

JOHN 4:19-24

<p>1. The woman was troubled</p> <p>a. She sensed that Jesus was a prophet</p> <p>b. She sensed her sin & the need for true worship</p> <p>2. Fact 1: The place of worship is not what is important</p>	<p>C. The Subject of Worship, 4:19-24</p> <p>19 The woman saith unto him, Sir, I perceive that thou art a prophet.</p> <p>20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.</p> <p>21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at</p>	<p>Jerusalem, worship the Father.</p> <p>22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.</p> <p>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.</p> <p>24 God <i>is</i> a Spirit: and they that worship him must worship <i>him</i> in spirit and in truth.</p>	<p>3. Fact 2: True worship & salvation are from the Jews (through the Messiah Jesus Christ)^{DS1}</p> <p>4. Fact 3: True worship is worshipping God in spirit & in truth^{DS2,3}</p>
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DIVISION IV

THE REVELATION OF JESUS, THE LIVING WATER, 4:1-42

C. The Subject of Worship, 4:19-24

(4:19-24) **Introduction:** man's whole concept and approach to worship is changed by Jesus in this passage.

1. The woman was troubled (vv.19-20).
2. Fact 1: the place of worship is not what is important (v.21).
3. Fact 2: true worship and salvation are from the Jews (through the Messiah Jesus Christ) (v.22).
4. Fact 3: true worshippers worship God in spirit and in truth (vv.23-24).

1 (4:19-20) **Conviction, Response to:** the woman was troubled. Jesus had confronted her with her sin (v.15-18), and she could either respond or react. She could have reacted by...

- being angry
- ignoring
- neglecting
- arguing
- counting it as foolishness

However, she did not react. Instead, she was stirred and convicted, and she sensed two things.

a. She sensed that Jesus was a prophet, a man who was in touch with God; therefore, Jesus was a man who could help her.

b. She sensed her sin and the need to take care of her sin, to truly worship God. But where was she to worship? There was a dispute about where God's presence really was, a dispute about where a person could truly meet God. The Samaritans said that God's presence was in Mount Gerizim; the Jews said He dwelt in Jerusalem (see note—Jn.4:5).

Standing before her was the prophet who wrought the piercing conviction in her that she was to worship. He was a prophet; therefore, He could help and direct her, so she asked Him where to worship. Where could she find help from God?

Thought 1. The woman was under a powerful conviction. She knew that she had to worship God, to make sacrifice for her sin. When a man is stirred and convicted, he needs to turn to God immediately. If he does not know how to turn to God, he needs to ask a person who is in touch with God.

2 (4:21) **Worship:** first, the place of worship is not what is important. Note three things.

a. Note the phrase "the hour cometh." Jesus said that *an hour* was coming that would change the whole nature of worship. The way men approached God was going to experience a volcanic eruption. Worship of God was going to be radically and completely changed. There was an hour, an historical event coming that would change it. Jesus was, of course, referring to His death and the coming of the Holy Spirit. The place of worship is no longer the temple or any other particular location on earth. God's presence now dwells in the hearts and lives of His people. His people worship Him wherever they are, and they can worship Him every day all day long.

"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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Co.6:19-20).

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jn.14:16-17).

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Ro.8:9-10).

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“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (1 Jn.2:27).

“And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them” (Eze.36:27).

b. The place of worship is not what is important. Some do worship in Mount Gerizim and some worship in Jerusalem, but the place is not what is important.

c. What is important is *the object of worship*, being sure one is truly worshipping *the Father, God Himself*. A person may be in the temple worshipping, and yet not be worshipping the Father: “Ye worship ye know not what” (v.22). A man’s whole being must be focused upon the only true and living God, the Father Himself, to be truly worshipping.

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Is.43:10).

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ” (Ro.15:6).

“By him [Christ] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (He.13:15).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pe.2:9).

3 (4:22) **Salvation, Source—Jesus Christ, Mediator—God, Ignorance of—Jesus Christ, Ignorance of:** second, worship and salvation are of the Jews. Note three things.

a. The word *salvation* in the Greek has the definite article (he soteria), “the salvation.” The Messiah, who is the salvation of all men, comes through the Jews, not from any other source.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jn.14:6).

