

## Drawing

- I. Definitions.
- A. draw: *trans.* To cause (anything) to move toward oneself by the application of force; to pull.
  - B. drawn: Moved by traction; dragged, hauled, pulled; attracted; extracted; protracted; strained, stretched, made thin by tension.
- II. The account of the woman at the well of Samaria provides an insight into God's saving of sinners unto Himself. **JOH 4:1-26.**
- A. She was a Samaritan, an outsider in a class despised by the Jews. **v. 9 c/w JOH 8:48.**
  - B. She had come to "...draw water..." (v. 7), which evokes an image of an active force upon a passive object, per the definitions.
  - C. Jesus capitalized on the situation to teach a spiritual lesson about *living water*. **v. 10 c/w JOH 7:37-39.**
  - D. Seeing Jesus with no instrument to draw water, she was befuddled. **v. 11.**
    - 1. She was not discerning between things of the flesh and things of the Spirit. **c/w JOH 3:6.**
    - 2. She assumed that the living water was in something tangible, visible, of earth.
  - E. The woman's thinking is similar to many who suppose that Jesus and His Spirit are limited by lack of visible instruments like men and their works.
    - 1. Many say that Jesus cannot possibly save sinners unto Himself without the help of preachers and the gospel, a position which of necessity eternally damns any who have not heard a preacher or the gospel.
    - 2. But many will also say that exceptions to this rule apply to babies, uninformed heathen, the mentally handicapped, etc.
    - 3. It is a logical absurdity to affirm that preachers and the gospel are absolute necessities for salvation of the sinner and also to affirm that preachers and the gospel are NOT absolute necessities.
    - 4. God is not the author of confusion. **1CO 14:33.**
- III. The salvation of sinners involves the regeneration or quickening of the spiritually dead inward man. **TIT 3:5; EPH 2:1.**
- A. As the bucket is passively *drawn* from the well by an operative, effectual power or as a sword is passive in its being *drawn* from its sheath (**1SAM 17:51; JOH 18:10**), so is the regeneration (quicken) of the inward man. **JOH 6:63.**
  - B. True worshippers of God rejoice in the power of God rather than sinful flesh. **PHIL 3:3.**
  - C. We should be cautious about limiting God where He is not limited. **c/w PSA 78:41.**
  - D. Salvation is according to His purpose, not the sinner's. **2TI 1:9.**
- IV. Jesus later spoke of the certainty of salvation for all that the Father had given Him to save: every single one of them would come unto Him in the resurrection at the last day. **JOH 6:37-40.**
- A. He was speaking of the final glorification of His elect, the great end of saving grace. **ROM 8:29-30.**
  - B. In context, Jesus declared, "No man can come to me, except the Father which hath sent me **draw** him: and I will raise him up at the last day" (**JOH 6:44**).
  - C. At the last day, there will be a general resurrection of the just and unjust by the irresistible, effectual call of the voice of the Son of God. **JOH 5:28-29; ACT 24:14-15.**
    - 1. This will be the fulfilment of **JOH 12:32.**

2. All will be forcibly drawn before His judgment seat. **MAT 25:31-33.**
- D. Whether it be the raising of a sinner out of his natural state of death in trespasses and sins (**EPH 2:1-3**) or the raising up of the bodies of the saints at the last day, they are passively *drawn* by the irresistible power of God.
1. The underlying Greek word for “draw” in **JOH 6:44** is *helkuo* (SRN G1670), which means “to **drag** (literally or figuratively)...”
  2. In all other places it appears in the N.T., it is undoubtedly speaking of something or someone that is passive when drawn by an operative greater power.  
**JOH 12:32; JOH 18:10; JOH 21:6; JOH 21:11; ACT 16:19; ACT 21:30; JAM 2:6.**
- V. But, some might say, “Is it possible that 'draw' can imply an *influence* rather than an *effectual force*?”
- A. O.E.D. shows a subordinate definition of *draw* to mean, “*fig.* To attract by moral force, persuasion, inclination, etc.; to induce to come (to a place); to attract by sympathy (to a person); to convert to one's party or interest; to lead, entice, allure, turn (to, into, or from a course, condition, etc.).”
  - B. Consider **DEU 30:17; ACT 20:30; JAM 1:14.**
  - C. Ungodly influences can draw (influence, entice) saints *away* from God's will and what is best for them. But this sense of “draw” cannot be applied to the making, keeping or glorification of a child of God.
    1. The spiritual birth is not of the sinner’s will. **JOH 1:12-13.**
    2. In an unregenerate state, a sinner will not be influenced or enticed out of spiritual death in sin. **1CO 1:18; 2:14.**
    3. Whereas the love of Christ constrains (*compels*) His children (**2CO 5:14**), it *repels* the rest.
  - D. The Spirit does draw by influence *the sons of God*. **ROM 8:14.**
  - E. Find someone who is being drawn (attracted, persuaded) unto God by the good news of the gospel and its power to convict the heart of sin and you have found someone whom God has already effectually drawn out of death in sin according to His will and power.  
**2TI 1:10; ACT 13:48.**