

Series: John

Title: Christ Makes a Worshipper

Text: John 4: 15-29

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John 4: 14: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15: The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

She is still thinking of physical water. Her thoughts are in being saving from physical thirst and from physical work. But he had told her that if she asked, he would give her the spiritual water, everlasting life. And she asked, “*Sir, give me this water..*”

Our Lord is about to give her a new spirit. He is about to speak into her spiritual life and reveal himself in spirit and in truth. His word is about to live and abide in her forever making her to live and abide and forever.

When the Lord Jesus speaks life into a sinner, he reveals two things—that we are the sinner and that Christ is the Savior; we are guilty in sinful self-righteousness and Christ is himself Salvation for he is the Righteousness of God. He never stops revealing these two things to those he sanctifies. He does it by speaking to us personally the way he did this woman.

Proposition: Only Christ makes a true worshipper.

SIN AND SELF-RIGHTEOUSNESS

John 4: 16: Jesus saith unto her, Go, call thy husband, and come hither. 17: The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19: The woman saith unto him, Sir, I perceive that thou art a prophet. 20: Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21: Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22: Ye worship ye know not what:

As the Lord Jesus spoke to this woman personally so Christ speaks to his child personally in Spirit. The Spirit of God must convince us of our personal sin. He reveals to us our own personal guilt in breaking the whole law of God.

Each of us have committed the exact same sin as this woman. We have done so as we sit here in thought. One sin includes all sin. All sin is in one sin. One sinful thought makes us guilty of breaking the whole law of God.

James 2:10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

But until the Spirit convinces us of sin, we compare ourselves with ourselves (with others) and find confidence in our flesh. We look upon others and think in our sinful hearts, “I am not *that* bad.” In the Lord’s parable the Pharisee compared himself with the publican. So he thought himself righteous and despised the publican. That is always what we do when we

compare ourselves with others. That is the only thing we do while dead in sins. It is the nature of our flesh to raise the bar for others and lower it for ourselves.

Until Christ reveals our sin to us personally we will even read a scripture like this and compare ourselves with this Samaritan woman and say, "I am not like this woman; I've never committed adultery." But it is not true. Our sin-nature is only sin. Of course it is so of the sins we commit outwardly. But every thought, even our best thoughts, have sin mixed with them continually. Outside of Christ in our sin-nature,

Genesis 6:5: GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

When the Spirit convinces us that we, personally, are the sinner then he creates in us an entirely different spirit. The publican smote upon his breast and said, "*Have mercy on me the sinner!*" (Lu 18: 10-14). Christ must reveal our sin and guilt to us, in spirit and in truth, in order to break our proud flesh and give us a new heart which is broken and contrite.

Still, there is more the Lord must reveal to us about ourselves. He must also reveal to us, personally, that all our religion and all our so-called righteousnesses are sins, too.

After the Lord Jesus revealed to this woman her sin, immediately, she covers herself with fig leaves by letting him know she was religious, "*The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*"

As soon as someone perceives you are preacher they either let you know they do not believe there is a god in an attempt to change the subject or they attempt to convince you they are religious in order to convince you they are righteous. For an unregenerate sinner it is the enmity of the carnal mind. The carnal mind is uncomfortable at the very mention of God. The very mention of God makes an unregenerate sinner show you his fig leaves. He tries to sooth his conscious convincing you he is righteous. But the natural man's righteousness is always confidence only in his outward form of religion.

When the Lord gives a new spirit, Christ must first strip away our fig leaves. This is the word by which the Master begins this work—"Jesus saith unto her, *Woman, believe me, ...*" When Christ speaks that command into a sinner, it comes in power, giving faith so that the sinner obeys the command. Christ gives faith and repentance by speaking effectually in the first hour and sustains faith the same way unto the end of our lives. This is how Christ mortifies our flesh and gives faith. This is how Christ mortifies our flesh and strengthens our faith all our days. It Christ speaking. His command comes with irresistible power. He does not have to speak loudly. Christ, himself, is the Power of God. Even when he whispers in that still small voice within his child, "*Woman, believe me*", immediately we find ourselves believing on him.

By Christ's word he makes us know our worship, our form, along with all our very best religious deeds is only sin—"Jesus saith unto her, *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*" Her worship was in form only. It was in outward practice. Her confidence was in her vain tradition. Like so many she boasted, "*Our mountain is better than your mountain at Jerusalem.*"

Christ has to make us know that true worship and true righteousness is not in form. It is not in a place, not in a building, not in a denomination, not in baptism, not in church membership,

not in any motions of an outward profession. True worship is not even in the form of a true system of doctrine. When we put confidence in knowing a system of doctrine, we are looking to self rather than Christ, even when the doctrine is true. To put confidence in anything except Christ is sinful self-righteousness. Our Lord Jesus continues to make his saints know our self-righteousness, even in our outward bodily exercises included in gathering to sing, read, pray and hear the gospel preached.

She boasted of tradition saying this is the mountain in which our father's worshipped. But it matters not where our father's worshipped or even *that* our father's worshipped. The Lord Jesus said, "*Woman believe me, ...ye shall worship THE Father!*" Truth is we only worship when we worship the Father. We only worship the Father through faith in the Son. Only through believing and worshipping Christ do we believe and worship the Father.

John 14:6: Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me

1 Peter 3:18: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,

John 13: 20...He that receiveth me receiveth him that sent me.

Before a sinner can enter into true worship, Christ must reveal to us that all our worship is vain. He must reveal that all righteousnesses are filthy rags. Until Christ enters giving a revelation of himself we are totally ignorant of spiritual things. Christ said of her and her people, "*Ye worship ye know not what.*" Christ must reveal to us that we are totally ignorant in ourselves. Unless the Spirit of God give us revelation of Christ we have no spiritual discernment nor can we.

