

(Following the Footsteps of Christ) the Woman at the Well

by Willie Mullan

True worship is not just about place, but about attitude and heart, and it requires faith and a surrendered heart.

Duration: 57:01

Scripture: Matthew 2:11, Matthew 9:18, Matthew 14:30-31, Matthew 14:33, John 4:28-29, John 4:42, Acts 20:7

Topics: "Footsteps Of Christ"

Description

In this sermon, the preacher emphasizes the importance of doing God's will and not going against His word. He uses examples from the Bible, such as Peter walking on water and the disciples recognizing Jesus as the Son of God, to illustrate the urgency of the task of spreading the Gospel. The preacher also highlights the need for believers to have a deep concern for the souls of others, especially their own family members who may not know Christ. The sermon concludes with a reference to the story of Jesus and the Samaritan woman at the well, highlighting how Jesus patiently and graciously drew her to Himself.

Transcript

Turning to John's Gospel again this evening. John's Gospel, Chapter 4. So many came to me about life to be written. I think it goes down in history as one of the greatest we've had in the whole series of Bible readings.

You know, a lot of people said, when I preached on the spot of that spot. But the gentleman coming in tonight said, you've knocked the spot off the horse top, you know. The spot is down in the spot now.

So, we're so thankful that God's blessing has worked. And last week in the class, we were with the woman of the well. And saw Christ going up to Samaria, and we saw Him sitting on the well, and waiting for the woman.

And we learned how very wisely, and how graciously, and how patiently, and how wonderfully, He dealt with her soul and drew her to Himself. We noticed that when she came to the well, she called Him a Jew. That's the first thing she said about Him.

She said this, How is it that thou being a Jew? Of course, she knew He was a Jew from His clothes, and from the sound of His voice. Because the Samaritans, and the noise of the Samaritans, are the different

sounds. You can always tell up east, it or up here in the north.

They've got a bow that we haven't got, and it's a very lovely one too. But after the Lord had talked to her for a moment or two, She changed from Jew to Samaritan. Verse 15, The woman said unto Him, Sir, give me this water that I thirst not, neither come hither to draw.

And then the Lord tapped the girl out, and we went into all that last evening. And when He revealed to her that He knew everything about her, Thou hast had five husbands. Then she changed the tone of her speech again in verse 19.

The woman said unto Him, Sir, I perceive that Thou art a prophet. So she came from Jew, to church, to prophet. And we saw last week she ended with Messiah.

She knew that He was the Messiah. But I left out the little bit that comes from verse 20 to the end of verse 24. Because I wanted to do it very specially this evening.

You see, I want to look up the woman and the worship. She discovered. You see, she discovered a lot about worship.

As she talked to the master of the world. And the moment, of course, that she perceived that He was a prophet, Then she started to talk along this line. Verse 19, The woman said unto Him, Sir, I perceive that Thou art a prophet.

Our fathers worshipped in this mountain. You see, the Samaritans had a temple up there on Mount Gerizim. And I remember being in the ruins of that temple.

And I remember climbing up one of the pillars. Still standing there, I just managed to get to the top and stand on the pillar. And I have a photograph at home to prove that I was there.

And so I was in this temple. And she believed this, you see. Our fathers worshipped in this mountain.

And ye say that in Jerusalem is the place where men ought to worship. But you know when people talk about worship, they usually talk about the place of worship. Sometimes people come into the class and don't know where this building is.

They say to me, where is your place of worship? And of course I never enter into the argument at all. I just tell them where it is. But you know we mustn't get the word place connected too closely with worship.

We mustn't get the word place connected too closely. She said in this mountain. She said ye say that in Jerusalem is the place.

Now this is what the Lord said to her. Jesus said unto her, woman, believe me. The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father.

It's neither this place nor yon place. He was knocking the word place about a little bit now. Oh I know quite well you can worship in this place.

But don't get any ideas that this is the only place. Not of the consecrated ground that you can't worship next door or anything like that. So don't play about too much with the word place.

Because the Lord was knocking this out of her. He said believe me the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. And then you know sometimes we have the debate about posture in worship.

