



Made



Worship!

Day 1: In Spirit and Truth
1st-5th Grade

Made to Worship

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

Each day, the students will learn a memory verse. Students who learn all 5 memory verses this week will receive a prize.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will introduce the kids to what worship is and teach them that God is looking for those who will worship Him in spirit and in truth.

Key Verses

John 4:1-26—Main Teaching Passage

Psalm 100

Hebrews 12:28

Memory Verse - Psalm 100:1

"Make a joyful noise to the LORD, all the earth!"

Hook

You will have images in your room of several different items. Place those images on the board. Have the kids take turns saying what each item was made for, or have them match the item to the picture that it would be associated with (paint brush/painting, umbrella/rain, screwdriver/screws, lawnmower/grass). Feel free to bring in your own items if you want. Point out that different items were made for different purposes. You wouldn't try to shield yourself from the rain by lifting a lawnmower over your head, and you wouldn't try to cut the grass with a screw driver. Each item has its own unique purpose, its own job. We were also made with a purpose. We were made by God to worship. We're going to learn more about what that means in our lesson today.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In John 4, Jesus, being tired from His journey, sat down beside a well in Samaria at the sixth hour (noon) and sent His disciples into town to get food. A Samaritan woman came to draw water from the well and Jesus asked her for a drink. She was surprised by this because the Jews and the Samaritans hated one another, and a Jewish man would never speak to a Samaritan woman. Jesus proceeded to have a conversation with her.

He said that if she knew who she was talking to, she would have asked Him for a drink, and He would have given her living water that would cause her never to thirst again and bring eternal life! As this woman asked for a drink of this living water, Jesus revealed that He knew she was a sinner who had been married several times and was currently living a life that displeased God. The woman was coming to understand that this was no ordinary Man and responded by changing the subject.

She stated that the Samaritans believed that God was to be worshiped on one mountain, but the Jews said He should be worshiped on another. Jesus said she knew neither the place nor the Person she worshiped, but the time had now come. The Father was seeking true worshipers to worship Him in spirit and truth. She responded by stating that the Messiah was coming and would teach them all things. Jesus said to her, "I who speak to you am He." She immediately believed and ran to tell others from her town, who also came to believe in Jesus.

LOOK

This year, our theme for VBS is, "Made to Worship." Over the next five days, we'll be discovering and unpacking the what, why, when, how, and who of worship, because worship is what God created all of us to do. But what does that mean? Like the woman in our story today, maybe you have questions about worship. You might not know who we're supposed to worship, or what worship even is! This week, the Lord wants to teach you what it is you were made to do.

The Lord made us to worship Him. In today's passage, Jesus said that God is seeking those who will worship Him (not anyone or anything else) in spirit and in truth. That means He is seeking *you*. He created you, and He wants you to worship Him. Since worship is what we were made to do, it's important to know what the Bible teaches us about worship.

So then what is worship? Is it singing during worship time at church? While one of the ways we worship God is through song, worship is much more than that (as we will learn later this week). True worship has less to do with a specific thing we say, sing, or do, and everything to do with the attitude of our hearts. True worship is to love, value, and treasure God above everything and everyone else. True worship is to put God first in your heart.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

The woman at the well thought that worship was all about where you go, but Jesus told her that God wants us to worship in spirit and truth. To worship in spirit and truth means that we worship honestly from a heart that knows and loves God. It means there is nothing fake or pretend about your worship of God. You don't just sing because everyone else is, or pray just so others will think you love God. You do it because you really love and value God above all else, even when no one else is watching.

Psalm 100 gives us a great example of what worshipping in spirit and truth looks like. In it, the psalmist commands us to worship God by shouting, serving, singing, knowing, thanking, and praising the Lord. This week, we will be memorizing this psalm as an awesome example of how we can worship. We will also be looking at examples of worship both from the Bible and from some of the songs we sing today.

