

The following is a rough transcript, not in its final form and may be updated.

Evidence of “New Life”

John 4:27-30

Intro: It’s not surprising that the disciples were shocked when they returned to the well and found Jesus talking with the Samaritan woman. According to normal Jewish conduct, this just wasn’t done! It was bad enough that she was a woman. Jewish rabbis frowned on this, “Let no one talk with a woman in the street, no, not with his own wife.” This wasn’t out of any concern for the “appearance of evil” though - “Each time that a man prolongs conversation with a woman he causes evil to himself, desists from the law, and in the end inherits Gehinnom.” But the person Jesus was talking to was not just a woman, she was a loose-living Samaritan, a sinner. And everybody knew that **Jews have no dealings with Samaritans.**” But note: even though this woman was a sinner, Jesus still revealed Himself to her. Why? Because, Jesus reveals Himself to sinners!

To the disciples’ credit, they didn’t barge into the conversation by asking the woman what she wanted or by asking Jesus why He was talking to her. It’s still early in His ministry but the disciples had been with Him long enough to know that Jesus didn’t always respect rabbinical customs and, He always had a good reason for what He did. Still, there was more than ample cause for the surprise and confusion the disciples experienced here. But the funniest part of the story is in the fact that the disciples would have been far more surprised and confused if they had been able to see what had just taken place in the heart of the woman as a result of the Lord’s conversation with her.

What had just occurred was the woman had been born again. This is the 1st clear example of new birth in John’s Gospel. She’d come to the well a child of Adam’s race, thinking only of the life she had known and of her mundane need for more water. But, instead of water from the well she met the 2nd Adam, Jesus Christ, who had filled her with a desire for a quality of life that she’d never dreamed of and who had revealed Himself to her as the One through whom that life is imparted to humanity. As a result of His words she believed on Him and became His witness.

How do we know she was born again? We know it because of the changes

that took place in her. Most people don't realize this but there are dozens of changes that must take place in a baby's body during the first few seconds after its birth. To start, eyes that have previously been accustomed to darkness must adjust themselves to the light. A body that was used to temperatures of nearly 100 degrees Fahrenheit within the mother must adapt to temperatures approximately 20 degrees lower. The circulation of the blood changes completely. It no longer flows through the umbilical cord as it did in the womb, but instead flows through the lungs. A valve in the heart, which has been open until birth, must close permanently so that the used blood and fresh blood circulating through the heart will not mix. Lungs, which were previously filled with fluid, must now fill with air and begin their lifelong function. These and many other changes involving the nose, throat, digestive tract, and skin, must all take place within a few seconds of birth if the baby is to live its new life and be healthy.

In the same way, there are certain changes that must take place in the life of one who's been born again spiritually. These changes took place in the life of the Samaritan woman, and since they did, we know that she was converted. These changes must also occur in the life of those who are born again today. If they do not take place, there are serious grounds for questioning if the spiritual birth from above has actually occurred. What are these changes?

Confession (29)- at time of delivery, the first thing the doctor or midwife wants to hear is a cry. The cry is evidence that air's entered the lungs and the baby's begun to breathe. It's the same spiritually. When a person is born again, the 1st thing we should want to hear is the cry of new life, evidence that the breath of God has entered the person.

That's why the Bible speaks so much about the need for a public confession of Jesus. It's not that the birth of the child of God depends upon the outward confession, as if one needs to confess Christ before God will receive him into His family. It's actually the other way around. We confess because we have been born again. That being said, it is equally untrue that a public confession of Jesus is optional. Some people think they can be secret believers, but the Bible never considers this a possibility. What does the Bible say? (**Matt 10:32-33**) (**Rom 10:9-10**).

