

(John) the Appointment of Christ

by Willie Mullan

Jesus' encounter with the woman at the well in Samaria was a deliberate act of obedience to God's will and a demonstration of his willingness to humble himself and interact with people who were considered to be outside of the Jewish community.

Duration: 1:03:16

Scripture: Matthew 16:16, John 4:1-2, John 4:4, John 4:7, John 4:14, John 4:23

Topics: "Appointment"

Description

In this sermon on John chapter 4, the preacher focuses on four main points. Firstly, he emphasizes that the meeting between Jesus and the Samaritan woman was not a coincidence, but a divine appointment planned by God. Secondly, he highlights the advancement of Christ, as Jesus intentionally reaches out to this woman and brings her to salvation. Thirdly, he discusses the entitlement of Christ, explaining how Jesus used this encounter to assert his authority and identity as the Messiah. Lastly, he emphasizes the discernment of Christ, as Jesus demonstrates supernatural knowledge and understanding throughout the conversation. The sermon also briefly mentions the previous events in Jesus' journey and the announcement of his Messiahship to the woman.

Transcript

Turning to John's Gospel again this evening, John, chapter four, please. For the past five or six or seven weeks we have been journeying with Jesus through John's Gospel. And last week we traced the footsteps of the Master right down from Cana in Galilee, right down to Jerusalem here, and we finished the meeting where he went out into the wilderness of Judea, and there beside the Jordan he bobbed right.

And we're following him from there this evening, as we head back again to Galilee, but we shall find out that on this occasion he must need gospel together. And I think we'll not get much further than that this evening. We're at John, chapter four, and I have a few headings to put before you as you look at your notes.

First of all, I want to deal with the appointment of Christ, because I honestly believe that from a way before the foundation of the world, before the heralds in order stood, or as received its reign, I believe the great, eternal God had marked the spot and the time when this woman of Samaria would meet the Savior and get gloriously saved, become a believer in the Messiah. I believe that that was an appointment that our Lord knew right where he had to keep. And we shall look carefully at the appointment of Christ.

And then, secondly, we shall look at the advancement of Christ. I think that we have great teaching here this evening in the chapter for all who have to deal with Paul, how very carefully, how very wonderfully, how very wisely the Savior approached this woman. The advance of Christ, right down into the very depths of our needy hearts, is something that we will need to underline and take time with this evening.

Thirdly, having the enticement of Christ, you see, Christ was really fishing for this call, and he used the bait here to entice her to himself, and I think we'll need to take time with that also. Then again, we are face to face with the discernment of Christ. He knew things that, seemingly, were impossible for an ordinary human to know.

He never met her, but he knew all about her past, and all about her present, and, no doubt at all, all about her future. And then comes the great announcement of Christ, said something to this woman that he didn't say to very many. He said, I am the Messiah.

Why, I think that must have been a wonderful, electrifying moment when this announcement came, and then we shall see him enthroned in our heart and life, as she went away singing and bringing others to the stage. And so there we have the headings, these are only the bones, and we need the book to put the beef on the bones. Now we're beginning at John chapter 4, right up the very first verse, and you need to keep it very carefully, when, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized naught but his disciples.

He left Judea. I think we need to take time with this, because there is a very special wording used here by the Holy Ghost. Do you see the word, Lord, when, therefore, the Lord knew how the Pharisees had heard that Jesus... You see how the word changed.

And, of course, the word, Lord, is making us face to face again with the divine wisdom and knowledge that the Son of God ever had. You know, some of the modernists would love to tell us that he was rheumatized in his knowledge, but I don't believe that for the moment, of course. You remember how this has come before us again and again? Just cast your mind back for a moment, go back to the first chapter.

You remember Philip going to find Nathanael, and at verse forty-seven, Jesus saw Nathanael coming to him, and saith of him, Behold, in Israelite indeed, in whom is no guile, Nathanael saith unto him, Whence knowest thou me? You see, he had never seen the man before, and yet he knew that this was an Israelite indeed, in whom there is no guile. And you remember the answer of Jesus. Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered and saith unto him, Rabbi, thou art the Son of God. You see, this was the knowledge of the Son of God. I believe, honestly, that Nathanael was reading the story of Jacob under the fig tree, and seeing all the twistedness of Jacob's life, how he bluffed his brother, and bluffed his father, and bluffed his employer, Nathanael made up his mind there and then that he would be an Israelite without deception.