Worship begins when we come to know and believe in God. The woman at the well simply came to believe that Jesus was who He said He was. That's where the right kind of worship began for her, and it's where the right kind of worship begins for us. Worship starts with knowing God. That's why Psalm 100 says, "Know that the LORD, He is God!" Just as the woman came to know and believe in Jesus through their conversation, we come to know Him and believe in Him through His Word (the Bible).

The more we study our Bibles, the more we will come to know God, and the more our hearts will be drawn to worship Him. But if we don't let God speak to us, we won't know how amazing He is, and we won't worship Him in spirit and truth. Remember, worship starts with your attitude towards God. You can sing worship songs without a worshipful heart. So as we spend time letting God speak to us this week, learning why and how we should worship Him, let's *do* Psalm 100. Let's praise Him, thank Him, bless Him, and tell others that He alone is worthy of our worship and He alone is who we were made to worship.

TOOK

As a class, memorize Psalm 100:1.

Class Activity: Show the kids an item that you will hide in the room. Have them all close their eyes and count while you hide the item (don't make it too hard). Have them all get up and "seek" to reinforce the truth that God is seeking those who will worship Him in spirit and truth.

Pray: Thank God for making us. Praise Him for all He has done and ask Him to help us worship Him in spirit and in truth.

Parent Question: What is worship?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

A psalm or biblical song of worship that goes with today's study. This is the text of the passage, followed by a brief explanation of what this passage teaches us about worship. At the end is a question you can ask the class about what this song teaches us about worship.

Worship Then

Psalm 100

A Psalm for giving thanks.

1 Make a joyful noise to the LORD, all the earth!
2 Serve the LORD with gladness!
Come into his presence with singing!
3 Know that the LORD, he is God!
It is he who made us, and we are his;
we are his people, and the sheep of his pasture.
4 Enter his gates with thanksgiving, and his courts with praise!
Give thanks to him; bless his name!
5 For the LORD is good;
his steadfast love endures forever,
and his faithfulness to all generations.

Psalm 100 gives us a glimpse into what worship looks like. It invites the whole world to make a joyful shout and to serve the LORD with gladness. We come to Him with singing, knowing that He is God. He is also the Creator. We are His people. We are His sheep. We should give thanks, praise, and bless His name. For He is good! His love is unending and unfailing and He will always be faithful.

Question: What does God command us to do in Psalm 100?

A song we sing in Children's Ministry that goes with today's study. This is the text of the song, followed by a brief explanation of what this song teaches us about worship. At the end is a question you can ask the class about why we sing this worship song.

Worship Now

Deep Down In My Heart

Deep deep, oh deep down down
Deep down in my heart I love you Jesus
Deep, deep, oh, deep down down
Deep down in my heart

Do you love your Jesus
deep down in your heart?
Yes I love my Jesus!
Deep down in my heart

This is a fun call and response song that brings us back to where worship begins: the heart! It is simple and clear. Our worship is a response to God's love for us. Like the Bible says, "We love Him because He first loved us" (1 John 4:19). This song both leads us to declare our love for God to God ("I love You Jesus") and to declare our love for Him to one another (Yes I love my Jesus"). By singing "deep down in my heart," we are saying that out of all the things and people we care about, we love God most deeply (put Him first/give Him priority in our hearts).

Question: Where does true worship begin?

FURTHER STUDY

Commentary on John 4:1-26 by David Guzik

A SAMARITAN WOMAN AND A NOBLEMAN MEET JESUS

A. The Samaritan woman.

1. ([John 4:1-4](#)) Jesus travels from Judea to Galilee, passing through Samaria.

Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself did not baptize, but His disciples), He left Judea and departed again to Galilee. But He needed to go through Samaria.

a. **When the Lord knew... He left Judea:** Jesus knew that because of His rising prominence and popularity, there would soon be a confrontation with the religious establishment (among whom were **the Pharisees**). Yet, Jesus knew that the time was not yet right for a confrontation in Jerusalem, so He returned to **Galilee**.

b. **Jesus made and baptized more disciples than John (though Jesus Himself did not baptize, but His disciples):** Jesus' work of baptism was first referred to in [John 3:22](#). Jesus considered it important to also do John's work of baptizing as a demonstration of repentance and cleansing in preparation for the Messiah. Here we learn that in the actual baptizing work, Jesus delegated that work to **His disciples**.

