

Jesus
The Living Water Pt. 4
“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*.”

The New King James Version. (1982). (Jn 4:13–26). Nashville: Thomas Nelson.

Introduction:

During his life Dr. A. W. Tozer was known for many things: an outspoken critic of the religious scene, an outstanding preacher, an editor of a leading Christian periodical, and author of several devotional classics. The real focus, however, of his daily life centered on the worship of God. Nothing else so occupied his mind and life. This worship of God was not something tacked onto a busy schedule. It became the one great passion of his life. Everything revolved around his personal worship of God.

Tozer paid the price for this lifestyle of worship. Many, even of his own family did not understand him and his insistence on being alone. Some even regarded him as a bit odd, but what others thought of him did not trouble him in the

least. His primary business was the worship of God. Nothing else mattered.

A comprehension of his passion for worship is necessary to appreciate the ministry of Tozer fully. If not, a misunderstanding, not only his words but his actions as well, is apparent. He was completely committed to this one solemn activity and pursued it with all the passion he had. Tozer hammered his ideas regarding worship into convictions that governed his life and ministry. "Worship," Tozer explained, "is to feel in your heart and express in some appropriate manner a humbling but delightful sense of admiring awe and astonished wonder and overpowering love in the presence of that most ancient Mystery, that majesty which philosophers call the First Cause but which we call Our Father Which Art in Heaven."

Tozer walked to the beat of a different drummer, but it was not simply because he was a rebel. That may have been a small part of it, but the main factor was his complete sellout to Jesus Christ. Family, friends, even the ministry had to take a back seat to this yearning of his. Perhaps his essay, *THE SAINT MUST WALK ALONE*, explains to a certain degree his idea of true spirituality. His focus in life was on the person of Jesus Christ and he would do everything within his powers to sharpen that focus. All his spiritual energies and disciplines were directed in that singular path. Consequently, in a certain degree he was difficult to live with, not because he was demanding or irascible, he was simply focused on God.

At times he would come to the family dinner table, especially after the children had left, and not speak a word. Not because he was mad at anyone, he was focused on God and he would not break the focus even for fellowship around the table with friends and family. Tozer did not spend

too much time working on his social graces, probably one glaring weakness in his character. Yet to do the work he believed God called him to, demanded much time away from people, shut up alone with God.

A close study of Tozer's ministry will warrant the simple conclusion that his ministry was not just cranking out sermons, articles and editorials. He always had something significant to report. This distinction marked his entire ministry. He firmly believed that his labor must flow from a life of worship. Any work that does not flow from worship is unacceptable to God. After all, it is God we are trying to please, not man.

Throughout his long ministry Tozer never became entangled in social or political issues. Not that he had no opinion on these subjects, for he did. His conviction was that he was responsible for sticking to the great essentials of life. That is why his writings today are just as fresh and relevant as when first published. He believed certain things never change whatever the generation. He kept to those fundamentals and you either loved Tozer or hated him. While other ministers were getting involved in political issues, Tozer contented himself with preaching about God. This was his passion.

Tozer's criticism of entertainment within the church made him quite infamous during his lifetime. His high view of worship caused him to lash out mercilessly at times. Worship was to be pure and untainted by worldly things. In his mind the two opposed each other. When someone suggested that singing a hymn was a form of entertainment it riled Tozer's fury. Some of his most eloquent denunciations were in this direction. He was justly concerned about the inroads worldliness was having in the Church and its effect upon

Christians. Especially was he adamant about contemporary evangelism methods many were advocating. He felt it lowered the standards of the Church and he was dead set against it. In his prayers Tozer never feigned a sanctimonious posture but maintained a continuous sense of God that enveloped him in reverence and adoration. His one daily exercise was the practice of the presence of God, pursuing Him with all his time and energy. To him, Jesus Christ was a daily wonder, a recurring astonishment, a continual amazement of love and grace.