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

“For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time” (1 Ti.2:5-6).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (He.8:6).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (He.9:15).

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (He.12:24).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn.2:1).

b. Jesus said “we.” He identified Himself with the Jews. He was a fully born Jew; He was not of another nationality, nor was He a mixture of bloods.

c. Salvation is of the Jews. All other worship is an expression of man’s own ideas, no matter how rational and highly esteemed and followed: “Ye worship ye know not what.” (See DEEPER STUDY # 1, *Israel*—Jn.4:22 for more discussion.)

1) Men are ignorant of God Himself, of the only living and true God.

“For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them” (Mt.13:15).

“For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you” (Acts 17:23).

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things” (Ro.1:20-23).

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” (Ro.1:28).

“For they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (Ro.10:3).

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Ep.4:18).

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“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water” (2 Pe.3:5).

“Ever learning, and never able to come to the knowledge of the truth” (2 Ti.3:7).

“Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways” (Jb.21:14).

“For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge” (Je.4:22).

“Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God” (Je.5:4).

“Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord” (Je.8:7).

“And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD” (Je.9:3).

“For they know not to do right, saith the Lord, who store up violence and robbery in their palaces” (Am.3:10).

“But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor” (Mi.4:12).

“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets” (Zec.7:11-12).

2) Men are ignorant of Christ, the Son of God.

“He was in the world, and the world was made by him, and the world knew him not” (Jn.1:10).

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water” (Jn.4:10).

“Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also” (Jn.8:19).

“The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes” (Jn.9:30).

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” (Jn.14:9).

“And these things [persecutions] will they do unto you, because they have not known the Father, nor me” (Jn.16:3).

“For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him” (Ac.13:27).

“Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him” (1 Jn.3:6).

DEEPER STUDY # 1

(4:22) **Israel—God’s Plan—History—Jews:** why did Jesus Christ come to the Jewish nation and come to earth as a Jew? Very simply stated, the Jews were God’s special people. They had been born by a special act of God. It all started long, long ago. God had wanted four things.

1. He wanted a people who would love Him supremely and give Him their first loyalty. (See Ge.17:7; Is.43:10.)
2. He wanted a people who would witness to all other nations that He and He alone was the one true and living God. (See Ge. 12:3; 22:18; Ac.13:26, 47.)
3. He wanted a people through whom He could send the promised Seed, the Savior and Messiah, Jesus Christ, to all men everywhere. (See Ge.3:15; 17:7; 22:18; Ga.3:16; Jn.4:22.)
4. He wanted a people through whom He could send His written Word, the Holy Bible, and preserve it for all generations. (Ro.9:4-5; 1 Pe.2:10-12.)

In searching the earth for such a people, God could find none (see Ro.1:18-32). God could do only one thing. He had to find one man and through him begin a new people, a new nation.

1. God found and chose Abraham and through him established the Jewish nation. (Ge.12:1-5; 13:14-17; 15:1-7; 17:1-8, 15-19; 22:16-18; 26:2-5, 24; 28:13-15; 31:13; 35:9-12.) God chose one man and challenged him to worship God supremely. If that man would worship God supremely, then God would cause a special people to be born of his seed. That man was Abraham. Abraham was the first Jew (see Ge.12:1-4; Ga.3:16). In the Old Testament the Jews and their land (Palestine) were continually pointed to as the very special people and land of God. They were called...

- ⇒ God’s special people (De.7:6).
- ⇒ God’s peculiar people (De.14:2; 26:18).
- ⇒ God’s peculiar treasure (Ex.19:5; Ps.135:4).
- ⇒ the LORD’s portion (De.32:9).
- ⇒ the LORD’s land (Le.25:23; Je.2:7; 16:18; Ho.9:3).
- ⇒ the holy land (Zec.2:12). (See DEEPER STUDY # 1—Ro.4:1-25 for more discussion.)

