

John

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The Fulfillment of Divine Purpose at Sychar. The Involvement of Jesus Christ, the testimony that he gives to his disciples concerning the work that he is doing, my meat is to do the will of him that sent me and to finish his work.

The End was evil.

[8 : 34] Now, it seems that her convictions satisfied her that the man that spoke to her at the well was indeed the Christ.

The condition is constructive and protection is concentrated to salvation.

about her. And it is profitable reading of the word of scripture when the light of truth enters into our hearts with thou art the man.

The purpose of the scripture is not, as it were, to put a covering over man's sin and to leave the wound unhealed.

The gospel is not, as it were, like a plaster on the boil, is it? What the gospel does in the convincing and convicting nature of it is lays bare the melody and then applies the remedy.

[10 : 54] A person that would have the remedy applied to conceal the malady is, as it were, putting off the evil death.

But, my friends, when the malady is clearly manifest and there is an application to the remedy as provided in the person of Jesus Christ, then there is a clearing up of matters.

There is the settlement, so to speak, of the whole account as God has provided a remedy for man's malady in the person, the blood and righteousness of his own dear son.

I say Christ dealt very constructively with this woman when he showed to her his knowledge of her state, her condition of life, the way she had been living.

And, my friends, it's a very good effect of the study of the word of God when the word illuminates our badness as well as sets before us the goodness and mercy of God in the person of Jesus Christ.

[12 : 22] For now, the woman came to those of the city and said, 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. The effect was not detrimental though the information she delivered was in regard to the conviction that had entered into her own sorrow.

And there was a going out of the city by the men that she had informed of this meeting with this Jewish stranger upon the well and the fact that her judgment of him was that he was indeed the Christ.

And they went out of the city and came unto him. And the blessing of the Spirit was obviously present because 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.

Now, the woman, she was impotent to work faith in the hearts of those to whom she spoke.

[14 : 17] Her testimony in itself was helpless, impotent. But obviously, the blessing of the Lord rested upon her testimony to such a degree that the Lord, the Spirit, worked faith in their hearts concerning the witness that she bore.

And many of the Samaritans of Sychar 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. Now what a wonderful result was developing, wasn't it?

That these Samaritans desired that Christ would tarry with them. And Christ conformed to their importunate desire and he abode there two days.

Now he left Judea and was willing to spend two days with the Samaritans of Sychar.

[15 : 39] Favoured Sychar. Favoured Sychar. Favoured Sychar. To have dwelling with them and among them the Son of God. The Jews had no dealings with the Samaritans and the Jews may well question the wisdom of this person, the Son of God, in cohabiting with the Samaritans for two days.

Nevertheless, it was consistent with the will of God and purpose of Jesus Christ that there he should abide for two full days.

The consequence was this. Many more believed because of his own work. So what do we understand developed in his sojourn at Sychar for two full days?

Obviously, obviously, he spoke to the people. Obviously, he preached the word.

And many more believed because of his own work. And they reported back to 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.

[17 : 10] Now, the point that I wish to come to this evening with the Lord's help is this, that we need a personal receiving of the word in our own souls.

To know about Christ, to hear about Christ, to be present amidst the witnesses of Christ.

This is insufficient. We need to have the word of Christ in our own hearts, spoken to us in that personal way that enabled these Samaritans to say, Well, we believe not because of thy saying, for we have heard him ourselves.

Now, can we say this? We may have been brought to seek the Lord Jesus Christ to attend upon his courts and to company with his people by reason of the influence that's been brought to bear upon our hearts in regard to the witness of others.

Faithful witnesses have encompassed us and we're thankful for them. We're thankful from the very cradle of our days that we have been, many of us, encompassed by those that have borne faithful witness to the truth of the gospel.

[19 : 10] And many of us can look back to parental influence that it was exercised in this direction that Jesus Christ is the saviour of sins.

He is the Christ of God, the saviour of the world. But my friends, these Samaritans in the text could go further than the witness of men.

Can we go further than the witness of men? It may well be that the Lord has blessed the witness of men to us as he did the witness of this woman to work faith in their hearts because many of the Samaritans believed on him for the saying of the woman.

Not bad. But they haven't heard him speak for themselves at that point of time.

But now we arrive at the text. They can go further than believing on the Lord Jesus Christ through the witness of the woman and fellow citizen of Sychar.

[20 : 55] They can say no we believe not because of thy saying but we have heard him ourselves and know that this is indeed the Christ the saviour of the world.

well that is the burden of my exercise the personal knowledge of the word of Christ.

Not as it were resting upon the witness of others but knowing his word for ourselves.

knowing his voice speaking unto us as the shepherd speaks to his sheep.

My sheep hear my voice. My sheep hear my voice. Nobody hears the voice of Jesus Christ saying come ye blessed of my father and doesn't recognise the voice that speaks.

