

Woman of Samaria

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[0 : 00] The Lord took contact with the salvation of the Lord. And Philip arose and went.

And it was on that road he met the Ethiopian eunuch, returning from Jerusalem and waiting in his chariot, waiting for what he did not understand.

He asks of Philip the question, of whom says the prophet this? Of himself or of another? And Philip opened his mouth and taught him and preached unto him, Jesus, the individual, the importance of the individual, in the sight of the Lord.

So Jesus left Judea and departed again into Galilee.

And on his way, being weary with his journey, he saw it at Jacob's wife.

[1 : 33] Not only to rest himself. And that definitely is in it. For he was weary with his journey and no one.

There was no other journey like it. There was no note like the note he carried. And having a true humanity, he was weary with his journey and sat down.

But there was something more than that. He sat down to wait. He is not only resting at the well.

He is waiting at the well. He is waiting. And he is waiting for one who was not only to come there to draw water, but who was to come at his most unseasonable love.

Someone has said, Why didn't she come to draw the water at the time that the ordinary decent and respectable people came?

[2 : 54] The answer is she was not decent and respectable. She wanted to escape observation.

She wanted to come and go without anyone seeing her. Little did she know that on set purpose, yea, that according to an eternal purpose, there was one waiting for her at that well whose presence and observation she could not avoid.

He waits for her at this unseasonable love. And he shows no herring him.

He can afford to wait. Yea, he couldn't pass on. He is waiting on set purpose.

And the person for whom he is waiting is absolutely oblivious on that fact. Nevertheless, this is a fact.

[4 : 22] Waiting. Literally waiting to be gracious. Waiting. Waiting to do something.

Waiting to distribute the blessings that he alone could distribute. For he has bags, as John Brennan puts it, That's of no one knows what, for no one knows whom.

No one knows for whom the blessings are reserved and preserved. And no one knows what the blessings are.

No one but himself, of course, and knows to whom it is made known. Through the distribution of his gifts.

Waiting to be gracious. Now there are certain things in life that can never leave a person exactly the same as they find him.

[5 : 50] There are certain experiences of life that touch the inner core of our being.

And of course, supreme among those experiences is the encounter with the Lord.

Hmm. But not only are we to speak of the encounter with the Lord, because many saw them, many met them, and they were not touched at all.

They passed on. It was nothing unto them. They saw, but they did not believe.

They saw what was outward. They saw the vessel, but they didn't see the treasure in the vessel.

[7 : 01] But the encounter with the Christ, which influences the life profoundly, the life of those who encounter him, influences it so profoundly as to be connected with our rebegetting or our regeneration.

That encounter is not merely meeting him, but meeting him so that he relieves himself.

He was like anyone else to this woman until these words were spoken to her. I that speak unto thee am he.

Now for a little we may look at these words in the order in which they appear. First, I.

I that speak unto thee. Who is this I?

[8 : 28] Well, there are many things that could be said. But we confine the elder consideration and observation at this time to the words of the prophet.

Isaiah. When the question is asked, Who is this? Who is this? That cometh from Edom with dyed garments from Bosnia.

This that is glorious in his apparel, traveling in the greatness of his strength. In the greatness of his strength. And that institutes a contrast for us which we might well consider.

for there is no doubt whatever that the warrior to which or to whom the prophet we found is the same as we have in old text.

who is this I? Who is this I? Who is this I? Who is this I? But the prophet sees him as traveling in the greatness of his strength and simultaneously true.

[9 : 56] The one doesn't cancel out the other yet. The one is the compliment of the other and without the one the other would mean no other.

Of the world and of the all around the world to uphold. believe in Judea when an unfavorable comparison to someone else is made with him and yet coming here and receiving in this lonely spot.

The greatest publicity of which this particular situation was capable of. He left Judea.

He left the crowd came to the individual but then runs into the crowd again.

I. Now again and again we have pointed out the fact that this is a word which properly can be used by none but God.

[11 : 41] we say it often yes and in our own positions rightly so. I of course is the identification of personality.

Only a person can use this word I. but then it is only in a derived sense that we can use it.

I who am I? the creation of God.

I don't exist in my own right at all. I exist for his pleasure. Called him to be for that very purpose.

with a specific end in you. An end that cannot be changed. And the I or the ego that belongs to the creature ultimately resounds itself upon God.

[13 : 01] for the creature is brought into being. Not for his own glory or for his own pleasure but for the glory of the Lord.

Hence his chief end is not to glorify himself but to glorify and enjoy the Lord who called him into being.

But when the Lord uses the word of himself he uses it in the strict and the real sense of this term I.

He exists in his own right and he exists for no other purpose whatsoever beyond himself for the simple reason that there is nothing beyond himself.

he is the end of all. And you will notice that again and again the Lord even during his humiliation makes use of the word and we believe makes use of it in the sense with the emphasis on the eye.

[14 : 21] the emphasis is on the unique personality which is his as God blessed forever.

and especially in this gospel you will find it used again and again with this element of uniqueness in it and sometimes coming into the forefront.

I am the way I am the door I am the good shepherd I am come that they might have life yea I am the life I that speak unto thee.

