

## The Mind of Christ - Lesson 39

January 8, 2020

### John 4:16-26

He \*said to her, “Go, call your husband and come here.”

<sup>17</sup> The woman answered and said, “I have no husband.” Jesus said to her, “You have correctly said, ‘I have no husband’; <sup>18</sup> for you have had five husbands, and the one whom you now have is not your husband; this you have said truly.”

<sup>19</sup> The woman said to Him, “Sir, I perceive that You are a prophet. <sup>20</sup> Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship.” <sup>21</sup> Jesus said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

<sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. <sup>24</sup> God is spirit, and those who worship Him must worship in spirit and truth.”

<sup>25</sup> The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.”

<sup>26</sup> Jesus said to her, “I who speak to you am He.”

We’re still in John 4. Let’s pick up around verse 23 with the notes. I am coming to the end of Journal One. In verse 23 Jesus brings up the “hour coming” again. This is the second time he talks about the hour coming as he did in verse 21. But this time, it is not just “**an hour is coming**”; it is an “**hour that now is**”. So now, the hour has come and will keep coming. This hour never gives up – it is the hour “that is”.

It doesn’t matter *where* these true worshippers are geographically. What matters to Jesus are three things:

1. That they worship the Father; that He is the object of their worship.
2. That they worship the Father in Spirit
3. That they worship the Father in Truth.

This will be one of Jesus’ most profound teachings ... although every teaching of Jesus was ‘profound’. And He first revealed it to a **Samaritan woman** *personally*, by a well. It’s interesting where Jesus chooses to announce certain things. Jesus knows that the inclination of man is ‘to worship’ ... to fix one’s mind on something or someone perceived to be more powerful than they are; One who can secure their lives, give them meaning, purpose and provide hope.

It has often been observed by men that worship is pretty much a common denominator around the world. It is rare that you have societies that don’t have any kind of form of worship. In societies that have tried to stamp it out, they haven’t really been all that successful. In the Soviet Union when they were repressing religion, and declared a “godless state”, they didn’t stamp out worship. It was going on underground, and once the Soviet Union opened up to a degree of freedom again, everyone began to “come out”. So, at various stages, they are “in” and “out” of the underground. But worship is just the norm in the world from the beginning of time from Cain and Abel; Adam and Eve.

Let's go back to "why is there a Samaritan woman" looking for answers? It is because of the *misplaced worship of her ancestors*. The northern kingdom of Israel was idolaters. In 722 B. C. the Assyrians destroyed the North. They took many Jews into exile and left a few to intermarry with non-Jews that they brought in. It was Israel's idolatry, adultery, and fornication spiritually that led to this response by God. *Israel was spiritually where the Samaritan woman was physically*.

The Samaritan woman was in an adulterous relationship, and illicit relationship as Israel had been in a spiritually illicit relationship. She had at least six idols, or idolatrous relationships to which she devoted her attention expecting some experience that would fulfill her. It never came.

Her problem was the *object* of her devotion and the *manner* of her devotion. It was not just that she was devoted to something or someone; it was *who* she was devoted to and *how* she was devoted to that individual or those individuals. Jesus is teaching her that both must change; but it will not change just because of a change of location from one mountain to another mountain. You do not change the true nature of worship just by going from one place to another.

I have a lot of theories about people jumping from one church to another, thinking that by jumping from church to church they will find just the experience that they are looking for, when actually the issue is in their heart and not necessarily in the experience itself ... but that's another subject.

The object of her devotion must be the Father. Could it be that she was searching for a father in the men that she had lived with that she did not have as a child? I don't know, but it's not a far-fetched idea. I have counseled many folks who have tried to find in the man that they love, something that they didn't have in the father who should have loved them. It's not a good practice to try to marry your father; or marry one who you think will be a 'better' father.

True worship begins with a desire, within, to '*know the father*'. **Now this is Key ★**. **This is what I think is so profound about Jesus' answer**. It is the "desire to **know** the Father." **True worship is a connection with the Father**. We are designed to connect. I wrote a couple of days ago. I am doing a little post lately on the 10 Commandments, and I did one on "honor your Father and Mother". I wrote why **that** relationship was emphasized but not "love your wife" or "raise your children". Why did He focus on honor your father and mother?

