

“The story of the woman at the well is one of the Gospel’s crown jewels, and Chris Anderson helps us see its brilliant facets of mercy and hope for sinners. This book draws us into the conversation beside the well to see ourselves and, above all, to see the Hero of the story. Jesus’ stunning love and thirst-quenching grace is enough to cause us, like the Samaritan woman, to leave our stuff and run around the corner or around the world to tell others of Christ, ‘the Savior of the world!’”

Tim Keese—Executive Director, Frontline Missions International; author of *Dispatches from the Front: Stories of Gospel Advance in the World’s Difficult Places*

“In this little book, *The God Who Satisfies*, a gifted poet transitions to prose. I have known Chris Anderson for over two decades, first as a student and then as a fellow laborer in the work of the Kingdom. This book’s focus on the Samaritan woman is full of Christ and the glorious gospel of grace. Written in an easy-to-read, popular style full of real-life illustrations, the book effectively links helpful background facts and precisely-stated theological truths to experiential application. Throughout, the heart of the author is exposed. What Mr. Anderson writes is not just theory, but the expression of his own experience with the all-sufficient Savior. It is a book that can be used for evangelism as well as for warming the believer’s heart to renewed gratitude for what Christ has abundantly supplied.”

Michael P. V. Barrett—Academic Dean & Professor, Puritan Reformed Theological Seminary; author of *Complete in Him*, *Beginning at Moses*, and other books

“Over the space of His earthly ministry, Jesus must have had hundreds of personal conversations with people, yet the number of them recorded in Scripture is actually quite limited. So, the dialogues God wrote down for us are rich with truth about Jesus, His mission, and the people He came to save. Chris Anderson mines the riches of John 4 and in *The God Who Satisfies* paints a beautiful, compelling portrait that shows us God’s glory in the face of Jesus Christ (2 Corinthians 4:6). Read it to grow in your love for Jesus Christ. Read it to marvel at His mercy toward sinners—like us. Read it to learn from the Master how to point them to the God Who satisfies!”

Dave Doran—Pastor, Inter-City Baptist Church, Allen Park, MI; President, Detroit Baptist Theological Seminary

THE GOD WHO SATISFIES

How Jesus Seeks, Saves, and Satisfies
Samaritan Women—*Like Us*

C H R I S A N D E R S O N



The God Who Satisfies: How Jesus Seeks, Saves, and Satisfies Samaritan Women—Like Us

Copyright © 2016 by churchworksmmedia.com

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means, electronic, mechanical, photocopy, recording, or otherwise, without the prior permission of the publisher, except as provided for by USA copyright law.

Copy Editor: Abby Huffstutler

Book Design: Jared & Holly Miller (keskillc.com)

Art Director: Joe Tyrpak

First printing 2016

ISBN: 978-0-9961605-4-4

Unless otherwise indicated, Scripture quotations are from *The Holy Bible, English Standard Version*®, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

CONTENTS

Foreword	7
Introduction	11
PART 1: JESUS SEEKS SINNERS	
CHAPTER 1 – A Divine Appointment	19
CHAPTER 2 – A Divine Pursuit	31
PART 2: JESUS SAVES SINNERS	
CHAPTER 3 – The Bad Samaritan	49
CHAPTER 4 – No Condemnation	61
PART 3: JESUS SATISFIES SINNERS	
CHAPTER 5 – Dirty or Thirsty?	85
CHAPTER 6 – Never Thirst Again	95
PART 4: JESUS TURNS SINNERS INTO WORSHIPERS	
CHAPTER 7 – Worship in Spirit and Truth	113
CHAPTER 8 – Jesus, the Perfect Temple	129
PART 5: JESUS TURNS SINNERS INTO MISSIONARIES	
CHAPTER 9 – Jesus, a Jar, and a Lunch	147
CHAPTER 10 – The Savior of the World	167
Conclusion	187
Bibliography	191

FOREWORD

“All of us are smarter than any of us.” I believe this, deeply. This volume is the result of years of my own study. But it also bears the fingerprints of many of my friends.

Several of my friends are “word nerds” like me. I respect both the theological insights and communication abilities of Dan Phillips, JD Crowley, and Joe Henson. They gave of their energy and time to read through the manuscript, offering valuable suggestions that improved the book. Thank you, friends!

