

The Son of God and the sons of God
Life of Christ in Chronological Order Lesson 2, Semester 2

III. EARLY MINISTRY IN JUDEA: From the public appearance in Jerusalem to His return to Galilee C. Two Days in Samaria; 2. In Samaria: John 4:1-42; (Part Two)

Introduction

In this lesson, we will complete our study of Jesus' time in Samaria. Make God continue to bless our study so that we may be the kind of worshippers He is seeking.

Memory Verse: *“Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth” (John 4:23-24).*

Day 1: Worship in Spirit: Read John 4:15-26.

1. From John 4:19, what does the Samaritan woman say about Jesus, and how might this affect what she says in verse 20?

2. What three statements does Jesus make in verse 22?

3. Why was it important for Jesus to be so blunt in His response to the woman, and can you share a time when you have been blunt concerning the full message of the new life we have in Christ?

4. Read John 7:37-39. How does the gift of living water tie in with what Jesus says in John 4:23-24?

Day 2: Worship in Spirit: Read Exodus 10:24-26 with Isaiah 1:10-20 and memorize our verse for the week: “Yet a time is coming and has now come when the true worshipers will

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worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth” (John 4:23-24).

5. Read Exodus 10:24-26 and Isaiah 1:10-20.

a. From the Exodus passage, what do you learn about worship?

b. From the Isaiah passage, write down words or phrases that indicate the amount of time and expense the people were putting into the worship (example: “multitude of sacrifices”).

c. How do you think the people viewed their efforts?

6. Go through these verses and give phrases that show God’s displeasure with what they were doing.

7. From verses 16-17, what does God say they must do to make their worship acceptable to Him, and how does this relate to what Jesus is saying in John 4:23-24?

8. What relevance does what we have just seen in Isaiah 1 have for us today?

Day 3: Worship in Spirit: Read John 4:25-30 and John 4:39-42.

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9. From verse 25, what does the Samaritan woman say will be the sign of Messiah, and how is this different from John 2:11 and John 11:45?

10. From the following verses, what effect did Jesus' words have?
John 4:28-30

John 4:39

John 4:41-42

11. Can you share with us how you gained knowledge of the word of God before you began this study?

12. Think of things we use today as a substitute for the actual study of the Word of God. How can they help and hinder our ability to worship God in spirit and in truth.

Day 4: Worship in Truth: Read John 4:27-38.

13. In last week's lesson, we studied Acts 13:36. Combining this verse with John 4:34, what does Jesus say is His purpose, and how does this relate to us who are sons of God?

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14. Read Matthew 6:9-10. Think about the many times you have prayed, “...*your will be done on earth as it is in heaven.*” What will happen if we actually begin to pray for God’s will to be done in us as opposed to just thinking of this as a worldwide occurrence?

15. How does “...*your will be done on earth as it is in heaven*” relate to Jesus’ words in Matthew 6:33?

16. How does what we have seen in today’s questions relate to John 10:10, and can you share with us a time you experienced abundant life when you discovered that God’s will was much better than your will?

Day 5: Worship in Truth: Read Luke 12:38-46.

17. What do you learn about the will of God in the following verses?

Matthew 12:50

Luke 12:47-48

Luke 22:42

Matthew 7:21-23

1 John 2:17

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18. Question for thought: reread John 4:21-24. Considering what we have learned in our study of the woman at the well, what has happened to bring about the change in worship that Jesus says is coming?

19. Look at John 4:42 with Matthew 27:21-26. What was the final outcome of Jesus' time in Samaria, and how does it differ from His time with the Jews?

20. Read Hebrews 12:2. What do you find in this verse that tells what Jesus received as a result of God's will for Him, and how can this help you understand the cost and benefits that will result when you pray *"...your will be done on earth as it is in heaven."*

DAY 6: Read notes, and underline anything that is interesting to you.

