



ENOGERA BAPTIST CHURCH  
Jesus changes lives

## WORSHIP: IN SPIRIT AND TRUTH



### *Worship #1 In Spirit*

*John 4:23-24 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth."*

#### NOTE FOR LEADERS

This document is intended to be used as a discussion *guide*, rather than a curriculum. As small group leaders, please feel free to lead through the topic as most appropriate for your group.

#### HOUSEKEEPING

Things going at the moment:

- **AGM – Members meeting After the service on Sunday Aug 25<sup>th</sup>**
- **Alpha Course Launch!**
  - **Pray** – God’s Spirit to draw people and open up their hearts
  - **Invite** – friends and family to attend
  - **Cater** – Food is important for loving our guests, so if you’d like to serve by cooking, that’d be highly valued.



## WORSHIP: #1 IN SPIRIT

### REFLECT

This is a time to generate some discussion by reflecting on the ideas in this week's message. Some ideas include:

- Ask the group to debrief for those who have missed the sermons on Sunday
- What stood out? Do you have any questions?
- Were there any special moments of clarity where God spoke to you clearly?

### DIG INTO THE WORD

Let's dig a little deeper. Use the biblical text to discover what God reveals to us in his Word.

#### **John 4:4-24** The Woman at the Well

<sup>4</sup> And he had to pass through Samaria. <sup>5</sup> So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

<sup>7</sup> A woman from Samaria came to draw water. Jesus said to her, "Give me a drink." <sup>8</sup> (For his disciples had gone away into the city to buy food.) <sup>9</sup> The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.) <sup>10</sup> Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." <sup>11</sup> The woman said to him, "Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? <sup>12</sup> Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." <sup>13</sup> Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup> but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." <sup>15</sup> The woman said to him, "Sir, give me this water, so that I will not be thirsty or have to come here to draw water."

<sup>16</sup> Jesus said to her, "Go, call your husband, and come here." <sup>17</sup> The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; <sup>18</sup> for you have had five husbands, and the one you now have is not your husband. What you have said is true." <sup>19</sup> The woman said to him, "Sir, I perceive that you are a prophet. <sup>20</sup> Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." <sup>21</sup> Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. <sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> But the hour is coming, and is now here, when the true worshipers



will worship the Father in spirit and truth, for the Father is seeking such people to worship him. <sup>24</sup>God is spirit, and those who worship him must worship in spirit and truth.”

**Matthew 6:24** “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

## APPLY

Help your group identify how the truths from the Scriptures apply directly to their lives. Get group members to talk about the real life implications of the study.

1. **DISCUSS:** How are we to apply these things? Are there any immediate implications?
2. **WHAT IS WORSHIP?** *How might you define it? What is worship? How is worship different to singing? Is it singing?*
3. **TWO MASTERS:** Read Matthew 6:24. *What is Jesus getting at here?*
4. **THE WOMEN AT THE WELL:** Read John 4:4-24. *How does Jesus correct the woman’s misunderstanding about worship?*
5. **WORSHIP “IN SPIRIT” MEANS:**
  - a. **WORSHIP THROUGH THE HOLY SPIRIT:** Before it is anything else, worship is a Spirit-enabled reality. It cannot take place without a miracle taking place first. To fully relate to God in worship, one first needs to be filled by the Holy Spirit.
    - i. *What does it mean to be filled with the spirit?*
    - ii. *Why is the spirit so important for worship?*
  - b. **WORSHIP IN THE PRESENCE OF GOD:** The question of worship is not this temple or that temple; it’s about God’s very presence.
    - i. *What does it mean to be filled with living water?*
    - ii. *How might you be more aware of God’s presence?*
  - c. **WORSHIP BY DELIGHTING IN GOD:** Matt’s definition of worship: the thing my life serves most and my heart finds its highest delight in. Notice he brings out both hands and heart, service and delight.
    - i. *Does your life display that you worship God? How do you serve him with your hands?*
    - ii. *How might you grow in your delight of God?*
6. **HOMEWORK:** Where have you never consciously worshiped God before? Washing the dishes, changing nappies, taking out the bins, whatever it is, notice God’s presence and enjoy Him!