"If you major on knowing God," Tozer once wrote, "and cultivate a sense of His presence in your daily life, and do what Brother Lawrence advises, 'Practice the presence of God' daily and seek to know the Holy Spirit in the Scriptures you will go a long way in serving your generation for God. No man has any right to die until he has served his generation."

This was the habit of Tozer. In the early days at Chicago he would often take a bus and go out to the lake early in the morning with only his Bible and spend many hours alone with God.

An ardent lover of hymns, Tozer had in his library a collection of old hymnals. Often, on the way to an appointment he would grab one of these hymnals to read and meditate. "After the Bible," he often advised, "the next most valuable book is a hymnal.

Correct doctrine was not enough for Tozer. "You can be," Tozer delighted in saying, "straight as a gun barrel theologically and as empty as one spiritually." Consequently, Tozer did not major in systematic theology. His emphasis was always on a personal relationship with God; a relationship so real, so personal and so overpowering as to utterly captivate a

person's full attention. He longed for what he termed, a God? conscious soul, a heart aflame for God.

James L. Snyder

Review

The Perspective

The Perception

The Priority

The Person

The Perspective

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.”

Lesson

The Perception

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

Granted, this woman did not explicitly confess her sin to Jesus, but I think it may be implicit in her droll reply (4:19), “Sir, I perceive that You are a prophet.” She was admitting that His analysis of her life was accurate!

John 4:29

“Come, see a Man who told me all things that I ever did. Could this be the Christ?”

This is the evidence of Gods drawing the sinner to salvation. God is beginning to doing the work of Regeneration in her heart . He is granting her sight to see. Ears to hear.

God is resurrecting her from the dead.

John 6:37

37 All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

John 6:44

44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

God had sovereignly determined this appointment for Jesus to meet this Woman at the well and lead her to salvation. This is not chance, this is not luck, This is Sovereign decree in action.

Ac 13:48

48 Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

This is what was determined before the foundation of the world, coming to fruition in time. All that was previous led up to this event. All actions of all the others involved are under the divine providential Control of God.
A Gracious God fulfilling His own decree in salvation.

There are some that have taught that for someone to believe that God is Sovereign in Salvation means that they do not believe in evangelism. That to be a calvinist in ones theology automatically means he is a Hyper-calvinist.

Hyper, not meaning excited but rather over. In other words, the Hyper calvinist goes over and beyond what scripture teaches and makes doctrines of assumptions.

I believe that to be Biblical we must never go beyond what the Bible Says, and even if we in our little minds cant understand it all, does not give us permission to to add to the text at our will.

Evangelism.

Hyper Calvinists do not believe in offer of the gospel.

Let me give a quotation of **John Calvin from Institutes BOOK III CHAPTER 3**, John Calvin Oppose Hyper Calvinists as you see the following.

For when our Lord and John begin their preaching thus Repent, for the kingdom of heaven is at hand,(Matthew 3: 2,) do they not deduce repentance as a consequence of the offer of grace and promise of salvation? The force of the words, therefore, is the same as if it were said, As the kingdom of heaven is at hand, for that reason repent.

Hyper Calvinists does not see that we are commanded to preach the gospel to every creature. They do not believe that all men should be invited to hear the gospel; they will call this duty faith. [\(A.W.Pink wrote an](#)

[article against Duty Faith in his later years of the ministry.\)](#)

John Owen said, God commandeth us to believe; here his revealed will is that we should so do: withal, he intendeth we shall do so; and therefore ingenerateth faith in our hearts that we may believe. Here his secret and revealed will are coincident; the former [\[if ! supportFootnotes\]\[i\]\[endif\]\[iv\]\[iv\]](#) ^[4] being his precept that we should believe, the latter his purpose that we shall believe. In this case, I say, the object of the one and the other is the same, even what we ought to do, and what he will do. And this inasmuch as he hath wrought all our works in us, Isaiah 26:12. They are our own works, which he works in us; his act in us and by us is oftentimes our duty towards him. He commands us by his revealed will to walk in his statutes, and keep his laws. ([Display of Arminianism Chapter 5](#))

True Calvinism stays in the boundary of Gods reveal will. A good example is God decreed that Adam would fall, yet was Adam responsible for his act of disobedience? Yes. (John Owen brings out a great scripture in Isaiah 26:12)

Ro 10:14 How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that

preach the gospel of peace, and bring glad tidings of good things!