Now here he identifies the eye with the Messiah or the Christ. We know says the woman we know that Messiah is coming which is called Christ.

and these but are the one name the one is Hebrew and the other is Greek. Messiah is the Hebrew name for the coming one and it means the anointed one.

[16 : 09] Christ is the Greek name and it means the same thing the anointed one. I know that Messiah has come of who is called Christ.

When he is come he will tell us all things. No doubt the woman is here occupied with what has already been told her.

Her mind takes this direction. She is thinking in terms of telling. And she is thinking in that way because he had told her things that she would rather he did not know.

he had put a finger on a sore spot here and on a sore spot there.

I say she said you are a prophet. A prophet indeed. And she continues her thought and her speech along this line when he is come he will tell us.

[17 : 44] What will he tell us? All things she says. All things. But when she speaks of telling us all things she is no doubt thinking of things in general and especially of things in connection with the worship of God.

He certainly would tell that. But he didn't begin by telling anything about the worship of God. He didn't begin his conversation with this woman by telling something about what ought to be done in general.

He began by telling her something about herself. something which he would rather have not heard. And so it is always. As long as we think in general terms we cannot be disturbed.

And that is how most people do think. They think of things in general. They think of how things ought to be.

[19 : 09] They have their suggestions to me in regard to the improvement of life in general. They would like to see this done and that done.

But the Lord does not continue his discussion with this woman along these lines at all. he begins in a general way but that was but to introduce something particular.

And that is how he always begins. As long as we are concerned with generalities we can be as comfortable as we wish.

But it is when things become personal when they become specific it is then we begin to be disturbed.

Of course this is true of life as a whole. We often hear of people say well that discussion it may be a discussion that was alright but he shouldn't have become personal.

[20 : 20] it can be the essence of real manners to become personal where that is not required.

In a discussion of a general nature one of the elementary rules is that one must not become personal.

And this is the reason behind it all what is personal brings discomfort. But when the Lord begins this is the first right he lays claim to the right of being personal.

Because after all the essence of human life is measured. the essence of human life is measured. The essence of human life is measured. Not in the nation that exists between man and man the essence of human life is measured.

[21 : 38] By the relationship of the soul to God. God speaks in personal time in other words.

He doesn't come to enter the earth. That was the type of discussion that was in life. But the Lord wasn't waiting for a to entertain her.

He was waiting for her in order to show him first what she was and that we say is the highest form of these times.

in then appear in lives and an here land him and him to You have no to think of us, not to think of things in general, but of us, not measured by His judgment, His words.

Although He is coming up, He will tell us all things, whether He wants what He tells of this is unmovable matter.

[23 : 25] Whether He would not rather change the subject is not considered by Him, it is His pre-rategic to tell us what we are.

And that can't be done without that we've asked.

It is very comfortable to live in a peace paradise. It is very comfortable to live taking access to the power of ourselves and comparing ourselves further at me with others.

That is a very comfortable way of living. But when the Lord draws a picture, a picture of which we disapprove, a picture to which we have no hesitation, in giving away the object, than the Lord says, as we say to one other Jesus, very often I.

that brings in something for which we have not died.

[24 : 59] What shall be done to this man? There was a certain man. He had one lamb. So only one said to David, what shall be done to it?

David had the slightest hesitation in passing judgment. And if you want to run things, I have to have done to such.

But then, when the Lord gets immediately to rob you very well, very mad. That is a different conflict. On other hand. What did he say after that? Nothing but what he has to really said.

I have said. It is not something in the white city. It is not that there was a man in a city.

[26 : 07] He seemed against his neighbor. What I have said. I have said. It is not that there was God. Against me.

He only. He only has been right out. Then did he say.

Against me. He only. He only. And the first sign of they accepting God's judgment of ourselves is this, that we promote that same judgment on ourselves.

Let me tell you one thing that this is easy. It is easy to say that it is not easy to feel it, to know it.

I have sinned. She lets back on one of them to explain everything I do, but the Lord will not have it.

[27 : 36] And this is the kind of which we must come. I have sinned. But that's not enough.

We are trying to say that makes all the difference between ones like these. We are trying to do the Christ.

This is what divides what is past from what is to come. This is what makes the division, not only between people, but this is what makes the division in a non-real life.

And the division is most complete. It separates what has done before from what is to come after.

It is the great way. How does the heart be? How?

[28 : 51] Thanks God for the soul. Today? I will communicate. ■■■sted. Feel the shir scheme.

And the means, not uncommon, anything. May we enter these besides being potential to happen in a love and love. Mouthy to save. And to save means to make a division.

To separate what is gone from what is to come. Mouthy to save. Thou must speak unto thee.

Am he. And one says this. This spontaneous, immediate, anti-mangital reaction and response of his soul is.

Forward. Jesus, I am thee. And the immediate and spontaneous responses.

[30 : 08] Thou art. O Lord, thou art ye. Thou art indeed. There is conviction in the word, I am.

It not only brings a certain act into prominence, but it brings in it the power to convince absolutely the soul of the truth of it.

I am he. I am he. The Messiah. The Christ. Mighty to save. A soul. The Messiah. The Messiah. The Messiah.