i. This also means that when the disciples began the practice of *Christian* baptism on Pentecost ([Acts 2:41](#)), their prior experience of baptizing was in connection with repentance, cleansing, and identification with the Messiah's work.

ii. "By baptizing, He attested the unity of His work with that of the forerunner. By not Himself baptizing, he made the superiority of His position above that of John the Baptist to be felt." (Godet, cited in Morris)

c. **He needed to go through Samaria:** Although the road through Samaria was the shortest route from Jerusalem to Galilee, pious Jews often avoided it. They did so because there was a deep distrust and dislike between many of the Jewish people and the Samaritans.

i. When the Assyrians conquered the northern kingdom of Israel (722 BC), they exiled almost all the Jewish population, removing them from the land. All they left behind were the lowest classes of society. 136 years later, the Babylonians conquered the southern kingdom of Judah and followed a similar policy. These ones left behind intermarried with other non-Jewish peoples who slowly came into the region, and the *Samaritans* emerged as an ethnic and religious group.

ii. Because the Samaritans had a historical connection to the people of Israel, their faith was a combination of commands and rituals from the Law of Moses, put together with various superstitions. Most of the Jews in Jesus' time *despised* the Samaritans, disliking them even more than Gentiles — because they were, religiously speaking, "half-breeds" who had an eclectic, mongrel faith. The Samaritans built their own temple to Yahweh on Mount Gerizim, but the Jews burned it around 128 B.C. This obviously made relations between the Jews and the Samaritans even worse.

iii. "Their route from Jerusalem to Galilee lay through the region beyond the Jordan. This was considerably longer, but it avoided contact with the Samaritans. Those who were not so strict went through Samaria." (Morris)

iv. It says that Jesus **needed to go through Samaria**. The need wasn't because of travel arrangements or practical necessities, but because there were people there who needed to hear Him.

2. ([John 4:5-6](#)) Jesus comes to a well in Sychar of Samaria.

So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

a. **Now Jacob's well was there:** The city of **Sychar** was ancient *Shechem*, and was the capital city of the Samaritans.

This is where Abram first came when he arrived into Canaan from Babylonia. ([Genesis 12:6](#))

This is where God first appeared to Abram in Canaan, and renewed the promise of giving the land to him and his descendants. ([Genesis 12:7](#))

This is where Abram built an altar and called upon the name of the Lord. ([Genesis 12:8](#))

This is where Jacob came safely when he returned with his wives and children from his sojourn with Laban. ([Genesis 33:18](#))

This is where Jacob bought a piece of land from a Canaanite named Hamor, for 100 pieces of silver. ([Genesis 33:19](#))

This is where Jacob built an altar to the Lord, and called it *El Eloe Israel* ([Genesis 33:20](#)). This established the connection between Jacob and what became known as **Jacob's well** there in Sychar.

Sychar (Shechem) was also the place where Dinah, the daughter of Jacob, was raped — and the sons of Jacob massacred the men of the city in retaliation. ([Genesis 34](#))

This was **the plot of ground that Jacob gave his son Joseph**, land Jacob had conquered from the Amorites with his sword and bow in an unrecorded battle. ([Genesis 48:22](#))

This is where the bones of Joseph were eventually buried when they were carried up from Egypt. ([Joshua 24:32](#))

This is where Joshua made a covenant with Israel, renewing their commitment to the God of Israel and proclaiming, *as for me and my house, we will serve the Lord.* ([Joshua 24](#))

i. "Some think that Sychar, which means 'drunken,' was originally a contemptuous name applied by the Jews to Shechem." (Alford)

b. **Being wearied from His journey:** After a long day walking, Jesus was **wearied**. John has been careful to show us that Jesus *is* God, but also wanted us to know that Jesus was *not* a super-man. Jesus genuinely submitted to our human limitations.

i. **Sat thus by the well:** "That little word *thus* seems to have a force difficult to reproduce in English. It is apparently intended to enhance the idea of utter weariness." (Maclaren)

ii. "While our Evangelist insists that it was the divine Word that became flesh in Jesus, he insists at the same time that what the divine word became was *flesh*." (Bruce)

iii. "This 'spring' of Jacob is beyond doubt that known to-day by Samaritan, Jew, Christian, and Moslem as the 'spring' or 'well', 'of Jacob.'" (Trench)

c. **It was about the sixth hour:** By the reckoning John used, this was about noon, during the heat of the day. Jesus, being tired and hot, would have wanted a refreshing drink.

