

(Following the Footsteps of Christ) at Sychar's Well

by Willie Mullan

Willie Mullan's sermon explores the significance of following Christ's example at Sychar's Well, emphasizing His power, patience, and the call to personal evangelism.

Duration: 1:07:48

Topics: "Sychar's Well"

Description

In this sermon, the speaker emphasizes the importance of personal work in spreading the word of God. He suggests that listening to how Christ himself engaged in personal work is the best way to learn and improve in this area. The speaker then goes on to analyze John chapter 4, focusing on the incidentals and the lessons it teaches about personal work. He highlights the irresistible power, unmistakable pitching, and incomparable patience of Jesus in his interactions with others. The sermon concludes by emphasizing the importance of understanding and embodying these qualities in our own personal work.

Transcript

913, please. 913, I don't think we ever sang this in at any time during the whole 20 years that I've been here, but we're going to try it tonight. 913.

Shall we meet beyond the river, where the surges cease below, where in all the bright forever sorrow ne'er shall press the toe? And we're trying it to an old-fashioned tune. You'll easily get it. 913, listen for the tune.

913. Shall we meet beyond the river, where the surges cease below, where in all the bright forever sorrow ne'er shall press the toe? Shall we meet, shall we meet, shall we meet, shall we meet, shall we meet beyond the river, where the surges cease below? I'll have to take the ship a bit now. Might as well pull out the stops, all the singers.

Won't be slipping into the other old chorus. We can sing this one alright. Everybody's got it now.

Alright, deep breath and we're there, thank you. Shall we meet beyond the river, where the surges cease below? Shall we meet at the river, where the rivers flow? Shall we meet, shall we meet, shall we meet, shall we meet, shall we meet beyond the river, where the surges cease below? Shall we meet at the river, where the rivers flow? Shall we meet at the river, where the rivers flow? Shall we meet at the river, Shall

we meet, shall we meet, shall we meet beyond the river, where the surges cease below? Shall we meet, shall we meet, shall we meet, shall we meet, shall we meet beyond the river, where the surges cease below? Shall we meet at the river, where the rivers flow? Shall we meet at the river, where the rivers flow? Shall we meet, shall we meet, shall we meet, shall we meet, shall we meet beyond the river, where the surges cease below? Shall we meet at the river, where the rivers flow? Shall we meet at the river, where the rivers flow? Shall we meet, shall we meet, shall we meet, shall we meet, shall we meet beyond the river, where the surges cease below? Welcome to John's Gospel, chapter three again this evening. Gospel by John.

And without the third chapter, you remember last week that we finished up the twelfth verse of John 3 where the Lord had this great discourse with Nicodemus. And after that meeting last Tuesday, there were two main days, and when you take two on Tuesday and four on Sunday, it's going pretty well, and for this we must all together thank the Lord. For the past two weeks, we've been following the footsteps of Christ in the days of his public ministry down in Jerusalem.

And we were looking at the irresistible power of when he cleansed the temple. You know, he took a scourge of small cobs, and he cleared out all the mummy changers and overthrew the tables. And his irresistible power was noted on that particular evening.

And then last evening, we were looking at him charging Nicodemus and his unmistakable preaching with her. It was quite clear, quite simple, quite unmistakable. He must be born again.

And as we have followed the footsteps of Christ, we have noted his irresistible power, and we have listened to his unmistakable preaching. Now this evening as we come to the well at Sycho, and see him changing the woman of Sycho this evening, I think we are going to note tonight his incomparable patience, and grace, and love, and mercy. So that as we follow the footsteps, we note his irresistible power, and his unmistakable preaching, and his incomparable patience.

And so we are at this wonderful fourth chapter, but before we go there, just let's get the hold of this. You see, I believe with all my heart that the twelfth verse of John chapter three is the finish of the discourse between Christ and Nicodemus. There are arguments about this.

Some people say that Christ is going on talking after verse twelve. I don't think so. I think that Nicodemus came in the night and the whole discourse is up to verse twelve.

I believe when we have verse thirteen, it's John the apostle, he's continuing the writing here. And while I'm sure it's not the discourse and John writing, verse thirteen says, And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. And you see, John wrote this gospel, and wrote this verse, after the resurrection.