There is something about a parent and a child that is unique. When you are married; you become "one". That's true; but you are still **two** separate DNAs. When you have a child, that child shares your DNA. It is a mixture of the father and the mother, obviously and so it is a very profound and close relationship. There is this 'wanting to know'; 'wanting to understand'. Again, in counseling I have found that much trouble has come when children don't understand their parents and parents don't understand their children. *We seek to know the one who brought us into this world.* We want to feel a 'closeness' with them and sometimes that is obtained in a very profound way, and sometimes it is not.

But on the spiritual plane, of our worshipping God, there has to be a primary connection with Him in **knowing the Father**. He is the One who truly gave us life. He is the One who brought us into existence and who sustains us. This desire is to know the Original Father who loves us and desires for us our greatest good. He does not seek to use us, or to exploit us, or to abuse us; this is where all true worship begins. I want to know the Father.

If we were thinking about that in evaluating our own personal worship, whether it is in our assembly, or it's in our own personal worship throughout the day, if we thought about that in terms of 'getting to know the Father' in a deeper and deeper way, perhaps worship would become more natural to us. So, it's like two people who are connected by DNA but they have been estranged for years and years and they don't really know each other and then they try to have a conversation and they try to reconnect. It's awkward. It takes some 'warming up' to do that. So, when a person doesn't truly know the Father who they are worshipping, then worship is awkward at best. It's not natural.

But when you're comfortable (and I don't mean comfortable in the sense that you lose the sense of reverence and awe for God) but you are comfortable being in His presence; you are comfortable like sitting on His lap, of sitting and looking up into His face and adoring Him; **that's** where worship springs from ... from the inside of us. So cultivating this sense of 'knowing the Father'... intimately '**knowing** Him' will automatically cause us to worship better – a little more naturally.

Traditionally, Spirit and Truth have been broken down into heart and head. (That's the way I learned it growing up. The Spirit was the heart and the Truth was the head; it was what you know academically about worship). The truth part has sometimes been seen as "form", the "packaging of worship" or the "acts of worship". So we have the 'Spirit' part of it, and then we have the 'Truth' part which has often been interpreted as being the packaging. There's the 'gift' part inside and then there is the 'package' that we put it in. I can tell you, in growing up, that I think we spent a whole lot more time on the 'packaging' than we did on the gift inside of that. I don't want to disown my upbringing because there were moments of great worship in different forms and different ways. But I'll tell you when I saw it most profoundly in my life ... It was when I took a class by Andy T. Ritchie at Harding University on "Worship".

That was unlike any class I had ever had on worship and he still has a book out, "***Thou Shalt Worship the Lord Thy God***". Andy was almost blind by the time I met him. He had very thick glasses on when he would lead from a songbook, (he was a choral directed before Uncle Bud), although, I don't know why he actually needed the songbook. I remember one particular event. We had a worship service on the College lawn once and when he would lead singing from the platform, he would lead the song with his arms stretched out high above him, holding the book up close to his face, and you would think he was floating about ten feet off the ground when he lead singing. He had a booming, baritone voice when he was leading the singing, but when he would talk about worship in our class, tears would just stream down his face, and you could tell that he spent so much time in the presence of God. It was a moving experience to be in his class...just to hear his stories and the way he would explain what worship was. It was probably at that time that I began to break away from caring quite so much about the packaging as I did about the heart ... about the gift.

Both words are focused here about the true worshipper whom the Father seeks. To be in Spirit and in Truth as a worshipper is different than simply deciding that singing is worship and regularly participating in it. It is much different than deciding the question as whether we are going to use a musical instrument or not. You can debate that question all day long and never worship.

The core meaning for the word **worship** is “proskuneo” (προσκυνεω) and it means “to kiss toward”. So the core meaning of this word is “to kiss”. A kiss should be an expression of affection. Its intent is to communicate something from inside one person to another. Often in human kissing, it’s kind of like a mutual communication. It’s almost like the song, “You say it best when you say nothing at all.” However, a “kiss” can mean something good, holy, and healthy, or it can come from a selfish motive. Just because it’s a kiss doesn’t mean it’s a good kiss. It can be an unwelcomed kiss. If somebody just walked up to you and you didn’t want them to kiss you, and they just planted one on you ... I know what would happen if they did it to Brenda; they would get slapped.

It can be erotic, or, it can be agape in nature. But a kiss should express spirit and truth. Judas will kiss Jesus and betrayal; deception (in a devilish way). We are to kiss Jesus and the Father out of a sincere and pure devotion and love. From our inmost being, our spirit must be in tune with God’s Spirit ... the living water flowing from within. It is true, sincere, real and authentic. Any other kind of kiss isn’t worth kissing ... it’s just not real, sincere, or authentic coming from within. It is not ritual, routine, or rooted in the right place or in the right time. A kiss is not limited to time and space. It is a worship or kiss that spontaneously arises from within, out of a heart that overflows with love and devotion to the One who loves us.