Some of the greatest Preachers and Missionaries were Calvinists, John Bunyan who wrote Pilgrims progress was a Calvinist; John Newton who wrote Amazing Grace was a Calvinist. Charles Spurgeon, they call him the prince of Preachers was a Calvinist. George Whitefield and Jonathan Edwards were Calvinists. All the puritans were Calvinists. Great Missionaries like William Carey, John Patton, John Eliot, John Brainerd, they were all Calvinists.

Some Hyper Calvinists think if you do not believe their doctrine you are lost! So how do they evangelize?

Did Jesus preach the gospel only to the elect only?

Mt 9:35 And Jesus went ***about all the cities and villages***, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

The gospel call is for all people but only the elect will be saved.

Ac 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

The lesson we have in front of us concerning the Woman at the well, is a great example of God using the means to get to the end. The end being that the women would be saved.....so Jesus says he MUST Go thru Samaria, because he had a devine appointment with this woman. Although the appointment was pre planned and she was going to come to Christ in Salvaiton... She still needed to hear the gospel, repent of her sin and believe in Christ.

Romans 10:9

that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture says, "*Whoever believes on Him will not be put to shame.*"

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13 For "*whoever calls on the name of the Lord shall be saved.*"

14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach unless they are sent?.....

17 So then faith *comes* by hearing, and hearing by the word of God

THE PRIORITY

- 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.”

I. The Importance of Worship

A. Scripture is Saturated with it

The Scripture literally speaks of this hundreds and hundreds of Times. Laws, Rules, Mandates and Commands Fill the Scripture. Men are commanded to practice it, to Teach it and to mandate it. If men obey and practice it, they are blessed, if not they are cursed and can die.

Large groups of people have been destroyed by God because they corrupted worship, even entire nations have been wiped out by God in order to preserve it.

GOD IS SERIOUS ABOUT WORSHIP

1. Exodus 20

Ex 20:1–7

And God spoke all these words, saying:

- 2 “I *am* the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.
- 3 “You shall have no other gods before Me.
- 4 “You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;
- 5 you shall not bow down to them nor serve them. For I, the Lord your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me,
- 6 but showing mercy to thousands, to those who love Me and keep My commandments.
- 7 “You shall not take the name of the Lord your God in vain, for the Lord will not hold *him* guiltless who takes His name in vain.

Ex. 34:12-14

- 12** Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst.
- 13** But you shall destroy their altars, break their *sacred* pillars, and cut down their wooden images
- 14** (for you shall worship no other god, for the Lord, whose name *is Jealous, is a jealous God*),
-
- 35** Then one of them, a lawyer, asked *Him a question*, testing Him, and saying,
- 36** “Teacher, which *is* the great commandment in the law?”
- 37** Jesus said to him, ‘*You shall love the Lord your God with all your heart, with all your soul, and with all your mind.*’
- 38** This is *the* first and great commandment.

2. The Tabernacle, Temple

Exodus 25

Now, when God called out His people, He established in the midst of their life a worshipping place so that they might focus on that. And God gave them all of those instructions, you know, to build that place. Have you ever studied the instructions of the tabernacle? Just really amazing. As they moved out of Egypt and they began to wander in the wilderness, God was calling them to worship. And so, God put in the middle of the camp this tabernacle, this tent.

It takes seven chapters in the Bible, 243 verses, for God to give all of the standards, and all of the measurements, and all of the furnishings that were to be a part of that place. 243 verses. It's kind of interesting when you think that God gives the whole creation of the universe in just 31. God really is concerned with worship.