Yea, long after the resurrection, and after the ascension. And so he can say, No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. And then he goes on to explain how we get eternal life.

I don't think it's the discourse at all. I think it's John's writing. And you'll find when we come to verse twenty-two it says, After these things, came Jesus and his disciples into the land of Judea.

And there he parted with them and baptized. I think you see that he came down and cleansed the temple. Then there came that night when Nicodemus came to see him, I believe it was on the Mount of Olives.

And we find that he went around the whole district of Judea, and of course down to the Jordan and was baptized. And the rest of John chapter three brings up John the Baptist before us again, giving testimonies to Christ. You see verse twenty-nine, He that hath the bride is the bridegroom, but the friend of the bridegroom.

Don't you know that the friend of the bridegroom is different from the bridegroom and different from the bride? But the friend of the bridegroom that standeth and hears him rejoices greatly because of the bridegroom's voice. This my joy therefore is fulfilled. John wasn't a part of the bride.

John was a friend of the bridegroom. I wonder that people don't see that. All the church of Jesus Christ is the bride of Christ.

But some of the Old Testament prophets and saints like John the Baptist, they're just friends of the bridegroom. And the Lord will tidy it all up by and by. And so these wonderful things are said about him from John's lips in the latter part of the chapter.

And then we come to chapter four where we are this evening. And this brings us to Cycle's Will this evening. And I want to take a great part of this chapter this evening down to verse twenty-six.

The first twenty-six verses. And I want to expand and explain this great discourse that Christ had with the woman at the well. Now that's my task all the time when we take a portion to expand and explain the doctrines and the fundamental and prophetic things that we find in the paragraph.

But there's another way of looking at God's Word that I want to do along with the expanding and explaining this evening. And I want you preachers to look at that. Always, even when we're expanding and explaining a passage, there are little incidences that will pass by quickly.

And I want to gather up the incidentals for you this evening just to let you know they're there. Very often I pass them by and they're in my mind and I think that maybe you don't see them at all. But I don't only want to expand and explain this passage.

And to gather up and point out and bring up the incidentals that are here. But I believe in all my heart and soul with a very deep conviction that this is the greatest lecture that was ever given on personal work. If you're a personal worker then I don't think you can buy a book that will help you better than listening to how Christ went about the business himself.

Because I think this is the greatest lecture that was ever given on personal work of people going personally to seek and to save that which was lost. So that I'm doing three things. Pointing out the incidentals as we go along to show you how much is in the passage.

Then taking my time as a teacher to explain and expand the paragraph properly. And at the same time to show you what the lecture is saying to you about personal work and how to get about it and how to do it. So we'll do them all together.

That makes it tighter for me but it should make it more blessed for you. We'll do chapter four. Verse one.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than God. There are two little incidentals there. I don't know whether you noticed them or not.

When therefore the Lord knew. Now that's the first time that our Lord Jesus Christ is called the Lord. In John's Gospel.

That's the first time. Oh I know he was always the Lord. And I know that Luke's Gospel when the angel came and announced to the shepherds unto you this day in the city of David is born the Saviour which is Christ the Lord.

I know the word there. But I am talking about John's Gospel. It's the first time he's called the Lord.

You know there's a little suggestion in the first chapter but you'll see it's only a suggestion. John chapter one. John the Baptist is asked by the Pharisees who he is.

Who art thou it says in verse twenty two. And he answered like this in verse twenty three. I am the voice of one crying in the wilderness make straight the way of the Lord.

Remember he's cooking for my fire. No the first time our Lord Jesus is called the Lord. Even John chapter four.

It's only a little incidental but it's worth noting. It's worth noting how the word changes. We're back at chapter four verse one.

Then therefore the Lord knew how the Pharisees had heard of Jesus. They only knew him as Jesus. When the Lord knew how the Pharisees had heard of Jesus.

Did you see that now? Those are incidentals that you would walk past. Now here's another one that stirs up you out of this first verse. Then therefore the Lord knew how the Pharisees had heard that Jesus made and baptized.

