acquaintance with Christ, or hearsay belief in Him, cannot be a substitute for personal knowledge and saving faith." That's true. And these

Samaritans had that. They not only knew about Him—they *knew* Him. They had met Him and believed in Him, and confessed Him to be the Savior of the world.

Now that is a remarkable insight, especially coming from Samaritans. In His brief stay with them He must have told them about that. He must have stated that, 'While salvation is from the Jews, it's for the world.' His visit to them and reception of them as equals with His people, with the Jews, is proof of that very thing. Christ did not come for the Jew only, but also for the Samaritan—and also for the Greek, for the Gentiles, for all kinds of people.

And John would later write, (and I quote this verse frequently, I think, in this context at least), John would later write in Revelation chapter 5, verse 9, that Christ saved, ("purchased"), with His blood, saved by His blood—settled the issue through His sacrifice some from, (or literally, "*some out of*") "...every tribe and tongue and people and nation." That's the world. Multitudes from all over; from Texas, from the United States, from the Ukraine, from Russia...everywhere!

I call that remarkable that the Samaritans would understand Jesus to be the Savior of the world. But that's also remarkable that they could be so quickly disabused of their own prejudice toward the Jews and toward Him and receive Him. But all of that only shows the nature of evangelism and conversion—it is supernatural. That's what we need to understand. It's not a work that we, personally, can accomplish. Only the LORD can do that.

Now we might think, 'Well, this is a situation that's rather unique. At least, it's not the situation that I'm in, or that you're in; it's very much unlike our situation.' The Lord spoke to them directly; the Samaritans said, "We believe, for we have heard for ourselves." Jesus spoke personally to them. So we might think, 'Well, we'd see a lot of conversions today too, if Jesus were here to speak to people rather than listen to my failed, inadequate attempts to give the Gospel and urge people to be saved. Now if the Lord were here, it'd be completely different.'

That's not so because the Lord *is* here. He speaks today, revealing Himself in His glory, and revealing ourselves to us; showing us our condition, giving counsel, correction, and encouragement through His Word—through the Bible. He's doing that; not audibly but certainly, in reality, actually, through His Word. That's what the Bible is. The Bible is the Word of God and the Holy Spirit uses it supernaturally.

It is what the Book of Hebrews says, (don't I quote that often?), Hebrews 4:12, it "is living and active and sharper than any two-edged sword." It actually works within our lives to dissect us, as it were, to expose us, to judge our thoughts and motives, to unmask us and build us back up.

Now I have told this story often, maybe I need to stop repeating my stories but it's a good one and it applies very directly to this passage. It's of the Scottish divine, Thomas Halyburton who was converted as a young man, I think a teenager. But he had a crisis of faith when he went to university and came under the teaching of skeptics; probably the deists of that day. It's not an uncommon story. It happens every year, as young freshmen get challenged in college by unbelieving professors who enjoy destroying people's faith with their facile arguments.

Well Halyburton was under that one day ... more than one day. "But one day in particular", he records this in his memoirs, "he was shaken." He came home, or back to his room one day, after this very difficult lecture that he'd heard, very discouraged and troubled with doubt. But he didn't leave it at that, he didn't reflect on his doubts. He picked up his Bible; he opened it; he read it—continued reading it. And as he did, he said, "The LORD gave him a sense of the Word's authority that revived his soul that had been so depressed; and revealed much to him. He gave ascent to it, to that authority," he said, "with much pleasure." And he said, "He was sweetly satisfied as the Scriptures being His Word, for they did many ways evidence that they were from Him."

Let me read that again: "With much pleasure", he said, "he was sweetly satisfied as to the Scriptures being His Word, for they did many ways evidence that they were from Him." Scripture "evidenced" that—Scripture proved that. It's what Calvin called the

self-authentication of Scripture. It reveals itself as God's Word to those who read it, those who study it. That's what the Spirit does through the Word; it convinces us. It did with Halyburton who wrote, "Now I was ready to say, 'Come see a book that has told me all that I ever did in my life. Is not this the Book of God?' "

Yes, it is. And it is the greatest antidote to doubt. Faith comes from hearing, and hearing from the Word of Christ. Students are shaken because they don't know the very book that their professors attack. It's the Book of God; it is light that gives sight to the spiritually blind and it will relieve doubt. And it will strengthen the soul of those who read it and study it. It is alive; Christ really speaks through it.

We have that for our work in the world. It shines into dark souls. It exposes guilt. It shows the need of a Savior. It gives the answer. Christ invites the sinner to take living water, to have eternal life.

And people do; they believe. In this age of skepticism, multitudes are believing—not because we are so persuasive but because the Holy Spirit is. He works through the Word of God to give conviction and faith that lead to salvation; that lays hold of salvation.

So, we should be encouraged and study the Scriptures for our spiritual health. But also so that we can use them effectively when providence gives us the opportunity to speak to others about Christ, about the Savior of the world.

And anyone who may be here who has not believed in Him should be challenged to read the Book of God; hear Christ speaking in it. He speaks to you. He says, in another Gospel, "Come to Me, all who are weary and heavy-laden, and I will give you rest." (Mat 11:28). Only He can do that.

LORD, we can sing hallelujah to that, because we do have a great Savior. What a Savior: Full atonement He made for us at the cross. It was all settled at Calvary. And in every generation, your Spirit is moving through this world to pluck men and women as 'brands out of the burning.' Christ has paid for their sins and made full atonement. And someday, as we just sang, He's coming back. May we be prepared for that. May we work diligently with the opportunities You give us and know that Your Word is sufficient.

And may we be faithful servants, LORD. Galvanize that within us. And again, I pray that to that end You would fill us with a love for You, a deeper understanding of You, as we look at the Savior at that well, talking to this woman who'd been rejected. But He didn't reject her. You don't reject us. You came for us individually. What a great thing to think about.

Thank You for the salvation we have in Your Son. It's in His name we pray. Amen.

(End of Audio)