

John (Quality: Average)

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[0 : 00] By the help of God, I would direct you to the fourth chapter of John, verses 41 and 42.

And many more believed because of his own word, and said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

The fourth chapter of John, verses 41 and 42. This beautiful narrative tells us the way that the Lord saves poor sinners.

And if ever we are saved, we must be saved in the same way. It is pitiable to see a lot of blind guides, groping for the warlike, the blind.

But here, in this chapter, we have the whole of the method of grace in the salvation of a poor sinner.

[1 : 36] Only if a work of grace is begun in your heart, you will be able to trace in your own measure, and in the way that the Lord has led you, the pathway that runs through this chapter.

And it will give you some indication that you are in the footsteps of the flock. And the first thing to notice, really, is a divine foreknowledge and sovereignty.

The Lord knew this woman. He knows everybody.

But the Lord knoweth them that are his in a particular kind of knowledge. It is a knowledge which proceeds from eternal, everlasting, electing love.

And it is a knowledge of particular recognition. He recognizes his people.

[2 : 56] And it is a knowledge too, of divine and covenant appointment. And there was that with respect to this case of this woman.

The Lord knew she'd be at that well. That the Lord knows is a great comfort. Oh, that we might have that heavenly faith which believes that God is, believes what he is.

He knew she would be at that well at that particular time. We had the same sovereignty, the same salvation, in the case of Zacchaeus.

When Zacchaeus left home, he got no gracious heart. He'd heard about this great man, Jesus.

And he wanted to see him. And being little of stature, it says that he ran before and climbed up into a sycamore tree to see him.

[4 : 11] For he, Jesus, was to pass that way. Now you take that expression, for Jesus was to pass that way. For he must need go through Samaria, the same thing.

But the thing is, my friends, what a mercy it would be if he must need today go through Galee Chapel. That's the point. For it's said to be brought home personally to us.

To see the majesty of God. In the hymn that we were singing. All divine perfections meet in him.

All the fullness of the Godhead body is in him. And therefore, although he took human nature, sinless humanity, yet he did not cease to be God.

So that those divine perfections gave divine authority to everything that he said and everything that he did.

[5 : 23] And this is in his first part. And it would be in the first part of work of grace in your heart. And he comes to these individuals. Zacchaeus.

He knew the tree. You read down, you'll find. And when he got to that tree, and when Jesus came to the place, he looked up and saw him and said unto him, Zacchaeus, my face can come down for today.

I must abide at thy house. He was called by grace in that sycamore tree. Oh, this secret beginning of the Lord with individual hearts.

I wonder if he's got a purpose of grace of any poor sinner here. And he must need to come through Galeed. My friends, we must have, and I feel it increasingly, a personal application of salvation to our own souls.

It's far removed from general religion, social religion of any kind. It's a life and death matter for eternity. And then he shows to this woman that he's now a specter of persons.

[6 : 47] And she wondered, because the Samaritans have no deal, the Jews have no dealings with the Samaritans. And she was nonplussed that this Jew should converse with her, with no respect of persons, where there is neither Jew nor Greek, barbarian, Scythian, bond nor free.

Christ is all and in all. And then the Lord began to unfold.

That's the beauty of this chapter. He began to unfold and reveal himself to this woman. He was calling her by grace. There is something very tender and pathetic in this response of the Lord Jesus.

If thou knewest the gift of God, woman, and who it is that set unto thee, give me the drink. Oh, woman, if you knew who was talking to you, that I am the infinite God, the creator of all things, if you knew who I was, you would ask.

Then wouldst have asked of him, and he would have given thee living water. This was a secret to the woman. She couldn't understand it. But we haven't time to go through all the particulars, but it is...

[8 : 25] It is a chapter that we need to read carefully with the Holy Spirit and then look into our own experience and profession and see whether any of this divine sovereignty, free and sovereign grace and mercy and eternal life has ever been communicated to our souls.

I was thinking yesterday, and it caused me much to tremble, what a solemn thing it is to make a profession of religion that never had a change of heart.

And what a solemn thing it is to preach the gospel that never had a change of heart. Oh, the Lord will make his world like a two-edged sword in every conscience.

But it is the only way, my friends, to bring us, to bring us into the secret place of the Most High. And if we are brought there, we shall abide under the shadow, the protection of the Almighty.

So he began to unfold the mystery of the gospel to her and began to open her understanding.

[9 : 58] And so she spoke naturally and the simplicity of reality is very noticeable. The more real we are, the more simple.

So she said, the natural thing from a natural woman Sir, thou hast nothing to draw with. The well's deed. She knew nothing about living water and never felt a need of life.

From whence then hast thou that living water? Art thou greater than our father, Jacob, which gave us the well drink thereof himself and his children and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. Now he is beginning to show her the difference between things that are natural and things that are spiritual.

And has he shown us that? Oh, this conversation that the Lord had with this woman is full of instruction and encouragement.

[11 : 04] And encouragement. The water that I shall give him shall be in him a well of water springing up into everlasting life.

Now this must have been an amazing revelation to her. Another secret. The whole of the teaching of the Holy Spirit is a secret.