Part One: Worship in Spirit

As we come to the end of our study in John 4:1-42, we can look back and see that from the beginning of John 1, God has been leading us to see that He is seeking to gain true worshipers who will worship in spirit and in truth. Since this is the foundation upon which all other events in the life of Jesus Christ find meaning, let us ask the Holy Spirit to lead us into all truth so that we may understand *"Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth"* (John 4:23-24). The Greek word for true in the phrase "true worshipers" is *alethinos*, which means true, real, and genuine. The Greek word for seeks is *zeteo*, which means seek, search for, desires. The Greek word for worship is *proskuneo*, which suggests the willingness to make all necessary physical gestures of obeisance (bible.cc/john/4-23.htm). The word *obeisance* is a movement of the body expressing deep respect or deferential courtesy. The word itself is derived from the French word *obeir*, which means to obey, to tow the line (dictionary.reverso.net/french-english/obeir). From John 4:23-24, Jesus makes very clear that the time was approaching when God's desire would finally be fulfilled in genuine worshipers, who would make all necessary spiritual gestures to tow the line as they worship in spirit and in truth. It would, in fact, be more than just a change in the

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place of worship. The reality would be that God, who is spirit, was replacing the sons of man who worshiped Him under the Old Covenant with the sons of God in the New Covenant who would worship Him in spirit and in truth. It would be continual worship in which only the sons of God could participate because they would be the only ones in whom the Spirit of God gave birth to spirit within them (John 3:6).

Worship in the Old Covenant occurred when a person or people met with God in a certain time and at a certain place (Isaiah 1:12). Upon the construction of the tent of meeting in the wilderness and of the temple in Jerusalem, the presence of the Lord in the form of a cloud filled the tent and the temple, and from that point on, each in its turn became the place for worship. In the presence of God, the sons of man fell to the ground in awe and in amazement as they promised continual obedience and offered sacrifices for atonement, fellowship, and in thanksgiving. Each act of worship, whether it was individual or communal, whether it was in the wilderness, the tabernacle, or the temple was a foreshadowing of true worship that would have its fulfillment with the establishment of the New Covenant through Jesus Christ, the Son of God.

True worship in spirit occurs when the spirit of the sons of God continually communes with God by becoming one with the Spirit of God. From the moment that a son of man is baptized with the Holy Spirit, and he is born again from above, his body of flesh becomes the temple that houses (1) the spiritual presence of God who is Father, Son, and Holy Spirit and (2) the spiritual presence of a son of God. Therefore, the old way of worship was abolished to make way for true worship that occurs when the Spirit of God joins with spirit in the sons of God (John 17:20-23). The new way is true worship that is carried on in the true temple of God. Just as it is spirit, not flesh and blood, that can inherit the kingdom of God (1 Corinthians 15:50), so it is only spirit of the sons of God who can be true worshippers of God. The tent of the body could never be in union with God, making true worship impossible under the Old Covenant. Again, the old must be cast out so that the new can take its place. No longer is worship to be occasional or limited to a place or an act of the body. No longer is worship to be on a set day of the week or month of the year. True worship is meant to be continual and to occur wherever the son of God goes. It is designed by God to bring continual communion between God and His sons. It is the only worship that can bring continual pleasure and joy to both the Father and His sons. It is the same worship that the Son of God had with His Father because He was in His Father and His Father was in Him (John 17:21). It is the desired genuine spiritual gesture of obedience in the sons of God that God calls true worship.

Part Two: Worship in Truth

Worship in truth is worship that is free of sin because a son of God is born to live according to the will of His Father. It is why Jesus told His disciples, *“My food...is to do the will of him who sent me and to finish his work”* (John 4:34). It is why Jesus said, *“For whoever does the will of my Father in heaven is my brother and sister and mother”* (Matthew 13:50). It is why Jesus was in

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anguish and His sweat was like drops of blood falling to the ground as He said, *“Father, if you are willing, take this cup from me; yet not my will, but yours be done”* (Luke 22:42). When the Samaritan woman asked Jesus for living water, He said, *“...Go, call your husband and come back”* (John 4:16) It was a necessary step before the gift of living water could become *“...a spring of water welling up to eternal life”* (John 4:14).