You remember when the devil tempted the Lord Jesus and sold him all the kingdoms of the world. He said all these will I give thee if thou would fall down and worship me. And there's a lot of things to learn you know about worship.

Because you mustn't connect place or even people or even party or even posture with it too much. Because I shall be knocking all that about this in a moment. And it's not place and it's not party and it's not people and it's not posture.

I think you know there's a tremendous lot of people who talk about worship who don't know a thing about it. I'm very sure of that. I think in my own simple humble submission that Matthew's gospel is probably the greatest explanation and exposition of worship that there is in our hands.

Can I take you through it a bit? Let's go back to Matthew and we're at Matthew chapter 2. Matthew's gospel chapter 2. It's the time when Jesus was born at Bethlehem of Judea. And we remember that about two years later after the birth you know these wise men came teaching him. We've been through all this in this class so I don't need to go over the ground again.

And I told you then why I believe that it was two years. I'm sure the star appeared when he was born. But it appeared on the other side of the Syrian desert.

And these men followed the star and you'll find that the child was two years of age when he was born. We see pictures and Christmas cards about the three wise men. And there's no way you get to see either.

Because it doesn't say that it was three. In the manger, they never would be in the manger. Christian people would read the book right they would get that bit quite simple.

But we don't want to go over all that. Here they are. And they're saying this.

Verse 2. Where is he that is born King of the Jews? For we have seen a star in the east. And I've come to worship him. Mind you when you take the word born you can see his humanity.

Perfectly human for he was born. When you take the word King. You can see his royalty because he was born King.

When you take the word Jews you can see his nationality he was born King of the Jews. When you realize that when he was born there was a special star in the sky whether you like stars or not. And just his superiority.

It just wasn't an ordinary child you know. God put a special star in the sky. And you can see his humanity and you can see his royalty and you can see his nationality and his superiority.

But when these men say we have come to worship him. You can feel the purity. You can only worship God you know.

And you know it says they followed this star it says in verse 11. And when they were come into the house. Well that's very definitely not the main thing.

That's the house. They saw the young child. And that wouldn't describe a babe in Bethlehem's manger.

He's two years of age. They saw the young child with Mary his mother. And remember the mother is not put before the child here.

The child is put before the mother. I know we have Roman Catholics who come to this class and bless you. And you take a good look at the book you are at.

Because Mary is not in front of him. And never will be. Yes you can see this.

When they were come into the house they saw the young child with Mary his mother. And fell down and worshipped her. Not on your life.

They never worshipped Mary at any time. Oh no. They worshipped him.

Just him. She was there remember. But they worshipped him.

And you notice this. And when they had opened their treasures. You know in worship you can give God things.

I think this is something we forget sometimes. I'm positively sure you know that on the first day of the week. When we're at the table.

It's the time to lay by and stall isn't it. And usually when I'm at the table and searching the class. I take the Lord's money out of that pocket.

And I put it into that one. And I search yours. And I wouldn't like it to be a bare tenth either.

If you did that in the law I would need a do better note. That's worshipping. You can give to the Lord you know when you're worshipping.

You can really give to him. I'm going to look at chapter 9 of Martin's Gospel. Martin's Gospel chapter 9. Let it be.

While he speaketh these things unto them. Did you get that? Saying. Yes you can take things when you're worshipping.

But come and lay thy hand upon her and she shall live. I can tell you that's worshipping alright. You know this man had a faith perhaps beyond most of us.

Mind you the wheel arch was dead. Make no mistakes about it. But this man came and fell down.

And you know you can see that he knows this is God manifest in flesh. She's just dead but if you come you can give her life. You see you can give things when you're worshipping.

And you can exercise real faith when you're worshipping. And you should be doing so too. See chapter 14.

Let's go over a little bit. Chapter 14. And this is Peter walking on the sea.

You remember this. And of course first Peter when he saw the wind voice to earth he was afraid. Beginning to sink he cried saying Lord save me.

And immediately Jesus stretched forth his hand and caught him and said unto him. O thou little thief wherefore didst thou die? And when they were come into the ship the wind ceased. Then they that were in the ship came and worshipped him saying.