[22 : 13] Because the sheep of Christ know his voice and they know it here as well as knowing it in the hereafter.

Do you know his voice? Do you know his voice? Has he spoken to you? these Samaritans were not ignorant of his voice.

They said we have heard him ourselves. We've heard him ourselves. He's spoken to us. Now the question then follows how does the Lord speak to his people?

mentioned previously he spoke to the woman up in the well in a way of conviction. He laid bare the secrets of her heart.

He left her under no question by his knowledge of her background that he was indeed the Christ. And she bore witness to this thing.

[23 : 30] Didn't she? the Lord speaks to his people through his word.

Do you know the Lord speaking through his word to your soul? There's such a difference between the Lord speaking through his word and reading the word.

There's such a difference. And the secret of the difference is this. The word of the Lord entering into our hearts with power.

The kingdom of God is not in word only but in power. My friends, we can read the letter of the word and we can have our minds very well versed in the letter of the word and remain strangers to the voice of Jesus Christ.

That's something that I feel I want you to really and prayerfully consider. You say, but the whole scripture is the word of God.

[24 : 55] Yes, the whole scripture is the word of God. But there's a difference between reading the scripture and hearing the voice of the Lord in his word.

Oh, do you know what it is to hear the voice of the Lord in his precious word. When such power attends the word as you read it, that it may be from time to time it stops you as it were in your tracks as you're reading.

Sometimes the word, the reading of the word may proceed while you remain steady at one particular point.

Never forget, and I'll just illustrate my point, sitting in a service at Jehovah Coventry when our old deacon now in heaven, Will Stone, he was reading down a chapter, and I was under great exercise at a particular point of time, and he read this word, there is a lad here which hath five barley loaves and two small fishes.

Now, Will Stone went on reading, and I didn't move an inch, because the Lord spoke. The Lord spoke. There is a lad here. I was the lad.

[26 : 19] I was under great exercise in regard to the ministry of the gospel. And that so took hold of me. I was mourning and lamenting my ignorance in the truth.

I was saying, Lord, I can never go to preach because my understanding of the doctrine and practice of thy word is so limited and confined I could never lead the people into truth with my little knowledge.

And the Lord came and he spoke that word. There is a lad here which had five barley loaves and two small fishes, a little provision, but the Lord blessed and fed thousands.

And my friends, it broke my snare, it absolutely set me free in the gospel, so that my heart there and then rejoiced in the Lord. And I submitted myself to my mercy to serve him in his will.

Whatever limitations I may feel to possess, there was no limitation in his power to use my simple testimony.

[27 : 30] And do you know what I'm talking about? To hear the voice of the Lord. It's not just reading a chapter to satisfy consciences. It's being under an exercise of spirit before the Lord and the Lord to come in his grace and power and use the truth.

Use the truth in your experience. And you'll say, never man spake like this man. I've never known such suitability, perfection, power to attend a word as his words, ever come back in my soul's experience.

And he said unto the woman, now we believe, not because of thy saying, for we've heard him ourselves. And when you hear the Lord speak, it strengthens your faith.

It does. It strengthens your faith. Oh, you believe, you believe. because the Lord has hope. And then, my friends, we can hear the voice of the Lord in the ministry of the word.

This is another channel or means which the Lord has sanctified to convey powerfully his word to the souls of his people. Faith cometh by hearing and hearing by the word of God.

[29 : 04] how shall they hear without a preacher? How shall they preach except they be sent? And so the Lord sanctifies the ministry of the word and the people hear, not the voice of the preacher only.

Now let me ask you a question. You've heard multitudes of sermons preached by many men. Have you ever heard the voice of Jesus Christ?

through the man. The difference between hearing what ministers say and hearing what the Lord speaks is the power and application of the truth to the soul.

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.

For now when the Lord speaks there is an effect wrought.

[30 : 20] there may be in the influence of the world upon our spirits and in the exercise of unbelief within our souls and sometimes that powerful, devastating evil of infidelity may take possession of us for a while and we become questionable as to the validity of our faith.

But when the Lord speaks to us, my friends, there is such a conviction, there's such certainty associated with its application and suitability to our spiritual need that we know and know that this is indeed the Christ.

you know when the Lord speaks to our hearts it answers multitudes of questions and it puts out of court for a while at least doubts and fears in regard to our faith.

We know. We know. Here the Samaritans bear witness to a universal experience in the lives of the children of God.

When the Lord speaks to them, they know. They know. Now I don't think the same word spoken among the Samaritans had the same effect upon all.

[32 : 30] But as the Lord Jesus Christ spoke in the two days that he abode there in answer to their prayers, his word was blessed not just to one person, but we have heard him, our souls, and know.

that this is indeed the cross. It had the same unifying, it had the same effect, unifying these Samaritans in this conviction that the one who met the woman on the well, this Jew that was passing through Samaria and had spoken to the woman, now had spoken to them, and the same influence was upon each of their hearts to whom he had spoken, that he was indeed the Christ.