Thank you to Abby Huffstutler, my copy editor. You’re a grammatical legalist—which is precisely what I need—but you’ve given me much grace.

I’m grateful to Jared and Holly Miller of Keski, LLC for their design of the cover and interior layout. Thank you for using your considerable skills to beautify the book. Thanks also to my good friend Joe Tyrpak for providing counsel and oversight of the artistic design.

You’ll notice as you read through the book that I’ve made ample use of J. C. Ryle’s commentary on John. Ryle isn’t as well-known as his English contemporary, C. H. Spurgeon. But Ryle has been a dear friend to me, first through his classic book *Holiness*, then through his wonderful commentaries on the Gospels, and finally through his biography by Eric Russell.¹ I look forward to fellowshiping with him in heaven one day, and I’ll thank him then for his help understanding John 4.

¹ Eric Russell, *J. C. Ryle: The Man of Granite with the Heart of a Child* (Ross-Shire, Scotland: Christian Focus, 2009).

Thanks to the two churches I've pastored during my John 4 studies: Tri-County Bible Church in Madison, Ohio, and Killian Hill Baptist Church in Lilburn, Georgia. You've heard bits and pieces of this book in countless sermons, and you've given me the freedom to preach John 4 at many other churches, schools, and conferences. Thank you for valuing the advance of the Kingdom beyond our immediate sphere. It has been a privilege to team with you for our Savior's glory.

Finally, thanks to my girls, to whom I dedicate this book. God has blessed me with a house *filled* with women: "Oceans of emotions." And I've loved it! Lori, thank you for partnering with me for the last twenty years. You've been a support to me, a model to our girls, and a gracious pastor's wife to those we've served together. Rebekah, Rachel, Esther, and Gracie, thank you for tolerating my borderline rude determination to get this and other projects done. The "daddy-daughter-dates" we've had when you've accompanied me on preaching trips are among the favorite times of my life. As many times as you've heard me speak of the Samaritan woman, you could probably write this book for me. You all enable me to minister more effectively than I ever could alone. You're my joy, my treasure, and my best friends. I love you!

INTRODUCTION

“I am a Samaritan woman.”

If I’ve said that once, I’ve said it a thousand times. I’ve said it so often that it’s become a joke in the two churches I’ve pastored. Once, while pastoring Tri-County Bible Church in Madison, Ohio, I walked out of the high school where we met, carrying a purse that someone had left behind. *“Pastor, you’re taking this whole ‘Samaritan woman’ thing too far!”* came the heckle from my friend Fred.

I don’t have gender-identity issues. But I am indeed a Samaritan woman. Here’s what I mean: As I’ve studied John 4—a passion of mine for at least the last decade—I’ve identified with this ignorant, evasive, needy woman. I’ve come to understand that I’m as dirty and thirsty as she is. And by God’s grace, I’m still as *loved* as she is—completely in spite of myself! I’m a Samaritan woman in my need, and I’d like to be a Samaritan woman in my response to the Lord Jesus.

You may assume that you know the story of the woman at the well. Perhaps you can still picture the flannelgraph images of the story from your childhood. Or you’ve sung songs about her, like “Fill My Cup, Lord.” Perhaps the story is entirely new to you. It goes like this: Jesus meets a woman. He asks her for water. He promises her living water. She gets saved. Simple.

But it’s not that simple. It’s complex, and poignant, and charming, and beautiful. It’s my favorite narrative from the entire Bible. Why? Because it displays the beauty of sover-

eign mercy. Because it's a wonderful testimony of the gospel's power. Because the story points to the answers for so many problems of our own day, such as racial prejudice, religious confusion, materialism, divorce, and sensuality.

But more than anything, John 4 is exquisite because it is a microcosm of what God is doing in the world. The purpose and process of redemption is encapsulated in this beautiful history. What God does in John 4 is illustrative of what God is doing in the world—seeking, saving, satisfying, changing, and using sinners like us. By the end of John 4, a social pariah has been transformed into a worshiper of God and one of the most effective evangelists in the entire New Testament!

Even if you've known John 4 for years, I'd like you to read it anew with me. This time, read it with fresh eyes. Notice the details. Ask yourself why it says what it says. If it's helpful, use a different Bible version than you're accustomed to in order to prevent you from moving so rapidly over the cadence of well-known phrases. Slow down. Enjoy. *Think*.