I don’t like to tell stories, but, Brenda, it works here. One of the things Brenda and I decided to do when we were dating, or maybe I decided thinking it was a good idea, was that I wasn’t going to tell her that I loved her until I couldn’t stand it any longer. And I would know when I just couldn’t stand it any longer. This was because I didn’t want to say something that was just trite or insincere, or that was just simply expected. I wanted it to well up from somewhere inside where I just couldn’t stand it anymore. I just “had” to say it. It “had” to come out. And I don’t remember that exact first time. I **do** remember that exact first kiss. I don’t remember that exact first time I said, “I love you.”

But it’s the same kind of thing with God. Do we worship God in a way because we just can’t stand **not** to ... we just **have** to? Do you remember when Jesus was being praised, when He was entering the city and the Pharisees said in **Luke 19:39-40**, “Some of the Pharisees in the crowd said to Jesus, “**Teacher, rebuke your disciples!**” when they were praising Jesus. **But he told them,** <sup>40</sup> “**I tell you, if they keep quiet, the stones will cry out.**”

In other words, this is “a moment when something **has got** to praise me. Something has to praise me. If it’s not these people that are going to praise me, these rocks are going to scream out because this is a moment in history that the Father and the whole of Heaven have been looking forward to forever. From times in eternity they have been looking for this day, for the entering the city of Jerusalem ... and worship is the **most appropriate** thing that can happen! This is not scheduled. It’s not scripted. We didn’t “practice” this on the way so

that when we come into the city of Jerusalem, I want you to go and get some palm fronds and then lay them down in front of me, and take your cloaks off and lay them down in front of me, and here are the songs you we're going to sing... It was spontaneous! It was welled up from inside of them. If *anything* was contrived, it was more "crucify him" later on, because **that** was probably orchestrated and lead by a few hateful leaders.

So this woman has "kissed" many men, and now Jesus wants her to experience the "agape" kiss; one rooted in Spirit and Truth. Just as each of us longs to be loved by one who loves us purely and with unconditional love and acceptance, without reservation, so God seeks this kind of lover. *A worshipper is a lover*. Jesus is the bridegroom and His church is the bride. He wants us to love Him, worship Him and kiss Him because we are smitten with love for Him only; with complete surrender and devotion.

God is searching for such a bride for His Son just as Abraham sought a bride for Isaac ... true love from the place of the Spirit, and the Spirit is *oneness*. Worship is *oneness*. It's where we are one with the Father and with the Son.

Since Jesus is the only One who knows the Father, He knows what He seeks. Perhaps a little excursion into the ways this word is used will give us an insight into the heart of God and our imitation of Him.

God seeks, and we are to be seekers. So, how do we understand what God seeks? Let me give you a few Scriptures. This is not an exhausted list:

**Matthew 18:12** – Jesus is seeking for the one lost sheep – searching for that one lost sheep.

**Luke 2:48-49** – Jesus was 12 years of age; His mother and father were seeking Him, (and I would say, probably *frantically* seeking Him). How is God seeking worshippers?

**Matthew 13:45** – the merchant is seeking the fine pearls. He is going all over heaven and earth looking for fine pearls.

**Matthew 26:16** – His enemies, including Judas, are seeking Him to betray Him, and of course, they are seeking Him to "kiss" Him. It is ironic that Judas was seeking Him to kiss Him and God is seeking worshippers to kiss His Son.

**Romans 2:7** – We are to seek glory and honor and immortality leading to eternal life.

**1 Peter 3:11** – We are to seek peace and pursue it.

**Matthew 6:33** – We're to seek *first* the Kingdom of God and **His** righteousness.

**Matthew 8:11** – They were seeking signs from Heaven.

This is a short list, but it reveals at least three things.

1. God is a noble, selfless seeker. (Two things He seeks are lost sheep and worshippers)
2. **God's enemies** selfishly seek personal gain in order to destroy His work. So the enemies of God are also seeking something. They're looking to destroy God's work.
3. We are called to have a *noble* purpose for what is valuable and a priority.