Oh, has the Lord ever delivered you from all days concerning the truth of the gospel, so that you have been able to say by the application of his word with power to your soul that you know that this is indeed the Christ.

If there's anything in religion, this is it. This is it. you know it by the power of God within your heart and conscience.

Not what others have said. It's the conviction within your own soul this is indeed the Christ.

[34 : 25] We know it. We know it. Whatever suggestion may be made to the contrary, my friends, it is instantaneously rejected because of the strength of conviction that the word with power has conveyed to your soul.

And then finally the saviour of the world, this is indeed the Christ, the one anointed, the one sent forth the father into the world, the promised messiahs, the anointed one.

Christ came not to do his own will, but the will of him that sent him and to finish his work.

Christ didn't accomplish an independent work here under the sun. He accomplished a work consistent with the will of God in covenant.

Father, Son, and blessed spirit were all concerned and involved in the salvation of the event.

[35 : 52] And here the Lord is doing his work in accomplishing the will of him that sent him.

He was the Christ, anointed of the Father to be the saviour of lost mankind.

Well, know that indeed, know that this is indeed the Christ. the saviour of the world. Now, I do believe that this expression was here adopted by the Samaritans as they appreciated the truth of the gospel and the person of Jesus Christ.

And though there was an antagonism at this particular time between Jew and Samaritan, nevertheless, all their natural differences lost their signification as faith in their hearts embraced this man who had spoken to them as the Christ, the saviour of the world.

God and my friends, differences antagonisms lose their significance as the Holy Spirit blesses the word of Jesus Christ to the soul.

[37 : 28] Those that know the same things and are taught by the same spirit and have the same convictions are in unity together. for indeed these people could say we have heard him ourselves and know that this is indeed the Christ, the saviour of the world.

What a revelation this was to these inhabitants of St. Carl. here they were in the presence of the saviour of the world, the one who was anointed of God, prince and a saviour.

For to give repentance unto Israel and the remission of sins. And my friends, indeed, what a favour it is to know his voice and to be acquainted with the power of his word and to be left in no question or doubt in our own hearts and minds as his word is blessed to us by the Holy Spirit that he is indeed the Christ.

and the saviour of the world. Every word that Christ speaks is concerned in the salvation of his people.

When the Lord spoke words of conviction to the woman, it concerned her salvation. and when the Lord speaks to you, if he speaks to you in conviction, if he lays you in the dust, condemned, it's constructive to your salvation.

[39 : 38] He's the saviour of the world. And when the Lord raises you out of the dust and blesses your soul with a sense of his all-sufficiency to cleanse you from sin, to redeem you from all your enemies, and so forth, it's all part of his saving world.

He is the saviour of the world. Universally, the people of God have partaken of the same benefit, experimental, that leaves them under a conviction that this is indeed the Christ.

We know for ourselves that this is indeed the Christ, the saviour of the world. And thus, my friends, through the gracious voice of the Lord and the powerful operations of his blessed spirit, the people of God are brought to Christ as the one anointed of the Father, the saviour of the world.

And they put their trust in him, knowing that there is no other whereby they can be saved. Is Christ known to you?

Is Christ without question the Christ, the saviour of the world. And in consequence of these convictions, reaffirmed by the Holy Spirit as the Lord powerfully speaks to your heart, you're a Christian, a disciple of the meek and lowly Jesus.

[41 : 35] Whatever separation came at the end of two days between Christ, the saviour and these Samaritans who were brought to know his word within their own hearts, they remained Christians.

They remained Christians. And my friends, although Christ went on to the accomplishment of his work, to finish the work which the Father gave him to do, the saviour of his word, rested upon their spirits to their everlasting salvation.

If the Lord speaks to us as he spoke to these, surely we are among his sheep and we shall partake of his eternal salvation.

Read just in conclusion these words in the fifth chapter of the first epistle of John.

If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself.

[42 : 59] That's what these citizens of Sychar had, the witness in themselves. He that believeth not God hath made him a liar because he believeth not the record that God gave of his Son.

And this is the record that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life and that ye may believe on the name of the Son of God.

And this is the confidence that we have in him. May the Lord and his blessing. Amen. Amen. The closing is one page of 19 19 shepherd divine our wants relieved in this our evil day cursor Empty followers give the power to trust and pride.

Amen. Empty followers give the power to trust and pride.

[45 : 27] Amen. Long as the glory trials last, long as the cross began.

Let us so sublimate us in ever-ceasing praise.

Amen. Amen.

May we each hear the voice of the Son of God.

And continually seek to hear it more and more. Forgive, O Lord, our every sin.

[47 : 47] May the grace of the Lord Jesus, the love of God and the communion of the Holy Ghost.