

**HYMNS:** 507 61 306 223

**INTROIT:** Psalm 95:1-9

Come! Let us shout joyfully to the LORD! Let us shout aloud to the Rock of our salvation!

Let us come into His presence with thanksgiving! Let us shout joyfully to Him with songs!

For the LORD is the great God, and the great King above all gods.

In His hand are the unexplored depths of the earth, and the peaks of the mountains belong to Him.

The sea is His, and He has made it, and His hands have formed the dry land.

Come, let us worship and bow down! Let us kneel before the LORD, our Maker!

For He is our God, and we are the people of His pasture and the sheep of His hand.

Today, if you hear His voice, do not harden your hearts, as at Meribah, as in the day of Massah in the wilderness, when your fathers tested Me and tried Me, although they had seen what I had done!

**COLLECT:** O God, whose glory it is always to have mercy, be gracious to all who have gone astray from Your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of Your Word; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

**READINGS:**

Exodus 17:1-7 Water from the rock, and victory over the Amalekites.

Romans 5:1-8 Free from the wrath of God by God's love.

John 4:5-32 A Samaritan woman meets the Messiah.

*Welcome to all worshipping with us today!*

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***Please notify pastor of anyone who is unwell or in need of a visit.***

**Exodus 17:1-7**

<sup>1</sup> The whole assembly of the Israelites broke camp from the Wilderness of Sin to travel by stages, as the LORD directed. They camped at Rephidim, but there was no water for the people to drink. <sup>2</sup> The people quarrelled with Moses. They said, “Give us water, that we may drink it!”

Moses asked them, “Why are you quarrelling with me? Why are you testing the LORD?”

<sup>3</sup> There the people were so thirsty for water that they grumbled against Moses. They asked: “Why have you brought us up here out of Egypt? Was it to kill me, my children and my cattle with thirst?”

<sup>4</sup> Moses cried out to the LORD. He asked: “What should I do with this people? They are almost stoning me.”

<sup>5</sup> The LORD told Moses: “Go in front of the people and walk past them! Take with you some of the elders of Israel! Take also in your hand your staff, with which you struck the Nile, and go! <sup>6</sup> Look! I shall stand before you there on the rock at Horeb. Strike the rock! Water will come out of it, and the people will drink it.”

Moses did this while the elders of Israel were watching him. <sup>7</sup> Moses named the place “Massah” and “Meribah,” because the Israelites had quarrelled and because they had tested the LORD, by asking, “Is the LORD among us or not?”

**Romans 5:1-8**

<sup>1</sup> Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom also we have access by faith into this grace in which we stand and rejoice in the hope of the glory of God. <sup>3</sup> Not only that, but we also glory in our tribulations, knowing that tribulation produces perseverance, <sup>4</sup> and perseverance produces character, and character, hope. <sup>5</sup> Hope does not disappoint us either, because the love of God has been poured out into our hearts by the Holy Spirit, whom God has given to us. <sup>6</sup> For, while we were still helpless, at the set time Christ died for ungodly people. <sup>7</sup> For very rarely will someone die for a righteous person, although someone might perhaps even dare to die for a good person.

<sup>8</sup> However, God shows His own love for us by this: While we were still sinners, Christ died for us.

**John 4:5-26 (27-30, 39-42)**

<sup>5</sup> He came to a town in Samaria called Sychar, near the piece of land that Jacob had given to his son Joseph. <sup>6</sup> Jacob’s Well was there. Jesus, tired from His journey, simply sat down at the well. It was about noon.

<sup>7</sup> A Samaritan woman came to draw water. Jesus asked her, “Give Me a drink!”

<sup>8</sup> For His disciples had gone into the town to buy food. <sup>9</sup> The Samaritan woman asked Him: “How is it that You, a Jew, ask me, a Samaritan woman, for a drink?” (For Jews do not associate with Samaritans).

<sup>10</sup> Jesus answered her, “If you knew the gift of God and who it is who is saying to you, ‘Give Me a drink!’ you would have asked Him, and He would have given you living water.”

<sup>11</sup> The woman said, “Sir, You have nothing to draw water with, and the well is deep. From where, then, do You get this living water? <sup>12</sup> Surely You are not greater than Jacob, our ancestor, who gave us the well and used to drink from it himself, as did also his sons and his animals?”

<sup>13</sup> Jesus answered her, “Everyone who drinks this water will become thirsty again.

<sup>14</sup> However, whoever drinks the water that I shall give him will never become thirsty. However, the water that I shall give him will become in him a fountain of water springing up to eternal life.”

