

Title:            **SYCHAR'S SINNER SAVED**

Text:            John 4:27-30

Subject:        *Evidences of Conversion*

Date:            Sunday Morning — December 7, 2008

Tape:            *John #32*

Reading:        *Romans 10:1-21*

Introduction:

Open your Bibles to John chapter four. We will begin at verse 27. — *“And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? Or, Why talkest thou with her?”* — *“And upon this.”* Upon what? — What is John referring to with those words? He is talking about our Lord's revelation of himself to this Samaritan woman.

- He had crossed her path.
- He had created an interest in her soul.
- He had exposed her sin. — He exposed her to herself.
- He had destroyed her refuge of lies.
- He had just revealed himself to her. — *“Jesus said unto her, I that speak unto thee am he”* (v. 26). — Salvation comes by revelation.

Then, we have a sad, sad picture drawn by God the Holy Spirit verse 27! Our Lord Jesus had come to Samaria on a mission of mercy. The good Shepherd had just found one of his lost sheep. He had revealed himself to a woman of ill-repute and converted her by his almighty grace.

### **SHOCKED DISCIPLES**

The disciples had been away buying some groceries. They were totally ignorant of the conversation between the Lord Jesus and this Samaritan woman. They did not know what had happened. But when they came on the scene and saw the Lord Jesus talking to this Samaritan woman in a public place, they were shocked by what they saw. They immediately thought, “This doesn't look good.”

These men, saved though they were, thought to bring the Son of God before their bar and judge his actions! What brazen audacity! Yet, it is very common. **Nothing in this world is more difficult for us to shake than the grave clothes of self-righteous, legal religion and all the taboos men have invented.** Religious men invent a multitude of customs, traditions, and

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moral codes, by which they nullify the Word of God and attempt to govern the lives of others. This is exactly what these disciples did here.

**They “marveled that he talked with the woman.”** They marveled because the Jews had very strict, well known laws regarding such behavior. Their law (not God’s law, their law) said, “A man must not multiply discourse with a woman, even his wife, much less with his neighbor’s wife.” — Their religious teachers said, “When a man talks with a woman, he is the cause of evil to himself, and ceases from the words of the law, and will at last go down into hell.” — This was especially thought to be a very evil thing, if the conversation took place in public, in an inn, or in the street. — This is what their religious traditions and laws required. “Let no man talk with a woman in the streets, even with his wife, much less with another man’s wife.”

**These disciples presumed that what they saw was something evil.** Their “moral uprightness” made them sensitive to such things. For a preacher (teacher, rabbi, scholar, doctor of the law) to be seen talking to a woman was abhorrent. **John Gill** tells us, “This is one of the six things which (were considered) a reproach to a scholar, ‘to talk with a woman in the streets’ And it is even said ‘Let him not talk with a woman in the street, though she is his wife, or his sister, or his daughter.’”

The fact that this woman was a Samaritan only made a bad situation look worse, in their eyes. “**Yet no man said,**” – Not even Peter, who was never known for biting his tongue, openly asked the Master, “**What seekest thou? or Why talkest thou with her?**”

I have said all that to say this: — We need to be constantly on guard. Let us not only bridle our tongues, but also our thoughts. **We ought to always put the best construction possible on the actions of others.** Don’t ever presume that you know what is going on with people. It may be that they are not quite as perverted as you are. As **John Trapp** put it, “All ill thoughts and sinister surmises are to be suppressed and strangled at birth.” This is exactly what our Lord teaches us in Matthew 7.

(Matthew 7:1-2) “Judge not, that ye be not judged. (2) For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

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The long and short of that is this: — We should never interpret the actions of another suspiciously. — Love is not suspicious. It does not behave itself unseemly. **Religion and self-righteousness makes people suspicious and spreads gossip. Love hopes for the best, believes the best, and says the best.** But I did not come here today to talk to you about the horrible sin of self-righteous suspicion and presumption of evil. Read verses 28-30 with me.

(John 4:28-30) “The woman then left her waterpot, and went her way into the city, and saith to the men, (29) Come, see a man, which told me all things that ever I did: is not this the Christ? (30) Then they went out of the city, and came unto him.”

The title of my message is – **SYCHAR'S SINNER SAVED**. The Lord Jesus had achieved his purpose in coming to Samaria. — He always does! He had come to save a poor sinner, and it was done.

**How embarrassed these disciples must have been when they found out what had really taken place.**

- This poor sinner had come to the well a fallen child of Adam. She went back to the city rejoicing in the second Adam.
- She came out to the well concerned only about mundane, carnal things, water to temporarily quench her thirst. She went back with the water of life, springing up like an artesian well of life in her soul.
- She came out of the city foul with sin, beaten with guilt, ashamed. She went home washed, justified, and sanctified in Christ.
- She came down corrupt. She went back consecrated.
- She came out condemned. She went back free. I can almost hear her singing...