The woman saith unto him, Sir, give me this water that I thirst not. Neither come hitherto draw. Her eyes are partially opened. Like the blind man.

And the Lord touched his eyes and asked if he saw aught. He said, I see men as trees walking. He touched them again and he saw all men plainly.

You may trace that in your past experience. When things were very hazy. When it was just like the day dawn. The sun had not risen.

[12 : 14] Or, and I could bunyan speaks of it. He said, Evangelist said unto a Christian, Dost thou see a yonder wicked gate?

He said, No. Some of you may be there in your experience. Well, he said, Dost thou see yonder shining light?

He said, I think I do. Follow that light and it'll bring you to the wicked gate and bring you to Christ. And so the Lord here was gradually opening the understanding of this poor, sinful woman.

I receive sinners, he does. Maybe you made a sinner before he does receive you. And the woman said unto him, Sir, give me this water that I thirst not, neither come to thee that I draw.

And then Jesus takes another line with a, there comes conviction. Can you trace these things, my dear friends? You're safe.

[13 : 33] This is an inspired description of how God saves a sinner. You see the peculiar answer that the Lord gave.

Sir, give me this water that I thirst not, neither come hither to draw. Jesus said unto her, go, call thy husband. We take another line now.

Begins to dig into her conscience. Conviction of sin. I do feel to need the Holy Spirit to bring the truth of the gospel out of the Bible into my heart.

Otherwise, you'll be like that, uh, hearer who, uh, when he looked into, uh, the, uh, the, the, the perfect law of liberty, he went away and forgot what kind of a man he was.

And how many times do you come to a service and go out and forget before you get to Queen's Road what manner of servant was? All these are vital things, my friends.

[14 : 49] we're getting very near the swellings of Jordan. So there was conviction and the Lord loved this woman.

Her name was in the covenant of grace. Uh, the woman answered and said, I have no husband.

Jesus said unto her, thou hast well said, I have no husband. You see, it's made honest before the Lord. There's no doubt that the Lord was exercising in her heart his grace and gradually and gradually and holding to her and the gospel of salvation.

And this began to reveal to her who he was. The woman said unto him, Sir, I perceived you are the prophet. Began to penetrate who he was.

National of salvation after the Messiah and he couldn't have and he could never put in him.

[16 : 19] in the 25th and 26th verses the woman said unto him I know that Messiah is coming which is called Christ when he is come he will tell us all things now my friends this is the point and you will never be satisfied until you are for substance hear this Jesus said unto her I that speak unto thee am he oh what a meeting it would be if there are any seekers here who may have come for a long long time oh that I knew where I might find him him only one him I don't mind what else I don't find object of my first desire Jesus crucified for me or to happiness aspire only to be found in thee well then we come down to the text but she went and told the men the woman then left her water pot and that water pot really was representative of everything of a natural kind of a natural kind it was natural water natural things is all she could understand when the Lord began to speak to her about living water she didn't understand it but now she sees it and then she had a thirst for it the woman then left her water pot and went her way into the city and said to the men come see a man which told me all things that ever I did is not this the Christ then they went out of the city and came unto him so that she was made the means was an instrument of bringing these men to the Lord Jesus and that's a great thing my friends oh to be an influence for good an influence that brings people to the Lord Jesus

I think the first chapter shows us this how that when one had found the Lord Jesus how they went and found a companion you will remember it if we read I think one of the two disciples which heard John speak and followed him was Andrew Simon Peter's brother now this is it he first found his own brother Simon and said unto him we have found the Messiah which is being interpreted the Christ he brought him to Jesus you see this is a point in a gracious experience held that when one has found the Lord Jesus how it gives him a concern for others he brought him to Jesus and when Jesus beheld him he said thou art Simon the son of Jonah thou shalt be called

Cephas which is by interpretation a stone there's another case the day following Jesus Jesus Jesus Jesus would go forth into Galilee and findeth Philip and said unto him follow me Philip findeth Nathaniel do you see the influence of him now this is the commune of saints Philip findeth Nathaniel and said unto him we have found him who Moses in the law and the prophets did write Jesus of Nazareth the son of Joseph and you remember the case of Nathaniel Nathaniel said unto him can there any good thing come out of Nazareth Philip said unto him come and see now you'll notice that in this part of the text many of the

Samaritans of that city believed on him for the saying of the woman which testified he told me all that ever I did so when the Samaritans were come unto him they besought him that he would tarry with them and he abode there two days and he had a purpose for abiding there two days and many more believed because of his own word now this is very vital there is a believing on him because of the word of other people but that's not sufficient it was a good thing and when this woman of Samaria told these men to come and see a man which told her all things that ever she did it brought them to Jesus and doubtless these Samaritans that believed on him they believed on him with a God given faith but the text comes closer and many more believed because of his own word now nothing different from this will be saving to believe on him because of his own word we must have something from the

Lord himself there is a good deal of second hand religion we may acquire it from godly authors now I wouldn't discourage our young people from reading those we should be thankful for the library but if our knowledge of the truth remains an acquired knowledge from reading we have yet to know the meaning of the text and many more believed because of his own word Peter said when some were weary of doctrine weary of those vital matters that will be needed on a dying bed they said this is a hard saying and they went back and walked no more with him the lord said to his disciples will ye also go away