The spring of water that wells up to eternal life is the Holy Spirit (John 7:37-39). The Holy Spirit that God gives to His sons is the source of power: **(1) to bring the mind under the control of the Spirit and (2) to put to death the misdeeds of the body (Romans 8:6 and 13). Taken together they are the way the sons of God continually do the will of the Father.** In this manner the Holy Spirit wells up in the sons of God to eternal life: *“The world and its desires pass away, but the man who does the will of God lives forever”* (1 John 1:17). Isn't this the reason Jesus says, *“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evil doers”* (Matthew 7:21-23)? Isn't this why Jesus says to us, *“This is how you should pray: ‘Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven”* (Matthew 6:9-10)? Let us ask God for the grace, which is the strength given by the Holy Spirit, to die to self, in order that we may pray and mean, *“Not my will but thine be done,”* which is worshiping God in truth.

Since through Jesus Christ, God has given us the priceless gift of the Holy Spirit, through whom we can be in continual communion of worship with God, let us know that fellowship with God is always and only between God, who is light, and His sons, who walk in that light. It is continuous until it is interrupted by sin and is not restored until obedience to God is restored, because to be in union with God when we are walking in darkness would cause God Himself to be in sin. Isn't this the interruption of oneness between Father and His sin-laden Son that called Jesus to cry out on the cross, *“My God, my God, why have you forsaken me?”* (Matthew 27:46)? From the time the Spirit gives us spiritual understanding of the fulfillment of worship in the New Covenant, like Jesus, we will never want to have our union with God interrupted by sin. It will be the time when we say that our food is to do our Father's will; when we understand why God has given us promises that ensure that we will not continue to sin; and when we know that obedience to our Father's will is foremost in importance at all times and in all places. It is the moment when the words of God found in 1 John 1 and 2 are finally understood.

In 1 John 1:8, we read, *“If we claim to be without sin, we deceive ourselves and the truth is not in us.”* If we believe that the blood of Jesus keeps us from being held accountable for present and future intentional sins, then aren't we actually saying that we are not sinning and are without sin? Isn't this the deceit of today that destroys the words of God which say, *“This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another,*

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and the blood of Jesus, his Son, purifies us from all sin. If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives...I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense-Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. We know that we have come to know him if we obey his commands. The man who says, 'I know him, but does not do what he commands is a liar, and the truth is not in him. But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: Whoever claims to live in him must walk as Jesus did" (1 John 1:5-2:6).

Those who worship God in spirit and truth hear the voice of God because they live in continual communion with Him. They talk to Him, ask Him questions and receive answers to their questions. They continually ask for His will to be done in them and desire His will above any and every thing in the world. They so love being in His presence that nothing man can do to them or nothing that man can think of them will be of consequence compared to the overwhelming joy of communion with God. They will continually ask the Holy Spirit to make them aware when they are in danger of committing misdeeds of the body and when they are in danger of having their minds controlled by their sinful nature. Upon the Holy Spirit's warning, they will quickly say, "I will let nothing keep me from being obedient to the will of my Father." They will live in total peace that comes when the mind is controlled by the Spirit. Therefore, they will increasingly call on the Holy Spirit to preserve them in holiness. As a result, they will turn more and more from the noise of the world to the silence of God, the silence that does not keep silent in the presence of unbelief and disobedience. They will find that the cravings of sinful man, the lust of the eyes, and the boasting of what man has or does have lost their attraction; that every thought of pride, envy, hurt, hatred, indifference, or lack of forgiveness has been replaced with overwhelming love and goodwill for every person in the world; that every effort to be first in the eyes of the world has been replaced by the desire to serve others: "This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; neither is anyone who does not love his brother" (1 John 3:10). At the moment sin interrupts this sweet walk of communion with God, we must confess and forsake that sin so that we can continue to worship God in spirit and in truth.