<sup>15</sup> The woman said to him, “Sir, give me this water, that I may not get thirsty or keep coming out here to draw water!”

<sup>16</sup> Jesus told her, “Go, call your husband and come back here!”

<sup>17</sup> The woman answered Him, “I do not have a husband.”

Jesus told her, “You were right when you said, ‘I do not have a husband.’ <sup>18</sup> For you have had five husbands, and the man you have now is not your husband. What you have just said is true.”

<sup>19</sup> The woman said to Him, “Sir, I see that You are a prophet! <sup>20</sup> Our ancestors worshipped on this mountain, but you Jews say, ‘The place where people must worship is in Jerusalem.’”

<sup>21</sup> Jesus told her, “Believe Me, woman, the time is coming when you will not be worshipping the Father on this mountain or in Jerusalem. <sup>22</sup> You Samaritans worship what you do not know. We Jews worship what we know. For salvation comes from the Jews. <sup>23</sup> However, the time is coming and is now here, when the genuine worshippers will worship the Father in spirit and in truth. For the Father is looking for such people to worship Him. <sup>24</sup> God is a spirit, and those who worship Him must worship in spirit and in truth.”

<sup>25</sup> The woman said to Him, “I know that the Messiah” (who is called ‘the Christ’) “is coming. When He comes, He will tell us everything.”

<sup>26</sup> Jesus told her, “I, the One speaking to you, am He.”

<sup>27</sup> Just then His disciples came and were amazed that He was talking to a woman. However, no one asked, “What do You want?” or “Why are You talking to her?”

<sup>28</sup> Then the woman left her water jar and went back to the town. <sup>29</sup> She told the people, “Come! See a Man who told me everything that I have done! Could this be the Christ?”

<sup>30</sup> They went out of the town and came to Jesus...

<sup>39</sup> Many of the Samaritans in that town began to believe in Him because of the statement of the woman, who had testified: “He told me everything that I have done.”

<sup>40</sup> Therefore, when the Samaritans came to Him, they asked Him to stay with them.

Then He stayed there for two days. <sup>41</sup> Then many more became believers because of His Words. <sup>42</sup> They told the woman, “We no longer believe because of what you have said. For we have heard Him ourselves and know that this is truly the Saviour of the world.”

**The Samaritan Woman at the Well**  
**Sermon for the 3<sup>rd</sup> Sunday in Lent, 2023**  
**John 4:5-30, 39-42**

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon today is our Gospel from before, John 4:5-30, 39-42: **He came to a town in Samaria called Sychar, near the piece of land that Jacob had given to his son Joseph. <sup>6</sup> Jacob's Well was there. Jesus, tired from His journey, simply sat down at the well. It was about noon.**

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**<sup>10</sup> Jesus answered her, "If you knew the gift of God and who it is who is saying to you, 'Give Me a drink!' you would have asked Him, and He would have given you living water."**

**<sup>11</sup> The woman said, "Sir, You have nothing to draw water with, and the well is deep. From where, then, do You get this living water? <sup>12</sup> Surely You are not greater than Jacob, our ancestor, who gave us the well and used to drink from it himself, as did also his sons and his animals?"**

**<sup>13</sup> Jesus answered her, "Everyone who drinks this water will become thirsty again.**

**<sup>14</sup> However, whoever drinks the water that I shall give him will never become thirsty. However, the water that I shall give him will become in him a fountain of water springing up to eternal life."**

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**Jesus told her, "You were right when you said, 'I do not have a husband.' <sup>18</sup> For you have had five husbands, and the man you have now is not your husband. What you have just said is true."**

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**<sup>21</sup> Jesus told her, "Believe Me, woman, the time is coming when you will not be worshipping the Father on this mountain or in Jerusalem. <sup>22</sup> You Samaritans worship what you do not know. We Jews worship what we know. For salvation comes from the Jews. <sup>23</sup> However, the time is coming and is now here, when the genuine worshippers will worship the Father in spirit and in truth. For the Father**

**is looking for such people to worship Him. <sup>24</sup> God is a spirit, and those who worship Him must worship in spirit and in truth.”**

<sup>25</sup> **The woman said to Him, “I know that the Messiah” (who is called ‘the Christ’) “is coming. When He comes, He will tell us everything.”**

<sup>26</sup> **Jesus told her, “I, the One speaking to you, am He.”**

<sup>27</sup> **Just then His disciples came and were amazed that He was talking to a woman. However, no one asked, “What do You want?” or “Why are You talking to her?”**