And the Lord knew the depths of the thought. When we come to John, chapter two, you remember the end of the chapter, verse twenty-three. When he was in Jerusalem after Passover in the feast day, many believed in his name when they saw the miracles which he did.

But Jesus did not commit himself unto them, or the word commit is believe. Jesus did not believe in them because he knew all men, and needed not that any should testify of man, for he knew what was in man. Last week, when Nicodemus came to him, a ruler of the Jews, a member of the Sanhedrin, quite clearly,

said that Jesus knew his deepest need.

What this great, big, religious, moral, upright man needed was new birth. Jesus knew. And here again, without anyone coming and telling him, the word is used, the Lord knew.

And therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, so that we have the knowledge of the Lord before us. And then, I think, at the same time, we have the wisdom of the Christ before us. You see, it does say here, though Jesus himself baptized not, but his disciples did the baptizing.

Oh, I think that was very wise. You see, I believe, for two reasons, the Lord never baptized anyone. Now, you see, if some of the folks had got baptized by the Lord himself, why, pride would have taken command, and in a day to come, a sect would have arisen who were baptized only by the Lord.

And so he was very careful that he didn't do the baptizing. And then, you see, if baptism had something to do with your salvation, Jesus would have surely have done it. But he didn't, you know.

No, we only baptize those who are already saved. Baptism has got nothing to do with making you saved. What's the wording here, do you see? When therefore the Lord knew how the Pharisees had heard that Jesus, what? Made.

Jesus made. That comes first, doesn't it? Made what? Made disciples. Made and baptized, which comes first.

The making of the baptizing. Well, if you can read, you can read, can't you? Yes, Jesus made the disciples first, and baptized them. And don't go putting it round the other way, because you're reading your Bible upside down, if you do.

If you baptize them and then try to make them, my, you're putting the calf before the horse. I didn't print the book, you know, that's in your lap. This is God's Word, and it's very carefully done.

And every word is placed and produced and preserved by a divine person. And Jesus made, made disciples first, and then baptized them. You can only baptize believers anyway, and so you see the wisdom of the Christ.

But I want you to notice this. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not but his disciples, he left Judea and departed again into Galilee, and watch this phrase, and he must needs go through Samaria. You see, I've been pointing out on this map behind me, that when our Lord came from Galilee down to Jerusalem, my, they always crossed the Jordan just about here.

And they came down the valley that is called the Valley of Judea, and they crossed the Jordan just before we come to the Dead Sea, and then entered Judea, because no Orthodox Jew would pass through Samaria. They always go on fighting, and down, and in. And I believe that our Lord did that on several occasions.

But you see, being the Lord, and knowing that the moment had come when he must meet the woman, there was an appointment to be kept. On this occasion, instead of going across the Jordan, the group says, he must needs go through Samaria. My, I think that's wonderful.

You see, you can see not only the guidance of the servant here, but the grace of the Savior. You see, although our Lord Jesus knew quite well that this appointment had to be kept, yet circumstances surrounding him now made him leave Judea. And you know, God guides his servant through circumstances no matter about the body council.

Oh, I know they'll both work together for the one end, but you'll have to see more. You see, Jesus knew the divine will, and plan, and purpose of God about this woman. But here we find the Pharisees had heard that Jesus was now making and baptizing more disciples than John.

And you know, they were annoyed when John had so great clout. So they're doubly annoyed now, and the Lord must leave Judea. They all hadn't come for him to be given into the hands of sinful men.

So circumstances are surrounding him, and he's moving, even through circumstances, into the will of God that he knew so well. I think we should see these things. They're all together.

And so you can see in the beginning of this chapter the knowledge of the Lord, and the wisdom of the Christ, and the guidance of the servant. He was being guided by circumstances of the servant of God. And you know, it must have taken grace to say, They were going through some areas.

And all the Orthodox Jews, they wouldn't go. And I'm perfectly sure that some of his followers were just a little bit annoyed at this. But you know, our Lord Jesus, when he knew the will of God, always went forward no matter what men would say, or think.