I consider the Samaritan woman a personal friend. She's often in my thoughts, and more than once she's made an appearance in my hymn texts. For that reason, at the conclusion of each chapter I've included portions of hymns I've written that fit the specific theme of that chapter. My meditations on Scripture usually come out in rhymes, and God has seen fit to use them to encourage and instruct fellow Christians. I hope they'll contribute both substance and beauty to this book.

The hymn "Come, Lonely Heart" comes directly from John 4. Greg Habegger, my fellow pastor at Killian Hill Baptist Church and my hymn-writing teammate for the last de-

cade, has written a lovely tune for the text, which he aptly called SAMARITAN WOMAN. During a trip to Frisco, Texas, in 2012, Greg and I were blessed to hear the hymn sung at Stonebriar Community Church, where our CD *His Robes for Mine* was recorded. During the Sunday morning service, Pastor Chuck Swindoll kindly introduced us to the congregation, thanking us for writing doctrinal hymns for the church. Later in the service, he used the opening line of each stanza of the hymn in a brief gospel presentation:

Come, lonely heart.

Drink, thirsty heart.

Rest, guilty heart.

Joy, grateful heart.

There's a reason the invitations to the Samaritan woman were so easily extended to an auditorium full of people. This unnamed lady is representative of everybody. We all experience painful solitude. We all have skeletons in our closets. We all have more questions than answers. And we all have a deep thirst for something more—even if we don't know what that "something" is. By unpacking her story, we learn about ourselves. More importantly, when we study the woman at the well we engage the Man at the well—the Lord Jesus Christ—the Savior of the world.

I sincerely pray that you'll profit from this study as much as I have.

After all, I'm a Samaritan woman. And so are you!

“Come, Lonely Heart”

Copyright © 2012 churchworksmedia.com. All rights reserved.

Come, lonely heart, to the outsider's Friend—
To Jesus, Who seeks out the lost.
Your cruel seclusion has come to an end;
Find welcome, find home, at the cross.
No soul is too small for His mercy;
No sin is too great for His grace!
Come, lonely heart, to the outsider's Friend;
Find welcome, find home, at the cross.

Drink, thirsty heart, of the water of life—
Of bountiful, soul-quenching grace.
The world's broken cisterns cannot satisfy;
The Savior is what your heart craves.
No soul is too small for His mercy;
No sin is too great for His grace!
Drink, thirsty heart, of the water of life;
The Savior is what your heart craves.

Rest, guilty heart, in forgiveness of sin—
In pardon from shame-stirring vice.
Though Satan and sinners and conscience condemn,
Your soul may be spotless as Christ.
No soul is too small for His mercy;
No sin is too great for His grace!
Rest, guilty heart, in forgiveness of sin;
Your soul may be spotless as Christ.

Joy, grateful heart, in the hope you have found—
In God, Who is seeking your praise.
Then go to the outcast, that grace may resound,
For Jesus is mighty to save.
No soul is too small for His mercy;
No sin is too great for His grace!
Joy, grateful heart, in the hope you have found,
For Jesus is mighty to save.

PART ONE

Jesus Seeks Sinners

Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself did not baptize, but only his disciples), he left Judea and departed again for Galilee. And he had to pass through Samaria. So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour. A woman from Samaria came to draw water. Jesus said to her, "Give me a drink." (For his disciples had gone away into the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.)

JOHN 4:1-9

I

A DIVINE APPOINTMENT

JOHN 4:1-6

We have perceived that he is of the substance of his mother, bone of our bone, flesh of our flesh; man in all infirmities, but not man in any guiltiness of his own; man weak, suffering, hungry, thirsty, dying, but without spot or wrinkle—pure, the immaculate Lamb of God. We have beheld him in the glory of this complex person—not God deteriorated to man, not man deified to God, but God, very God, and very man; God in all that is God-like, man in all that is manlike, and we have adored him as such.

C. H. SPURGEON²

The story of the Samaritan woman is an epic drama. The heroine has a history so tragic, so utterly wretched, that it reads like a novel by Charles Dickens or Victor Hugo. But the story of her miserable life is *history*, not fiction. The great Protagonist is the Lord Jesus Himself. His dialogue with the woman at the well displays the beauties and complexities of both His perfect humanity and His eternal deity. We see His weariness, His grace, His severity, and His compassion all on full display.

