

Gospel of John (Study 9 of 24, Chap 3 Cont)

by G.W. North

The sermon explores the profound relationship between believers and Christ, emphasizing spiritual rebirth, the role of the Holy Spirit, and the call to maturity in faith.

Duration: 52:16

Scripture: Isaiah 51:1, Matthew 6:33, John 3:29, John 3:36, Ephesians 3:18

Topics: "Christian Life"

Description

In this sermon, the preacher emphasizes the importance of seeing and experiencing the love of God in our lives. He warns about the consequences of not recognizing this love, which is ultimately the wrath of God. The preacher then introduces the story of Jesus and the woman at the well as an example of how we can be a source of spiritual refreshment for others. He encourages the audience to fully surrender to God and to immerse themselves in His Word, rejecting laziness and relying on the Holy Spirit for guidance.

Transcript

Let's pray then, shall we? Father, thank you for loving us, and awakening love in our hearts toward Thee, and we bless Thee for it. And in planting Thy Son in us, Thou hast made that to come to fulfilment, to ever-growing, expanding, because we're so human. Lord, we glory in Thee.

We glory in the salvation, the height, the depth, the length, the breadth of it, the wonder of becoming children of God. Down here, which is the most important, the future we leave to Thee. We glory in Thee, Lord, not just because we're going to heaven, but because Thou hast planted heaven in our hearts.

We glory in the triumph of our God, and love Thee. Help us this morning to look again into Thy truth, and make it ours. Amen.

Catching up from where we were yesterday, in John 3, hoping to get into John 4, and through John 4, you will remember how we just mentioned, touched upon, some truth here. You will know, of course, that, I suppose you've studied and you make John your chief readings, I hope you do, that the chapter is amazing. It's more than amazing because it talks of being born from above.

But it's wonderful that we can come into the Kingdom of God exclusively, and we're born into that. But we're born into something much more wonderful than that. Even a Kingdom of God is very wonderful, in the realm of God, giving all hopes of godliness, of course.

But it's more than that. We're in the Kingdom, and that's very wonderful. But God's always given, shall I say, used the romantic term, I mean really romantic, I don't mean, because you know, when you're telling lies, you're romancing, if you tell lies.

As in, why, you should look it up in a dictionary, a good dictionary, I mean, like the Oxford or something like that. And you will find that if you tell lies, you're romancing. But we can go on in this and come into a realisation that God not only gives us his Kingdom, he's given us his Son to marry us.

How about that? Being a bride in the Kingdom of God, through the grace of God. And John's wonder was that he recognised this. It's a bridegroom's cup.

The bridegroom, are you wanting to be married? I ask this seriously. Are you wanting to be married to Christ? Really? You want him for your husband? Now that's not very difficult for a woman to imagine that. And they have the advantage of us, brethren.

We've got to be like a bride. Can you imagine that? If you think on earthly levels, you can't. But we've got to be married to Christ.

This was the thing that delighted John. I'm just his friend. And I'm rejoicing to hear his voice.

Verse 29. Or 28. You yourselves bear me witness.

I'm in chapter 3, of course. That I said I am not to Christ, but I am sent before him. He that hath the bride is the bridegroom.

I suppose John must have rejoiced in that. He said he did anyway, rejoiced in the bridegroom's voice. But he also was a bachelor.

He may have had dreams of a wife. I don't know. But Jesus Christ always wanted one.

A bride. And he came for this glorious truth. You will know that the Old Testament speaks of Israel as Jehovah's wife.

If you didn't know that, then it does. Isaiah is a book you should read for that. Here is the whole tremendous truth.

God instituted marriage. Oh, not the churchy things that they have today. Marriage, real marriage.

As when you marry two pieces of wood by tongue and groove. The groove is there, the tongue goes in and it's glued together and it's one piece. That's the idea.

Union. Spiritual union. Wonderful union.

Jesus Christ is not only my head, he's my bridegroom. And it's wonderful to love him with that thought. Well, each one of us in personal experience has to have, perhaps minusculely, the attachment to Christ as a true wife joined to him.