<sup>28</sup> **Then the woman left her water jar and went back to the town. <sup>29</sup> She told the people, “Come! See a Man who told me everything that I have done! Could this be the Christ?”**

<sup>30</sup> **They went out of the town and came to Jesus...**

<sup>39</sup> **Many of the Samaritans in that town began to believe in Him because of the statement of the woman, who had testified: “He told me everything that I have done.”**

<sup>40</sup> **Therefore, when the Samaritans came to Him, they asked Him to stay with them. Then He stayed there for two days. <sup>41</sup> Then many more became believers because of His Words. <sup>42</sup> They told the woman, “We no longer believe because of what you have said. For we have heard Him ourselves and know that this is truly the Saviour of the world.”**

Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.

Dear friends in Christ,

I am sure that there have been times in your life when you have felt like an outsider. Times when, fairly or unfairly, you feel like you don't belong and are looked down upon by others. Maybe you've done something to bring some shame upon yourself, and perhaps you feel some guilt before God. If this is the case, then John's gospel message today of Jesus' encounter with the Samaritan woman at Jacob's Well brings good news. How so? Let's see.

Jesus had been travelling with His disciples. Being on the road now for some time, they came to Jacob's Well and **“Jesus, tired from His journey, simply sat down at the well. It was about noon... His disciples had gone into the town to buy food... A Samaritan woman came to draw water. Jesus asked her, “Give Me a drink!”** and engaged her in conversation. Now, is there anything so strange about that?

If we study our text closely, we shall find that this woman had three strikes against her that should have kept a man like Jesus from talking to her.

First, she was a woman, and in Jesus' day, it was considered inappropriate for a good pious rabbi to have a one-on-one conversation with a woman in public. It just wasn't done. So when the disciples come back later and see this happening, they're a little surprised, if not shocked. As our text says: **“His disciples came and were amazed that**

**He was talking to a woman.**” So that was strike one against Jesus conversing with her: She was a woman.

Second, she was a Samaritan. The Samaritans were a mixed-up bunch whose history goes way back. If you go back about 900 years before Christ, Israel’s united kingdom had been split in two. The southern kingdom became known as Judah, with the palace of the Davidic kings and the temple of the Lord remaining in Jerusalem. The northern tribes, however, the ones that broke off, set up a new capital with a new king, not of the Davidic line, in the city of Samaria. They also set up a couple of rival shrines, which God had not authorised. So that area around Samaria was off, even from the outset.

Then, a couple of hundred years later, about 700 B.C., the Assyrian army conquered the northern kingdom. The people of those northern tribes were dispersed and scattered around the Mediterranean world. The Assyrians brought in other peoples - Gentiles, non-Jews - to live in their conquered area. This was intentional because it would break down the national identity of the people they had conquered, those who remained in the land. Over time, the people there would intermarry, and so the ethnic identity and solidarity of the nation would be weakened. Furthermore, their religious identity would be eroded. The pagan influence would have a negative religious effect on the beliefs and practices of a people who were already off the beam.

So, these were the Samaritans: a mixed-up people, both ethnically and religiously, and this woman at the well was one of them. So that was strike two against her. And the woman knows it. When this Jewish Man asks her for a drink, she says, “**How is it that You, a Jew, ask me, a Samaritan woman, for a drink?**” And our text adds to explain, “**For Jews do not associate with Samaritans.**”

Now this Samaritan woman is down in the count, 0-2. Now here comes what ought to be strike three, and it has to do with *why* this woman was out at the well at this time of the day. Our text notes: “**It was about noon.**”

While it certainly was not unusual for a woman to come out to the well to draw water, it was unusual for a woman to come out there at that hour. Most women would come out to the well earlier in the morning, before the day’s heat had set in. But this “immoral” woman went out to the well when the other women would not be there, so she would not have to deal with other people or endure their stares and gossip. She would much prefer to endure the hot sun. “**It was about noon.**” Remember, Jesus and His disciples had already been walking for several hours. They were hot and weary, which tells us that this was in the middle of the day.