This is where we find the greatest contrast between Nicodemus in **ch3** and

the Samaritan woman of **ch4**. As far as we can tell, out of the two, Nicodemus was the one most interested in spiritual things. He came looking for Jesus; the woman did not. Christ sought her out. Nicodemus asked the 1st question; the woman was approached by Jesus. Nicodemus even asked how one could be saved, while the woman tried to avoid the subject when it was broached by Christ. To all appearances Nicodemus was the more sincere and spiritually oriented person. Yet there's not any evidence that he actually believed, while the woman showed her faith in every way by her speech and conduct.

Nicodemus heard a great sermon on the new birth, but there was no personal *confession*. We'll see him twice more in John, but in both instances, the statement is still true. In **ch7** the Jewish leaders were plotting to take Christ's life when Nicodemus chimes in (**John 7:51**). This is a good point but it's merely an argument for civil liberties. We can applaud it. But it was not a confession by Nicodemus of faith in the Lord Jesus Christ as his Savior, and confession is the evidence the new birth. Also, after Christ's death Nicodemus came with Joseph of Arimathaea to embalm the dead body (John 19:39), but many unbelievers would do as much out of guilt or sentimentality.

Nicodemus may have believed—may have—but there's no evidence for it. We don't hear the cry that evidences the breath of God within the human heart. It is completely different with the Samaritan woman. She had not come seeking salvation. She did not even want to talk with Jesus on a personal level. But, she was born again, and she proved it immediately by departing for Sychar with the personal invitation and testimony (**29**). Of course, this was a pardonable exaggeration. There hadn't been time in the conversation for Jesus to relay to her all her sin. But, what He had told her was of such a personal nature, surely He knew everything else. Jesus revealed Himself to her as the Messiah—she believed His testimony! The claim that Messiah had come was the core of her testimony!

Change – Another evidence of new birth in this woman is the noticeable change in her values or interests. We see this in **vs28** where John tells us that she left her waterpot. Now, in one way, this little tidbit of information is important because it's evidence that the story's being told by an eyewitness. This is the kind of stuff John notices and reports: like in **ch1** when he includes the time of day that the 2 disciples stopped to spend the night with

Jesus, or that it was night when Judas left the upper room to betray his Master, or that the disciples caught 153 fish after Jesus told them where to cast their nets when He met them in Galilee after His resurrection. These details indicate an eyewitness; but mentioning that the woman left her waterpot has more significance than just John's reliability.

Consider how perfectly this fits the story. From one perspective, this story is all about water. The woman had come for literal water. There had been a discussion of wells and water. Christ had offered her living water. Now, having found the water that alone satisfies the soul, the woman doesn't give a second thought for her water jar or her thirst!

Have you experienced a similar change in your values after accepting the truth of gospel? I'm not asking if you've been totally transformed overnight. That rarely happens, although it can. Usually, the Christian life is one of growth, just as a baby must grow through childhood, adolescence, and into adult life. Has there been at least a partial yet steady transformation of your values? Are you different now than when you 1st believed? Are you being changed?

This noticeable change in values is emphasized in John. Yes, there should be a vigorous verbal witness for Jesus. But, the believer's life must also back up that verbal witness. We see this more clearly in the final discourses of Jesus just before His crucifixion. He tells this ragtag group of disciples that they are to **be one** (unified) among themselves just as He and the Father are one (14:20; 17:11,21-22). They're not just supposed to know the truth, they are to do **the truth** (3:21). They are to **love one another** (15:17) and **keep** His **commandments** (14:15). At every point of existence, the reality of the new life is to show itself in the life of the believer. If this is not the case for you, maybe it's time to leave behind the waterpot of old desires and carry a believable witness for the Lord Jesus Christ.

Concern - The final evidence of new life in the Samaritan woman is a new concern for others. She had a verbal confession followed by a change in values. Now she had also a concern for the lost. She no doubt had known many of the people of Sychar. Some she'd known too well. But she had never been concerned for them. Now, for the 1st time, she was concerned for their salvation. If she had avoided the company of her fellow-citizens before, she was a changed woman now. She had to go and share her news

with them. Based on the things she had learned from Jesus in their conversation, she was now overflowing with a desire for her neighbors to meet Jesus also.