It would be a good thing to think about being so attached that you bore his children, wouldn't it? Wouldn't it? Don't you think that would be wonderful? Think about it. We're on the wonderful spiritual element of union. It speaks of something in God that he longs for.

The Father longs for children. Jesus wants a bride. And now once you understand this, I'm going back reflectively, looking back to the first miracle that he did, it was the marriage.

That's the first thing he did publicly, went to the marriage. Are you surprised that in the end of the book, a game written by John, you read about the bride and the bridegroom. He made the wine for them.

Because it was a marriage. Let's try it. Glory, more than anything in particular.

I'm not surprised that he went to a wedding to perform his first miracle. You begin to understand the nature of God, spiritual nature of course. That's what John is really introducing you to.

It's all about relationships. The whole of John's Gospel. All about relationships.

If you once let that go, you will not understand the Gospel of John, and certainly not understand John's heart. So let's go on, because you see I could preach about that all morning. Let's go on, shall we? Perhaps you'll think I'm a romantic.

You know, there are some people that they're not romantics at all in their thinking. They think in little squares. And they build up.

Generally if you take an engineering course you'll think like this. But the artist thinks in great sweeps of colour. And God did not make the world square, he made it round.

God's an artist. Wonderful. Do you think in lovely shapes and not something like, look at the bricks for instance.

Well don't look at them. Look at your, look at that thing, look, corners on it. There aren't any corners where God's concerned.

It's wonderful. Everything is merged into one. I'll tell you this though, I have discovered that there's more of devil oppression among the artistic people than there are among the social scientists.

That's by analysis of mankind over a long period of time. The artistic nature can be opened through music, through art, painting, through all the kinds of things that can come. Wonderful.

God didn't, when he made man, he didn't make any corners on him. Lovely shapes. Wonderful.

Alright, I'd like to discuss that for a long time with you but let's go on. You by that you'll judge, oh I'm artistic. I used to live my life in my early years, sitting in the dark, playing, oh not because I was a depressant, far from that, no lie, playing what was my gramophone then, I'm going back a long time, you'll know it now, listening to Beethoven, Mozart, Bach I think, well no I won't discuss him, I'm not here to discuss musicians, but here is the glory of everything.

You've got to be married to Christ and unless you've already married him in your heart you aren't born again. Don't kid yourself you are. How wonderful it is then.

He must increase but I decrease. Verse 30. He that cometh from above is above all.

That's how a bride should think of her bridegroom I guess. He that is of the earth is earthly, speaking to the earth. He that cometh from heaven is above all.

What he has seen and heard that he testifies. No man has received his testimony. He that hath received his testimony hath set to his seal that God is true.

I suppose I could talk a lot about that but that's a very very wonderful thing. God is true. For he whom God has sent speaketh the words of God.

Watch the verse while I'm reading this will you. 34. He whom God has sent speaketh the words of God.

For God giveth not the spirit by measure. The words unto him are not in the Greek. The immeasurable spirit and whether the spirit was given to Jesus that is for his humanity or to you.

The spirit is not given in measure. Oh how wonderful that is. John was not only speaking by inspiration but by experience.

He'd experienced the day of Pentecost when the immeasurable spirit was poured out immeasurably to bring you into an immeasurable life and experience of God. The spirit is not measurable. I just got here in time, two hold-ups on the road coming down to drink a cup of coffee.

It was a nice coffee but it was measured. Oh I'm not complaining. I'm just saying how everything on earth has a measurement.

But even scientists will tell you that above the earth there is no measuring space. Where do you start to measure? Where do you finish? And that's just an indication of heaven. Now you notice this.

You can't have a little bit of the spirit because they speak about being full of the spirit. But the fact of being full of the spirit doesn't leave you statically full. You keep that.

Say well I got filled ten years ago I was baptised in the spirit. You were baptised into the spirit. Keep that very clear.

When you were baptised in water you didn't get baptised into water and stayed there. You'd have been dead after about three or four minutes. You were baptised in the spirit.