Of the truth thou art the son of God. You know I think that's very thrilling isn't it. Because you know when you're worshipping you can express the things that are way down deep in your heart.

And often I've closed my eyes and said Lord Jesus I know that thou art the living son of the living God. I'm sure of it. And I want you to notice that everybody in the boat worshipped him.

They all worshipped him. John McNeill preached at a Unitarian meeting from the steppes. And he said there wasn't a Unitarian in the boat.

Unitarians couldn't worship him they don't believe he's God. You need to believe he's God you know before you do this. You know in worshipping you can give them things.

In worshipping you can ask for things by real faith. In worshipping you can express the devotion of your heart. Let's go on over to chapter 15.

I want you to get the hold of this now. Verse 21. I shouldn't eat too much time here because we'll have to come to this as we fall of the truth step.

But we'll do a little bit of it now. Then Jesus then fainted and departed into the coasts of Tyre and Sidon. That's right there's a very comfortable knot there.

You can see Tyre and Sidon right the way up there. That's where they are right on the sea coast. And the Lord Jesus went up there once.

Came into the coasts and behold a woman of Canaan came out of the same coasts. And cried unto him saying have mercy on me O Lord thy son of David. My daughter is grievously vexed with the devil.

But the answers were none of the world. Can you see this woman? Can you see her coming? Don't you see her burden? Do you hear her cry have mercy on me O Lord thy son of David? And she was met with the silence of the Saviour. Men would upset the few of us you know.

That was one of the hurdles that she got to get over. And then behind that came another hurdle. And his disciples came and besought him saying send her away for she crieth after us.

And she hadn't only the silence of the Saviour to deal with but she had the attitude of the apostles. They were annoyed with this woman. Send her away.

So she had two brief hurdles to get over and I can tell you she got on. Verse 24 it says. And the unfit one said I am not saved but unto the last sheep of the house of Israel.

And you see she had the silence of the Saviour and the attitude of the apostles. And now she has the message of the Master. It wasn't sent to you at all.

You would have opened fire and said indeed I was only sent to the last sheep of the house of Israel. To say what barrier she was meeting. Now watch now.

Verse 25. Then came she and worshipped him. I'll tell you you know when you meet with the silence of the Saviour.

And when you meet with this kind of attitude of the apostles. And meet with this kind of message from the Master. It's enough to put the worship out of you.

But this woman just came on and fell down and worshipped him. She came and worshipped him saying Lord help me. And the unfit one said it is not me to take the children's bread and to cast it to the dogs.

And you see she's got the juke and the remarks of a redeemer to deal with now. And you see the hurdles that she has to meet. The silence of the Saviour and the attitude of the apostles.

And the message of the Master. And the rebuke. And the remarks.

Because it is not me to take the children's bread and cast it to the dogs. I'll tell you this she just went on you know she said this. Yet the dogs eat of the crumbs which fall from the Master's table.

Then Jesus answered and said unto her O woman great is thy faith be it unto me even as I was and my daughter was made whole from that very hour. You see if you're going to really worship the Lord. There will be times when you have to give him something.

There will be times when your faith will have to overcome every barrier. And you've got to hold to this. Times when your soul will overflow.

You know let's go back to where we are till we get down to this properly. This is John chapter 4 again. And the Lord Jesus has dealt with this place.

And we've hinted about partying, posture and people. Verse 21 Jesus said unto her O woman believe me. There are cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father.

Ye worship ye know not what. Some people talk about worship and they don't know a thing about it. And I'm very sure that was true of all the Samaritans and it's still true.

He says we know what we worship for salvation of the Lord. Of the Jews. But there are cometh.

And there is. It's the bit that he's emphasising. When the true worshippers.

Shall worship the Father in spirit. And in truth. Once again you get these two things.

For the Father seeketh such to worship him. God is a spirit and they that worship him must worship him. In spirit.

And in truth. That's most important because. Let's get the word place put aside a little bit.

Let's get place. And let's get posture out of this. And let's get party.

And let's get people. Let's get a hold of the principle. There's a principle in worship.

And I'll tell you what it is. It's in spirit. And in truth.

