



SESSION 18 | JOHN 4:22-30

JOHN 4:4-30 | JESUS IN SAMARIA, PART 1: THE WOMAN AT THE WELL

- Verses 4-6 – *see session 16*
- Verses 7-21 – *see session 17*
- Verse 22 –
 - The woman asked **where men ought to worship** (v. 20).
 - Jesus gave an “incidental” note about the destruction of the area in verse 20, then answers the question here, when He says **Ye worship ye know not what and salvation is of the Jews**.
 - If that does not say, “Worship at Jerusalem,” then I do not know what it says!
 - After the Assyrians destroyed the Northern Kingdom, the King of Assyria placed foreigners in the land. These foreigners (the Samaritans) mixed Judaism and pagan religion. The words of Jesus, saying, **Ye worship ye know not what** are perfectly seen in 2 Kings 17:24-34.
 - Jesus told the woman that **salvation is of the Jews**.
 - In this statement, Jesus is again answering the woman with clarity, and bluntly saying, *your way is wrong*.
 - The salvation of which Jesus speaks is that of the Kingdom, when the Jewish Messiah will come and establish the throne of God among men (as in Luke 2:30).
 - The salvation is not the individual grace-based salvation which is *neither Jew nor Gentile*. That salvation was yet a mystery.
- Verse 23 –
 - Whatever this **hour** that **cometh** is, the woman strongly associated it with the coming of Messiah (v. 25). If our interpretation doesn't have to do with Messiah's presence, we are probably misinterpreting the statement.
 - Jesus is talking about something that is current (**and now is**) and future (**cometh**), thus one would conclude that whatever **now is** would be temporarily removed, and then come again.
 - The reference must be Jesus Himself. When Messiah is present, worship is both **in Spirit and in Truth**. When He is not present, worship is in Spirit only.
 - In the day in which Jesus spoke, God had designated the Temple as a substitute for His presence, but with that temple destroyed (v. 21) and Messiah gone, worship would be in Spirit only.
 - The reference is to the Father because He is the object of worship, and Jesus is the manifestation of the Father.
 - Note also John 5:25 - he was raising the dead and will raise the dead, but today He doesn't raise the dead. Compare also John 5:28 to verse 25.
 - Our worship today is 100% spiritual. The actual presence of God is not with us.

- Verse 24 –
 - The phrase **God is a Spirit** can be translated several ways. I believe that it is saying, *God is spirit* (and not flesh), and worship of God must be both **in spirit and in truth**.
 - Grammatically, **in spirit** and **in truth** are not adverbs, as would be the case if this said, “worship God spiritually and truthfully.”
 - Rather, they are indirect objects, thus “in truth they must worship” and “in spirit they must worship.”
 - Perhaps it is easier if we substitute “bow down” for worship, thus, “Because God is spirit, they who worship Him must bow down in spirit and bow down in truth.”
 - That is, there must be a *real* as well as a *spiritual* worship.
 - In the end, this is to say that *spiritual worship alone* does not satisfy the demands of the character of God. His greatness is such that the day must come in which **in truth** the people of the world bow down to Him.
- Verse 25 –
 - Jesus’ remarks brought about thoughts of the Messiah in the woman’s mind, and (as previously stated), it would be irresponsible to disconnect His words to her conclusion. His words *naturally led* to a discussion about the coming Messiah, thus they must have been about the coming Messiah. Indeed, when Messiah comes, those who worship God will do so both *spiritually* and *physically*.
 - The woman, being Samaritan, had a confused view of Judaism, but certainly understood that the ultimate solution was the arrival of Messiah.
- Verse 26 –
 - The clarity of this statement is so unquestionable one wonders why it is not the object of more focus.
 - This is the first time that Jesus has written confession of being Messiah (but certainly not last).
- Verse 27 –
 - It is difficult to know, culturally, why they **marveled that he talked with the woman**.
 - There were certainly rabbinical teachings against a Rabbi speaking to a woman, but Jesus speaks to many women in the Gospels. It is more likely the shock was due to the fact that this was a Samaritan woman.
 - We likely can only speculate on why they marveled. In the end, none of the men were man enough to ask Jesus a simple question: **Why talkest thou with her?** If they had done so, we would probably know!
- Verses 28-30 –
 - The woman’s major question: **is not this the Christ?** Of course, Jesus had testified such (v. 26), but she is not yet willing to give a definite testimony of such. Clearly, however, her enthusiasm leads the men to go **out of the city** to investigate the claims.
 - In addition to the power of her witness, this also speaks of the Messianic expectation of the age.