² Charles Haddon Spurgeon, “The Glory of Christ—Beheld!” in *Metropolitan Tabernacle Pulpit* 7 (AGES Software, 1997), 961.

The “extras” in the drama include the twelve disciples, a host of ex-husbands, and a village-full of rugged Samaritans—an entire race of outcasts.

John 4 begins, however, with a stage-setting narrative. It tells us of a hot day nearly 2000 years ago. It tells us of a solitary woman retrieving water from an ancient well. It tells us of Jesus and of His journey from Judea into Galilee.

“He Had to Pass through Samaria”

Judea describes southern Israel; Galilee describes the north. Between the two lies Samaria, the home of the despised rivals of the Jews, the Samaritans. Jesus was just passing through Samaria when He met the woman at the well. The village of Sychar was a “pit stop,” not a destination for the Jews of Jesus’ day—if they condescended to walk through Samaria at all. The following map will make His route clear.



John tells us that Jesus was leaving Judea because He had been rejected by the Pharisees (vv. 1-3), the religious hypocrites who were the self-appointed conscience of the Jews. The Pharisees were interested in their traditions (as their frequent debates with Jesus about the Sabbath indicate), but they were even more interested in their power. Their defense of supposed *truth* was generally a defense of *turf*. In the first few chapters of John we learn that Jesus was no friend of the religious establishment. He introduced Himself to the religious elite in Jerusalem by making a whip and using it to scatter tables, coins, and money changers in the temple (John 2:13-22).

“Nice to make your acquaintance.”

The religious leaders thought Jesus was brash. But even worse, they knew He was *popular*. John the Baptist had been frustrating enough. With his imprisonment (Mark 6:17-20), they expected a reprieve from perceived competitors. Instead, Jesus was attracting even more followers (John 3:22-26), and those disciples were identifying with Him through baptism (John 4:1-2). Where others saw a rabbi, the Pharisees saw only a rival. As He often did early in His ministry, Jesus responded to the hostility of the Jews by withdrawing. The religious muckety-mucks didn’t want Him in Judea, so He departed for His native region of Galilee. En route, He would interact with—and be received by—the Samaritans. Christ’s rejection by the Jews and reception by the Gentiles is another microcosm of the work of redemption, described more fully in Romans 9-11. Whereas the Jews spurned Jesus, the Gentiles embraced Him.

What a cosmic tragedy. After waiting for *millennia* for their promised Messiah, most Jews missed Him! Worse, they didn't *want* Him, if He was coming with grace rather than glory. John 1:11 can lose some of its punch due to our familiarity with it, but I wonder if John wrote it through tears: "He came to his own, and his own people did not receive him."

There are few verses so heartbreaking in the entire canon of Scripture. But verse 12 goes on to say that to all who *did* receive Him—including a lowly Samaritan woman—"he gave the right to become the children of God." John 4 is her testimony.

Color-Blind Compassion

John 4:4 says that Jesus "had to pass through Samaria." That may be a simple explanation of geography, as indicated on the map on page 20. However, Jesus could have taken a longer route and gone to Galilee by way of Perea and Decapolis to the east, avoiding Samaria altogether. Perea and Decapolis were primarily Gentile regions. Still, many self-righteous Jews did that very thing, so great was their hatred for the Samaritans.

Perhaps Jesus took the direct route through Samaria because He was in a hurry. But I think that's unlikely. After all, He ended up spending several days in Samaria (v. 40).

In light of what transpires during Jesus' journey through Samaria, I think it's safe to say that Jesus "had to pass through Samaria" because He had a divine appointment. The Greek word rendered "had to" or "must" has already been used by John in 3:7, 14, and 30. Each time, it describes a divine necessity. The necessity isn't *geographical*—it's *theological*. It's *soteriological*, focused on salvation. It's *doxological*, rooted in God's glory.

Jesus was deliberate. He was on a mission. His conversation with the woman at the well was no “chance meeting.” He was prescient. He knew what was coming. He arrived at *that* well, in *that* village, at *that* time, to talk to *that* woman, by Himself—all on purpose.