And you can't do it any other way. It's not baptized and made you know. Made and made before the baptized.

Did you get the hold of that because that's how it's in the book you know. If I should say that I anointed a man, that I poured oil on a man's head and anointed him. You couldn't say I anointed him and poured oil.

You have to keep it in it's proper way. You lift disciples and then you baptize them. You don't baptize them, punish them.

It's an incidental but I wonder did you find it in the book as you read it. There's a lot of little things like that that I shall take time with this evening. Just to make you pay attention to the reading at times.

Then therefore the Lord knew. And remember the Lord knows everything as we are going to see in this chapter. Then therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.

Lord Jesus himself baptized not. But his disciples did the baptizing. I think you know the Lord that's a parenthetical little verse.

It's very important. Because you know it's not who baptizes you that's important you know. It's what you mean when you baptize that's important.

Because baptism is the answer of a good conscience towards God. That's what this book says baptism is the answer of a good conscience. I asked an old bishop once there's a child of a good conscience.

And he said well you're baptizing. It looks daft when you bring it to the book you know. Properly always looks daft when you bring it to the book.

But the Lord Jesus didn't do any baptizing himself because. You know some people would have gone on through life. All exalted into the heavens just because Jesus baptized them.

So he was very particular about this. He wasn't letting anybody glory through anything that he would do. And you'll find as such.

Then therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. But Jesus himself baptized not but his disciples. He lost Judea.

I want you to get the hold of that. He was down here at the temple you see. Angelic room.

And he's been wandering around here and has been baptizing or his disciples have been baptizing in the Jordan. Now the moment that he heard. Now the moment that he knew that the Pharisees had heard.

That he baptized more disciples than John. He left Judea. It's something I think that we could learn from you know.

We must use all lawful means to protect our lives. Did you get that? Because I think there's some people who talk about walking about by faith. I know some of the policemen and some here this evening.

And they wouldn't wear a faithful jacket for anything. I think you're a fool that's what I think about you. I think that we should use all lawful means.

To protect ourselves. Because the moment that the Master knew that the Pharisees had heard. He knew they were coming after him.

He left Judea. Yes he did. That's what he told.

He left Judea. And that's the reason he left Judea. These are just incidentals and they have nothing to do with the exposition that we're going to come to.

But you shall take time to point them out as we go along. And it will make you read carefully ever after. Now he left Judea.

And departed again into Galilee. And he must go through Samaria. That's where we begin the exposition of the passage.

And I call that the necessity of the church. You know he felt that this was a necessity. He must read.

But let's get the hold of this. It was not a geographical necessity. You see if he'd wanted to go into Galilee.

Then it's down near Jerusalem or into Judea. He could have crossed the Jordan. And have gone up what we call this eastern side of the Jordan.

And then he could have crossed up there and went into Galilee quite easily. And that's the route that Jews always took. The Jews had no dealings with the Samaritans.

They wouldn't go through Samaria. The old orthodox Jews believed that even the Dutch took Samaria on their sandals would be higher homes. But Jesus was spinning unacceptably here.

It's a necessity that's found. Let me get this. It's not a geographical necessity.

No it's an evangelical necessity. There was a woman on the calendar of God for more eternity. Who was to meet face to face that day with the Christ of God.

And that's what makes it necessary. He knew that she would be there. Although she didn't know that he would be there.

It was absolutely a necessity. Not a geographical necessity. There's another way round.

Evangelical necessity. You know for you preachers, there's a lot of places you can mark these necessities. You know Bethlehem was a necessity.

If he must meet, come do Bethlehem. Oh that's not an evangelical necessity. That's a physical necessity.

He must be born there. That's physical that's right. And he must meet God through the river.

There are temptations too. And that's not evangelical or physical. That's moral.

That was a moral necessity. God was going to prove to the devil face by face that his son was bigger than he was. That was a moral necessity.

And he must meet God through salvary. That was a vital necessity. Absolutely vital.

And the day he left the Mount of Olives, he must meet God through the clouds. That's a triumphal necessity. If he didn't rise and go back we are of all men Muslim.