When you come to God's great truth there are no measurements. You must keep that. Look and that puts the responsibility upon each one of us in this room.

Whoever you are you listen. It's your fault if you aren't full and being filled and are in the great fullness of God. That is entirely your fault.

That cannot be blamed to the devil or a man or a woman or the paucity of the ministry under which you might have been brought up. You are baptised into. Notice Ephesians again.

I expect Derek Starr says tear his hair out when he comes and listens to me because I'm not giving any further forward. I'm really taking you back into God and forward into God. That's what I'm after.

This is what it's about. The great verse in Ephesians. We are filled with all the fullness of God.

The end of chapter three. Now that word with is really the word into. Filled into all the fullness of God.

My. Just read it and soak in it. Don't read it like I've had my reading today.

Stop and soak in it for half a day anyway. If you haven't got anything else to do. Stop.

This is the people. People aren't soaked in things. The world is too busy anyway.

You can get in on a computer program. Here's the big thing. But computers aren't human beings.

There won't be any in heaven. You understand this. Marvellous.

Now if the Lord does not give the Holy Spirit by measure unto anybody, as I've pointed out, unto him is italicised indicating that it's not in the Greek. So that means to you. You say Lord fill me with the Spirit.

He doesn't give you the Spirit by measurement. The measurement of your experience after that is your obedience of faith when you are filled with the Spirit. That will either limit or expand your experience of this fullness in ways which perhaps you cannot even dream now.

Or if you're on the way you have the vision glorious filling your heart. Do you know why he does that? Verse 35. He loves the Son you see.

Father doesn't give the Spirit by measure. He gives according to that love. But you will probably read John 3.16 and say God so loved the world and preach on it.

It's right. But he loves the Son. We love me he gave.

Yeah me-itis. We've got me-itis. Me.

By far the largest part of people's thinking even if they're saviour is about themselves. Instead of being lost in God. Forget about yourself.

You're ugly enough. Think about the truth. I don't mean faces.

There's a lot more. My speech is loaded. Keep it right beloved.

Jesus Christ was loaded. Do you understand that? We use the word loaded eyes. Something more often under the table or hidden and all that business.

No. Get it out of this stupid sin laden human imagination. And get into God where there is no sin.

We're all so clever. Just go into God and stop thinking and after a while you'll be taught another order of thought. Philosophy, whatever you want to say.

The Father loveth the Son given all things into his hand. So because of what God wants to give to you he's going to fill you with the Spirit without measure. He'll give something into your hand and until that you'll be snatching for it, reaching for it, wanting this, wanting that, never content.

You don't want to be anything. This might lead you into the idea I want to be a pastor or I want to be an evangelist. I didn't want anything.

God is my witness. Give yourself to God and take your mind off it. You say oh well he's a born evangelist, he's a born pastor, he's a born apostle or what you want to say.

What's that got to do with it? The tremendousness of it is God's elective purposes in your life. He's got a plan for you. And he'll give the Spirit according to that to which he has made you, formed you and called

you.

He will do that. I tell you why, because God is not a nitwit. If he wants you to do something he will over flood you with the ability to do so.

That's what I've discovered. I can only talk out of my experience really and it's very small. So you're not left longing to do it, longing for that, longing, longing, longing.

I mean that's a personal experience. You're poured into the image of Christ and he will fit you for that. It's an onerous position.

He that believeth on the Son hath everlasting life. You don't have to worry about that anymore. That's all in the bargain.

The emphasis of preachers today, I mean it's the art of preaching. I will sometimes say it's the deceitfulness of it too. They play on the wants of mankind.

I want to be clean, I want to be saved, I want to go to heaven, I want, if only we could raise up a generation of men and women that could so present the uttermost fullness of God that all our wants should be gone and we have all things. That's what it's about. That was what God wanted.

But there's a lot about this, that, and the other in the scriptures. And whilst you're a child you'll think as a child, you'll speak as a child, if you're not careful you'll preach as one. You've got to put away the childish things.

The quicker you mature in Christ the better for you and everybody else in the world. But you can't put on maturity. Maturity and growth go hand in hand.