So many things could have gone differently. Why not ask the disciples for a drink? Why send them all into the nearby village of Sychar, leaving Him alone? Why not go with them? The answer is clear: Jesus arranged this meeting. Why? Because Jesus seeks sinners (Luke 19:10). It’s what He does. He was on a mission. Jesus knew this particular woman would be there, just as He knew her story—much to her amazement and her neighbors’ (John 4:19, 29).

She isn’t the only one Jesus knows so thoroughly. John 2:24-25 tells us that Jesus knows the thoughts and motives of all people. That includes this woman, His disciples, you, and me. Jesus didn’t need to ask about her need, because He is God. And He wasn’t turned off by her need, because He is Grace.

*No soul is too small for His mercy;
No sin is too great for His grace!*

Weary Omnipotence

Worn out, Jesus arrives at Jacob’s well (v. 6). Yes, *that* Jacob, the father of the nation of Israel who lived around 2000 BC. Timewise, he was as far removed from Jesus as we are! Jesus arrived at Jacob’s famous well around noon. That’s important, as we’ll see in the next chapter. But first, notice this understated phrase: “wearied as he was from his journey.” Jesus was spent, so He sat down.

We should keep that in mind as we study the rest of John 4. Jesus was *tired*—but not too tired to pursue a sinner. Jesus was *tired*—but not too tired to do His Father’s will and find a would-be worshiper. Jesus was *tired*—but not too tired to reprove and instruct His disciples. Jesus was *tired*—but not too tired to spend two days evangelizing an entire village.

When I read of Jesus’ ministry, sometimes I feel claustrophobic. We read of His weariness in passages like Mark 6:31-35. He instructed His disciples to row Him to the other side of the Sea of Galilee, to a desolate place so they could all enjoy a respite from the work of the ministry. They needed a break. But the crowds had other plans, and they walked around and met them on the other side of the sea. What did Jesus do? He had compassion on them. Weary as He was, He spent the day ministering to them. He gave, even when it seemed He could have nothing left to give.

Another time, in Mark 5:15-34, we read of crowds pressing in on Him. Imagine that! Imagine having a mob so intent on getting your help that they push against you, reaching for you, desperate to touch you. Claustrophobic yet? I think I’d lose it: *“Get off of me! Stop touching me! Hasn’t anyone taught you people about personal space?”*

But that’s not Jesus. He gave, even when people were intent on taking. Touched—defiled!—by a lady with some sort of blood issue, He turned to her—not in anger, but in mercy.³ He told her that her faith had made her well. She had audaciously

³ Carl Trueman identifies the lady’s illness as something related to menstruation. You can find his helpful article “Compassion for the Unclean” in *Gospel Meditations for Prayer*, ed. Chris Anderson (churchworksmmedia.com, 2013), Day 3.

grasped at Him, and He responded with *grace*. That's Jesus—Grace incarnate.

We see His grace shine through His weariness again in John 4. It reminds me of the description of Gideon and his 300 men in Judges 8:4: “exhausted yet pursuing.” He understands when we're bone-weary (Hebrews 4:15-16). That's encouraging. And in His fatigue He responded with mercy. That's convicting.

So Jesus was tired. It was probably a hot day for such a long journey. Weariness makes sense—except that *Jesus is God!* John's Gospel begins with a familiar phrase: “In the beginning.” And it applies that quotation of Genesis 1:1 to Jesus, the eternal Word Who is God. One of John's purposes for writing his Gospel is to prove Jesus' deity (John 20:31). That's what makes John 4:6's statement that Jesus was “wearied” so stunning! Read it again, and *marvel* at it! He's the Creator. The eternal One, of Whom Isaiah says, “He does not faint or grow weary” (Isaiah 40:28). The Son Who is co-equal with the Father. And He's weary?! How can that be?

The Gospel of John abounds with proofs of Jesus' deity. He has the *attributes* of deity—from eternity to omniscience to omnipotence. He has *titles* of deity—the Son, the Lord, the Christ, the “I Am,” which He repeatedly uses to describe Himself in the Gospel. He takes *prerogatives* of deity—from forgiving sins to eliciting faith to receiving worship. The book climaxes this overwhelming evidence with the conclusion that Jesus is “the Christ, the Son of God,” Who alone can give eternal life (John 20:31).