He was unafraid of the criticisms of men. And on this occasion, it's well put, he must need to go through some areas. And then there's something that follows there.

Then comes he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now, Jacob's well was there. Jesus, therefore, being wearied with eternity, fast got on the well.

And so do you see all the things that you have here? You have the knowledge of the Lord, he knew. You have the wisdom of Christ, he didn't baptize. You have the guidance of the servant.

Just because the Pharisees were allowed, he moved out of Judea. Then you have the grace of the Saviour. He must need, on this occasion, go through Samaria.

And then you have the humanity of the vessel. You know, after all, while he was God, he was yet man, he was wearied with eternity. How many things John packs in just a few phrases, and if you take your time, you will always get them.

Now, we've got to the spot where Christ has left Judea once again, but on this occasion, instead of crossing the Jordan, and going up the valley of Perea, and into Galilee, on this occasion, just because it was the will of God, and the eternal counsel had planned it from before the foundation of the world, Jesus must need go through Samaria to meet this poor woman of the well. And we come now to the advancement of Christ. Verse seven, There cometh a woman of Samaria to draw water.

Verse six, I think, first, Now Jacob's well was there, Jesus therefore being wearied with his journey, stops up from the well, and it was about the sixth hour. That's very difficult in John's gospel when you come to time. You see, if this was Jewish time, then it's the midday of.

And if it's Roman time, if we're counting by Roman time, then it was six o'clock in the evening. And it's very hard to just be dogmatic. There are so many things that one could weigh on either side, and I've seen the scholars trying to prove for many things that it's Jewish time, and I've seen others proving that it's Roman time.

And I don't think that anyone can be absolutely sure. And I suppose for this clock this evening, it doesn't make a matter whether we're sure or not. I'm perfectly sure that that day, the woman's name was written in the Lamb's book of life, and those who keep the records in heaven will not only have note of the place, but they'll have perfect note of the time.

At such and such a time, such and such a woman was born there. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

For his disciples were gone away unto the city to buy meat. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which I'm a woman of Samaria? I believe she finished the conversation there. I think the other little phrase is a parenthetical phrase put in by the Holy Ghost, for the Jews have no dealings with the Samaritans.

I think we must get some details here of just how the setup was, so as we'll see it perfectly. I think that the class knew of this quite well without me turning to it, that the first king of Israel was Solomon. You remember that, how he stood head and shoulders above the people.

Then you remember that the next king was David. Then you remember that the next king was Solomon. Now, when Solomon died, something happened in the nation.

Well, they fell out, just like believers fall out, just like God's people fall out. And they became divided. And we get two kings then, from that they fall.

Ten tribes here in the north, followed another king. And they're sometimes called the Northern Kings. And only two tribes, Benjamin and Judah, followed the royal king, Solomon's son, Rehoboam.

And the other king crowned Jeroboam. And there became two kingdoms in the land, with two royal cities. Samaria was where the king of the ten tribes had his palace, and Jerusalem was where the king of the two tribes had his palace.

We have two royal palaces. We have two kingdoms. We have two kings.

The people of God are divided. And we remember that after many years, the Assyrians came, and they carried the ten tribes away down into Assyria. And only a few very poverty-stricken Jews were left.

And then the Assyrians sent some Gentiles back to take control of the country. And these Jews, especially in the central part, these Jews married these Gentiles. And a mongrel race was produced, called Samaritan.

And of course, you know, they had to imitate everything to the last letter. They built a temple of their own on Mount Jerusalem in Samaria. And then after a while, the two tribes were taken to Babylon.

And after a while, they came back and built the temple of God. And when the temple was being built, the mongrel crowd came down and said, let's help you. And they said, hands off.

You have nothing to do with this. And from that day forward, the Jews had no dealings with the Samaritans. Especially in the things of God.

Now, don't read the New Dealings too rigidly, because I think you've got to take this into consideration. Do you see verse 8? For his disciples were gone away unto the city to buy meat. Well, they were buying some meat off the Samaritans.

So you don't take it too rigidly. You've got the faith things that are in the chapter. But in the things of God, and the worship of God, and the old ceremonial offerings, why, the Orthodox Jews had no dealings with the Samaritans.