And in giving that whole prescription for worship, the whole intent of it was that they might focus on God. The tabernacle itself was ugly. It was ugly. I mean, it was not pretty to look at. But inside the tabernacle was a holy place, and inside the holy place was a holy of holies, which was a perfect cube. And inside the holy of holies was the Ark of the Covenant. And on top of the Ark of the Covenant was what was called the mercy seat where the high priest once a year sprinkled blood as an atonement for the sins of the people. And on the mercy seat dwelt the Shekinah glory of God. And so, really, the tabernacle was called that because it was where the glory of God dwelt: tabernacle. And the camp of Israel was all around it, and their whole life was looking in in focus on that tabernacle. In fact, when the tabernacle was completed, the glory of God came out of the sky and came right down and dwelt there so that the people would know that the glory of God was there.

Ex 25:22

22 And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which *are* on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.

In the worship of Israel, It was prescribed in a very detailed way.

By the way

The worship was not

Entertaining at all.

It was serious, and meticulous.

In fact when you study the whole of the worship of Israel as given to them by God was hard work, and precise labor. and in fact it was in many ways gruesome, with all the sacrifices. thru the burnt offering, the the blood being shed.

Dt 12:5–8

“But you shall seek the place where the Lord your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go.

6 There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.

7 And there you shall eat before the Lord your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the Lord your God has blessed you.

8 “You shall not at all do as we are doing here today— every man doing whatever *is* right in his own eyes—

3. The Seraphim in Isa 6

Is 6:1–3

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His *robe* filled the temple.

- 2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.
- 3 And one cried to another and said:
 “Holy, holy, holy *is* the Lord of hosts;
 The whole earth *is* full of His glory!”

4. Romans 12:

Ro 12:1–2

I beseech you therefore, brethren, by the mercies of God, that you present (aroist) your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

- 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

T

reasonable service.

reasonable

logikos: reasonable, rational

Original Word: λογικός, ἡ, ὄν

Part of Speech: Adjective

Transliteration: logikos

Phonetic Spelling: (log-ik-os')

Short Definition: reasonable, rational, metaphorical

Definition: (a) reasonable, rational, (b) metaphorical, as contrasted with the literal.

HELPS Word-studies

3050 *logikós* (from **3056** /lógos, "reason") – properly, *logical* because *divinely reasonable*, i.e. "what is *logical to God*" (logic working through the *divine reasoning* known through faith).

The believer grasps "divine reasonableness" (**3050** /*logikós*) by the Lord's inbirthings (gift) of faith – hence the close connection between **3050** (*logikós*) and faith (**4102** /*pístis*) in Ro 12:1-3 (cf. 1 Pet 1:21, 2:2).

3050 /*logikós* ("divinely reasonable") is constantly necessary in making acceptable *offerings* to the Lord – each of which is *equally profound* to eternity when done in faith ("divine *persuasion*"). These produce a "seamless" life in which *every* decision (action) can have *profound, eternal meaning*, even in earthly "setbacks" or *suffering* (cf. Mt 13:31,32,17:20 with Ro 8:18).

service.

latreia: service

Original Word: λατρεία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: latreia

Phonetic Spelling: (lat-ri'-ah)

Short Definition: service, worship

Definition: service rendered to God, perhaps simply: worship.

HELPS Word-studies

Cognate: **2999** *latreía* (from **3000** /*latreúō*, "render sacred service") – *sacred (technical) service*. **2999** /*latreía* ("technical, priestly-service") occurs five times in the NT (Jn 16:2; Ro 9:4, 12:1; Heb 9:1,6). See **3000** (*latreuō*).

5. I Peter 2:5

5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

A. Scripture is Saturated with It

B. Eternal Destiny Depends on it

Your worship is either acceptable or unacceptable

Unacceptable Worship is defined as

1. Worship of a False God

2. Worship of the True God in the Wrong Way.