So we see then beloved, he that believeth on the sun, believeth not the sun shall not see life, but the wrath of God abideth on him. Now that's associated of course with introductions of things. Again I find enough in the verse to take up all day speaking about.

You have to see what it's about. You've got to get soaked in God. You'll have to soak in the book as well.

No laziness. No computerised method. You understand this? You're a human being.

I was learning this morning, you pardon my ignorance, from a young man who knows all about it, that even computers can get diseases. It's fascinating at my age learning from a boy. Here's the thing.

But you see all he's shown me is sin again. He's shown me no sin is easier than anything. He didn't mean to do that.

But you see when you've got the spirit, everything is grist for the mill. Everything is taken. Everything you are is all new.

Blessed be God. He didn't give us a computer. Not even a newspaper.

Or a printing press. Thank God for printing presses. Don't misunderstand me.

But I want you to draw you back to a simple God who made a simple man and a simple woman. And so far as we know, intended that to go on. Till sin came on.

It may be that every new invention. Thank God there's a chair. I mean I'm probably sitting in a chair that's better than the throne that David sat on.

I don't know. But thank God for them. But you can't invent love, you see.

You can't invent purity. You can't invent infallibility. You can't invent love.

If you try to invent infallibility, you show yourself the biggest liar that's walked in the earth. God's made it like that. God's made it to be like that.

I haven't even got to chapter 4. That's where I want to come this morning. Let's go on into chapter 4. You won't see life. And if you don't see life, then of course it's death.

But that's not what he finishes up with except the worst death. The wrath of God abiding on you. Better die.

Better never have been born. The wrath of God shall abide upon you. What a marvellous thing it is.

We preach the love of God, indulge ourselves, I mean that rightly, in the love of God. Height, length, breadth, depth. Directions, no dimensions.

That's where God wants us to be. Raw. Supposing it was depth, length, breadth and height of raw.

Supposing it was. Or don't. If you suppose it out long enough, you'll probably finish up in a mental asylum.

Give yourselves up to God. Utterly. Don't worry about anything else.

Now then. We're taking now on a story. And John only uses stories.

Signs, they're called. I told you about that. I'm not going to.

You can get that out of a book. You now are being introduced, and I am being introduced, unto the depths. The depths.

It's the story of the Lord Jesus with the woman at the well. I'd like to say to each one of you this morning, good morning well. Personally, you say, well, what have you said? Well, you call him a name.

That's not your name. That's the fancy thing your mother and father gave to you. You see, hello well.

Now listen. You are full of something. You are supplying someone with something.

Somebody is drinking at the spring that's in you, of that spring. You understand that? If you never have, learn it today. Somebody is drinking of us.

Now let's, we'll look at the story. You know the story. I want to take the relevant parts as far as I am concerned anyway.

Here it is. The Lord knew that the Pharisees had heard that he'd made more, baptised more disciples than John. Though he himself hadn't done it.

For the reasons I explained yesterday morning. He left Judea, departed again at Galilee. He must needs go through Samaria.

You needn't know any more about that than the path went that way. That's all. They say, oh well, he knew there was a woman there and all that.

We think we're great discerners of spiritual reasons. The way he led through Samaria. He just simply took the road ordinarily.

And here we go then. He cometh to a city of Samaria called Sychar, nearer to the parcel of ground that Jacob gave to his son Joseph. Now, Jacob's well was there.

Now get this deep into your heart, beloved. If you let your mind now go back with me into the Old Testament. There's a trinity in the Old Testament, as you know, equating, if you like, only in our thinking, not in its immensity, with the trinity that was in heaven.

Father, Son and Holy Spirit. Abraham, Isaac, Jacob. Alright? Jacob's well was there.

Have you ever read about the Old Testament trinity? Of course, the trinity of God was there before the Old Testament was written. But to the Jewish trinity. Have you ever thought that the middle one is scarcely spoken of? The Father, just read Genesis, you'll read it there.

The Father, yes, Abraham, if you like, and Jacob. But very little about Isaac. Very little about Isaac.