Yes, the Samaritan woman at the well was an immoral woman: sexually immoral, ostracised from her community, and loaded down with shame and guilt. This should have been strike three, and Jesus knows it. He knows that she has led a scandalous life. With His divine insight, He lets her know that He knows: “**Jesus told her, “Go, call your husband and come back here!”** <sup>17</sup> **The woman answered Him, “I do not have**

**a husband.”** Jesus knows why this line of conversation makes her uncomfortable. He replies: **“You were right when you said, ‘I do not have a husband.’”** <sup>18</sup> **For you have had five husbands, and the man you have now is not your husband. What you have just said is true.”**

This woman had had five previous husbands, and now she’s shacking up with another one. In our day, in our crazy, godless, decadent culture, this may not seem like such a big deal. People do that all the time. Sexual promiscuity and cohabitation outside of marriage - have become almost the norm in our society. *In most cultures* throughout human history, these things were looked down upon as shameful, and rightly so. Wilful violation of God’s institution of marriage is a sin and always will be, no matter what our culture may say.

So this Samaritan woman at the well is loaded with guilt and shame, yet Jesus engages her in conversation. Jesus was known for being the friend of sinners. Not that He approved of their sin. Far from it. But Jesus was all about calling sinners to repentance, so that they would realise their sins, sense their need, and find their forgiveness in Him.

This is what Jesus does with this woman, using the metaphor of water, water to quench one’s thirst. That well was right there next to them, so it was a handy way to move from physical to spiritual thirst and from H<sub>2</sub>O to the living water that Jesus provides.

Let’s listen in on the conversation. Jesus tells her, **“If you knew the gift of God and who it is who is saying to you, ‘Give Me a drink!’ you would have asked Him, and He would have given you living water.”** The woman is confused; she’s thinking merely of H<sub>2</sub>O: **“Sir, You have nothing to draw water with, and the well is deep. From where, then, do You get this living water?”** So Jesus takes her deeper: **“Everyone who drinks this water will become thirsty again.”** <sup>14</sup> **However, whoever drinks the water that I shall give him will never become thirsty. However, the water that I shall give him will become in him a fountain of water springing up to eternal life.”** Jesus here is talking about spiritual thirst and spiritual refreshment, and life. The woman replies, **“Sir, give me this water, that I may not get thirsty or keep coming out here to draw water!”** Perhaps she’s beginning to understand where Jesus is going with this. She’s tired of living with her shame and guilt and sensing that Jesus just may be able to help her.

Which He does. Because where Jesus is going with this is, He’s on His way to the cross where, hanging from it, will say, *“I thirst.”* He, the sinless Son of God, the only wholly innocent man - Jesus would endure the physical agony of the crucifixion, but more importantly, He would carry the burden of bearing the punishment that we sinners all deserve. He would be *“wounded, struck down by God and afflicted”* (Is. 53:4). Upon His death, His side was pierced, and out flows a sudden rush of blood and water. Yes, this is how Jesus has living water to offer us and to all sinners: His sacrificial death has won for us *forgiveness for all our sins*, whether we have led an immoral life, like the

woman at the well, or a pretty respectable life, but still you know your need. The living water that Jesus gives is new life in the Spirit. It is eternal, everlasting life, *life that overcomes even death itself*. This living water Jesus gives, He gives free of charge. It's all by grace, and is for us who are thirsty and know our need.

So, are you thirsty? Do you know your need? Then stay thirsty! *“Blessed are those who hunger and thirst for righteousness! For they will be filled”* (Matthew 5:6). Whether you have one, two, or three strikes against you, Jesus wants to talk to you today, just like he talked to the Samaritan woman out at Jacob’s Well. Yes, Jesus has living water for us today. Come and drink.

One final thing: Notice what the Samaritan woman did once Christ gave her the living water. In her joy and excitement, **“the woman left her water jar and went back to the town. <sup>29</sup> She told the people, “Come! See a Man who told me everything that I have done! Could this be the Christ?” She told others about Jesus and “Many of the Samaritans in that town began to believe in Him.”**

Maybe you know some thirsty people in your life who could use this living water that Jesus has so freely given to us. Our Lord has an ample, never-ending supply of this living water to give, and this is why you and I can confidently and joyfully say with those Samaritans who came to faith in Christ, **“that this is truly the Saviour of the world.”** Amen.

The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen.

#### PRAYER FOR THE THIRD SUNDAY IN LENT

Lord God, heavenly Father, limitless in love, and perfect in power, receive our worship and praise. Our eyes always turn to You, for without You there is no help, and with You there is no danger. Be the guardian and defender of all who lift up their hearts to You, of all who seek Your help in times of need.

We confess that we fully deserve Your wrath for breaking Your holy commandments. Therefore we thank You for Your great love in Jesus, who in His compassion and grace sacrificed Himself for our sins. With grateful hearts we praise You for His finished work: His holy life, His blessed example, His gracious teaching, His loving companionship, and His atoning death, and the place in Your kingdom that He has won for us.

