

Jesus
The Living Water Pt. 6
“Worshipping the Father”
John 4:13-26

- 13** Jesus answered and said to her, “Whoever drinks of this water will thirst again,
- 14** 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.”
- 15** The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”
- 16** Jesus said to her, “Go, call your husband, and come here.”
- 17** The woman answered and said, “I have no husband.” Jesus said to her, “You have well said, ‘I have no husband,’
- 18** for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”
- 19** The woman said to Him, “Sir, I perceive that You are a prophet.
- 20** Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.”
- 21** Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

- 22** You worship what you do not know; we know what we worship, for salvation is of the Jews.
- 23** 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.
- 24** God *is* Spirit, and those who worship Him must worship in spirit and truth.”
- 25** The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”
- 26** Jesus said to her, “I who speak to you am *He*.”

Introduction

The most serious activity anyone will ever do is worship. The most serious activity anyone will ever do is worship. And not only in heaven, but even on earth. When you come together and you say it is for the purpose of worshiping God, you have just pronounced upon yourself an urgency, and a severity, and a seriousness in the very activity in which you engage. Nothing is more serious than worship. I’m afraid in our culture, worship has become frivolous, superficial, shallow, trivialized. This is the most serious activity anyone will ever do, worship God.

Worship has become, what A. W. Tozer has called, “the missing jewel of the evangelical church”.

Part of our problem is the development of several myths over generations of time.

Myths Concerning Worship

Let me give you several myths concerning worship.

Myth #1

1. Myth number one is that worship is passive observation, not active participation.

The problem in our church today is that we are so different. The Old Testament system of worship involved personal participation – standing in line with the animal sacrifice, responding verbally to priestly declarations,. In the early church there were probably testimonies, public praying by many, partaking of communion. It was highly interactive. Today, worship tends to be a place where you come to watch what happens.

One theologian, from the past generation, wrote,

People have the idea that the preacher is an actor on a stage, and the audience are the critics . . . what they don't know is that they are the actors on the stage; he (the preacher) is merely the prompter standing in the wings, reminding them of their lost lines. And God is the audience.

You might hear, “That was tremendous worship today.”

“Why?”

“Because I liked the solo . . . Because the sermon was short . . . Because I got a blessing.”

We have been conditioned to think that corporate worship is entertainment, and, if the show is good, then we have worshiped.

Myth #2

2. Myth number two is that corporate worship is an isolated event, independent of the previous week.

The truth is, corporate worship is the combined overflow of personal worship.

John MacArthur writes,

Worship is not energized by artificial methods. If you feel you must have formalized ritual, or a certain kind of mood music to worship, what you do isn't worship. Music and liturgy can assist or express a worshiping heart, but they cannot make a non-worshiping heart into a worshiping one. The danger is that they can give a non-worshiping heart the sense of having worshiped. So the crucial factor in worship in the church is not the form of worship, but the state of the hearts of the saints. If our corporate worship isn't the expression of our individual worshiping lives, it is unacceptable. If you think you can live any way you want and then go to church on Sunday morning and turn on worship with the saints, you're wrong.

Worship on Sunday is an overflow of worship through out the week. The reason some of you, in church, feel nothing, think nothing, and sense nothing, is because all week you have ignored the Lord. And you are wondering, now that you are in church, why you cannot seem to worship the Lord or sense anything from Him but a cold shoulder.

So, you come to church. You have your Sunday clothes on, you have slid into that seat, and you are thinking, "Okay, Lord, it's Sunday, let's worship! Give me a sense of your presence."

Not a chance! Ladies and gentlemen, your worship on Sunday is directly affected by your worship Monday through Saturday. Worship is a way of life.

Myth #3

3. Myth number three is that worship is a place I come to or a thing I do to get a blessing from God i.e. I come to get not to give.

One author wrote,

In today's world we have shifted away from finding God toward finding ourselves. Fondness for ourselves has become the highest virtue, and self-hatred the greatest sin. It all began innocently enough; the church had to face the uncomfortable fact that the followers of Christ were often miserable. As never before, the church is aware that its people are in pain. But this welcome sensitivity has backfired. Rather than drawing us closer to God and freeing us to care more deeply about others, the spotlight has fallen on us as abused, wounded, needy people and God has been cast as the great Higher Power, waiting in the wings for His cue to come heal our hurts and restore us to responsible living. We are

learning not to worship God in self-denial and costly service, but to embrace our inner child, heal our memories, overcome addictions, lift our depressions, improve our self-images, and replace shame with an affirming acceptance of who we are. Although the Gospel does bless us with a new identity that was meant to be enjoyed, it calls us to higher values than self-acceptance – like esteeming others as greater than ourselves, enduring rejection and persecution, living not for the pleasures of this life, but for those of the next one, and clinging to the promises of God when we don't feel His goodness . . .