Isn't this a fundamental principle of God? When two persons are mutually seeking one another, and what is important *to* and *for* the other, the relationship is good, healthy and saving. But when a person's desire is to seek things contrary to one another, dissonance is created and the relationship either cannot form or be maintained. You have to be seeking the same things. We have Jeff and Macy over here and they are seeking the same thing. They have talked enough, and prayed enough, and considered enough and they have decided that they are seeking the same thing. And because they are seeking the same thing, they are confident that their relationship is going to be healthy and good for both of them. And there will be something of a worship that will take place in that relationship.

*That's* what God is looking for. God is seeking true worshippers. We can define true worshippers as those who are seeking Him. He is seeking us, and we are seeking Him; we find each other and what happens? The prodigal son comes home. He's seeking the father. The father is seeking the son. They embrace, they kiss, and they celebrate ... that's worship. And then there's the older brother over there asking, 'what are you doing'? And sometimes people will do that in our worship, "What are you doing? You're clapping. You're getting a little too excited. Calm down a little bit." And the rocks will cry out ...

When two people seek the same thing, with a similar intensity, relationships result. So, discovering first what God seeks in regard to us is essential for our relationship with Him. He seeks our salvation and He seeks our true worship. We respond by seeking what is dear to God.

What is dear to Him? He knows what will be dear to us if we ever get it and understand it. He knows that salvation and worship will be dear to us if we ever 'catch' it. So, what is dear to Him? It's the **pearl of great price**. Well, *Who* is the pearl of great price? **It's His Son**. **It's His Kingdom**. **It's His rule in our lives as well as His righteousness**; which is a right relationship with Him based on the work of His Son; not on our goodness. Then the relationship is complete and we enjoy sweet fellowship with the Godhead. That's how it works.

One of the experiences in **1 Corinthians 14** about the pagan who comes into the Christian assembly, and they see confusion going on there because they are elevating the "forms" and they're worshipping in the flesh. If they had been worshipping in Spirit and in Truth, then the pagan would exclaim, "***God is among you! God is here! God is in this place!***" **That is what the effect of true worship is supposed to have on the person who is not even a worshipper**. They can recognize the fact that people in that corporate worship truly **know**, not just believe, but know – it's not just a "head" thing but ***they know God is present in their midst***.

**The main reason the Father seeks Spirit and Truth worshippers, is because God is Spirit and Truth. Jesus is the only One who knows the Father and He reveals the Father to us.** Spirit is a **word**, an **idea**; it's a **reality**. We looked at it in the conversation with Nicodemus where He talked about being born of the Spirit ... the water and the Spirit. The Spirit was compared to wind and its nature, and to breath. There is an unseen force or presence that produces an effect of energy and of life. Wind moves objects around. Breath animates the body. There is movement.

If worship was focused primarily on the outward, on the ‘seen’, the ritual, it would not be spiritual worship. Now, worship is going to manifest itself somehow on the outward. It will have some form; but if the focus is on the form and not on the worship, you may find that there is no worship in it at all. That is one of the reasons that in the Old Testament that even though God commanded His people to offer a sacrifice, there were times where He **hated** them. He hated the forms because there was no worship in it; there was no devotion in it; it was a ritual. They were **doing** all the right things with no heart! And God despises that; He said “this stinks to Me” (**Amos 5:21**).

Paul taught a transformed life no longer conformed to this world was worship; but he didn’t use the word “kiss” *proskuneo* (προσκυνεω). He used *latria* (λατρία) which is “spiritual service of worship” as in **Romans 12:1**. “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper **worship**.” It is a life of service moved along by the Spirit of God Himself. This is “spiritual worship”. A life being moved along by God’s Spirit is **our worship**.

I remember when I first understood the word *Latria*. It was another one of those life-changing events when a bunch of us guys was studying worship and we began to understand that worship is not limited to 5 acts on a Sunday morning; **worship was really the totality of our lives offered up to God**. That simple concept, back then, was met, by many people, with disdain. I was challenged by one of my best friends to a public debate on the subject. He was going to straighten me out on that one. And he would probably still try to straighten me out on that one to this day, but he hasn’t challenged me to any more debates lately.