And one thing above all else, no Jew would drink after a Samaritan. Never. And here is the blessed Lord of Glory sitting on the well, and the first thing he said was, give me to drink.

I think that was wonderful. Now, could I help some of you who may have, in the day to come, to deal with souls? Because there's a tremendous lot to learn. The first thing that I notice here, when he went fishing after this woman, the first bit of advancement was this, he humbled himself.

Let me tell you this, you'll never be much use to anybody if you think that you're better than they are. But every time when I sit down beside the soul that's looking for the Savior, I always remember, first and foremost, that I'm only a poor lost sinner who was one day where that poor fellow is now. Jesus became friendly here, and humbled himself.

And I think it goes further than that, because this was not only a Samaritan, but do you see what Jesus said about the woman in verse 18? He said, Thou hast had five husbands, and he whom thou now hast is not thy husband. She was living with a man she had no right to, and she had had five of them before that. You see, she was the character, that no self-respecting man, as it were, would want to be caught alone without at the well.

And that's how the world would put it anyway. But my master, you know, didn't worry too much about what the world said, for his followers to be like him. You know, when Nicodemus came to see Jesus, he came by night.

Do you know why? Because he was afraid of his reputation. Why, he was a ruler of the Jews. He was a master in Israel.

He was a member of the Sanhedrin. And you know, he had to come in the night time. He was afraid of his reputation.

But my Lord made him self of no reputation. I know some of the old, very reverent, holy doctor, this, that, and the other. They'd get into a fit that he didn't just title them the way they wanted.

Well, there's none of that poopish nonsense that's on in this book. And if you would like to tackle me, I'll show you thirteen letters that Paul wrote in this book, and he started every one of them with the word Paul. And if you'd like me to read you Peter, you'll find that Peter started his letter with Peter.

These were God's men. These were demons. These were men filled with the Holy Ghost, and there's no poopish nonsense about them.

No, no. My Lord made himself of no reputation. He wasn't a bit worthy.

You know, I know where you can find one of the nicest Christians that I know, worshipping with the brethren on Sunday morning now, and she's a mountain out woman for God. And I'll tell you how she could say it. I was coming through Belfast about five years ago, in the middle of the night.

It was nearly one o'clock in the morning. I was coming from Porto Vogue, and as I passed the corner of the street, I saw a lass standing at the corner of the street. I knew right well what she was.

You know, I've lived in the world, and I know a whole lot. She was a harlot, out to sell her body. And you know, it didn't take me very long to make up my mind what I would do.

I only went about fifty yards past her and stopped the car in the middle of the night, and this is asking for trouble from a lot of old, dead bastards who wouldn't understand. And I got out of the car and walked back. She just came smiling, she said, I said, wait a minute, dear.

I'm not the one you think I am. I didn't come to give you a pound for the length of your body, you know. I came to tell you about a savior.

He came from heaven, dear. Went to the blood-stained cross of Calvary and died for a laugh with you, that you might get eternal life. I can see her yet, you know.

It shook her, got her head down, and I could see the tear fall on the table, and she looked up. She said, my daddy, my daddy belongs to the brethren. I said, well, you're ashamed to him.

I said, go away home and think about your savior, and get down on your knees and remember your respects, though your sins be a scarlet, the blood of Jesus can make you whiter than snow. And she went home and got saved. And you see, if I'd worried very much about my reputation, oh, if I'd been caught in the middle of the night at one o'clock in the morning with a harlot in the middle of Belfast, I would have been sunk and drowned and blew up and everything else.

But I'm not worried about one of you. You might as well get that straight and plain. I neither hear your song nor see your smile.

If I'm in harmony with him, you can kick me about as much as you like, but I'll turn up on the top of the last. My master was at the well with a woman that was no use, and the disciples were gone, and there was no one else in the country, but he was practicing for us all. I said, God, some of you had some of the grace of it.

Some of these poor harlots wouldn't go down into hell. Why, one of the worst women in the east of Belfast was saved when Willie Hagen, who's in heaven, that great brethren teacher, was coming down past the new princess, and all the folks in the east of Belfast always got off the footpath when this character went past. Some people said she was rotten, but you know, the big man stopped her that day and put his hands on her shoulder, looked into her eyes, and he said, Dear, I want to tell you this, that Jesus loves you.