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However, the Jewish nation failed to obey God supremely. The whole plot of the Old Testament centers around God's pleading and dealing with the Jews. Again and again, He gave the nation the opportunity to obey Him. He dealt with them in mercy and in judgment, but at every turn they refused to heed His pleading.

2. God chose the family of David. (See DEEPER STUDY # 4—Jn.1:49.) God had no choice but to make another move, so He chose one faithful family within the Jewish nation and gave to that family one great promise. The family was that of King David, and the promise was that of the Messiah, God's great King, God's very own Son. God's Son was to come through the line of David and establish an eternal nation of people who would love God supremely. However, the Jewish nation again failed God. They misinterpreted God's Word—the prophecies of His coming.

- a. The Jews misinterpreted God's Word by saying the seed of Abraham included only the Jewish nation. In their minds, God had no children except the children of the Jewish nation. The Bible says explicitly that the seed of Abraham is Christ, and the special people of God are those individuals within all nations who worship God supremely (Ga.3:16).
- b. The Jews misinterpreted God's Word by saying that the eternal kingdom promised to David was the Jewish nation and the Jewish nation only. They expected Israel to be established as an earthly nation forever and all other nations to be subservient to Israel. But again, God's promise was not that narrow, nor was it that prejudiced. The Bible says there is not, and never has been, any respect of persons with God (De.10:17; 2 Chr.19:7; Jb.34:19; Ac.10:34; Ro.2:11; Ga.2:6; Ep.6:9; Col.3:25; 1 Pe.1:17). God did say that Christ was to come from the Davidic line, but He also said that He was going to establish an *eternal nation* made up of people everywhere who would love God supremely (Ro.2:28-29).

By misinterpreting God's promises, the Jews failed to be the missionaries to the world that God had chosen them to be. They became *earthly bound* and *materialistic minded*. They twisted the idea of the promised Messiah to fit their own schemes. They conceived of Him as One who was to establish an earthly kingdom for the Jewish nation alone. They failed to see that God was speaking...

- of an eternal kingdom of righteousness
- of a kingdom that is of another dimension entirely—the dimension of the spiritual
- of a new heaven and a new earth that would give each person an eternal life beyond just one earthly generation

3. God had no choice but to make a third move. This He did by sending His own Son into the world through the Jewish nation. God sent Him so that the world through Him might be saved (Jn.3:16-19). However, man rejected God's Son and crucified Him. This act—the killing of God's Son—was the final blow. When man slew the only Son of God, the whole world *was* involved. Both Jew and Gentile were represented symbolically in the Jewish religionists and the Roman authorities. They both actually did the plotting, sentencing, and execution. If the world were ever to be saved, it was now perfectly clear that God had to make every move Himself.

This He did once-for-all. In His eternal purpose and plan for man's salvation, God took the sins of all men and laid them upon His Son while He was being slain upon the cross. He allowed His Son to bear the sins of the world (1 Pe.2:24). Then He took His Son and raised Him from the dead—never to die again. He did what man had always failed to do: in His Son's resurrection God began to build a lasting kingdom of righteousness, a new nation that is presently being made up of men from all earthly nations who desire and are willing to follow Jesus Christ supremely. He is calling out and forming a new people who have genuinely been born again—spiritually. These new born people shall live eternally—beyond just one earthly generation. These people are identified as His church, as a body of people who genuinely believe and follow Him. They are destined to be the inhabitants of the new heavens and earth. (See notes—pt.5, Lu.8:21; Ep.2:11-18; 4:17-19.)

God, acting solely upon His own through the death and resurrection of His Son, has fulfilled His promises to both Abraham and David. All the people of the nations of the world now have the opportunity to become children of God, the special people of God.

4 (4:23-24) **Worship:** third, true worshippers worship God in spirit and in truth. Note four points.

a. Note the change in worship: "The hour cometh, and now is." Christ changed worship. Before Christ, men worshipped God in special places, for example, in temples and before altars. Since Christ, place and locality mean nothing. Christ has opened the door into God's presence from anyplace in the universe (see note—Jn.4:21 for more discussion).

b. Note the nature of worship. Man is to worship God in spirit and in truth. (See DEEPER STUDY # 2—Jn.4:23.)