Oh you can get the rest of them out on your own can't you. Well this is the evangelical necessity that's here. He must meet God through Samaria.

He knew all about this woman and the wonderful transaction that would take place that day. Then he comes back to the city of Samaria which is called Cyprus. He is to the parcel of ground that Jacob gave to his son Joseph.

That's the history that's recalled there when we come to the exposition. A little incident was there. You know I remember the day that we climbed up the hills of Samaria.

And sat on that well. And Henry Crawford, the late Dr. Crawford sat beside me. We had come a long way and Henry wasn't as fit as he might have been.

And I can see him sitting with his shirt open on the edge of the well and he says It's really wonderful isn't it to sit here. I said, are you thinking about Jesus? He said, yes it's up here. I said, you know Jacob was here too.

Because it was Jacob that dug this well. This is what a woman is going to tell the Lord in the morning. After our greeting and our father Jacob would give up the well.

So Jacob was there. And this was the parcel of ground that Jacob gave to Joseph. So Joseph was there.

You know when you sat still and began to think that I'm on the spot where old Jacob stood. And where Joseph stood. And where Jesus stood.

It's really thrilling isn't it. And that's just recalling the history. So that we're on the exposition of the photograph you can see the necessity that was felt.

And the history that's recalled. And then I want to linger here with the humanity that's noted. Then come with me to the city of Semele which is called Cycle.

Near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being weary with his journey.

Now that tells you that the Lord was perfectly human. You see the well is exactly 34 miles from Jerusalem. Our Lord was down at Jerusalem and he had cleansed the temple.

And outside Jerusalem he had met Nicodemus. And then we found that he had gone through Judea. I think for the day or two before that he had wandered right through Judea.

Which would have cut down the mileage. You're about to find in a moment or two he met the woman at the well at 12 o'clock in the day. I think he started the journey early in the morning alright.

But I don't think that he covered 34 miles. I don't think it would probably be possible to cover 34 miles in that burning blistering sun with a long eastern robe on. I think in the days before that he'd wandered throughout Judea.

He'd cut the distance between. And probably he came about 10 miles that morning. And I assure you, you would need to be a pretty fit clinicer.

To do 10 miles in the morning in the burning sun of the far east with a long eastern robe. And this is the proof that he was perfectly human. He was weary with the journey.

I walked 8 miles in the burning sun one day. It took us quite a few hours to do that, Mr. Patterson and I. When we went right down the mass roads. And I can tell you the Lord was really here with the journey.

You know I mustn't forget the other side of the story. I don't only want to expound this and then show you the incidentals. But I want to go on with the lecture at the same time.

Because I think that if you're going to be a personal soul runner. There are places you have to go. That other folks don't want you to go through.

Because I know when he set out to go through to marry all the Jews around him, even his own followers at large. The Jews had no dealings with the Samaritans. If you're going to be a personal soul runner, you'll have to get by all this begging.

You will, you know. And I'll tell you another wee thing. If you're going to go in for soul grooming.

There will be times when you'll be tired. And I could tell you more about that than a whole lot of folks. I went to Glen Gormley to the church on Sunday and the deacons and elders are there sitting now beside me.

And we'll have a great day, I think a day to be remembered. But I never said one squeak about me being up all night and everything. Did I say one squeak? Not one squeak.

No. I was tired but they didn't know I was tired. And if you're going to win polls, you have to be tired at times.

It isn't fun, you know. If it's only some clowning on a platform with choruses, God's sake. There's more work in it than that.

I assure you. So that we're getting the incidentals and we're learning the lecture as we go along. And trying to expand at the same time, which is quite a bit of a job this evening.

Now I want you to get this. These are two incidentals I'd like to know. You know the Lord Jesus was really with the journey which was proof that he was perfectly human.

I know that he was God, manifest in flesh. He was very God, we can prove that at times. But he was also human.

Perfectly human. But although he was really embodying with the journey. He knew there's a woman coming up the hill in a moment or two.

And she'd been really with her whole existence. Always remember that when you really embody, you're holding out for people who are really in power. On her head.

That's the job. Now this offer you on. This woman was weary with what she called life.