Grant us Your Holy Spirit that we may follow the example of Jesus, and walk in love. Grant that, as Your children, we may continue to repent of our sins, give up the ways of darkness and error, and walk in paths that are good, righteous, and true. Fill our lives with holiness, with love of Your Word, and with every grace and virtue.



Prosper and protect the work of Your Church. Give success to all who proclaim the glorious Gospel of salvation. Give conviction and faithfulness to all Your people, that they may work with zeal to gather in the harvest of Christ's redeemed people.

Rule and direct our government. Give wisdom and integrity to all in our police and armed forces, that our nation may be kept in peace, and that righteousness and justice may hold sway everywhere.

We pray for all in any need of body or soul, for all loved ones in distant places, for all who have strayed from Your truth, for all who are in temptation, for all who are suffering sickness and pain, and for all who mourn. Bless and help them according to their need. Hear their prayers. Comfort them with Your presence.

Unite in one spirit through the truth all in Your Church on earth, and finally bring us to Your joys in heaven. We pray for these things in the name of Your Son Jesus Christ, who, together with You and the Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

#### **Article: A Gender Neutral God?**

What happens when a professing church becomes more concerned with pleasing men and bowing to the current cultural fads than with pleasing God and "*guiding the Word of truth along a straight path*" (2 Timothy 2:15)? Well, what happens is a quick slide into error, false teaching, and – eventually - apostasy. And that's happening to so many denominations right before our eyes. Consider this headline: "Church of England explores gender neutral God."

According to reports, "the Church of England will look into the use of gender neutral terms to refer to God in prayers" after "a priest asked about developing more inclusive language in authorised forms of worship and sought options for those who wish to speak of God in a 'non-gendered way.'" Reportedly, a church spokesperson said, "Christians have recognised since ancient times that God is neither male nor female... Yet the variety of ways of addressing and describing God found in scripture has not always been reflected in our worship."

Now, this spokesperson is either intentionally or ignorantly misrepresenting what Christians from "ancient times" have believed. No, God is not male or female in the human way we think of sex and gender. After all, "*God is a spirit*" (John 4:24) and doesn't have a body like us. But recognising that God isn't like us isn't the same as saying God "is neither male nor female" because God has chosen to reveal Himself to us - and He did so in the masculine! The Triune God has revealed Himself in Scripture in the male gender with masculine pronouns and masculine titles such as Father, Son, God, King, Priest, and Prophet (Psalm 5:2; Matthew 28:19; John 14:26).

And, no, there are not (as the Church of England spokesperson claims) varieties of ways (in the way he means it!) of addressing and describing the biblical God that Christians haven't used in our worship, because God did not reveal Himself to mankind in a gender-neutral or feminine way. He chose to reveal Himself in the masculine, culminating, of course, in the arrival of the God-man (not God-woman or God-nonbinary person!).

And this isn't some trifling point! Adam, the first man, is the head of the human race, and in him we all sinned and now die. Jesus came as the "last Adam," who, through His death, brings life to all who will believe. Since death came into the world by a man, the atonement for death needed to be paid by a man (see 1 Corinthians 15).

Now, the priest asking the church to consider "gender neutral" liturgy is seeking such language for those "who wish to speak of God in a 'non-gendered way.'" But wait - isn't our culture supposedly all about using each person's preferred terms, pronouns, and titles? Isn't ignoring their preferred pronouns and instead using the ones we prefer "transphobic" and "hateful"? But these people want to do the very same thing to God by ignoring how He has revealed Himself and calling Him whatever they want!

This just shows that those requesting this new liturgy don't really believe God is who He says He is. I would go so far as to say that many leaders in this denomination don't care how God has chosen to reveal Himself because they probably don't truly believe He even exists. They don't really care about God at all.

What they really care about is their own opinions about the world and therefore about God. And those in leadership care about catering to the depraved philosophies of our day so they can appear "inclusive" and "loving" (by our world's definitions) - it's fear of men, rather than fear of God! And it does no one any good!

Those coming to these "gender neutral" church services are not going to hear the biblical gospel - the most important message, which saves people for eternity! - explained. Think about it: if a leader or congregation is too afraid to use the pronouns and titles God has chosen for Himself because some may be offended, they certainly aren't going to preach the message that everyone is a sinner and that they cannot do anything to save themselves! That's the most offensive message of all!