Now, what place does ‘truth’ have in this picture? Let’s compare this with **Romans 12:1-2**, “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. <sup>2</sup> Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”

A life transformed, and no longer conformed can test and approve God’s **good pleasing and perfect will**. Worship is not acceptable unless it is in the will of God. But that may mean something totally different than **what** we have often applied, or the **way** we have applied it. Too often, we have focused here on the “packaging” of worship; not on the content or the heart of worship. Truth is reality ... truth is reality. That’s what it means. Coming to the Father and offering something to Him must be real; and not ritual. It must reflect the *sincere and pure desire* of our heart. There can be no pretense ... no distraction. Surely, preparation is required, but it cannot be preparation to “dress up ourselves.” **It is to prepare to present the “real me” to a very real Father, just as I am, but with a heart set on receiving from the Father what I need in that moment**.

Who am I to come into the presence of a pure Spirit? I am “no one” except that **I too**, am spirit. I am just as much spirit as I am body. Maybe I am more-so spirit than body. So, ‘who am I to come into the presence of Spirit?’ I am **spirit**. I have His Spirit within me. My spirit is untrained and undisciplined, and is being mentored by His Spirit for living life in the spirit. It is learning daily to be more comfortable, functioning without corporal body.

And in my spirit is an exciting prospect. In other words, we can look at our spiritual lives as becoming less and less physical, and more and more spiritual. As the body wears away, inwardly we are being renewed day-by-day. What is God preparing us for? I believe He is preparing us for living in a Spiritual existence, with a new spiritual body, and not allowing this present body to dictate how we live and think every day.

Are we getting more detached from this body or this world, and *more* attached to the spiritual realm, where I'm much more comfortable there than I am here? I believe worship is one of the ways that that happens. Of course the body tugs at me, and I just simply say, "Help me be Spirit so I can relate to my Father who is Spirit."

Why is it that the "how" of worship seems to focus on the "form" of a few expressions of worship centered around the public assembly? Worship is much broader than this, and the "how" of the "heart" much more common than the "how" of "form"?

**Take singing:** little attention in Scripture is devoted to the outward act of singing or its mechanics. There's just not much said about the outward act of singing or the mechanics of singing. **The focus is on the heart** ... making music *in your heart* to the Lord. That's why we've often said that God doesn't care what you sound like. We joke about the joyful noise unto the Lord. So if we are to sing in truth, then we must sing making music in our hearts regardless of the outward mechanics of the singing. That's not to say we shouldn't sing the best we can sing, and we can use a little instruction in that from time to time.

It seems to me in John 4, that Jesus here is *avoiding a "time/place" debate in worship and is pointing the woman to the heart of worship*. How does a human being with a corporal body connect to a Being without a corporal body ... One who is pure Spirit? And here before her, is the **One** person who has been pure spirit and has taken on a corporal body to tell her how to do that. He is the only one who has **been** pure *Spirit* and He has a corporate body, and therefore, He is the only one who can, with any authority, tell her how someone with a corporate body can worship someone who is pure Spirit. **He** is the Pontiff, or the Priest or the bridge or the gap between flesh and Spirit. He has already told her that this living water would become within her, a living well of water springing up to eternal life. That sounds like a description of worship to me. It comes from down in the depths of our being, and we know from **John 7:37-39** that He is speaking of the Holy Spirit who was to be given. "**Let anyone who is thirsty come to me and drink. <sup>38</sup> Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.**" <sup>39</sup> **By this he meant the Spirit, whom those who believed in him were later to receive.**

How better can we worship in Spirit and in Truth than by the **Holy Spirit who is the Spirit of truth**? Jesus is showing us that through the indwelling Spirit we will be able to worship the Father in Spirit and in truth. The Spirit will guide us into all truth ... primarily spiritual truth; not mechanical truth or outward forms. The issues regarding the assemblies at Corinth were the loss of spirituality. See **1 Cor. 1:3-12**... The problem was that they were carnal, not spiritual. It wasn't about wrong form; it was about wrong spirit or heart. They were trying to worship God who is spirit out of a flesh-dominated heart. Preparation for worship is not about picking the right songs even though we try to choose 'good' songs. It's about having the right heart. True worshippers are those whose lives are in the light of truth.

So, by the woman's comments in verse 25 'The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us"' I'm not sure she totally believed Him. I'm not sure she is totally getting this. It's like, "I hear what you're saying, Jesus, but when the Messiah comes I will ask him because I want to see if He gives me that same answer that you did." I'm not sure she totally believed everything that Jesus was saying. She was holding out for the Ultimate Authority; the One who would settle everything ... the Messiah. The word "Messiah" means "anointed". The article shows that the word is used to describe the anointing of priests and kings. See **Isaiah 45:1** is where Cyrus is designated to be God's anointed one. "Thus says the Lord to Cyrus His anointed, whom I have taken by the right hand, to subdue nations before him and to loose the loins of kings; to open doors before him so that gates will not be shut"...