And he walked on, and she became a trophy. You see a man in life, but a woman that's down and out, my, don't wipe your feet on them. Go and search for them for Christ.

Some of you lost proxy. You couldn't give a crack out for God. Your master was alone on the well with a woman that some of you would have been afraid to sit with.

Dear followers, your master was alone on the well with a woman that some of you would have been afraid to sit with. Dear followers, we say we are. My, he humbled himself.

I, and he made himself of no reputation on this occasion. He was searching for souls. And if you can win them, it doesn't matter.

Now look at this. That's the advancement. You know, she just looked at him and said, Then saith the woman of Samaria unto him, verse nine, How is it that thou, being a Jew, as all ye could see, askest drink of me, which I am a woman of Samaria? My, that was a lovely phrase for herself, wasn't it? I'm a woman of Samaria, and you're just a Jew.

Never mind, the Lord was going on, advancing down into the depths of her heart. Verse ten now, and we come to the incitement. He's putting the bait on the hook now.

Jesus answered and said unto her, Is thou newest the gift of God's? Let's stop there. Is thou newest the gift of God's? Do you know what the gift of God is? I think that almost everybody in this building could quote this tonight. The wages of sin is death, but the gift of God is eternal life.

I think you could quote that. And I want you to take your time, dear unfaithful friend in the meeting. Just sit back there just now, and I want you to get the hold of this.

Eternal life is the gift of God's. It's the gift of God's. I wouldn't need to start to educate this crowd on what a gift is, would I? Well, this is the gift of God, dear.

Eternal life, new life, life that will never end, this is the gift of God's. It's not something that you have to pay for. Well, that would be begging.

That's not a gift. And it's not something that you have to pay for. That would be buying.

That's not a gift. And it's not something that you have to work for. That would be wages.

That's not a gift. And it's neither begging, nor buying, nor working. Let me get this over to you.

This is the gift of God's. Something you get just when you come and get it. Now, this must have made the woman look up for a moment.

Is thou knewest the gift of God's? Now, watch this. And who it is that saith to thee, Give me to drink? If you knew the gift, and if you knew the giver, thou wouldest have asked of him, and he would have given thee living water. Now, I don't believe, of course, that the living water here was the gift.

I think we need to treat this very carefully. You see, last week we found out that we get life by the incorruptible seed of the word of God. And Paul said to the Corinthians, I have begotten you through the gospel.

And you know, the Lord Jesus can bring to you the sweetest message that ever fell on a mortal ear. And it's this, that for a poor, undone, unclean sinner like you, he left the heights of glory, and on wings of love he came down. And for poor, ungodly, undone humanity, he went on to the rugged cross of Calvary, and on yon old blood-stained cross he gave himself as a ransom.

And on the foundation of that finished work, he came back from the dead to be a living saviour, a real living saviour, that you can make your own saviour. And the book says, He that hath the Son hath life. And of God's words, that's God's word there.

He that hath the Son hath life. And here's the bit that comes after it. And he that hath not the Son of God hath not life.

You got that? Because you could have religion, you know, and not of Christ. And you could have Masonic, and not of life. And you could have Orangeism, and not of life.

And you can have Roman, Pagan, Babylonian, idolatrous, potpourri, and not life. Have you got this? This is God's word, maybe you don't like it. He that hath the Son of Life.

The gift of God is eternal life through Jesus Christ, our Lord. And the moment that you accept Him as your saviour, as your sacrifice, as your substitute, as your shelter, as your sovereign, the moment you give your whole life into His hands and make Him yours, only then and then only you taste life. That's life indeed.

Funny, he was talking to the woman. But watch this. Here's how the woman answered back.

Verse 11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep. You see, she was as blind as a bat.

She didn't even know he was talking about spiritual things. She's still at the material water. You know, as I of death was told, you know, you become friendly, and you're prepared to humble yourself, and make yourself of new reputation, and show them what God has to give them in Christ.

And you know, sometimes the more you preach, the more blinded they seem to be. Well, she went on grappling about the well. Thou hast nothing to draw with, and the well is deep.

