God’s truth. He now speaks *as a Jew*.  
The nearest approach to it is in His answer  
to the Canaanitish woman, Matt. xv. 24,  
26.

**because**: this is *the reason* why  
we know what we worship, because the  
promises of God are made to us, and we  
possess them and believe them; see Rom.  
iii. 1, 2.

**salvation** (or, literally, **the  
salvation** [of men]) **cometh of the Jews]**It was in this point especially, expectation  
of the promised salvation by the great  
Deliverer (see Gen. xlix. 18), that the  
Samaritan rejection of the prophetic word  
had made them so deficient in comparison  
of the Jews. But not only this ;—the  
Messiah Himself was to spring from among  
the Jews, and *had sprung* from among  
them ;—not “*shall come*,” but **cometh**, the  
abstract present, but perhaps with a reference to what was then happening. See Isa. ii. 1—3.

**23.]** The discourse returns to the ground taken in ver. 21, but  
not so as to make ver. 22 parenthetical  
only: the spiritual worship now to be  
spoken of is the carrying out and consequence of the *salvation* just mentioned, and could not have been brought in without it.

**and now is]** “This which  
was not added in ver. 21, is now added,  
that the woman might not think that the  
locality of this true worship was to be  
sought in Judæa alone,” Bengel.

**the true worshippers**, as distinguished (1)  
from *hypocrites*, who have pretended to  
worship Him: (2) from *all* who went before, whose worship was necessarily imperfect.

The words **in spirit and in truth**(not without an allusion to “*in this mountain*”) are, in their first meaning, opposed to  
*in mere habit and falsehood*,—and denote  
the *earnestness of spirit* with which the  
true worshippers shall worship; so Ps.  
exlv. 18, “*The Lord is nigh.... unto all  
that call upon him* **in truth**.” A deeper  
meaning is brought out where the ground  
of this kind of worship is stated, in the  
next verse.

Such worshippers God not only ‘requires,’ from His very nature,  
but **seeks**,—is seeking. This seeking on  
the part of the Father naturally brings in  
the idea, in the woman’s answer, of the  
Messiah, *by Whom* He seeks (Luke xix. 10)  
His true worshippers, to gather them out  
of the world.

**24.] God is a Spirit**,  
was the great Truth of Judaism, whereby  
the Jews were distinguished from the idolatrous people around them. And the Samaritans held even more strongly than the  
Jews the pure monotheistic view. Traces  
of this, remarks Lücke, are found in the  
alterations made by them in their Pentateuch, long before the time of this history. This may perhaps be partly the reason why  
our Lord, as Bengel remarks, ‘never delivered, even to His disciples, things more sublime,’ than to this Samaritan woman.

God being pure **spirit** (perhaps better  
not ‘*a* Spirit,’ since it is His *Essence*, not  
His Personality, which is here spoken of),  
cannot dwell in particular spots or temples  
(see Acts vii. 48; xvii. 24, 25); cannot  
require, nor be pleased with, earthly material offerings nor ceremonies, as such: on the other hand, is only to be approached  
in *that part of our being, which is spirit*,  
—and even there, inasmuch as He is pure  
and holy, with no by-ends nor hypocritical  
regards, but in truth and earnestness. But  
here comes in the deeper sense alluded to  
above. How is the Spirit of man to be  
brought into communion with God?  
“Thou seekest to pray in a temple: pray  
in thyself. But first *be* the temple of  
God,” Augustine. And how is this to be?  
*Man cannot make himself the temple of  
God.* So that here comes in the *gift of  
God*, with which the discourse began,—*the  
gift of the Holy Spirit*, which Christ  
should give to them that believe on Him:  
thus we have ‘*praying in the Holy  
Spirit,’* Jude 20. So beautifully does the  
expression **the Father** here bring with it  
the new birth by the Spirit,—and for us,  
the readers of the Gospel, does the discourse of ch. iii. reflect light on this. And  
so wonderfully do these words form the  
conclusion to the great subject of these  
first chapters: GOD IS BECOME ONE  
FLESH WITH US, THAT WE MIGHT BECOME ONE SPIRIT WITH HIM.’