The clearest reference in the Old Testament to the coming Messiah is **Daniel 9:25-26**. "Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. <sup>26</sup> After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed." It's in the vision of the 70 weeks. Sixty nine of these weeks is from the rebuilding of the Temple till the Messiah comes. In the middle of the 62<sup>nd</sup> week, the Messiah will be cut off and will have nothing. Then there will be seven weeks and the people of the Prince who are to come will destroy the City and the Sanctuary. That's the end. That occurs in the 70<sup>th</sup> week. The bookends of this prophecy were the rebuilding of the Temple in 516 BC and the destruction of the Temple in 70 AD Daniel is giving a time frame for the coming of the Messiah. Jesus, the Messiah, comes towards the end of this period of 70 weeks. It was an important prophecy for predicting the Messiah's coming, and later for proving that Jesus **was** that Messiah.

The Greek word, Christ or Christos (χριστος) means "anointed". In **John 1:41** Andrew told Peter, "We have found the Messiah" (that is, the Christ). <sup>42</sup> And he brought him to Jesus."

In **Luke 2:11** the angels announced this: Today in the town of David a Savior has been born to you; he is the Messiah {Christ - (χριστος)}, the Lord. The angels also used the Savior and Lord designation.

God spoke to Simeon in **Luke 2:26** saying, "It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Messiah ... the Christ (χριστος) of the Lord.

**Luke 4:41** Jesus rebuked the demons who said, 'You are the Son of God!' "He rebuked them and would not allow them to speak because they knew he was the Messiah (χριστος)." They called Him the Christ.

**Luke 23:2** shows the charge made against Jesus is that he *claimed to be* the Christ. "We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Messiah (χριστος), a king."

John the Baptist confessed that he *wasn't* the Messiah in **John 1:20**.

The Apostles freely and regularly proclaimed Jesus to be the Messiah (**Matthew 16:16**; **Mark 8:29**). See also **Colossians 2:9** and **Romans 9:5**

It is clear that the New Testament presents Jesus as the Messiah awaited for by the Jews. Jesus' answer in **John 4:26**, "I who speak to you am He" makes it clear that **Jesus viewed himself as the Messiah**. Jesus had no doubt. He knew all the hopes of Israel and the world rested on Him but He also knew their expectations of the Messiah were not consistent with the manner of God's Messiah. So, though the word was spoken here, did this woman truly understand the nature of Jesus' Messiahship?

The woman's expectation of the Messiah was "that one". She called Him, 'that One', and said that "He will declare all things to us." "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." - NASB - All these religious questions will be settled by the Messiah ... no more division. He will set the record straight and tell us what is important and what is not. All the debates that went on between the factions of the Jews, the Messiah is going to settle it. He will separate those who are right and those who are wrong on *all* subjects. He is going to straighten everybody out.

He will declare (αναγγελλω) - or announce all things to us. It is very similar to the word Angel (αγγελωσ). He will rehearse, He will report, He will show, He will speak, and it is used in various ways. We, like the woman, are filled with unanswered questions. The division among professing Christians is so great; the questions so many; it will take the return of the Messiah to straighten it all out.

So we don't live in a day today any differently than they lived in the first century when *they* expected the Messiah to come and straighten things out. The Messiah came and He straightened everything out, and now 2,000 years later He has to come again and straighten all of us out. It just seems that we don't **stay** straightened out.

But when do we learn about how Jesus thinks on the issues of the controversies she raised? Basically, He acknowledges the question and its validity, but indicates that it is a matter that is no longer pertinent in the new order. Do we discuss current questions as if they were still under the old order? She was talking about a question that did not matter any longer. Do we often discuss questions that really don't matter anymore? How does the age of the Messiah in which **we** live change the debates? If Jesus doesn't change our debates, then **we are stuck in something we should not be stuck in**. How does Jesus think about this ... about anything?

What is the Mind of Christ? He used her question as a platform to reveal or declare an old *and* a new teaching. The old teaching was the salvation of the Jews. The new is that the place of worship is no longer important because God is looking for **true worshippers**. All of this is connected to Jesus' **identity** and **authority**. Jesus first reveals his Messiahship to a Samaritan woman. Would a press conference in Jerusalem at the Temple been a little more effective? What were you thinking, Jesus, to tell this woman who you are?