Now you would think that a theologian or a church historian wrote these cryptic words. No, a well known Christian psychologist and counselor, Larry Crabb, wrote that. And he continued onto write,

Today, feeling better has become more important than finding God.

Our Culture, society has fed this, we are all affected by it to some degree.

In 1985, Niel Postman, a secular author published a book entitled “Amusing Ourselves To Death” The cover of the that publication, had a family sitting in front of a TV with there heads Gone. Ours is a World that has radically changed since 1985

Today, we are overflowing with internet, cellphones, PDAs, cable channels by the hundreds, DVDs, call waiting, call ID, blogs, flatscreen, HDTV, IPods, iPhones iPads, Laptops, Desktops, etc.

And TV no longer dominates the media landscape, “Screen time” also means hours and hours spent infant of the computer, video monitor, cell phone, or handheld device. Multitasking is standard, Silence has been replaced by background noise.

This has produced large groups of people who who cannot think rationally, much less biblically, So they are fed a constant diet of passive entertainment,

In the media driven culture it is an understood axiom that you must change the scene of view, our sound every few minutes to maintain the attention of the audience.

I was taught early on in my studies on preaching, that the you loose your people every 5 minutes, and the challenge of the preacher is to keep the attention of the believers assemble together to listen to him.

This has greatly affected worship

Many believe in leadership that we have to keep it moving, upbeat or we will loose our people, hence we Feed the monster of self centeredness in worship

Worship is not about us but is about him. Christianity is not about us, but about following Christ in self-denial and mortification of the flesh.

William Temple defines worship this way, "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, and to devote the will to the purpose of God." That is a good working definition of worship.

Review

The Perspective

- 15** The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."
- 16** Jesus said to her, "Go, call your husband, and come here."
- 17** The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,'
- 18** for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."

The Perception

19 The woman said to Him, “Sir, I perceive that You are a prophet.

The Priority

20 Our fathers worshipped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.”

21 Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

22 You worship what you do not know; we know what we worship, for salvation is of the Jews.

23 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.**

24 God *is* Spirit, and those who worship Him must worship in spirit and truth.”

I. The Importance of Worship

A. Scripture is Saturated with it

1. Exodus 20
2. The Tabernacle Temple
3. Seraphim of Isa 6

4. Romans 12
5. I Peter 2:5

B. Eternal Destiny Depends on it.

Your Worship is either acceptable or unacceptable
How a person worships is indicative of their eternal destiny.

Unacceptable Worship is defined as

- 1. Worship of a False God**
- 2. Worship of the True God in the Wrong Form**
- 3. To Worship God in a Self Styled manner**
- 4. To Worship God with a Wrong Attitude**

Lesson

Acceptable Worship

- I. The Place of Worship**
- II. The Person of Worship**
- III. The Participants of Worship**

I. The Place of Worship

20 Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

21 Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

Samaritans.” Jews don’t drink out of our cups. We don’t have any relations with Jews. How did this happen? Well, the people of that land had once been united under Saul, and David, and Solomon. When the kingdom split, the northern kingdom Israel, the southern kingdom Judah became independent. As time went on, the northern kingdom, because of its terrifying wickedness, was judged. And in 722 BC, the northern kingdom of Israel was taken by Sargon. And most of the people were taken captive, and they were hauled off to Assyria, several other places, the city of the Medes. You can read it in 2 Kings chapter 17. They were deported to become the slaves and servile people of the Assyrians.

The only people allowed to remain in the land were the poor. They were a liability; there’s no sense in hauling off all the welfare cases, so they left them there. And foreigners from surrounding areas, particularly from Babylon, begin to move in. And as they moved in, these Gentile foreigners intermarried with the remaining poor Jews. And the half-breed race that came as a result of this was known as the Samaritans, named for the city of Samaria

which was their capital city. And they had, therefore, a combination of Judaism and paganism mixed, a syncretistic religion. These people wanted to maintain their Jewish heritage; they even begged for an Israelite priest who would teach them to worship the true God, but they were rejected in their request. And when the remnant, you'll remember, that was taken captive from the southern kingdom Judah into Babylon and stayed 70 years came back, do you remember that when they came back they started immediately to rebuild the walls and to rebuild the city? And who was it that came down and wanted to help them? Some Samaritans. And they were again rejected in terms of their assistance because of their half-breed nature, and so they really did everything they could to stop the building process.