## PRAY

Pray for one another and our church, that we might deepen in our worship and grow in our delighting of Him. Pray that we would be continually filled with the fullness of God’s spirit!



## NOTES

**4:1–26 *Jesus Talks With a Samaritan Woman.*** Like the previous chapters (2:6; 3:5), this account includes water symbolism (4:7–15) and dialogue in which Jesus discloses himself as fulfilling OT promises and institutions (see notes on v. 14; 1:45; 2:4, 6–7, 10, 15–16, 19–22; 3:5, 14–15). Unlike Nicodemus in 3:1–15, the person at the well in ch. 4 is female, Samaritan, not seeking Jesus, uneducated, socially despised, and immoral—but both need Jesus.

**4:4 had to go through Samaria.** Because it was the most direct route taken by Jewish travelers heading from Judea to Galilee (see map, p. 2155) and it was part of the mission on which God sent Jesus (cf. “had to” in 20:9). Jews despised Samaritans (8:48; Luke 10:33) because they were defiled with Gentile blood and pagan worship practices. When the northern kingdom of Israel and its capital of Samaria (1 Kgs 16:24) was defeated by the Assyrians in 722 BC, the Assyrians deported many Israelites to Assyria and repopulated Israel with foreigners (2 Kgs 17:24–31) who intermarried with the remaining Israelites. The result was Samaritans, whom Jews regarded as ethnic half-breeds. Samaritans had their own version of the Pentateuch and rejected the rest of the OT. See notes on vv. 9, 20.

**4:5 Sychar.** Probably the modern village of Askar, on the shoulder of Mount Ebal and opposite Mount Gerizim. **given.** See Gen 48:22.

**4:6 Jacob’s well.** Not mentioned elsewhere in Scripture; probably associated with Jacob’s move to the Shechem area (Gen 33:18–20). It is about a half mile (0.8 kilometers) south of Askar. **tired.** Jesus is fully human (1:14; see 19:28). **about noon.** May indicate that the woman in v. 7 was a social outcast since there is some evidence that women did not normally fetch water during the sun’s hottest hours.

**4:7** Jesus breaches social custom (v. 9).

**4:9 Jews do not associate with Samaritans.** The reason the woman is surprised by Jesus’ request (see note on v. 4). Many Jews viewed all Samaritans as ritually defiled. The woman did not expect Jesus to talk to her (cf. v. 27), let alone become ritually defiled by drinking from a Samaritan’s water pot (see NIV text note). She does not know that Jesus cannot become ritually defiled; he sanctifies what he touches (Matt 8:3).

**4:10** Jesus’ reply raises at least four questions for the woman: (1) What is “the gift of God”? It is probably eternal life, which only Jesus can give. (2) Who is this man? See vv. 12, 19, 29. (3) What is “living water”? On a physical level, it is fresh, flowing water from springs as opposed to stagnant cistern water. On a spiritual level, it is “the gift of God,” the eternally satisfying life that Jesus provides through the Spirit, who produces spiritual life (see notes on 3:5, 6, 8, 14–15; 7:38; cf. Jer 2:13). (4) How can he get this water without a bucket? See v. 11.

**4:11–12** Like Nicodemus in 3:4, 9, the woman misunderstands Jesus (see also v. 15).

**4:11 deep.** Over 100 feet (30 meters) today; probably deeper at that time.



**4:12** The question implies a negative answer. The woman thinks that Jesus is a charlatan, but she is twice wrong: (1) Jesus' "living water" does not come from an ordinary well (see note on v. 10). (2) Jesus is far greater than Jacob.