You know I was preaching way up at Matlock some years ago. Just a couple of years ago. And the doctor who likes to have an odd argument with me.

He says we worship God in tongues every Sunday morning. I said that's nice man. I said do you mean the gift of tongues? Yes he says I mean the gift of tongues.

He said do you not know that tongues was the greatest gift that God ever gave to man? I said I'm afraid you're wrong doctor. You know you hear people talking in tongues and they don't know a thing about what they're talking about. I said you and I better sit down with the scriptures.

You say that it's the greatest gift that God ever gave to man and I say you're wrong. Alright so we sat down and I opened my bible. And I said oh at first commentary in chapter 12 would you like to do it? Maybe you're on the doctor's side.

Oh well I'll take you on. Quite an evil man. Now I'd like the young folks to take note of this.

Take your time. We're not in a hurry for much you know. Because you're going to face this sooner or later aren't you? This doctor says that this is the greatest gift that God ever gave to man.

I said not at all doctor. This chapter deals with the body, the church, Christ the head and all the believers and enlists. So we know about it.

Verse 27. Now ye are the body of Christ. And members in particular, we're all members of that body at the same time.

And that body is the church. And God hath set some in the church first. Quick now.

Apostles. I said to the doctor, were the apostles the gift? I said when Christ ascended he gave gifts on to men. He gave apostles.

Who were first or last. So he sounds like a fool now. I says now this gift happens to be first doctor.

And I said you know we'd better look at all of these. First apostles. Second are made prophets.

When you put prophets behind the apostles you must be talking about New Testament prophets, not Old Testament prophets. Of course when you're talking about prophets in the church you're talking about New Testament prophets. You see before this New Testament was written there was a church.

And when it was growing up you know, on Sunday mornings on the first day of the week, the prophets stood up to minister to the church. Before there was a New Testament there was each in the New Testament group. So we needed the apostles and prophets.

Because everybody that knows anything knows that the church was built upon the foundation of the apostles and prophets. So they must have been first in effect. And in this book says verse 28, and God hath set some in the church first, apostles.

Second are made prophets. Thirdly, teachers. That is where I am.

I come in third. And one of the teachers. Of course there's me fellows who mutter about and say they're talking tongues.

They write the things that were bigger than me. Well I'm teaching you the book now if you're big enough to take it. Because teachers happen to be first.

And seeing that the apostles and prophets are gone, it happens to be that the teachers are first now. Are you bowing to this book now? That's all I need you to do. In this book of the rest of the gifts, God hath set some in the church first, apostles.

Secondary prophets. Thirdly, teachers. After that, miracles.

They came away after that. Then the gifts of healings. And there is a mass of gifts and a mass of healings.

Gifts of healings. And I could explain that for you quite easily. Then helps.

Then governments. Last, diversity of tongues. Is that right or wrong? Says that the doctor again, the law you see, was the word of God.

As I just said, this was the greatest gift. This is love. There's no word to say.

When you hit them with the word of God, they go down like nine pins. It's easy to open your mouth, you know, and talk. Just come and talk to somebody who can talk back to you, you see.

Because that gives some of you, these fellows, a drilling you never had in your life and you would need it. You don't know a thing about the word of God and you go around talking. Is it good for us? That brings to the last.

He goes roaming around. It's the greatest gift. But I haven't finished what you mean now.

Because he talked to me about worshipping with tongues. I said, doctor, was this a gift given in the early church? He says, of course it was a gift. I said, how did this gift work? Well, he said, men were able to stand up and speak in a language they had never learned.

That's right. That's just exactly what I did. Doctor, do you know what the gift was given for? He says it was a time gift.

It was a time that God was with them. That's right. Now, what was this time gift given for, doctor? Didn't know of course.

I'll show you. You just go into chapter 14. You're nearly nutted there.

It says, verse 22, chapter 14, 22. Wherefore tongues are for a sign. I think you know that.

You see, it was one of the sign gifts. Wherefore tongues are for a sign, not to them that believe. It was never a sign gift to them that believe, you know.