They had said, "Let us build with you: for we seek God, as you do." And the Jew said: "You have nothing to do with us in building a house unto our God." And so, they were left in their sort of syncretistic religion. And they had only one alternative, and that was to establish their own place of worship, so they went to Mount Gerizim and they built their own temple and began to worship in their own way.

This lasted for quite a while. Till in 128 BC, 128 years before the year of our Lord begins, one of the Maccabean rulers by the name of John Hyrcanus destroyed their temple. And it's never been rebuilt. But do you know, to this day, although there are under, I think, under 200 Samaritans left on the face of the earth, they still gather on that vacant mountain and carry out their worship, independent of Jerusalem? The basic difference is that they accept only the first five books of the Old Testament, only the Pentateuch. They do not accept the rest of the Old Testament. And that was their relationship in the time of Jesus. They were despised, looked down on, hated by the Jews, and they had no dealings at all. JM

21 Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

Buildings, Temples, Cathedrals, and even houses are not places that worship only occurs.

We should not think in terms of coming to church to worship as if this only place God is or that worship can only occur in this place.

Clearly from the Biblical Text, God is not confined to a place or location.

Isaiah 66:1-2 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? 2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

1 Corinthians 3:16-17 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1 Corinthians 6:19-20 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

2 Corinthians 6:16-17 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

Ephesians 2:19-22 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto a holy temple in the Lord: 22 In whom ye also are builded together for a habitation of God through the Spirit.

Ac 17:16–29

Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols.

17 Therefore he reasoned in the synagogue with the Jews and with the *Gentile* worshipers, and in the marketplace daily with those who happened to be there.

- 18** Then certain Epicurean and Stoic philosophers encountered him. And some said, “What does this babbler want to say?”
Others said, “He seems to be a proclaimer of foreign gods,” because he preached to them Jesus and the resurrection.
- 19** And they took him and brought him to the Areopagus, saying, “May we know what this new doctrine *is* of which you speak?”
- 20** For you are bringing some strange things to our ears. Therefore we want to know what these things mean.”
- 21** For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.
- 22** Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious;
- 23** for as I was passing through and considering the objects of your worship, I even found an altar with this inscription:
TO THE UNKNOWN GOD
Therefore, the One whom you worship without knowing, Him I proclaim to you:
- 24** God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.
- 25** Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things.
- 26** And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined

- their preappointed times and the boundaries of their dwellings,
- 27** so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;
- 28** for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’
- 29** Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising.

With that point clarified, that God is not confined to a building That does not mean that we should not assemble together. There are some who would have the church assembled or meeting together to be dispersed and only meet in small groups or houses.

Much of this view point comes from Acts 2

Ac 2:38–3:1

- Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.
- 39** For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”
- 40** And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”
- 41** Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*.

- 42 And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.
- 43 Then fear came upon every soul, and many wonders and signs were done through the apostles.
- 44 Now all who believed were together, and had all things in common,
- 45 and sold their possessions and goods, and divided them among all, as anyone had need.
- 46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,
- 47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

But as the church grew and became more organized, it began to formulate assemblies of believers, that by the time the Apostle Paul was writing, he could write to recognized bodies of believers that assembled on the Lords day to worship.

This does not mean that they met in ornate building with stain glass windows, but they met as assemblies.
The Biblical Text supports this,

Heb 10:24–25

- 24 And let us consider one another in order to stir up love and good works,
- 25 not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.

1 Co 5:4–6

- 4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,
- 5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.
- 6 Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump?

1 Co 11:17–20

- 17 Now in giving these instructions I do not praise *you*, since you come together not for the better but for the worse.
- 18 For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.
- 19 For there must also be factions among you, that those who are approved may be recognized among you.
- 20 Therefore when you come together in one place, it is not to eat the Lord's Supper.

1 Co 14:23–25

- 23 Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind?
- 24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

25 And thus the secrets of his heart are revealed; and so, falling down on *his* face, he will worship God and report that God is truly among you.

1 Co 14:26

26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

Jas 2:2

2 For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes,

Ac 20:7

7 Now on the first *day* of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

Ac 15:30

30 So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter

Ac 14:27–28

27 Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.

28 So they stayed there a long time with the disciples.

For the most part, the church was dependent on members or supporters (patrons) who owned larger houses, providing a place for meeting. In Rome, there are indications that early Christians met in other public spaces such as warehouses or apartment buildings.