3. ([John 4:7-9](#)) Jesus speaks with a Samaritan woman.

A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.

a. **A woman of Samaria came to draw water:** This woman came for water at an unusual hour and she came alone. Typically, women came for water earlier in the day and they came in groups. Perhaps there was a sudden need, or perhaps she was a social outcast, shunned by other women in the community.

i. “Women usually came to draw water in company, and at a cooler time of the day.” (Bruce)

ii. Adam Clarke extended this thought: “The Jews say that those who wished to get wives went to the wells where young women were accustomed to come and draw water; and it supposed that women of ill fame frequented such places also.”

iii. All in all, this woman is a fascinating character. “She is of mature age, and has had a not altogether reputable past. She is frivolous, ready to talk with strangers, with a tongue quick to turn grave things into jests; and yet she possesses, hidden beneath masses of unclean vanities, a conscience and a yearning for something better than she has.” (Maclaren)

iv. The disciples **had gone away into the city**, perhaps passing her on their way into town. “We can be certain at this stage of their lives Peter and the others would never have moved off the path for any woman, much less a Samaritan and perhaps one with loose morals at that. Perhaps she had been pushed aside or made to wait while the body of Galileans marched by.” (Boice)

b. **Jesus said to her:** By tradition, a rabbi would not speak with a woman in public, not even with his own wife. It was also *very* unusual for a Jewish person of that time to ask a favor or accept a drink from a Samaritan’s cup. Jesus’ request genuinely surprised the woman. The disciples were also surprised that Jesus spoke to her ([John 4:27](#)).

i. “The strict Rabbis forbade a Rabbi to greet a woman in public. A Rabbi might not even speak to his own wife or daughter or sister in public. There were even Pharisees who were called ‘the bruised and bleeding Pharisees’ because they shut their eyes when they saw a woman on the street and so walked into walls and houses!” (Barclay)

c. **Give Me a drink:** Some people imagine that God is most glorified when human participation is most excluded. Yet Jesus did not diminish His glory one bit by asking the help and cooperation of the Samaritan woman. As it worked toward the accomplishment of the divine purpose, the Father and the Son were *most* glorified in this display of love and goodness to the woman.

i. **Give Me a drink:** “He is not unaware that the way to gain a soul is often to ask a service of it.” (Godet, cited in Morris)

ii. In all this, we see many of the seeming paradoxes of Jesus’ work.

- He who gives rest is weary.
- He who is Israel’s Messiah speaks to a Samaritan woman.
- He who has living water asks for a drink from a well.

iii. “He felt that his miraculous power was to be used for others, and in his great work; but as for himself, his humanity must bear its own infirmity, it must support its own trials: so he keeps his hand back from relieving his own necessities.” (Spurgeon)

iv. There is every reason to believe that she gave Jesus what He asked for, and she asked the question of [John 4:9](#) as Jesus drank the water, or after Jesus drank the water from the well.

d. **How is it that You, being a Jew, ask a drink from me, a Samaritan woman?** Immediately, the woman was impressed by the friendliness of Jesus. It was unusual for her to hear a kind greeting from a Jewish man, for generally speaking, **Jews have no dealings with Samaritans.**

i. John felt this was so well understood in his day that he needed no further explanation. “The deadly hatred that subsisted between these two nations is known to all. The Jews cursed them, and believed them to be ac-

cursed. Their most merciful wish to the Samaritans was, that they might have no part in the resurrection; or, in other words, that they might be *annihilated*." (Clarke)

ii. For many reasons, this woman would have been despised by most of the religious leaders in the days of Jesus. She was a woman, a Samaritan, and a woman of questionable reputation. Yet, in the interview with Nicodemus John showed us, *Jesus has something to say to the religious establishment*. In the meeting with the Samaritan woman at the well John showed us, *Jesus has something to say to those despised by the religious establishment*.