Part Three: Worship in Community of Believers

In Exodus 10:24-26, we learned that the sacrifice of animals was a significant part of the worship of God. In Isaiah 1, we saw how easy it must have been for the Israelites to get so focused on the actual practice of worship that they overlooked becoming people of worship. In the process, though they likely thought they were pleasing God with their acts of worship, in reality God viewed their worship as meaningless and detestable. Though they offered a multitude of sacrifices they brought no pleasure to God. Though they traveled great distances

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to meet with God in the temple in Jerusalem, God could not bear their evil assemblies. Their feasts, which He had ordained, were such a burden to Him that He said His soul hated them. The final pronouncement of judgment came when He said, *“When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood...”* (Isaiah 10:15). It is a terrible indictment that we must see as a warning for us today.

As we have just seen in parts one and two, God is seeking true worshipers who must worship Him in spirit and in truth. The question we must ask is: “Does this fulfillment of worship in the New Covenant exclude communal worship in the church? In the following verses we read, *“Every day they continued to meet together in the temple courts. They broke bread together in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved”* (Acts 2:26-27). In Acts 14 instructions were given for the times when believers “come together.” In Hebrews 10:25 believers were admonished not to give up *“meeting together, as some are in the habit of doing, but let us encourage one another—all the more as you see the Day approaching”* (Hebrews 10:25). In Acts 13:2, we read, *“While they were worshiping the Lord and fasting, the Holy Spirit said...”*. Later on Paul says, *“You can easily verify that no more than twelve days ago I went up to Jerusalem to worship”*.

We know that physical worship in the Old Covenant has been superseded by spirit worship in the New Covenant. We know that this worship takes place in the sons of God rather than in a building. As a result, we have to conclude that true worship is not physical worship that happens in a particular place. Indeed, from Romans 16:5: *“Greet also the church that meets at their house...”*, we know that church is not a building but is believers who meet in buildings. These are the meetings of which we read in the previous paragraph. In Matthew 18:15-20, we have one of the two times when Jesus mentions the church. In these verses, it is obvious that when He speaks of the church, He is referring to people and not to a building or an institution. He ends His discussion by saying, *“For where two or three come together in my name, there am I with them”* (Matthew 18:20). If Jesus is in the midst of the meetings of the church, does it really matter what we call the reactions of the church to the presence of God? Isn't what really matters that *“After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly”* (Acts 4:31)? Isn't what really matters that *“Every day they continued to meet together in the temple courts. They broke bread together in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved”* (Acts 2:26-27)? Isn't what really matters that they were admonished not to give up *“meeting together, as some are in the habit of doing, but let us encourage one another—all the more as you see the Day approaching”* (Hebrews 10:25)? Let us also remember that, *“While they were worshiping the Lord and fasting, the Holy Spirit said...”* (Acts 13:2).

If the power of God that was present in the meetings of the early church is not present in our meetings today, then let us know it is not because the power of the Lord is no longer available

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to the church today. No amount of effort, no amount of planning, no expenditure of money can bribe the Holy Spirit to shake the place where we are, if we are not worshiping in spirit and in truth before the church meets together in the Name of Jesus. From this day forward, let us begin to seriously examine ourselves to see if there is un-confessed sin in us before we meet, remembering that *“Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful and so worship God acceptably with reverence and awe, for our God is a consuming fire”* (Hebrews 12:28). Indeed, if we are going to be a blemish at our love feast, wouldn't it be better if we do not go at all (Jude 12)? Let us ask for the sanctifying wind of the Holy Spirit to blow through us as we gather so that our worship will not be meaningless and detestable because it is an evil assembling together of believers. If our meeting in the Name of Jesus is meaningful and acceptable to God, then we will all be filled with the Holy Spirit so that we can speak the word of God boldly, which is God's purpose for us in our generation.