[24 : 17] Peter said lord that of whom shall we go if we do go away thou hast the words of eternal life and nobody else has do you believe that ministering himself is not the words of eternal life but if the holy spirit is with him he can convey the word and make it life and spread in the heart of a poor sinner Peter said to whom shall we go he got no substitute for Christ have you but if we are brought and need salvation sinking in deep mire where there's no standing we shall need a word from the lord himself i do feel that that appeal to his disciples not to go away is very tender and pathetic he knew they wouldn't but there seemed occasions when he took pleasure to elicit from them their love to him lord to whom can we go there is nobody else you may look at yourself and your condition and your profession and be tender and you don't want to say a thing that will not stand the truth when you come to shut your eyes in death but there are some things you can say have you ever laid upon your bed overnight and thought this now lord other things that I can say from my heart when I believe that's one thing I can say to whom can I go who is there to mine heaven but thee and there's none upon earth that I desire beside thee there's no other saviour there's no other shield there's no other way of escape there's no other true happiness and many more believed because of his own word and therefore my friends may we never rest upon the word of a minister nor on the word of the best of saints perhaps all to qualify that are we not to listen to a minister are we not to enjoy the communion of saints indeed we are but you may depend upon it that if you depend and feel to find strength and consolation and encouragement in a word from a minister it's come from a higher source than him it's the word of the lord that speaks and you'll know the difference and said unto the woman now we believe not because of thy saying her saying was useful come see a man which told me all things that ever

I did he brought those men to the lord Jesus and he abode with them and evidently there were those that were called by grace but it wasn't the word of the woman and said unto the woman now we believe not because of thy saying for we have heard him ourselves now take that take that little clause and not read as a part of a chapter but may it keep looking at us we shall never profit in reading the word of God until it reads us for we have heard him ourselves have you oh blessed is the man that heareth me watching daily at my gates waiting at the posts of my doors for whoso findeth me findeth life and shall obtain favour of the lord we have heard him ourselves oh blessed is the people that know that joyful sound and if you have heard him by the ear of faith then the things that you have heard are brought into your soul experience that's the point it'll never be brought into your heart by hearing it from other people or from reading it from books unless from those readings the holy ghost is pleased to speak the truth into your heart when he speaks then he speaks what he says into your heart speaks the very things of

Christ speaks into your heart and makes a substance and power the holy gospel speaks into your heart and makes it effectual both in cleansing and healing and pardon his precious sin atoning blood we have heard him ourselves I do think it is well to be brought to a pause from time to time it's surprising how we can become very indifferent and lukewarm and satisfied with orthodoxy oh do you sometimes feel and seek the Lord vehemently that your soul may live let my soul live so that all this proceeds from the work of the holy spirit in regeneration you see how the

Lord saved this dear sinful woman man now we believe not because of thy saying for we have heard him ourselves and know this hearing brought knowledge faith cometh by hearing and hearing by the word of God oh how important it is then that we should hear the voice of the Lord my sheep hear my voice and I know them and they follow me he said that to the Pharisees a very solemn that was I thought of it he was speaking to the Pharisees at that time and he said to them ye believe not because ye are not of my sheep as I said unto you my sheep hear my voice

I know them and they follow me we have heard him ourselves and know that this is indeed the Christ the Saviour of the world all knowledge is in there perhaps you've taken notice that when the Lord has inquired concerning those that he has called by grace he always says dost thou believe on the son of God he didn't say do you believe you're certain you're going to heaven dost thou believe on the son of God everything is there and that was just the knowledge that the apostle long for that I may know him there's only one him to know him to know him both with respect to his divine person and his sacred humanity to know him as

[33 : 26] Emmanuel God with us this is indeed the Christ the savior of the world not of the world indiscriminately oh some people seem to make that a case for Arminianism but if they like to read the 17th chapter of John wonderful sacred chapter that is they would find that the world I think is mentioned 15 times in that one chapter as under the curse of God and his people are mentioned I believe 22 times in that chapter in the sacred and eternal and visible union that subsists between them what mercy it is to know for we have heard him ourselves and know that this is indeed the

Christ the savior of the world lord oh my dear friends may the lord give to us this knowledge a knowledge that brings into your heart the things that you know that is the pit of the whole matter you know the truth hell do you know it you can know it and be destitute of it but if you know it by divine teaching then the holy spirit will bring the things you know into your heart so that you receive the gospel not in word only but in power and in the holy ghost and in much assurance oh blessed knowledge that fills you with the gospel a knowledge that brings

Christ whom you know into your heart as the hope of glory and many more believed because of his own word and said unto the woman now we believe not because of thy saying for we have heard him ourselves and know that this is indeed the Christ the saviour of the world oh may the Lord teach us I need teaching and I have longed to be so revived as that all things might be made new oh we get so stale and so stagnant and we need a furnace to purge us if we are branches we need those branches be purged to bring forth more fruit oh may the

Lord keep our souls alive and still abide with us and in us and help us to abide in himashes and him God in all his Shan time all and shit ■■■■ what he you you you you you