Now I am free, there's no condemnation!

Jesus gave me His perfect salvation.

“Come unto me,” I heard His sweet call;

And now He has saved me, once for all!

- She came out of the city of Sychar having had five husbands, which were no husband. She went home with one Husband who is a Husband indeed, faithful and true.

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**Proposition:** This Samaritan woman was converted by the revelation of Christ to her and in her; and the evidences of her conversion are obvious.

### **BE CONVERTED**

You, too, must be converted. Conversion is always the result of the new birth, the fruit of grace, and the evidence of salvation. There is no salvation without it.

(Matthew 18:3) “And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

(Jeremiah 31:19) “Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.”

(Acts 3:19) “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”

**CONSIDER THE MIRACLE OF BIRTH.** Have you ever thought about the great, drastic changes that take place in a new born child, radical changes, but changes that take place in the matter of just a few seconds. **When a child is brought forth out of its mother's womb...**

- Eyes which have been in complete darkness before, begin to see light.
- A body which has been snuggled up in a cozy, warm room at nearly 100 degrees, comes into a cold, cold world and must adapt to temperatures 25 or 30 degrees cooler.
- The umbilical cord, through which its life's blood has always flowed is cut.
- A specific valve in the child's heart that had to be open in the womb must permanently shut itself by God's design, so that the used blood and fresh blood circulating through the heart do not mix.
- The lungs fill with air and begin their lifelong function.
- Dozens of changes take place instantly. The nose, the throat, the digestive system, even the skin, goes through great changes, all of which are necessary if the child is to live and be healthy.

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As it is in the birth of a child, so it is in the new birth. There are changes which must and always do take place in the life of one who is born of God. These changes are evident in the Samaritan woman. There are **four things** revealed in our text about this woman to which I want to direct your attention, four evidences<sup>1</sup> of true conversion.

**A PUBLIC CONFESSION**

The first thing that is obvious in our text is the fact that this woman made a public confession of Christ. The very first thing a doctor or nurse does after a baby is delivered is slap it on the bottom to make it cry. The cry of the child is evidence that the child is breathing. In the new birth, the first evidence of life, the first evidence that the soul is breathing before God is the cry of new life, confessing Christ before men. — Life is breathing before God. We commonly call this the “cry of faith”, or “prayer.” The evidence of this before men is the believer’s public confession of Christ. Do you not hear this in the Samaritan woman?

(John 4:29) “Come, see a man, which told me all things that ever I did: is not this the Christ?”

Salvation does not come by confessing Christ before men. But it must never be imagined that a public confession of Christ is an optional thing. Our Lord tells us plainly that we must confess him before men; and believers gladly do so. Secret disciples are always suspect disciples.

(Matthew 10:32-33) “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (33) But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

(Romans 10:9-10) “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (10) For with the heart man

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<sup>1</sup> Evidence is not proof; but it is evidence. You may have many evidences of conversion without conversion; but you cannot converted and not be changed, changed inwardly and outwardly. “Conversion,” wrote *Joseph Alliene*, “is a deep work —a heart work. It goes throughout the man, throughout the mind, throughout the members, throughout the entire life.”

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believeth unto righteousness; and with the mouth confession is made unto salvation.”

**The believer's confession of Christ is done once, by the solemn ordinance of believer's baptism** (Romans 6:1-6).

(Romans 6:1-6) “What shall we say then? Shall we continue in sin, that grace may abound? (2) God forbid. How shall we, that are dead to sin, live any longer therein? (3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (5) For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: (6) Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.”

**Our confession of Christ is also a verbal thing.** I am not talking about a show of piety. I am talking about the natural result of grace in the heart. Grace experienced, Christ revealed makes us love him who first loved us (1 John 4:19). And believers delight to talk about him whom we love. We do so as naturally as a husband talks about his wife, or a grand mother talks about her grand child.

**A POSITIVE CHANGE**

This woman's conversion was more than lip service. It was more than a confession of Christ, it was a confession enforced and backed up by a positive change. We read in verse 28 – **“The woman left her water pot!”** She now had better things in her heart and greater concerns to look after. **Having now the water of life in her soul, she became oblivious to that which others thought absolutely essential, to that which she thought absolutely essential just a short time before.**

“She had come to the well with one thing on her mind — a pot of water; but now she had met Christ, tasted the living water and was so taken with him that she not only forgot the water she had come for, but left even her water pot. Once there is a clear perception of

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Christ to the heart, once he is revealed, known and received as Lord and Savior, the things of this world do not seem so important.”