She never had life. She was only weary with her earthly existence. I'll tell you this.

If you're going to be a person of truth on earth, you have to be ready for the challenge. He was anarchist. I see them talking about preaching the gospel and coming to St. Simmons.

And they're coming creeping into the meeting at the last moment. You don't tell me he didn't even see you. I assure you I was pushed here tonight.

You prayed down and down before anything was seen. And this is the kind of thing I was feeling when I came here. Yeah.

The Lord was there first. I'm on the job to go. We're talking about personal work now.

I don't have them running round looking for me or anything. He was there all right. And he had a long way to come to do it.

He needed his sense of gentleness that he can lead back this issue. But I think it's worthwhile. I'll not do this reference because it's really too much.

But I'm trying to teach you tonight to just look. It doesn't go along. And so you can see the necessity that was felt and the history that's recalled and the humanity that's lived it.

Look at the next book in the exposition. It's the humanity that's seen. There comes a woman out familiar to draw water.

Oh, he knew she was coming all right. And before she got the water dropped from her head at all, Jesus said unto her, Give me to drink. Now I know that that was taking the lowly place as far as his nation was concerned.

You see, the Pharisees taught the nation of the Jews that to speak to a woman of Samaria was a sin. They wouldn't speak to her. And to ask her for something was a bigger sin.

And to ask her in such pleading language, Give me to drink, was a scarlet sin. And you have to get back past all that bigotry of the elders at times. Have to get past it, you know.

And the Lord of Glory took the humble place and said to this woman, Give me to drink. Now, was he really physically dry? And he might well have been after that long walk. Because I feel as you go through Palestine, you drink more than you do at home.

Water and minerals and all the rest of it. When we were there, Pastor Irvine drank this lemonade. It wasn't just like the lemonade we have.

It was really yellow stuff. I don't know what it was. But he drank it in bowels.

And when he sweat, he sweat yellow sweat. Yes, I'm sure the Lord was physically dry. But it wasn't because he was physically dry that he gave me to drink.

It wasn't just physical. Or was it social? Was he trying to be nice? I'm sure it was social too. But it was more than physical and more than social.

It was spiritual. He was starting now on the journey to his soul. And when you're going to start, you'll have to humble yourself.

We're back to the lecture now. You're going to be a personal worker. You'll have to go places, you know.

And you'll have to be tired. And you'll have to remember the other person's tired and soul. And you'll have to remember, you'll have to humble yourself.

You'll start like a weeper. I think it's the greatest lecture that was ever given on soul, personal soul. I've learned a lot from it, I trust you will too.

I think it was more than physical and more than social. It was spiritual and the last is more than the first two. Now here's another incidental in verse 8. It's another parenthetical verse.

For his disciples were gone away unto the city to buy bread. I think the Lord organised that. He didn't want them around at all.

Sometimes, you know, when I want to deal with souls, I have to organise some people out of the way. Besides, it called everything for this, but I don't get too much about you, you know. Souls are more important to me than your friendship.

Sometimes when I throw people out of the room and say, look, let's have this out on our own. Shut the door. They look at me.

That's him. Yeah, that's him. And will be until he dies.

I've got souls to deal with and you've got to get out of the Lord. And I think the Lord organised this. It's the way you tell them, enter the throne and buy bread.

You know, you must organise to get along with the Lord. You must, you know. I think he wanted them away until he would get along with his father.

Talk to him about the woman that was coming up the hill that he knew all about. And I assure you he knew all about her and I'll prove it to you. Yes, it's a great incidental, isn't it? The moment he said to her, give me to drink.

You know, you can see the humility that's seen here. He took the humble place. Verse 9, Then said the woman of Samaria unto him, How is it that thou, being a Jew, art to drink of me? And get the word thou and get the word me into your mind.

And she says, how is it that thou art to drink of me? She just recognised immediately as a Jew you would have no trouble doing that. His clothes would tell her. His face would tell her.

His speech would tell her. Because the Jews talk much softer than the Samaritans. You can usually tell a Samaritan that I'm so keen that he's lived all his days in this house.

You can tell him right away. It's quite easy. She just saw him as a Jew.