1 Corinthians 2: 11: For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12: Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13: Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. 15: But he that is spiritual judgeth all things, yet he himself is judged of no man. 16: For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Christ must reveal our worship is vain form. He must make us know that all our righteousnesses are sins. Only Christ can reveal to us that we are spiritually ignorant.

So that is the first must. Christ must reveal to us our sins—that we are guilty of breaking the whole law of God. He must reveal that all our religious exercises that we thought made us righteous are nothing more than glorying in our sinful self-righteousness in total ignorance of spiritual things.

CHRIST HIMSELF

John 4: 22...we know what we worship: for salvation is of the Jews. 23: But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24: God is a Spirit: and they that

worship him must worship *him* in spirit and in truth. 25: The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26: Jesus saith unto her, I that speak unto thee am *he*. 27: And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28: The woman then left her waterpot, and went her way into the city, and saith to the men, 29: Come, see a man, which told me all things that ever I did: is not this the Christ?

In addition to revealing our sin and self-righteousness, Christ must reveal the truth to us in spirit. Christ accomplishes this work by revealing himself to us.

The Lord Jesus said to her, “*We know what we worship: for salvation is of the Jews.*” Never man spoke like this man. When Christ speaks into the heart of a sinner he speaks with authority, power, and dogmatism. This is true only of true Jews who are circumcised in heart, in spirit, by the Spirit of God. It is so of all who are born of his Spirit, “*we know what we worship: for salvation is of the Jews.*”

This was the hour of love for this chosen sinner. The Lord said, “*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*” This was her hour—“*The hour now is when the true worshippers shall worship the Father in spirit and in truth*”

He is making her a true worshipper—the hour now is! He is making her a true worshipper of the Father by making her a true worshipper of the Son. He is making her worship in spirit and in truth by giving her the living water, a new spirit, by revealing that he himself is the Truth.

Why? “*Because the Father seeketh such to worship him.*” This is the hour set by God the Father from before the foundation of the world when he would give her the spirit of adoption. God the Father sent his Son to seek out his elect and give them this new spirit. Christ never fails to accomplish this work in each one the Father chose for Christ redeemed us by his blood.

Ephesians 1:5: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6: To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Gal 4: 4: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5: To redeem them that were under the law, that we might receive the adoption of sons. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Only Christ can make a sinner worship the Father in spirit and in truth. He does it by the word he speaks into the sinner.

John 5: 63: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

Here is the point of this whole passage, “*God is a Spirit: and they that worship him must worship him in spirit and in truth.*” God is a Spirit as opposed to all carnal conceptions of him. True worship must be in spirit and in truth. Paul said, “He is not worshipped with men’s hands, as though he needed anything, seeing he giveth to all life and breath and all things” (Acts 17: 25). God does not dwell in temples made with hands. He is not worshipped

with men's hands: not in carnal ordinances and outward forms. Paul said, “bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Tim 4: 8). Indeed, we come to hear his word preached. We do many things in bodily form. But God must be, and is, only worshipped in spirit from a true heart born of the Spirit of God. True worship is “*in truth.*” It is in singleness of heart resting in Christ who is the Truth. To worship in spirit and in truth is to confess from the new spirit that I am less than the least, the chief of sinners and Christ is my All! That is the two things that Christ is revealing to this woman.

Philippians 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Here is how we come to worship in spirit and in Truth, “*The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26: Jesus saith unto her, I that speak unto thee am he.*” Christ must reveal himself in our hearts declaring, “I am!”

That is when a sinner stops comparing himself with others and boasting of his righteousnesses. At that name, Moses hit his face and worshipped. At that revelation, “Then said [Isaiah], Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts” (Is 6:5). Beholding the great I Am in spirit and in truth Job said, “I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes” (Job 42: 5-6). When Christ is formed in us, giving us the living Spirit, revealing that he is the righteousness of God then we fall down and worship in truth when confessing, “Christ is all my Righteousness and I am nothing but the sinner!”

When Christ reveals himself in spirit and in truth it is so intensely personal that he will not allow anyone to interrupt it. Remember how Christ held the disciple’s eyes from knowing him on the road to Emmaus. Here he held his disciple’s tongues, “*And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*” Christ saves through the foolishness of preaching so that no flesh shall glory in his presence but those he saves shall glory only in him. No one and no thing shall interrupt this work of Christ in the heart. No flesh shall glory in his presence. He alone shall get the glory for this work. That is why he speaks through the gospel. Christ and the sinner in whose heart he speaks are the only one who knows what is taking place.

When he reveals himself in spirit and in truth, bringing us to believe on Christ, then we forsake all our carnal wells and all our carnal religion. That is what we see in this woman, “*The woman then left her waterpot.*” Before the only thing she could see was a physical well. She spoke only of physical work and physical thirst. Now, she left her waterpot. When Christ grants repentance and faith, our hearts are not on the carnal, temporal water anymore. We repent and believe on Christ alone.

This woman ran “*and went her way into the city.*” I picture her running, praying to Christ every step of the way, confessing her sin, rejoicing that she knows him and believes on him. And she cannot wait to tell others. Christ makes us his witnesses. He makes us no longer ashamed to confess him before men.

When she got to the city, she “*saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?*” She said, “He revealed to me I am a sinner! He told me all my religion was sin! He told me I would no longer worship in this mountain and now I

don't! He told me I would worship the Father and now I do through faith in the Son! He told me I would worship in spirit and in truth and now I do! He told me all things that ever I did, is not this the Christ!"

Christ alone makes a true worshipper. Oh, may he speak now, mortifying our fleshly sinful self-righteousness by reveal himself in spirit and in truth. That is how Christ brings his people to worship the Father in spirit and in truth through faith in our Lord Jesus Christ!

Amen!