What was it that gave her a concern for those she previously avoided? Gratitude? No, gratitude would've kept her near Jesus. It wouldn't have sent her into the city. Awareness of who Jesus was? This would only encouraged her to learn more about Him. Satisfaction? This would hardly have made her a soul winner. All these reactions would be natural and good but they would only have kept the woman near Jesus.

What compelled her to leave? What made her want to share her discovery? There can only be 1 answer: love, the love of Jesus already springing up in her heart. She'd only just learned of this love from Christ. He had loved her, a sinful woman. Now she was to love just as He loved. Before, she had loved in one sense only. It was an imperfect, human love, mostly sensual. Now she's able to love with a measure of the love with which Christ had loved her. This was a divine love, an agape love, an unconditional love and it had changed her completely.

Korea is the only country in Asia today that has a substantial Christian population (over 25%). How did the Gospel come to the Korean peninsula? Robert J. Thomas was a Welshman who worked in China for the Scottish Bible Society. In the course of his duties he learned that the Korean language is based on Chinese and because of that, Korean intellectuals could actually read Chinese. Now, his main responsibility was for the millions in China but the love of Christ for the Koreans constrained him and he determined to push on to that country. An American ship called the General Sherman was sailing to Pyongyang so he hopped aboard. As the ship drew near Pyongyang a sharp fight broke out between the officers of the American ship and the Korean coast guard. The ship was burned in the conflict and all the passengers were killed. But the death of Mr. Thomas was quite unusual. As the ship and the passengers were sinking, he struggled to reach the shore and staggered up out of the water, his arms filled with books. These books were Bibles; Bibles that he thrust into the hands of the Koreans who were clubbing him to death. It was through such love that the Gospel first came to Korea in the year 1866.

The Bible sets this same pattern for us in **2 Cor 5:14-15**. Do we love

because Christ first loved us? Do we love like Jesus? Are we burdened to share the gospel with those who have not yet believed on our Savior?

Finally, let's consider the specific invitation this woman offered to the men of her city. We've been discussing the 3 evidences of the new birth in this woman's life and they all begin with the letter C – confession of Christ, change of values and concern for the lost. But there is a fourth: Come! This was the heart of her invitation and she'd learned it (as she'd learned everything else) from Jesus. What had Jesus said to her? “**Go, call your husband, and come here**” (16). Now, she repeats the invitation (29). Come! It's the great word of the Gospel. It's brought peace to millions of restless hearts and satisfaction to many that were empty and lonely. Come!

It was God's invitation of faith to Abraham, **Come to a land that I will show you** (Acts 7:3). It was God's call to Moses to be Israel's deliverer, “**Come, I will send you to Egypt**” (Acts 7:34). David wrote, “**Come, behold the works of the LORD** (Ps 46:8). God speaking through Isaiah says, “**Come now, and let us reason together . . . though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool** (Isa 1:18). The angels spoke the word to all skeptics as they pointed the disciples to the empty tomb, “**Come, see the place where the Lord lay**” (Matt 28:6). It was Christ's invitation to the rich young ruler; “**Come...follow Me**” (Mark 10:21) and to all those tired of the ravages of sin: “**Come to Me, all you who labor and are heavy laden, and I will give you rest**” (Matt 11:28). It's the song the angels will sing as they invite the redeemed to the marriage supper of the Lamb: **Come and gather together for the supper of the great God** (Rev 19:17) and of Jesus Himself as He says to His own, “**Come, you blessed by my Father; inherit the kingdom prepared for you from the foundation of the world** (Matt 25:34).

If you have heard that invitation from the lips of Jesus, it's your privilege and duty to pass that word along. As in the case of the woman of Samaria, God's invitation to **come** must also become our invitation for others to **come** to Him.

Come! It's the greatest invitation in the universe. You must respond positively to it. If you already have, you must now share the invitation with others. 😊