1) To worship God in spirit means to worship God...

- with the *spiritual drive and ability* of one's soul, seeking the most intimate communion and fellowship with God
- with the *spiritual core* of one's life and being, trusting and resting in God's acceptance and love and care

2) To worship God in truth means...

- to approach God in the right or true way. There is only one way, through His Son Jesus Christ (see note—Jn.4:21; 14:6)
- to worship God sincerely and truthfully, not coming half-heartedly with wandering mind and sleepy eyes

c. Note the reason for worship. The Father seeks men to worship Him. God desires worship, for He created man to worship and fellowship with Him. Therefore, God seeks men who will worship Him in spirit and truth.

"The LORD hath made all things for himself; yea, even the wicked for the day of evil" (Pr.16:4).

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“Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him....Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me” (Is.43:7, 10).

“For whom he did foreknow [believe], he also did predestinate to be conformed to the image of his Son, that he might be the firstborn [preeminent One] among many brethren” (Ro.8:29).

“He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved” (Ep.1:4-6).

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pe.2:9; see Ro.15:6; 1 Co.6:20).

d. Note the one essential in worship. It is not the place that is important in worship but how a person worships God. A person must worship God in spirit and in truth. There is no other way. “God is Spirit, and they that worship Him *must* worship Him in *spirit* and in *truth*.”

To worship in spirit means...

- from the spiritual drive and depth of the soul
- from the spiritual core of the life and being

To worship in truth means...

- as God dictates, that is, worship must be in the name of God’s Son, Jesus Christ
- in sincerity

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (Mt.4:10).

“And they worshipped him, and returned to Jerusalem with great joy” (Lu.24:52).

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (He.10:25).

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Re.14:7).

“Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness” (1 Chr.16:29).

“Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness” (Ps.29:2).

“O come, let us worship and bow down: let us kneel before the Lord our maker” (Ps.95:6).

“O worship the Lord in the beauty of holiness: fear before him, all the earth” (Ps.96:9).

“Exalt ye the LORD our God, and worship at his footstool; for he is holy” (Ps.99:5).

DEEPER STUDY # 2

(4:23) **Man, Creation—Spirit—Worship:** man is to worship God in Spirit. Three points need to be looked at to fully understand what this means.

1. There is the creation of man.

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Ge.2:7).

The material used to form man was *dust*; or as Isaiah said, “clay” (Is.64:8); or as Luther translated, a lump of earth (erdenkloss). Man’s physical material or substance is of the earth; the forming of his body is like that of an earthen vessel (Jb.10:8-9; Ro.9:21); the food he eats is of the earth (Job 28:5); and the end of his body is to return to the earth (Ec.3:20).

There is a sense in which man is a paradox. He was created with all the dignity and honor possible—created by the hand of God and given the very breath of God. Yet, he was also created out of the most base and lowly stuff of all—dirt. So in one sense man has every reason to glory; in another sense he has every reason to be humble. What is to be man’s attitude, his air? There is nothing wrong with glorying; there is nothing wrong with being humble. It is the reason or object for glorying and being humble that makes one right or wrong. Man is to worship and glory in God—that God gave him life and the dignity and honor (privilege) of life. Man is to walk humbly toward God and toward other men because all men come from the same material, the earth. (Je.9:24; see 1 Co.1:31; 2 Co.10:17; Ro.11:36; Ga.1:5; 2 Ti.4:18; He.13:21; 1 Pe.5:11.) Therefore, man is exhorted to present his body to God as “a living sacrifice” and as “the temple of the Holy Spirit” (Ro.12:1; 1 Co.6:19-20).

But note: man is not only body and soul; he is also spirit (see DEEPER STUDY # 3—Jn.4:23-24). This is man’s distinctive difference from all other creatures. As the Psalmist says, “I am fearfully and wonderfully made....my substance was not hid from thee” (Ps.139:14-15). Two distinctive facts need to be noted here.