Immediately your mind should be saying yesterday, I'm taking that you were great Bible readers and lovers, if not become one. That's an order from God. You and I must understand.

Can you remember anything that Isaac said? Can you remember anything that Isaac did? Can you remember anything that Jacob said? Oh yes, you can think of a lot about that, you know. Bowls of lentils and all this kind of stuff. He had a stone for a pillow when he was running.

Lots about Jacob who became Israel, of course, by transformation. Abraham, you all can remember a lot about Abraham, can't you? Very little about Isaac. You know he was circumcised.

You will know he lived with his mummy and his daddy. You will know that he asked his father where the lamb was when they were going to Moriah. You will know he said, where's the lamb? God will provide himself a lamb, Isaac.

So we can quote them, we can quote, but nothing much about Isaac. And yet what a wonderful story. But it was Abraham who in a figure received him from the dead, so Hebrews says.

Isaac didn't believe he would, not in talk. You just check it out. So then we come from the great father who took all and whom God said, in thee shall all nations of the earth be blessed and so the whole lot of it.

Alright. Father, miss over the son, don't do it of course, but come to the Jacob. Jacob who, though at first was so much wrong, equates the spirits, fathers to the spirit.

Okay. And you do know of course that they all dug wells in those days. And after the great event on Moriah, they went back to Beersheba, the well of the old, where Abraham had planted a grove.

And there they lived. Listen, are you living by the well? Because that's what Jesus was dealing with in this fourth chapter. I'm taking you back into the cohesion of scripture.

Back, back, back. Well I don't matter what you feel, it's this very fact. Talked about being filled with the spirit and God giving not the spirit by measure.

And here's a woman sitting by the well in Samaria. And if it hadn't been through bastardy, the Samaritans might have finished up as good Jews. You think this is an unusual way to talk, but it's truth.

They were a mixture in the beginning of not Jews anyway. There weren't any Jews until the Babylonish captivity. That's where the Judahites or the Jews came to be recognised.

Because you know, from the captivity in Babylon, ten of the tribes have been lost. OK. Wonderful, wonderful truth.

Now this woman was coming to get water from the well given to him by his dad, Jacob, who represents the Holy Spirit in the last of the Trinity. OK. Right.

Now this is a wonderful thing. There's a lot of things down that well. We say it was water.

That's right. But what kind of water? Well, normal water. So on and so on.

That's just it. Normal water. Let's read on, shall we? It was about the sixth hour and Jesus sat on the well.

Verse 6. There cometh a woman, verse 7, of Samaria to draw water. Jesus saith unto her, Give me to drink. And we're going to look into the depths.

The well is deep. The woman said so. The well is deep.

You're a well friend and you're a very deep person indeed. Your spirit is very deep. It's in sin or it's not in sin.

It's in purity or it is not in purity. You have depths in you, my friend, which I have never plumbed you or anybody else, I think. Whether you're married, unmarried, living with your family or not, you think know you and you know them.

You don't. You're a very deep person and I'll tell you that you, I'm talking to you, spirit living in your body, which you call by your own name. You go back to Eden.

Keep that very clear. Know that this is what it's all about. The great interference of the devil with God's work and the purpose of his work.

God intended the earth to be filled with pure Adams and pure Eves. That's what he intended. He intended Adam to be the Lord of the earth.

Did you know that? Lord Adam. He said they were to multiply and inhabit the earth, fill the earth. And he wanted them all to be filled with sinless Adam and sinless Eve.

That's what God wanted. You're taken back now and this is the depth that's in you. I may be alerting you to it in your mind and give you understanding and it's not psychology of yourself, though the human psyche is involved in it.

That was God's intention. His intention was that all the creatures should have looked up to Adam and all his own progeny should have looked up to Adam and said and called him Lord. The greatest creation of

God.

Here. I know I'm saying things that are pretty well new to you before. Never heard, but it's right.

Hallelujah. I want to concentrate your thoughts on the truth. Cut out everything in between educated or uneducated.

It makes no difference here. Universities have done one thing for you. If I have said this before, apologists taught you to think.