But for all the proofs that Jesus is *God*, John also insists that Jesus is *man*. “The Word [Who was God; 1:1] became flesh” (1:14)! In the Lord Jesus Christ we have the perfect union of God and Man. Because He is the fusion of deity and humanity, Jesus is uniquely qualified to be the Mediator between God and man (1 Timothy 2:5). This is essential to the Christian faith, as B. B. Warfield attests:

The doctrine of the Incarnation is the hinge on which the Christian system turns...No Incarnation, no Christianity in any distinctive sense.⁴

Jesus bridged the infinite chasm between God and man.

For the sake of illustration, try to imagine an “alternate ending” to Shakespeare’s classic tragedy, *Romeo and Juliet*. Imagine if instead of committing suicide, the star-crossed lovers from rival clans had married and had a son. Imagine a baby boy named *Roliet*. No, *Juleo*. We’ll go with *Julio* to give it a Spanish flair. Imagine how this baby might have united the Capulets and Montagues by merging both families into one person.

Christ did that, but to an infinitely greater degree. He is both God and man. He *reveals* the invisible God. He *redeems* the fallen man. He has combined two natures in one perfect person. “Holy God and lowly flesh in virgin’s womb have joined as one!” (from my hymn “Praise Our Savior, Jesus Christ”). The paradox we find in John 4:6 where the Son of God is “wearied” is evident throughout Jesus’ entire earthly life:

⁴ Benjamin B. Warfield, *The Works of Benjamin B. Warfield*, vol. 3, *Christology and Criticism*. (Grand Rapids, MI: Baker Books, 2003), 259.

- Almighty God grew weary.
- The sovereign One sweat.
- The One Who neither slumbers nor sleeps...slept!
- The self-existent, self-sufficient One grew thirsty and hungry.
- The Creator of all things would suffer. Would bleed. Would *die!*

What a wonder the incarnation is! This normal looking Jewish man—is *God!* God—is this dusty, thirsty, sweaty *man*, seated beside the well. Both are true! That’s the wonder of the incarnation. God became one of us, to rescue us. Let that inspire your worship!

“Almighty Slept”

Copyright © 2009 churchworksmmedia.com. All rights reserved.

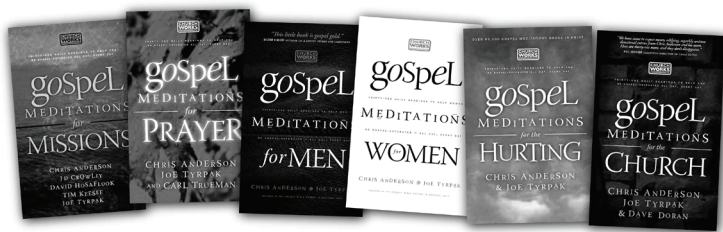
Almighty slept. A mystery—
The Maker joined humanity.
Tucked in a stall, tossed by a storm,
Almighty slept, once weak, then worn.
Almighty slept—Who slumbers not—
And God as man salvation brought.

The Sov'reign sweat. Indignity—
The finite knew fragility.
By toil fatigued and sin oppressed,
The Sovereign sweat to bring us rest.
The Sovereign sweat great drops of red
To ponder death in sinners' stead.

Messiah wept. Such empathy—
Behold His mournful majesty.
As once He grieved by Laz'rus' tomb,
Messiah wept with death-like gloom.
Messiah wept in garden still,
Yet bowed beneath the Father's will.

The Savior bled. Oh travesty!
Yet grace has shone through agony.
While Satan scoffed and sinners scorned,
The Savior bled and died, forlorn.
The Savior bled for sin perverse
To vanquish sin and end the curse.

THE *Gospel Meditations* DEVOTIONAL SERIES



Each *Gospel Meditations* book contains thirty-one devotionals that unpack a passage of Scripture and apply it to everyday life, encouraging Christians to “let the Gospel affect their lives.”

Contributing authors:

**Chris Anderson, Joe Tyrpak, Tim Keese, JD Crowley,
David Hosaflook, Carl Trueman, and Dave Doran**

“Gospel-saturated insights designed for the likes of you and me.”

Derek Thomas—Professor, Reformed Theological Seminary

*“We have come to expect meaty, edifying, superbly-written
devotional entries from Chris Anderson and his team.
Here are thirty-one more, and they don’t disappoint.”*

Phil Johnson—Executive Director, Grace to You

Available from **churchworksmedia.com**.

Look for quantity discounts.