- a. It is not just the breath of life that is given to man. It is the very breath of God Himself. God’s breath is life, eternal life; therefore, man was given the eternal life, the very Spirit of God Himself. Just think! God’s very own breath, His Spirit, is within every person who is “renewed” (recreated) after the image of Him that created him.

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Ep.4:24).

“And have put on the new man, which is renewed in knowledge after the image of him that created him” (Col.3:10).

b. God breathes His own breath or spirit into the nostrils of man. Just imagine the picture. The body of Adam was lying before God; it had just been formed by God’s hands from the dust of the earth. Adam was lifeless—just a body—never having breathed. God then breathed into Adam’s nostrils His own breath or Spirit, the life of His very own being (which is the life that goes on and on, never ending, that is eternal).

Now, here is the point. God made no other creature like this. God gave no other creature His own breath, nor did He use this method of creation with any other creature. These two facts make man’s creation distinctive.

What a shame that man cleaves to this earth and its worldliness! “He that refuseth instruction despiseth his own soul” (Pr.15:32). How often the spirit of man should breath after God (Mt.5:6)!

2. The creation of man is in *the image and likeness of God*.

“And God said, Let us make man in our image, after our likeness....So God created man in His own image” (Ge.1:26-27).

Whatever *the image and likeness of God* means, it is that which distinguishes man from all other life which God created. No where else does God say He created a being in *His own image and after His own likeness*. Only man is in the image and likeness of God. What is the *image and likeness of God* in man?

a. It is unlikely that it means the *soul* of man. The Bible says all living creatures are souls. They were created as *living souls*. This is clearly pointed out in the Hebrew language of Ge. 1:20 which says, “Let the waters bring forth abundantly *living souls* [nephesh] that hath life.” All living creatures possess the breath of life. (See DEEPER STUDY # 5, *Soul*—Mt.22:37 for more discussion.)

b. It is unlikely that it means the ability to reason. Apparently animals have the ability to reason and learn to varying degrees. Animals show ability to think when facing an enemy or difficulties in the innumerable experiences of life.

c. It is unlikely that it means the ability to be moral and just. Some animals (both individually and within family groups) have rules, practices, deeds, or acts that lead to moral and virtuous behavior among themselves and even toward others. There seems to be an exercise of right and wrong among some animals. However, it needs to be pointed out that just as man is far superior to animals mentally, they are also far superior to animals morally. Man is far superior to animals both as a rational being (a being that reasons) and a moral being (a being that is just, relating to others as he should). (Note that being *spiritually* and *mentally renewed* in Christ affects the rational and moral powers of man. Man can be *created* in righteousness and *true* holiness. Man can be delivered from the legalistic bondage and rules of a man-conceived righteousness and holiness. See Ep.4:24; Col.3:10.)

d. It means that God gave man His spirit: His immortal breath, His life that lives forever just like God. God went beyond what He had made when He created the animals of the earth (a soul, an earthly life, a temporal breath); God made man a spirit (an eternal life, an immortal breath) that is just like Himself, just like His own life. To be in the image and likeness of God means “God is Spirit and they that worship Him must worship Him *in spirit* and in truth” (Jn.4:24). Apparently, no animal is a spirit; animals are only souls. As living souls, they are enabled by varying degrees to breathe, to reason and to relate; but none of them have the inherent power to breathe eternally, nor the drive and ability to reason after God and to relate to God. Man does have that power, that drive, and that ability. *Man is spirit, even as God is Spirit*. Man is not only body and soul as the animals of creation. Man is not only a *living, breathing soul made for this earth; man is a spirit, an immortal being made to live with God eternally*.