But to them that believe not. I said, doctor, are you reading it right? Is this sign gift that you're talking about was it given by God in the early church? Was it a sign to them that believe, or to them that believe not? He said it's a sign to them that believe not. Now honestly answer this, doctor.

Were you talking about worshipping God on Sunday morning in tongues? Are there any unbelievers there? He said no. But is you not telling me that the Holy Ghost is exercising you with this sign gift? When there's nobody there for whom it applies. You see, doctor, you're not worshipping in truth.

It's important we have God worshipping when you're away from truth. If you're going to worship, you're going to worship in truth. The pagan, popish mass, and I'm rubbing it in to you Roman Catholics.

I haven't any other words to use, only that pagan, popish mass. The priest says that he takes the will for it. And he creates Christ.

Power is there, and he has no creative power. He creates Christ. Then he puts him on the altar, and he puts him to death.

Roman Catholic priests are denying this. I was handed a book on Sunday night, I left it at home, I meant to bring it. And this man is one of the great Roman Catholic scholars, preaching about the mass.

He says if we don't sacrifice Christ on the altar, what's it all about? Let me tell you, and tell them, and tell everybody else, that is not true. Christ made one sacrifice for sins forever. Christ rose in the power of an endless life.

Let me say it for you. Death has no more dominion over him. I am he that lives, and with dead behold I am alive forevermore.

If they talk about putting him to death every Sunday morning, it is not true. Therefore it is not worship. You worship him, and worship him.

Preachers say, and there's somebody here, I get into trouble everywhere, well I've got to teach the book. You just sit and keep quiet, and you worship. Let me tell you, that the Lord Jesus said, this do in remembrance of me.

And you put your feet on it, and trample on it. You have no right to trample on God's Word. You are asked to obey it.

And the table will be here until Jesus comes. And then you turn the thing round another wee way. Because when you go to worship, the principle is in spirit.

Oh, there's some of the old baptists can't speak to one another. They can hardly hand the cup off the teacup to the other person. They don't let it go home and burn their head.

You're no worshipper either. I'll tell you this friend, if you can't speak to your brother, or your sister. Or you can't hand the cup, or you need to sit in some other teacup.

They're called John's and Madeline's. Go home and stay at home. That's business, dear Lord.

If we're going to worship God, it will have to be in spirit. And it will have to be in truth. And if you are breaking the Word of God and trying to palm it off as worship.

I'm telling you it's not. The woman was discovering something. She was discovering through worship.

That I can close my eyes in the car. I can close my eyes in the farmyard. I can close my eyes in the stable.

And if my spirit's right, I can see God's face. And worship Him there. Make no mistakes about this.

Don't forget in place. Or party. Or people.

Or posture. Let's get the principle. In spirit.

And in truth. Now that was the worship she discovered. Let's go back to John's Gospel, chapter 4. John 4. Now we don't only want to look at the woman and the worship she discovered.

But we want to look at the woman and the water pot she left. You see I did the other bit from 25 and 26 last week. That the woman says unto him, I know that Messiah comes.

Who she changed from Jew to Serb, to Prophet, to Christ. And Jesus said unto her, I that speak unto thee, and he. And the promise came of the disciples and marveled at the job of the woman.

Yet no man said, what speakest thou? Or why talkest thou with her? The woman then left her water pot. You know I like this bit. Mind you I want you to get the words when she left it.

Don't be reading into it that she forgot it. That's quite the difference, you know, between leaving it and forgetting it. Oh no she didn't forget it, she just left it.

You know how you leave, you see. Say I'll come back in the afternoon and I'll get up. You haven't forgotten, you're deliberately leaving.

You know she was really impressed, in fact she was saved. And I think she knew that there were men down in her city. That needed to meet this Christ of God.

And the water would be there in the afternoon. For he making. And she doesn't want anything to hinder her.

Or keep her back. But I can tell you this, if you're going to be a true witness for Christ. There's certain things you'll have to lay aside.

There was nothing wrong with the water pot, you know. And the water was precious and she needed it and all the rest of it. Sometimes the young fellows come and say, is there anything wrong with the water pot? There's nothing wrong with the water pot.