4. ([John 4:10-12](#)) Jesus interests the woman in living water.

Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"

a. **If you knew the gift of God, and who it is who says to you, "Give Me a drink"**: Jesus drew the woman into conversation, making her curious about several things.

- He made her curious about the things of God (**If you knew the gift of God**).
- He made her curious about who Jesus is (**who it is who says to you**).
- He made her curious about what He could give her (**He would have given you living water**).

i. There is a principle connected with the words **if you knew... you would have asked Him**: If you knew more, you would pray more.

ii. There is another principle at work: Jesus often speaks to us as if we were more spiritual or understanding than we actually are. He does this on purpose.

b. **He would have given you living water**: In ancient times they called spring water **living water** because it seemed alive as it bubbled up from the ground. At first glance, it might seem that Jesus told this woman about a nearby active spring. But Jesus made a play on words with the phrase "**living water**," because He meant the spiritual water that quenches spiritual thirst and gives life.

i. "In the Old Testament living water is sometimes associated with Jehovah. He is called 'the fountain of living waters' ([Jeremiah 2:13](#), [17:13](#))." (Morris)

ii. "The (admittedly much later) Samaritan liturgy for the Day of Atonement says of the Taheb (the Samaritan counterpart to the Jewish Messiah), 'Water shall flow from his buckets' (language borrowed from Balaam's oracle in [Numbers 24:7](#))." (Bruce)

c. **You have nothing to draw with**: Going into town, the disciples probably took with them the leather pouch used as a bucket to draw water.

d. **Are you greater than our father Jacob**: It is hard to tell if the woman asked a sincere question, or if she was a cynical critic. All depended on the tone of her voice. The fact that she came to belief at the end of her encounter with Jesus *may* suggest it was an honest question.

5. ([John 4:13-15](#)) Jesus describes the effect of the living water He offers.

Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."

a. **Whoever drinks of this water will thirst again**: Jesus knew that this woman — and everyone in the village — had to come to this well daily to satisfy their natural thirst. Jesus used **thirst** as a picture of the spiritu-

al need and longing that everyone has.

b. **Whoever drinks of the water that I shall give him will never thirst:** Jesus made an amazing offer. What he offered — to this woman and to anyone who would drink — was something to give *lasting* satisfaction. The key is to drink **of the water that Jesus shall give**.

i. It's common for people to try and satisfy their God-created inner thirst through many things, or through any thing except for what Jesus gives. People are *thirsty* — they want, they long, they search, they reach; but only what Jesus gives satisfies to the deepest levels of man's soul and spirit.

ii. Drinking and thirst are common pictures of God's supply and man's spiritual need. Drinking is an action, but an action of receiving — like faith, it is *doing* something, but it is not a merit-earning work in itself.

iii. "What does a thirsty man do to get rid of his thirst? He drinks. Perhaps there is no better representation of faith in all the Word of God than that. To drink is to receive-to take in the refreshing draught-and that is all. A man's face may be unwashed, but yet he can drink; he may be a very unworthy character, but yet a draught of water will remove his thirst. Drinking is such a remarkably easy thing, it is even more simple than eating." (Spurgeon, *Good News for Thirsty Souls*)

iv. Someone might object: "I drank of what Jesus offers, and I feel thirsty and empty again." The answer is simple: drink again! It isn't a one-time sip of Jesus that satisfies forever, but continual connection with Him.

c. **But the water that I shall give him will become in him a fountain of water springing up into everlasting life:** The effect of this water does much more than simply satisfy the thirst of the one who drinks it. It also *creates* something good, something life-giving in the heart of the one who drinks it. It *becomes* a **fountain of water springing up into everlasting life**.

d. **Sir, give me this water:** The response of the Samaritan woman was logical, yet not spiritual. She wanted to avoid the work of coming to the well every day. It was as if she responded, "Jesus, if you want to make my life easier and more convenient, then I'm all for it. Give it to me!"