This question of who gets to decide which pronouns we use for God (and for people, made male or female in His image) comes down to a question of authority: is God or is man the ultimate authority? If we start with God's Word, then God is the authority, and we refer to Him in the way He has chosen to reveal Himself to us. If we're the authority, then God's Word doesn't matter, and we can do whatever we want!

Ultimately, regardless of whether we allow the Bible to be the authority in our lives or not, God is the authority. And He will have the final say in judgment on those who twist His Word and lead others astray into sin and false teaching. *"For such men are false apostles and deceitful workers, since they disguise themselves as apostles of Christ. <sup>14</sup> No wonder, indeed! For Satan himself disguises himself as an angel of light. <sup>15</sup> So, it is no great thing if his servants also disguise themselves as the servants of righteousness. Their end will be appropriate to what they are doing"* (2 Corinthians 11:13-15). *"There were also false prophets among the people, as there will also be false teachers among you. They will secretly bring in destructive opinions. They will deny even the Lord who has bought them and will bring swift destruction on themselves"* (2 Peter 2:1).

### Children's Message:

In one of our Bible readings for today, Jesus meets a woman at a well. When our story takes place two thousand years ago, the way to get water to drink was to drop a bucket down into a well and then pull it back up full of water. It was hard work!



As Jesus and the woman are at the well together, Jesus asks her for a drink. Have you ever been really thirsty? Jesus was thirsty, and He wanted a drink, so He asked for one. What's your favourite thing to drink? Who likes milk? Who likes orange juice? Who likes soft drink? Some drinks are really delicious, but if you're really thirsty, there's nothing better than a big glass of water.

Now, if you drink a glass of milk or orange juice or soft drink or water, how long do you think it will take before you get thirsty again? It might take a few minutes or a few hours. You may even go almost a whole day without being thirsty, but you can't go much more than that, can you? We always get thirsty again, so we need to keep drinking so we don't get thirsty.

Jesus and the woman at the well keep talking, and Jesus tells her something that sounds too good to be true. Jesus tells her that He can give her living water - water that, if she drinks it, will mean she's never, ever, ever thirsty again. Do you know what the woman says to Jesus? She says, "*Sir, give me this water!*" Remember, pulling up water from the well is hard work! And if you could have one drink of water and never ever be thirsty again, that would be amazing!

But Jesus is not talking about a drink we get in a glass. Jesus is talking about the Holy Spirit. Jesus once said, "*Whoever believes in Me, as the Scripture has said, 'Out of the heart will flow rivers of living water'*" (John 7:38). Jesus would give the Holy Spirit to His people after He died on the cross. The Holy Spirit creates new life.

We all receive the Holy Spirit in baptism. We all are baptised just once, and from then on the Holy Spirit is with us all the time. We don't need to be baptised again, because the Holy Spirit won't ever leave us. He'll always be with us.



So, the next time you're thirsty, remember that Jesus gives us the Holy Spirit. Jesus gives us living water. *Dear Jesus, thank you for water and thank you for the Holy Spirit. Amen.*

**WEEKLY ANNOUNCEMENTS**

<b>15 March Mid-week LENTEN SERVICE</b>	<b>19 March, Sunday 4 Lent</b>	<b>22 March Mid-week LENTEN SERVICE</b>
7.30pm OAK Vespers	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD HC	7.30pm AUB Vespers
<b>Wednesday, 15 March</b>		
HYMNS: 53 754 26 48 v.3		
<b>Sunday, 19 March</b>		
READINGS: Isaiah 42:14-21;                      Ephesians 5:8-14;                      John 9:1-41		
HYMNS: 352 852 818 (53 292) 57 part 2		
<b>Wednesday, 22 March</b>		
HYMNS: 55 part 1 70 228 48 v.3		

This afternoon, 1.30pm. Seminary Committee meeting at Bethlehem Toowoomba.

Tuesday, 14 March, 7.30pm. Men's Fellowship at Oakey. Opening devotion: Robert.

Thursday, 16 March, 10.00am. Bible Study at Lowood.

Saturday, 1 April, 10.00am. CoC/Sem meeting at Lowood. Elections will be held at this meeting. Please ensure a representative is present from each congregation.

Oakey members: A working bee will be held at the church on Saturday 25 March.

AGM Dates:

Lowood – Next Sunday, 19 March, after service.

Parish - Sunday, 30 April, after the AELC Service to be held at Oakey.

Mid-week Lenten Bulletins and Sermons will be available on the website. Printed copies will also be available the following Sunday for those who cannot attend.