496 ST. JOHN. Iv.   
 °3 But the hour   
 n Isa. 3, ship: Pfor ® salvation Vis of the Jews.   
 cometh, and now is, when the true worshippers shall wor-   
 ship the Father in °spirit Pand in truth: for "le Father   
 . seeketh such to worship him.   
 24 4 God is a Spirit: and they   
 that worship him must worship [84im] in spirit and in   
   
 P render, because. 4 render, cometh.   
 T render, such the Father also seeketh them that worship him   
 to be.   
 8 omit: not in the original.   
   
 God’s truth. He now speaks as a Jew. the idea, in the woman’s answer, of the   
 The nearest approach to it is His answer Messiah, by Whom He seeks (Luke xix. 10)   
 to the Canaanitish woman, Matt. xv. 24, His true worshippers, to gather them out   
 26. because: this is the reason why of the world. 24.) God is a Spirit,   
 we know what we worship, because the was the great Truth of Judaism, whereby   
 promises of God are made to us, and we the Jews were distinguished from the idol-   
 possess them and believe them; see Rom. atrous people around them. And the Sama-   
 iii. 1, salvation (or, literally, ritans held even more strongly than the   
 salvation [of men]) cometh of the Jews] Jews the pure monotheistic view. Traces   
 It was in this point especially, expectation of this, remarks Liicke, are found in the   
 of the promised salvation by the great alterations made by them in their Penta-   
 Deliverer (see Gen. xlix. 18), that the teuch, long before the time of this history.   
 Samaritan rejection of the prophetic word This may perhaps be partly the reason why   
 had made them so deficient in comparison our Lord, as Bengel remarks, ‘never deli-   
 of the Jews. But not only this ;—the vered, even to His disciples, things more   
 Messiah Himself was to spring from among sublime,’ than to this Samaritan woman.   
 the Jews, and had sprung from among God being pure spirit (perhaps better   
 them ;—not “shall come,” but cometh, the not ‘a Spirit,’ since it His Essence, not   
 abstract present, but perhaps with a refer- His Personality, which is here spoken of),   
 ence to what was then happening. See cannot dwell in particular spots or temples   
 Isa. ii. 23.] The discourse re- (see Acts vii. 48; xvii. 24, 25); cannot   
 turns to the ground taken in ver. 21, but require, nor be pleased with, earthly ma-   
 not so as to make ver. 22 parenthetical terial offerings nor ceremonies, as such:   
 only: the spiritual worship now to be on the other hand, is only to be approached   
 spoken of is the carrying out and conse- in that part of our being, which is spirit,   
 quence of the salvation just mentioned, —and even there, inasmuch as He is pure   
 and could not have been brought in with- and holy, with no by-ends nor hypocritical   
 out it. and now is] “This which regards, but in truth and earnestness. But   
 was not added in ver. 21, is now added, here comes in the deeper sense alluded to   
 that the woman might not think that the above. How is the Spirit of man to be   
 locality of this true worship was to be brought into communion with God?   
 sought in Judea alone,” Bengel. “Thou seekest to pray in a temple: pray   
 the true worshippers, as distinguished (1) in thyself. But first be the temple of   
 from hypocrites, who have pretended to God,” Augustine. And how is this to   
 worship Him: (2) from ald who went be- Man cannot make himself the temple of   
 fore, whose worship was necessarily imper- God. So that here comes in the gift of   
 fect. The words in spirit and in truth God, with which the discourse began,—the   
 (not without an allusion to “in this moun- gift of the Holy Spirit, which Christ   
 tain”) are, in first meaning, opposed to should give to them that believe on Him:   
 in mere habit and falsehood,—and denote thus we have ‘praying in the Holy   
 the earnestness of spirit with which the Spirit? Tude 20. “So beautifully does the   
 true worshippers shall worship; so Ps. expression the Father here bring with it   
 exly. 18, “ The Lord is nigh... unto all the new birth by the Spirit,—and for us,   
 that call upon him in truth.” A deeper the readers of the Gospel, does the dis-   
 meaning is brought out where the ground course of ch. iii. light on this. And   
 of this kind of worship is stated, in the so wonderfully do these words form the   
 next verse. Such worshippers God conclusion to the great subject of these   
 not only ‘requires,’ from His very nature, first chapters: ‘GoD IS BECOME ONE   
 but seeks,—is seeking. This seeking on FLESH WITH US, THAT WE MIGHT BE-   
 the part of the Father naturally brings in COME ONE SPIRIT witht HM.’