6. ([John 4:16-19](#)) **Jesus speaks of her sinful life.**

Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet."

a. **Go, call your husband, and come here:** This was not a strange request. In this extended, public conversation with the woman, Jesus was straining the boundaries of cultural propriety. The conversation would be more culturally appropriate if the woman's husband were present.

b. **I have no husband...you have had five husbands:** The woman claimed to have no husband — which was technically true, but Jesus knew — supernaturally — that there was much more to the story of the woman's marriage history.

i. "Christ has different doors for entering into different people's souls. Into some, he enters by the understanding; into many, by the affections. To some, he comes by the way of fear; to another, by that of hope; and to this woman he came by way of her conscience." (Spurgeon)

c. **And the one whom you now have is not your husband:** Jesus brought up this embarrassing issue because her sinful life had to be confronted. This woman had to decide what she loved more: her sin or the Messiah.

i. When Jesus said that the man she lived with was "**not your husband**," Jesus showed that *living together* and *marriage* are not the same thing. Jesus also showed that just because someone calls a relationship *marriage*, it does not mean that Jesus considers it *marriage*.

ii. "I am persuaded that the right account is found, in viewing this command, as the *first step of granting her request, 'give me this water.'* The first work of the Spirit of God, and of Him who here spoke in the fullness of

that Spirit, is, to *convince of sin.*" (Alford)

d. **Sir, I perceive that You are a prophet:** This was an obvious observation from the woman. She was no doubt surprised; perhaps stunned that Jesus had supernatural knowledge of her life.

i. "It would have been better if she had perceived that she was a sinner." (Spurgeon)

7. ([John 4:20-26](#)) The Samaritan woman and Jesus discuss worship.

"Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He."

a. **Our fathers worshipped on this mountain:** It is possible that this was a genuine source of confusion and a stumbling block to her, but it is more likely that this simply was an evasion, trying to avoid the issue of her many prior husbands and her current non-husband.

i. If she offered an argument about places of worship here, Jesus didn't take the bait. Jesus was more interested in winning a soul than in winning an argument.

b. **You worship what you do not know:** The Samaritans believed that Moses commissioned an altar on Mount Gerazim, the mountain of blessing — this was their justification of their system of worship on that mountain. But like all faith that tries to combine elements of different religions, they **worship what they do not know.**

i. **You worship what you do not know; we know what we worship:** "Both his 'ye' and His 'we' are emphatic. He sets Jews and Samaritans in sharp contrast. And He associates Himself quite definitely with the Jews." (Morris)

ii. The Samaritans also only accepted the first five books of the Hebrew Scripture, and rejected the rest. "The Samaritans took as much of scripture as they wished and paid no attention to the rest." (Barclay)

c. **The hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father:** Jesus pointed her to a time when worship would no longer be focused on *places* (neither Jerusalem nor Mount Gerazim). The greater work of Jesus would bring a greater, more spiritual worship.

i. Dods said of this promise, "One of the greatest announcements ever made by our Lord; and made to one sinful woman."

ii. "The prophetic **ye shall worship**, though embracing in its wider sense *all mankind*, may be taken primarily as foretelling the success of the Gospel in Samaria, [Acts 8:1-26](#)." (Alford)

d. **God is Spirit, and those who worship Him must worship in spirit and truth:** With these words Jesus described the basis for true worship: it is not found in places and trappings, but **in spirit and in truth.**

i. To worship **in spirit** means you are concerned with spiritual realities, not so much with places or outward sacrifices, cleansings, and trappings.

ii. To worship **in truth** means you worship according to the whole counsel of God's word, especially in light of the New Testament revelation. It also means that you come to God **in truth**, not in pretense or a mere display of spirituality.

e. **I who speak to you am He:** Though this woman was a sinner, Jesus revealed Himself to her. Jesus reveals Himself to sinners.