You see, she began the talk with the Savior by saying, how, in verse 9, how is it? And then she went on here saying, Sir, thou hast nothing. From whence then hast thou? Art thou glittered? Well, she asks a lot of questions, doesn't she? And you'll always find this, if you're dealing with souls, and the devil's trying to keep them blinded, that they'll ask a lot of silly, stupid, foolish, unbelieving questions. But don't let it annoy you.

It never annoys the Savior. He's got the fish on, you know. People are in the dark.

They don't know. Therefore they're asking these questions. Now, the Savior goes on further now, doesn't he? Watch this, verse 13.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst. You know, I think she saw that, didn't she? I said, you're talking about the material, dear. Look, whoever drinks of this will thirst again, but whosoever shall drink of the water that I shall give him shall never thirst.

You know, I shall eternally satisfy the deepest longing of your soul. You know, that's good fishing, you know. That's good fishing.

My, you know, she's beginning to see that there's something here that I haven't got. There's something that I can't get out of this well. This man's got something.

And then she answered back again. Look at verse 15. The woman said unto him, Sir, give me this water that I thirst not, neither come hither to draw.

You see, she was looking for the water now. But, you know, she had missed the person now. Oh, yes, her mind had got off the material as she was looking for this thing that would satisfy, but she was not connecting it with a man in the well.

Oh, no. Oh, no, she wasn't. And so he's starting on another line of things.

What's this? This is a question that doesn't seem to be in the talk at all. Jesus saith unto her, Go, call thy husband, and come hither. You know, that was off the beaten track, wasn't it? The woman answered and said, I have no husband.

Jesus saith unto her, Thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou knowest is not thy husband. In that saidst thou truly.

The woman answered and saith unto him, Sir, I perceive that thou art a prophet. Her eyes were beginning to open. You'll notice that she started calling him a Jew.

And then she hadn't got long in the conversation till she changed it to Sir. And now she's changed it to Prophet. Well, he's really working, isn't he? He's opening her eyes bit by bit.

Says, Thou art a prophet. And do you know now, she knows, doesn't she, that the man who was so friendly, that the man who was so humble, the man who sat on the well to talk with her that day, that he knew everything about her. While the people that only knew the half of her past wouldn't look at her.

He knew it all. Yet there he is, sitting with her, talking to her about eternal life. She says, You're a prophet.

And then it goes on further than that. Watch. She goes on, verse twenty, Our Father's worship's in this mountain.

That was Mount Gerizim. That's where they had built the temple. And Jee say, that is the Jews say, that in Jerusalem is the place where men ought to worship.

Jesus says unto her, Woman, believe me, The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what. We know what we worship, for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. For the Father speaketh such to worship him, God is a spirit. And they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messiah's come, which is called Christ. When he is come, he will tell us all things. And that was a lovely reset.

He will tell us all things. He will tell us all things about our past. He will tell us all things about our life.

He will tell us the way to God. He will tell us the truth. There was one coming who would be the way, the truth, the life.

Jesus said, I am he. She's seen the Messiah now. She started with you.

She went to serve, to prophet, to Messiah. She was face to face in that wonderful moment with the Savior. Friend, it's a wonderful moment when you come face to face with him.

You know, I want you to get the hold of this. That day as he sat on the side of Cycle's well, he was revealing himself and revealing herself to herself. But he was revealing himself as Messiah.

That's not what the gospel task is tonight. The gospel task is this, to let you see the Son of God who came down from the glory. Oh, what a wonderful story this is.

That God sold out the world. He gave his only begotten Son. And that the Son of God became the Lamb of God to bear away the sin of the world.

And that the lovely Lord Jesus Christ went right from Bethlehem's manger down through the dusty highways of Judea right to the cross of Calvary and jumped on the old blood-stained cross. He gave himself a sacrifice, laid down his life, flesh and drops of ruby blood as a ransom. And on that finished work, he rose again from the dead.

And man and woman before you tonight, there's a Savior. And you are a Savior. You've got something to do with it.

You know, Pilate cried once. Do you remember, Pilate, when he was face to face with him? You know, I think it's one of the great moments in the gospel Matthew chapter 27 and verse 10 says Jesus stood before the governor. My two great personalities.