The Messiah. This was all she needed to be introduced to life eternal and in this it all consists in contact.

A contact that involves knowledge of the Lord. This is it.

[31 : 19] But now, different circumstances require more degrees of knowledge.

How is this woman distinguished from Osiris for instance? Well there is a very important distinction. And it is this. She lived at a different period in the world's history.

Certain things had not yet been accomplished. She knew Christ as prophet and she knew him as messiah.

But there were many other things she was to learn later. If she lived of course, till after certain things were accomplished.

[32 : 35] I have been thinking of who she must have found when she knew that the one whom she recognized as messiah, as Lord, had been crucified.

When it is that of the minds of the disciples who have been with them and who received his

continual teaching. When it is that of their minds so much, how would this woman have had?

Well I don't know. Well I don't know. But this I do know. We cannot miss ourselves in the position she was in.

For to us the messiah comes as having accomplished certain things. He comes as having accomplished salvation.

For we are told, we are told that the messiah has come. But we are told what he did when he did come.

[33 : 57] We cannot think of the messiahs as simply a prophet. And we cannot get to know him simply as prophet.

Because he reveals himself as more than a prophet. And that when he leaves him come and be separated from his person. He comes, declaring himself a prophet indeed.

But also a priest and a king. And when he comes to reveal himself, saying to the soul, I, that speak unto thee, am he.

He reveals himself as a priest. For thus he is Assyrian and thus only. A priest who offered himself to God.

Offered up himself with once, but to God. And did so through the eternal spirit. And if we receive him not as priest.

[35 : 17] We receive him not at all. When he says, I am he. When he says, look and behold.

He draws attention to himself as the crucified one. The one who has accomplished something. But accomplished it while he is dead. It is here he revealed that he was both weary and unbubed. It is here we see him.

Taking away the sin of the world. Crucified through weakness. Yet bearing away the sin of the world. Yet bearing away the sin of the world.

Yet bearing away the sin of the world. Of his people's gift. Bearing it away in the life of a little fence. I am he.

[36 : 21] And on this she left. Here is the dividing line. She left with a new push.

She left with new knowledge. She left to live a new life. She left the world in part.

That was but the least of what was left behind. Everything power produced was left behind. For if one is in Christ.

He is a new creature. Behold all old things have passed away. All things have become new. Not that all things have left.

No. But they are looked at in a different light. They are judged by a different judgment.

[37 : 27] And they are judged by a different light. I am he. Notice what puts meaning into everything that happened up till now.

And this is what always puts meaning into life. This is the key that opens the lock. Or this is the clue by which we can read.

What was formerly the hieroglyphics. Something we couldn't understand. What is the key? Christ. I am he. And in him the broken strands of what was before come together. And come together to form a perfect pattern.

A pattern which divine wisdom devised. And which a steady hand has to hold.

[38 : 31] And that this is understood only in Christ. I am he. He didn't say anything to her about herself. He didn't say that she would be different.

Or that her sins were forgiven or anything else. He didn't say anything to her about herself at all. He only said I am he.

He didn't tell her go and live a better life or anything like that. That wasn't all. But that was all in words.

I am he. And that is the essence. The quintessence. Of that saving relationship.

With which the gospel comes to those who are saved. I am he. Doesn't matter what anything else is. Doesn't matter what anyone else is.

[39 : 32] Doesn't matter even what you are. I am he. Who are the Lord. I am Jesus.

And these are the words of eternal life. I am Jesus. I am the Messiah. I am he. I am he.

I am he. And forever and ever we approach the gospel. It all comes to this in the end. What is eternal life?

What is eternal life? What is the gospel answer to eternal life? To this question. What is eternal life?

What is the gospel answer? That we should know God. And Jesus Christ. Whom he has sent.

Doesn't eternal life. I am living out of it. Or ever can be. This is eternal life. How different from our thoughts. How eternal life is in doing this or in doing that. Or in leaving the other thing I am done. But according to God who cannot lie.

[40 : 40] But according to God who cannot lie, this and this only is eternal life, that we should know the only true God and Jesus Christ whom he has sent.

And that knowledge is conveyed in these words, I am he. I who speaketh love to me, am he.

It is a case of revelation. It is a case of getting to know the glory of the Messiah. It is a case of getting his protection and delighting in him and in him alone.

Calling out your heart before him. Acknowledging him as Lord, as God. And old God, old Savior. Acknowledging the message, this is life eternal.

And the Lord, and the earth is his. Let us pray. Oh, blessed one, do thou the land. By revealing thyself unto us.

[42 : 08] There is nothing which is so empty. There is nothing which is in such a wilderness as the name of the Lord.

Unless and until we know that name. And then the name becomes as ointment poured forth.
It is life itself. It is blessedness itself. And we pray that thou would stand like us.
And in all way. The only true God. And Jesus Christ. Whom thou hast sent. And take away all sins.
For thy name's sake. Amen.

Psalm 119. Psalm 119.

[43 : 24] Psalm 119.

Verse 41. Verse 41. Let thy sweet mercies also come and visit me, O Lord.
Even thy benign salvation according to thy word. transc nuts to be you, O Lord.
■■ute. Wordeth.