That's what universities do for people. But what they think is quite another thing. Hallelujah.

Jacob gave the well to Joseph. Holy Ghost has come to fill your well, friend. Holy Ghost.

Do you know why? Listen, here it is. Are you listening now? Jesus said, woman, give me a drink so Jesus can drink of your well. Pure, pure, pure spirit.

And your life, friend, and mine is filled with water from the well at which we are drinking. Yep. I'd like to be able to spend a long time on this with you, but I'm hopelessly behind schedule.

Because I'm concerned for you to know spiritual truth. And what the Bible's about when you read it. And to what God is directing your intention.

You're so busy looking forward to going to heaven you forget to look back. Did you know there's a verse in the Bible, and this is a quote, Isaiah, Look at the hole from whence you've been dug, and talks about Abraham. Surprising, isn't it? You and I, beloved, need to know what this is about because Abraham represents the Father.

And he dug a hole, a well, if I may use this term, to which you could come and could drink in the hands of his son, and in his feet, and in his side, and his head. He dug a hole, a well, for you to drink at. Excuse the simile.

You may not have heard it before. I suggest that you do understand that if you're drinking of anything that isn't pure Jesus Christ, reject it. Spit it out.

Vomit it out. And don't be like a dog that Peter says returns to its own vomit. You and I, beloved, have to see the marvel of the spiritual truth that's behind the words.

We read the story and say, well that's the story of the woman at the well. But Jesus Christ was at the well too, see. She thought it was her well.

He says it's mine. He's sitting there. Well, I never thought about that.

Did you know that Jesus Christ bought you, O Earth? You say, well I'm not Earth. Well, where did you come from? You came from Earth. God made you from dust.

We're dealing in spiritual truth now. We're dealing with eternal things. You try and dig a hole out of modern society and say, I'm modern, I'm not one of these old-fashioned men.

Well, you'll go to hell. You've got to get beyond all talk of modern and old-fashioned. You've got to see God.

Where you come from. You say, I came from my father, through my mother. Nonsense.

Your body did. That's why I told you before, you've got to give up your nationality, even your family if God says so. A lot of it.

Do you see, or perhaps you don't, perhaps I don't say it forcefully enough. You don't know what your mother was before she was married or perhaps. Or your father.

You don't know. Most people will tell you the nice bits. But you don't know.

I'm not running your precious mother or father down any more than I am my own. But you have to see I'm talking about the spirit that you are. The soul that you are.

In the body that you have. That's what you've got to say. Oh God, I can get rid of it all.

I'm born again. That's what it's about. It makes you free.

It makes you full. Of all the things we want to love and praise, you know, and the way we learn things. It's, beloved, it's reality.

Whether you decorate it with nice prose-y words, which I suppose I can do. It doesn't matter a rap. It doesn't matter about your vocabulary or anything like that.

It's you, friend. It's you. I suppose one of the most wonderful vocabulary, and I honour the name I'm going to use, was Winston Churchill.

He died a drunkard. Who has not put in his history? Oh, well, of course. Of course not.

I mean, they wouldn't put in your, any book they might write about you. I don't know what they would. But, oh, they say she had a pretty face, her hair was lovely.

If you were a strong, handsome man, they could sell their books. But they don't know you. That's the point.

That's the point. It's you, friend. Are you listening? You.

You are your biggest trouble. Outside of Christ. And you can't come in to him with all your trouble.

The sin has to be left out. Washed out. Swamped out.

And the sinner named you, crucified. That's why his son, God had his son crucified. You understand? That's you on that cross.

Look at yourself. And then, show that resurrection so changes you, that people can't recognize you. There's two on the road to my house, couldn't recognize Christ when they were disciples.

Couldn't recognize him. You ever had that kind of experience? That's the genuine biblical experience. Others are tacked on, sort of Christian.

Ideas gathered around it. You and I, beloved. Oh, we're so privileged and hopeless.

I should have stopped before. All right, goodbye. Have a break for five minutes, I was told by the governor.

So, if you've got to do anything quickly...

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