3. In light of the above fact, there are at least two distinguishing marks of God’s image in man, two distinguishing marks of man as a spirit.

a. God’s image in man is the *spirit or power of immortality*. Man lives beyond this earth, lives eternally just like God. As mentioned above, according to the Bible, no animal is a spirit. Animals are only souls. As souls they are enabled to breathe and to live on this earth, but they do not have the inherent power to breathe eternally. However, man does have that power. Man is spirit, even as God is Spirit. *Man is not only a living, breathing soul and body like the animals made for this earth; man is a spirit, an immortal being made both for this earth and for eternity*.

b. God’s image in man is the *spirit or the drive and ability (choice) to worship*. Man has not only the soulish ability to reason and to relate, but an unquenchable spiritual drive and ability to reason after God and to relate to God. Again, as mentioned above, no earthly animal has that spiritual drive and ability (freedom of choice). The Bible does ascribe to souls varying abilities, but no animal soul has the ability to reason *after God* or to *relate to God*. Worship is a spiritual drive and ability, an ability of spirit (of man) only. Just like animals, *man knows and understands the things* of this earth; but man is to know, believe, and understand God first and foremost (Is.43:10). Man is to worship God. God is Spirit and He has created man as spirit; therefore, man is to worship God in spirit and in truth (Jn.4:24).

There are two very significant facts to be noted about the image of God in man or of man as a spirit.

1. The rebellion of man against God (man’s fall) affected God’s image within man. God had created man as an immortal being. Man was to live on this earth and to live with God forever. When man exercised his ability or choice and turned against God, he lost both rights. He could no longer live on the earth forever, nor could he live with God forever. In his rebellion against God, man was saying that he preferred a different world other than God’s world and he preferred a

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different god (his own will) other than God Himself. Man thereby condemned himself to leave this earth (to die, Ge.2:17; 3:19) and to be separated from God eternally (Jn.3:18). Note that man was already created as an immortal being.

Therefore, man would continue on, he would exist forever—but he was (a) to be placed somewhere else other than this earth (he had chosen such); and (b) he was to be separated from God forever. It was his choice. The image of God—the power of immortality and the drive and ability to worship and live with God—was marred eternally.

2. The image of God within man can be renewed.
 - a. Man can now put on the new man.

“And that ye put on the new man, which after God is created in righteousness and true holiness” (Ep.4:24).

“The new man...is renewed...after the image of Him [God] that created him” (Col.3:10).

- b. Man can be “born again” spiritually; he can be made alive to God just as he was in the beginning—never to perish. (Jn.3:3f; 1 Pe.1:23).
- c. Man can live and worship God forever (Jn.3:16; 2 Pe.1:4). He can now partake of God’s divine nature and be assured of living forever in the new heavens and new earth (2 Pe.3:3-4, 8-18; Re.21:1-7).
- d. Man is renewed, reborn, recreated in Christ Jesus. “Who his own self *bare our sins* in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pe.2:24; see 3:18. See notes—Ro.5:1; 2 Co.5:1; see 5:17.)

“And God said, Let us make man in our image, after our likeness....so God created man in his own image, in the image of God created he him; male and female created he them” (Ge.1:26-27).

“As we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Co.15:49).

DEEPER STUDY # 3

(4:23-24) **Spirit—God, Spirit:** what is meant by “spirit”? At least three things are gleaned from Scripture.

1. Spirit is not flesh and bone. Spirit is not physical and material. Spirit is immaterial, non-physical, incorporeal. Spirit is of another dimension of being, another dimension entirely different from the physical and material dimension of being.

2. Spirit is the innermost part of being, the very core and heart of life. Spirit is the very *breath of God’s life*, the very *breath of God’s existence*, the very *being of God’s life*. That is, spirit is *eternal existence and being*. It is permanent, unending existence. A spirit has the breath of life, of existence, of *being forever*.

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Ge.2:7).

3. God is Spirit. This means He is the very embodiment of life eternal, of permanent, unending existence. His nature is not flesh and bone; for the physical ages, deteriorates, dies, and decays—it ends. But not Spirit, not God. God exists forever and ever. He is life, the very embodiment of life eternal. Whatever life is—in all of its perfection—*God is*. God is the perfect Person, Life, Intelligence, Being. The basic nature of God is Spirit: eternal being, eternal life, the Perfect Being, the Perfect Life.

“And this is life eternal...thee the only true God” (Jn.17:3).