**4:13 this water.** From the well.

**4:14 the water I give them.** "Living water" (see v. 10 and note). **never thirst.** For God and eternal life in his presence (see Isa 12:3; 44:3; 49:10; 55:1–3; Rev 7:16). **spring of water welling up to eternal life.** The Spirit, who produces spiritual life and indwells believers (6:63; 7:37–39).

**4:15** The woman still does not understand who Jesus is and what "living water" is (see note on vv. 11–12).

**4:16–18** Jesus shows the woman that he knows about her sins (cf. 2:24–25) to help her realize that she is thirsty for his living water.

**4:17 I have no husband.** Technically true if they were deceased or divorced, but she doubtless intends to ward off any further probing of this sensitive area of her life while masking her guilt and pain (3:19–20). Jesus gently exposes the whole truth.

**4:19 prophet.** One with special insight, not necessarily a full-orbed OT prophet, let alone the Messiah (v. 25).

**4:20 ancestors worshiped.** Includes Abraham (Gen 12:6–7) and Jacob (Gen 33:19–20). **this mountain.** Mount Gerizim (see map, p. 2155). Moses commanded the Israelites to pronounce the law's blessings from Mount Gerizim and its curses from Mount Ebal just across the valley of Shechem to the north (Deut 11:29; 27:12–13; Josh 8:33). The Samaritans had erected a temple on Mount Gerizim; it replaced Jerusalem as their spiritual center. In 128 or 127 BC, John Hyrcanus, the Jewish high priest in Judea, destroyed the Samaritan temple. The hostility between Jews and Samaritans continued to Jesus' day (see note on v. 4). Here the woman changes the subject from her adultery (v. 18) to the most controversial religious issue between Jews and Samaritans: Should God's people worship in Jerusalem or on Mount Gerizim?

**4:21–24** Jesus' response is threefold: (1) Both the Jerusalem temple and the Mount Gerizim shrine are about to become obsolete as definitive places of worship (v. 21). (2) Salvation springs from the Jews, not the Samaritans (see v. 22 and note). (3) True worship is not tied to a sacred site (vv. 23–24).

**4:21 you.** Samaritans. **nor in Jerusalem.** See note on 2:19–22. The place of worship would soon be irrelevant, replaced by the living church as God's dwelling place. See "Temple," p. 2652.

**4:22 worship what you do not know.** They had their own version of the Pentateuch and rejected the rest of the OT, so their worship was not characterized by truth and knowledge. **salvation is from the Jews.** God revealed himself in the OT through the Jews (Ps 76:1), and the Savior, the Messiah, comes from them.



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**4:23 time.** “Hour” (see note on 2:4). **has now come.** Before the cross, this period of true worship is already present in the person and ministry of Jesus. See Introduction: Characteristics and Themes, 4. **true worshipers.** Identified not by where they worship but whom and how they worship. **in the Spirit and in truth.** Or “in spirit and truth.” True worship is empowered by “the Spirit of truth” (14:17; 15:26; 16:13) and is in accordance with truth. It can occur only in and through Jesus, who is “the truth” (14:6; see 1:14) and the true temple (see note on 2:19–22).

**4:24 God is spirit.** “Spirit” characterizes what God is like in the same way that flesh, location, and corporeality characterize what humans and their world are like. God is invisible, divine as opposed to human (3:6), life-giving, and unknowable to humans unless he chooses to reveal himself (1:18). He is not confined to one space, so people can worship him anywhere. **in the Spirit and in truth.** See note on v. 23.<sup>1</sup>

## REFERENCE:

Developed with the help of the following:

- ESV Study Bible, Crossway.
- *NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message.* Grand Rapids, MI: Zondervan.

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<sup>1</sup> Carson, D. A. (2015). [The Gospels and Acts](#). In D. A. Carson (Ed.), *NIV Zondervan Study Bible: Built on the Truth of Scripture and Centered on the Gospel Message* (pp. 2154–2156). Grand Rapids, MI: Zondervan.