She was really surprised, you know, that a Jew would stoop so low to ask drink of me, a woman of Samaria. I don't think she said this bit. I think the Holy Ghost put this in for our information.

So the Jews have no dealings with the Samaritans. I'm sure the Spirit of God put that in. It's not in the story at all.

But sometimes the Spirit of God enlightens us as we go along. So she was taken back a bit. She began to talk about Jews and Samaritans.

The way we talk about Catholics and Protestants. Are you following me very tightly just now? The moment she started to talk like this, this is what the Master told her. Jesus answered verse 10 and said unto her, If I used the gift of God and who it is.

You know, he wasn't entering into her argument at all. He wasn't picking up Jews or Gentiles. He was trying to direct her attention to himself.

How often I've gone into that room and somebody's lady came in some months ago and shut the door. I said, sit down. Sit down, the Roman Catholic School said.

Drop it to us. There are Protestants with patches on, going to hell. And there are Roman Catholics with crosses round their neck, going to hell.

Let's drop it. We are both sinners. And if you're going to go to heaven, I need to tell you about the same thing.

Don't enter into the argument. Tell you what, I learned that right here. I wasn't entering into the argument.

I have no notion of entering into the argument. It will get me nowhere. My job is to lead her to himself.

He was shaking her up with himself. Didn't enter into the question of God and who it is, that's after he'd give me the drink. Then it is the last of him and he would have given me living water.

The woman sat under him still. It's one of the incidentals. You know, she shifted her view now.

She called him Jew. Now she said, Sir. She'd get nicer.

You'll find out before she's finished. She shall call him Messiah. But she's just coming on slowly.

As far as I have nothing to draw with him. The well is deep from whence then I passed by that living water. Aren't they a group of unapologetic of them? She's back to the argument.

You know, he could have argued with her. But she wasn't the father of the Samaritans and so could I. He didn't do it. You don't go to such souls to argue with them.

You can win the argument, but you'll not win the soul. Many of our victors always wanted to win the argument, Sir. If you win all the arguments, I'll tell you this, you'll win nobody.

He's a loser at times. This is a lecture on personal evangelism, isn't it? He never took it up. He could have said, Greta, said your father did it, dear.

Yet it wasn't the father of the Samaritans. And if you want me to take that up, you know I wrestled with him in the middle of the night. And touched his thigh and gave him kettled for life.

I could have told her a thing or two about what you were talking about. But you didn't bother. Don't be doing that.

It's to leave that to the side. That's not the job at that moment. She'll learn all about Jacob by and by, if she gets her way.

And so he didn't take it up, you see. She said, aren't thou greater than our father Jacob, which gave up the whale and dragged thereof himself and his children in a settled option? Jacob then couldn't get under. Whosoever drinketh of this water shall thirst again.

But whosoever drinketh of the water that I shall give him, he's going unto himself again, isn't he? He was a great fisherman. He has crossed the line. And he's holding on to it.

Else he's struggling a bit. But he's dealing with her very gently. I think this is a great lecture on how to get about it.

Don't enter into the arguments. Oh, you know you can win them. Oh, you know, don't be showing off before a sinner.

I've been in inquiry rooms that would make you go mad. Where men try to show off before sinners. No wonder we have so many doubts.

They wouldn't know how to deal with us, or they shouldn't have let into the meeting, never mind the inquiry room. It's an important business dealing with souls. I've led persons to the Lord, and they're going to heaven yet.

And there are times when I know to let the line go. And they'll turn up again all right. You see how very wonderful this is.

The Lord answered and said unto him, I only swear the drinker of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst. But the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water. This is the one bit of this discourse that I would love to hear. You see, I'm teaching it out to young teachers up here, and I'm so thankful that so many are doing so well.

And I try to tell them, you know, you've got to try to hear the thing as it was sounded. There's so many ways you could say this, give me this water. She could have stood back in a happy mood and said, all right, come on then, give me the water.

Well, she didn't do that. Was she really honest when she looked at them and said, Sir, I'm fed up with the whole length of my days of being bothered about nothing, and we can do what you're talking about. Give me this water.