Sometimes they say, is there anything wrong with this? There's nothing wrong with that either. But I can tell you this, if you get bored and done with it too much. You'll never be much of a witness for Christ.

In that bit. I never saw a young fellow who spent his time at some thing fooling around. That became anything for Christ.

I never saw him yet. Let's get it in our minds tonight. There are things.

Legitimate things. That we must leave behind. Let's start leaving them behind tonight.

There are things. That have happened in the past that we must forget. We must forget things that are behind truth.

Things that you leave behind. Things that you forget. You've got to forget them.

There are things that you have to put behind you. And Lord Jesus says, get thee behind me. Or I can go on without the end of it you know.

Yes, this woman left the water pot. You know. In Matthew chapter 4 when the devil was tempted Christ.

Christ said, man shall not live by bread alone. I think this woman said, woman shall not live by water alone. He left the bread, she left the water.

Ah, she was following Christ in his footsteps. And I don't only want to look at the woman and the worship she discovered. And the woman and the water pot she left.

But I want to look at the woman and the witness she gave. You know it says this. Verse 29.

Verse 28. The woman then left her water pot and went her way into the city and said to the men. Began to talk to the men of the city.

He said, come see a man which told me all things that ever I did is not as the Christ. You know if you take the text and I don't want to preach on it you know. The word come stands out on it's own.

She was pleading with them. There is a plea in the text. Come see a man, there is a passion in the text.

And if you are pleased always to bring people to Christ. You will be on the right track. And there is a performance in the text.

She can stand up and testify now. Come see a man that told me all things that ever I did. And there is a footnote in the text is not this the Christ.

What a lovely message you know. So that you can see the woman and the worship she discovered. And the woman and the water pot she left.

And the woman and the witness she gave. Now it says verse 31. In the meeting the choir and his disciples prayed and saying, ask to eat.

He said unto them I have meat to eat that ye know not of. Wherefore saith the disciples one to another hath any man brought a more to eat? He said unto them my meat is to do the will of him that sent me to finish his work. And I think you can see the master and the meat he refused.

You know souls were more important than the disciples. All the time. You can see the meat he refused and you can see the master and the meat he enjoyed.

Wonder could we all stand up one by one and say this this evening. My meat is to do the will of him that sent me. Is God's will more important to you than anything else in the world tonight? Mind you you can't break God's word and be in God's will.

And if you're fighting against God's word now. Won't you talk to me about you and me being in the will of God. I don't want to linger with that, I want to just let that go.

And I think you can see the woman in the worship and I think you can see the master in the meat. I wonder can you see the teacher in the task he reveals. Verse 35.

You know I think that Christ was trying to impress upon the disciples. The urgency of the task. Lady came in early this evening and we talked together before many were here.

And she said to me. Mr. Warren is the Lord going to come soon? He said dear I believe that with all my heart. You know it's not only Britain that's in the fix tonight.

You can see Gordon there and nobody has done so much for Israel but she's in the fix too. And you'll find that if you go to Canada. Take the parliament there.

And Australia and New Zealand. And it doesn't make a matter where you go you'll find that France is in the muddle too. And Germany is in the muddle too.

The whole world is in the muddle. Surely this is telling us. That the Savior is going to come and take his church out.

And the man of sin is going to take it over down there. Oh that we could grasp this. Nay.

Oh that this could grasp us. See there's men in this meeting not saved at all. And men who were at the end of the day sir.

Oh there's an urgency about the task. The fields are white already. And some of us fool around with wee things.

Got a letter from a bloke today complaining about miserable little things. And he doesn't know how coward and how stupid and how dark and how violent. He has no concern for the souls of men at all.

But he would like to disturb those who have. Do you know anything about the urgency of this task? It may come to you young ones. As your old mother sitting looking at that stupid television just now.

And she's one of the later heirs. And in the depths of hell she will be undone for all eternity. Oh Jesus Christ.

Some of you fathers and mothers have never seen the other paternity. You wouldn't laugh us around in the street then. You couldn't cry in one of these fields.

And man you should be on your feet. Praying what happens down at your kid's old estate. Some of you big men.

That God has blessed in a thousand ways. And you're without Christ tonight. And you're a Christ rejecter.