You can see the pomp and sight of the Roman governor and he's looking into the eyes of the Savior of the world. It's a moment. It's a moment he'll never forget for all eternity.

And you know, he got cornered. And as he got cornered, do you remember he he run his hands and he cried What shall I do then with Jesus? And you know, he thought he'd get rid of him. He sent him down to Herod.

Get rid of him. Put him down to Herod. Let Herod do it.

Ah, but Herod sent him back. You've got to do. Ah, you can't dismiss him like that.

Send him to Caiaphas. Send him to Caiaphas. Ah, Caiaphas sent him back.

You've got to do. Listen, mister. You sit on the seat there.

I don't care who you are or where you come from or where you're going to or what you might be. Let me tell you this just now. You, you, you have got to do.

Aye, and before you leave this meeting you'll do something neutral. You just kind of be. I wonder what you're doing.

Oh, would you rather have the world and the dance and the bright light and the sin. I'll tell you this. If you humble yourself beside him tonight and put the arms of your faith round him and you make him your own and personal savior you'll get life eternal.

At that very psychological moment you'll be born again. I'll tell you this. You'll get joy unspeakable.

I'll tell you this. You'll get peace that's beyond understanding. Twenty-seven years ago as a tramp without shoes in my feet or a torch in my back I could take you to the very spot where like the poor down and out woman of Samaria I met Christ.

Face to face with the saint. And I trusted him. You know, at that very moment she made him her own.

What would happen? Do you see verse twenty-six? Why, that's one of the greatest announcements in the scriptures. Jesus sat unto her. I that speak unto thee am he.

I'm the Messiah. And upon this came his disciple. Marvel that he talked with the woman.

Of course they would. Yet no man said what speakest thou or why talkest thou with her. The woman then left her water pot.

You know, she was eager to get back. I think that's a beautiful little touch. You know, that's the thing she carried out so carefully.

She came out with it on her head or on her shoulder and my, it was the whole thing in her life. She wanted this water. But you know, the moment she got her arms around the Savior.

My, she was so eager to get back to tell others about the man she'd met at the well that she left her water pot in the well. That shows her eagerness. And I want you to see this.

Verse twenty-eight. The woman then left her water pot and went her way into the city and said to the men. Now, that was brave, wasn't it? To the men of the city.

Hey, come see a man which told me all things that ever I did. It is not this the Christ. You know, some of those men knew her.

Ah, probably some of those men knew all about her sin. But here she is, standing up for the Lord. My, you can see her fearlessness.

Her eagerness. And I think that day she said the man that told me all things that ever I did is not this the Christ. You can see her honesty.

She had met the Christ. We'll not go any further tonight. We'll just stop there.

I'm just wondering, as we've come down through those verses, is there somebody in the meeting? And the Lord has been saying to you, if thou knewest the gift of God, and has the revelation of the glorious gospel presented to you of Christ, and are you gazing at God's Son until you know that you have something to do tonight, what will you do with Jesus? Ah, man and woman, before you leave tonight, what will you do with Jesus? You know, as we start at the prayer meeting this morning at seven o'clock, just as the clock is striking, I said to the folks that were gathered, before twelve strikes tonight, hundreds of souls in Ireland will die and go to hell. How many died today. How many began this morning in time, and they're in hell tonight, lost forever.

They're only lost because they turned their back on the Savior who came to see them. As they're here now, as they're sitting on the edge of the seat as it were beside you, He loves you, wants to save you. What will you do with Him? Let's just be still for a moment or two, and in the stillness, all the believers pray, O God, our Father, we thank Thee again for the One who came so far, right down to the very spot

where we were, and sought us, and saved us, because He had made provision for us at Calvary.

O God, this may be the very night when thou art seeking some poor, weary, wandering, perishing sinner, and the Savior, as tender as ever, is saying, Come unto me, and I will give you rest. O God, speak on, we pray. Work by the power of the Holy Ghost, bring man and woman to thyself, and help us, Lord, who have been called and saved and set apart for thyself.

Help us to praise Thee forever. Lord, bless Thy Word to save and send us for Christ's sake. Amen.

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