I would love to have heard the same. I want you to see something that's most important now, if you're going to be a servant. The woman saith unto him, Sir, give me this water, that I first not neither came hither to draw.

Jesus said unto her, go and call my husband and come back again, come hither. Now that's a change in the discourse, isn't it? It's a great change. But why did he do that? Well, I think you know that he's testing for honesty now.

Because when people are coming to this profession of faith, I would need to be sure that they're honest. Because I've seen boys in the inquiry room who were not honest enough. It's not the faith they want, it's the willpower in the middle, and the coming to this profession of faith, that's not the faith that they want.

Of course, when they're dealing with me, they're dealing with an old man. And I'm not a bit blunt of breaking the discourse and asking something that they don't enjoy. And you just have to be there when they're reading.

I learned that answer from the Lord. I'm not just rough and ignorant, you know, I won't stop at the Master's feet. I know a fellow who says when he looks at you, he looks through you.

Joel said to me the other day, those honesty years, you can see into my very soul, I said, what are you hiding down there? You're slipping and getting there. I get gleaned for everything. I'll tell you, I learned at Jesus' feet.

I'm enough to be said to her, Joel, call my husband and come back again. This is a very lovely bit, the woman answered and said, I have no husband. I think her head was down now.

I'm sure she was blushing a little bit. I think she stood at the side of the well and put her head down and said, I have no husband. He's bringing out her honesty, you know.

She's honest now. She means business now. The Master was fishing well, wasn't he? I wish we could learn.

Yes, watch this. Jesus said unto her, thou hast well said, I have no husband. For thou hast had five husbands.

And he whom thou now hast is not thy husband. But I think the Master did this. He said, thou hast well said, I have no husband.

For thou hast had. And the way he said, thou hast had, intimates to me that she was the one that had them and probably got rid of them. Or maybe by divorce, maybe some of them died.

But she was a fine worker. She was a woman who wanted a man and got him and got rid of him. And she's got another woman.

She's not married to him at all. I think the Lord wasn't soft about sinning. Not a bit of it.

And as the madman has tried to tell me that Jesus was limited in his knowledge. I can tell you he had never been in Samaria before. I can tell you this is the monotone.

She'd never been out of Samaria. I'll tell you he knew all about her. Sometimes I have to get down on my knees and say, Lord you have the best of me when it comes to women's souls because you know them.

And I don't know them. I'm limited but he never was. But he helps my limitations you know.

I have seen Galena. I have seen Friedrich Hocke, if you may. Verse 19.

The woman says unto him, Sir, I perceive that thou art a prophet. She's getting better isn't she? She started with you. She said Sir.

Now she says prophet. She's coming on. Yes I think this is a great lecture on personal evangelism.

Now we want to note the exposition. You did see the necessity that's felt and the history that's recalled and the humanity that's noted and the humility that's seen and the simplicity that's used. He was very simple about this.

This is our newest, the gift of God. And the perceptibility that's not, don't call my husband. Now I want to leave out of the discourse tonight from verse 20 down to the end of verse 24 because that's all about worship.

Because next week I'm going to deal a bit more with a woman. I'm going to deal with the woman and she's discovered the woman and the reprobate she left. The woman and the reprobate she goes.

I'm going to deal a bit more with this you know. And then I'm going on to deal with the master and his meat and the master and the meat he refused and the master and the meat he rejoiced in. Then I'm dealing with the teacher and the clerk and so on and the monitor and the messenger.

But don't bother about that just now. Just leave out the worship bit just for a moment. And watch this.

But verse 23, just taking that little bit out of that. He said to her, but the hour cometh and now is. You know we need to speak to sinners with authority.

He said listen dear. The hour cometh and now is. That Jerusalem doesn't matter.

And this mountain doesn't matter. That neither the south of Ireland nor the north of Ireland matters. Nor odds nor total nor deal of faith.

The hour is nearly here. I'm speaking of the different hour. The coming of the Lord draws nigh.

And neither the north nor the south matters. But he was speaking to the woman with authority we should always speak with authority. And then I want to begin this.