And you're a sinner. Double deep died sinner. And you're nearly damned.

Oh there's an urgency about this task here. I'll not be shouting here forever you know. Jesus will come.

But you know there's not only urgency. There's an immensity about this task. You know it's not only a field that's ready.

The fields are ready. Already everywhere. I had a man phone me tonight at half past six.

From the heart of Canada. Had this voice coming from. Must have been the operator.

Says is that Willie Mullen the pastor at Logan. I said that's right. Is that him speaking yes.

Says he is a man from Canada won't. Ken Robbins rang me tonight. Says Willie I've been trying to get you on the phone for two days.

I have no number in the phone book. It rings often enough without the number in. He says Willie I've been trying to get you for two days.

I can't get you. I said well look I'm not raising this alarm until you promise us to come and have a real royal week here. Reaping in Canada.

Right. Name of the date. I thought if a fella phoned for two days he must mean business.

So it's on. Yes there's fields. Where would you go.

That there's not fields. There's fields. Sinners in the south.

Sinners in the north. Sinners in the east. Sinners in the west.

There's fields. There's a momentity of the just. Man wrote me a letter the other day pleading with me to pick up a picture here.

To send them to Australia. To take a church over. I'm done.

I'm leaving. I'm done. I've had enough.

Give me a man like yourself. I'll tell you the fields. They're all round.

The urgency. The immensity. The responsibility is what he was after here.

Watch what he said. Verse thirty six. He said he not reapeth receiveth wages and gathereth fruit unto eternal life.

That's what the reaper does. That both he that soweth and he that reapeth may rejoice together. And herein is that saying through one soweth another reapeth.

You know I believe this. I do this every day. It's true I have more time than you.

I'm given over to this. There are people I pray for every day. I pray for Tom and Ethel and Jim and Valerie and all the rest of them every day.

Every day. I pray for Harry Reid who belongs to the Brethren. I pray for all of us.

Don't need to meet them. I believe if I can water the seed they're sowing with my prayers. I am a pessimist.

I'm one of the sore so I'm not there. Then I sent a little girl who's in the heart of Africa just the other day. Fifty pounds from the books we get here.

I think I'm fine. All that I do with the money anyway. The Lord will come.

Are you sore? I think that you sow when you pray. Water it in. I think that you sow when you give.

All the other fellows do the reaping. All that shit. We'll rejoice together one day.

Yes we will. That's the responsibility that's on my head this evening. There's an urgency in the task and there's an immensity and there's a responsibility.

If I can reap I can sow. Yes. Let's get on over this this evening.

See verse 39. We're after Samaritans and the sages they received. And many of the Samaritans of that city believed on him for the saying of the woman which testifies.

He told me all that ever I did. You know she won a lot of souls from the Lord yourself. You wouldn't long see it but she was well about the business.

So when the Samaritans would come on to him they besought him that he would marry with them. And he abode there two days. That's why I call this a short season with the Samaritans.

And many more believed because of his own word. I like that picture. You know there were no miracles done at Samaria.

Not at all. And he sat and talked to the woman at the well and there were no miracles. And he didn't barter or throw her a bottle of his knife to her but he won her.

There was a girl around me last week. She was in her last shoes. She cured me.

You said the Lord didn't want to win the argument. He wanted to win the woman. And I have tried all my life to win arguments and I've stopped from this day.

Well that's nice now. You're on your way now dear. Don't bother about the arguments.

Tell them about Christ even if you have to change the subject. You know it was nice that some of the Samaritans were won through the woman but it was nicer that the big majority were won because they had him themselves. That's what it says.

And many more believed because of his words and said unto the woman, Now we believe not because of thy saying for we have heard him ourselves. Isn't it great when you can say that? We have heard him ourselves. And all that this is indeed the Christ the Savior of the world.

Ah yes it is. Isn't it great when you can stand up and say you know, I heard the voice of Jesus say it. Come on to me and rest.

Now that's just a short season in Samaria. And I'm trusting that God will bless you. We're going on with the stadium next week back to Cana of Galilee.

We went straight up again. And there's a lot of things there for us next week.

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