Others have noted that while the early churches frequently met in a member's home initially, eventually many of these houses were donated to the body of Christians and became buildings especially dedicated to the church's assemblies.

Even when there were several meeting sites in a city, the Christians had the sense of being one church. They maintained unity through organization (from the second century on, beginning at different times in different places, one bishop in a city became the center of unity for orthodox Christians there) and symbolic gestures (in Rome, the eucharistic bread was sent from the bishop's church to other assemblies).

Before Emperor Constantine recognized Christianity as a legal religion in 313, corporate ownership of property by the church could be legally ambiguous. It seems that the first property owned by the Roman church were the catacombs. These were not places of meeting, however, but burial sites.

Unless claims for recent discoveries of early Christian meeting places are confirmed, the earliest building certainly devoted to Christian use is at Dura Europos on the Euphrates River in eastern Roman Syria. It was a house that came into Christian possession and was remodeled in the 240s. Two rooms were combined to form the assembly room, and another room became

a baptistery—the only room decorated with pictures. Dura was destroyed by the Sassanian Persians in 256, so the house's use as a church was short-lived.

We have archaeological evidence of halls being built for church meetings at the end of the third and beginning of the fourth century. The great era of church buildings began with Constantine's patronage of the church in the fourth century. He commissioned basilicas to signal his support of the new religion and to advertise his reign.

I . The Place of Worship

II. The Person of Worship

21 Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, **worship the Father.**

22 You worship what you do not know; we know what we worship, for salvation is of the Jews.

23 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.***

24 **God is Spirit,** and those who **worship Him** must worship in spirit and truth.”

God is Spirit greek, “spirit the God”

Pneuma

24 Πνεῦμα

Spirit

N-NNS
 ho
 ὁ
 -
 Art-NMS
 Θεός ,
 God [is]
 N-NMS

Is 40:18–25

- 18 To whom then will you liken God?
 Or what likeness will you compare to Him?
- 19 The workman molds an image,
 The goldsmith overspreads it with gold,
 And the silversmith casts silver chains.
- 20 Whoever *is* too impoverished for *such* a contribution
 Chooses a tree *that* will not rot;
 He seeks for himself a skillful workman
 To prepare a carved image *that* will not totter.
- 21 Have you not known?
 Have you not heard?
 Has it not been told you from the beginning?
 Have you not understood from the foundations of the
 earth?
- 22 *It is* He who sits above the circle of the earth,
 And its inhabitants *are* like grasshoppers,
 Who stretches out the heavens like a curtain,
 And spreads them out like a tent to dwell in.
- 23 He brings the princes to nothing;

He makes the judges of the earth useless.

25 “To whom then will you liken Me,
Or *to whom* shall I be equal?” says the Holy One.

Je 23:23–24

23 “*Am I* a God near at hand,” says the Lord,
“And not a God afar off?”

24 Can anyone hide himself in secret places,
So I shall not see him?” says the Lord;
“Do I not fill heaven and earth?” says the Lord.

The London Baptist Confession of Faith states

“The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach”

The Shorter Catechism states

“God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.”

1 Ti 1:17

Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen.

1 Jn 4:12

12 No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

Jn 1:18

18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

Col 1:15

15 He is the image of the invisible God, the firstborn over all creation.

1 Ti 6:15–16

He who is the blessed and only Potentate, the King of kings and Lord of lords,
16 who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honor and everlasting power. Amen

Now, the heathen believed that God was someplace, and 1 Samuel chapter 5, you know, the Philistines had a temple and they had their god Dagon in there. And

when they stole the Ark of the Covenant, they thought that was the representation of the God of the Israelites. They took the Ark of the Covenant and they stuck it in the temple of Dagon. And they figured that's where gods live, over in that place, so they stuck him there. Remember the next morning? They came back their god, Dagon, who was that fish god, was dumped over, bowing down to the Ark of the Covenant. So, they put him back up. The next day they came back he was dumped over again, only this time his hands and his head were cut off. God had performed some supernatural surgery on that idol. But the point was they associated that god with that place. That was the whole point. But God is a Spirit.

Conclusion

A. W. Tozer wrote,

I want to deliberately encourage this mighty longing after God. The lack of it has brought us to our present low estate. The shallowness of our inner experience, the hollowness of our worship, and that imitation of the world, which marks us all, testify that we, in this day, know God only imperfectly, and the peace of God scarcely at all. He waits to be wanted . . . too bad that, with many of us, He waits so long, so very long, in vain.