In verse 25 the woman said to him I know that Messiah cometh which is called Christ. She got that somewhere maybe when she was young. When He is come He will tell us all things.

Jesus said unto her I that speak unto thee am He. The identity was clear wasn't it. You see I want you to get this never mind too much about the exposition bit of a diss now or even the incidentals.

You know if you're going to be a personal worker you have to go to places at times where other folks will wonder why you're there. I was conducting a funeral once. Oh it's a funeral of a lady's husband he's in the meeting.

She won't mind it's Mrs. McCormick's husband and Mrs. Holden's brother Big Alec we called him. And there were so many people at the funeral that I had to take it out on the street with the crowd. And then when I went to the graveside and stood up and wondered I had stone walls.

The crowd was massive. And there were hundreds of people there. Big Alec was a well known man.

But the way over in the graveyard standing out from the crowd as I'm all ready he was around his time in rags. She pushes a plan she gathers she gathers iron she's an old Roman Catholic woman with a big hat on and cloths all round her and she's in rags. And as I pitched and thundered on the gospel I could see this old soul crying the tears away.

And when I had said amen at the funeral lots of people wanted to come and say hello and that was a great message and I'm getting rid of them. I get blamed for this at times and they don't know you know. They say he's shocking he just walks by you.

I'm on the nuts of business you're in the fiddling around. And I walk out through the crowd bypass the whole bunch of them and I lay around to the far side of the graveyard and I come up beside this old soul. I said I saw you listening.

He said you're the preacher. That's right. I said did you know about Gareth? He said he was a saint.

He was a saint. I said now as far as I know you're a Roman Catholic and Roman Catholics are not allowed to call Bosnian saints. He was just a Bosnian.

He said I don't care about what the Roman Catholics say. I don't know where to take it. He said how did you come to know that now? He said look he kept me all the days of my life.

He gave me money for my breakfast every morning. And if you're going to meet that kind of people you have to get out of the crowd at times and go places where you'll be misunderstood a wee bit. Well you'll have to humble yourself.

I believe I led the old souls of the Lord that day. And that's what I went after. Friend if you're going to be a personal worker you'll have to try to direct the people all the time to Christ.

When you get that into your mind. Don't be talking about the Baptists or Mr. Moon. You'll have missed the mark by a million miles.

Talk about the Lord. Remember that's your job. You're not to argue about Paisley or the Protestants.

Nor does he make a muck of it at times. He'll put souls to hell instead of sing to them. You need to tell the people about the Lord.

What do you think you're sent for? You need to test their honesty. Make sure that some of the fellas isn't looking for money. Sometimes I get a knock at the door and I'll take her out the door.

This way, this way, this way. I'm going to get another one here. He's going to meet you.

That's all he is. Every time he meets you. Ah yes, I'll tell you this friends.

If you listen to me very close you'll find there are people he didn't believe in. He was up all night to meet Nicodemus. He was there in the middle of the day after a long journey to meet the woman.

You're going to be a personal worker. Test their honesty. Make sure that what you say is a prophecy.

Thus saith the Lord. The hour cometh and thou is. Make sure that you end the argument between face to face with the Messiah.

I that speak unto thee am I. We'll continue it next week. God bless you. Let's sing a couple of verses of 700 and 72, 772 Throughout the lifeline cross the dark waves there is a brother whom someone should save somebody's brother or whom then will dare to throughout the lifeline his peril to share.

First in love verses 772. Thank you. There is a brother whom someone should save somebody's brother or whom then will dare to throughout the lifeline his peril to share.

Throughout the lifeline throughout the lifeline someone is risking away. Throughout the lifeline throughout the lifeline someone is risking away. There is a reason for flesh to be old and flesh is to be buried in gold.

When men find a life the times are he made. So how is the lifeline that they can protect? Throughout the lifeline throughout the lifeline someone is risking away. Throughout the lifeline throughout the lifeline someone is risking away.

Dear Lord, part us in thy fear and with thy blessing through Jesus Christ our Lord. Amen.

Audio: <https://sermonindex1.b-cdn.net/8/SID8375.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/following-the-footsteps-of-christ-at-sychars-well/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net