*Pastor Henry Mahan*

As we read the New Testament, we see this same thing in the lives of others. The disciples left their nets, their business, their friends, and all for Christ. So, too, believers are brought to leave their earthly and worldly things for the sake of Christ, his gospel, his church, his kingdom, and his glory.

In a word, being risen with Christ she set her affection on things above, not on things on the earth.

(Colossians 3:1-3) “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (2) Set your affection on things above, not on things on the earth. (3) For ye are dead, and your life is hid with Christ in God.”

**A PERSONAL CONCERN**

Here is another evidence of her conversion. This woman, once she met the Savior, showed a personal concern for others to know him. — Up to this point in her life, this woman, like all other people, was concerned for herself. Previously she had known many, and known them only too well; but had never done anyone any good. She had given many pleasure; but she had done them no good. She used them; and they used her. Now, she was concerned for their souls. Her first thought seems to have been, “I’ve got to tell others about the Savior. I’ve got to make him known.” Look at verses 28 and 29.

(John 4:28-29) “The woman then left her waterpot, and went her way into the city, and saith to the men, (29) Come, see a man, which told me all things that ever I did: is not this the Christ?”

- Andrew and Philip, when they had found Christ themselves, told others about him, and brought them to him.
- Levi (Matthew), the publican, once he was called by Christ, made a feast for Christ, and invited many publicans and sinners to sit down with him, that they might know him as well.

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- The Apostle Paul, once he was converted, expressed a great concern for his brethren and kinsmen according to the flesh. He wanted others to know the Savior.
- Such is the nature of true grace. Those who have it want to share it. Those who know Christ want others to know him, too.

**Illustration:** Let me tell you how the gospel first came to Korea. Back in 1866, there was a Welshman by the name of Robert J. Thomas working in China as a colporteur (a Bible and book distributor) with the Scottish Bible Society. But he had a great burden to carry the gospel into Korea. He boarded an American ship, the *General Sherman*, sailed from China to Pyong-yang, a large city in the northern part of Korea. As the ship neared the harbor, it was attacked by the Koreans and burned at sea. The crew and all the passengers were killed. As the ship and all aboard were sinking, Robert Thomas managed to make it to the shore. He struggled up out of the sea onto the shore with his arms filled with books. They were Bibles. He thrust the Bibles into the hands of the Koreans on shore, as they clubbed him to death.

Why? He had met the Savior. He had tasted grace. Robert J. Thomas had the same overwhelming, life controlling fire in his soul that the Samaritan woman had. It is what Paul describes in 2 Corinthians 5:10-15.

(2 Corinthians 5:10-15) “For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. (11) Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. (12) For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. (13) For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. (14) For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: (15) And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

**A PASSIONATE CALL**



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This saved sinner went home to those she knew with a passionate call.

(John 4:29) “Come, see a man, which told me all things that ever I did: is not this the Christ?”

I am not stretching my imagination at all by telling you that there was nothing half-hearted about her call. She was all in it! I know, because they came! She did not say go, but “Come,” and led them out to the Savior.

(John 4:30) “Then they went out of the city, and came unto him.”

(Psalms 46:8) “Come, behold the works of the LORD.”

(Isaiah 1:18) “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

(Matthew 11:28-29) “Come unto me, all ye that labour and are heavy laden, and I will give you rest. (29) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

(Revelation 22:17) “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

Come, O sinners, come and welcome to the Savior! As Joseph Hart put it...

“Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity joined with power:  
He is able, He is able,  
He is willing; doubt no more.

Come, ye needy, come and welcome,  
God’s free bounty, glorify;  
True belief and true repentance,

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Every grace that brings you nigh.  
Without money, without money,  
Come to Jesus Christ and buy.

Come, ye weary, heavy laden,  
Bruised and broken by the fall;  
If you tarry till you're better,  
You will never come at all:  
Not the righteous, not the righteous,  
Sinners Jesus came to call.

Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness He requireth  
Is to feel your need of Him;  
This He gives you, this He gives you;  
'Tis the Spirit's rising beam.

Lo! th' incarnate God, ascended,  
Pleads the merit of His blood;  
Venture on Him, venture wholly,  
Let no other trust intrude.  
None but Jesus, none but Jesus,  
Can do helpless sinners good."

I will arise and go to Jesus,  
He will embrace me in His arms.  
In the arms of my dear Savior,  
O there are ten thousand charms!

(Revelation 22:17) "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Come to Christ and live forever! O Spirit of God turn the hearts of poor needy sinners to Christ, by your almighty grace.

Amen!