

The Gospel of John

The Gospel of John

Lesson #38

The Journey

Jim Hoffman

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The Gospel of John

We find ourselves yearning to do something for the Lord that would magnify Him, but such a thing is out of our reach – we must then satisfy our desires to elevate him by believing the truth of who he is as revealed in his word and by his Son.

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“the Father is seeking such people to worship him”

So what I tell you now I tell you as an application from the text above. It would not come out in a straight forward exegesis of the text, but it has proven to be useful to me. **When you feel distant from God, begin to worship him and he will come and find you!**

3

Quotes on Worship

“So long as man remains free, he strives for nothing so incessantly and so painfully as to find someone to worship.”

Fyodor Dostoevsky

“Loves that stoops down is grace and love that rises up is worship”

Donald Grey Barnhouse

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• Frequently in the N.T. the Greek word that is used for “worship” is “proskuneo” and the word has a rather vivid and descriptive meaning.

• From Strong’s Concordance -NT:4352 proskuneo (pros-koo-neh'-o); from NT:4314 and a probable derivative of NT:2965 (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore):

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• Worship is unmitigated adoration



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- When we consider all that God has done for us there seems to be no more natural reaction than to begin to worship Him.
- “We should not seek to leave worship feeling good about ourselves, but seek to leave worship having God feel good about how we feel about Him.” Rev Thomas Smith
- The size of our God will determine both the depth and the intensity of our worship.

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- When we worship, we declare openly that God is God; that He is all that He says He is and more.
- When we worship we are to abandon all pretense and all pride in an act that speaks of who God is to us.
- At our core, we don't want a God who is just a little better than we are; we want a God who is beyond description, and one that cannot be fully comprehended through logic and reason.

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- We are to worship the Lord the same way that we are to do everything else; led by the Holy Spirit.
- We need to worry less about what others are doing around us, and concern ourselves more with what God is doing in us.
- I believe that God accepts just about every imaginable form of worship except one; He rejects worship that is insincere.

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- “When I worship, I would rather my heart be without words than my words be without heart.” Lamar Boschman
- We are changed when we worship; a transaction takes place between our spirit and the Spirit of God. Grace is imparted to us and we grow.
- God is not one who will accept our compromise offers to worship Him on our terms. 10

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- Worship is the unmixed praise for who God is and not just an occasional “tip of the hat” for what he does for us.
- Worship goes beyond singing, music, and other art forms – if it didn’t then most of us would not do it well and we would have to hire professionals to help us. 11

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- **Colossians 3:17** And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.
- Singing, shouting, speaking softly, bowing, kneeling, working, playing, reading, writing, serving, kindness to others, giving, and so on, and so on. 12

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Worship is a verb!

Dr. Joel McKeever

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As a practical matter, we are free to express our praise for God with anything he has given to us or equipped us with – when we worship him, we show how much we value him. If you know not how to value him, read what he says of himself. If we value God, we will have no trouble or hesitation showing our praise for him!

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• John 4:25 The woman said to him, "I know that Messiah is coming (he 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." 27 Just then his disciples came back. They marveled that he was talking with a woman, but no one said, "What do you seek?" or, "Why are you talking with her?" 28 So the woman left her water jar and went away into town and said to the people, 29 "Come, see a man who told me all that I ever did. Can this be the Christ?" 30 They went out of the town and were coming to him.

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- Notice what the woman knows - **"I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things."**
- This is what we might call a cursory knowledge of Jesus – she knew enough to point to one of his key attributes, his omniscience. (only God knows all things)
- This is the same sort of knowledge most people we interact with have – they know God is bigger and better than we are.

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- How did she know what she knew? Probably the same way most of our society knows what they know about God.
- Some teaching, some legend, some here and some there – however, the most accurate theology in the lost ones around us is inborn.
- The more we know of God and his word the more we see his grace in places we perhaps never imagined.

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Romans 2:14 For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. 15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them 16 on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

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- **“Jesus said to her, “I who speak to you am he.”**
- It is at this point that Jesus drops a huge piece of truth on her when he says, “I am the Messiah”.
- Remember, he has been unwrapping himself little by little as they converse and each time he unveils himself he becomes more than a man, more than a Jew, and now more than a prophet.

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This is one of just two occasions when Jesus voluntarily declared his messiahship. In the Synoptic Gospels, normally he did not make such a public claim; on the contrary, he urged his disciples to silence. In Galilee, where there were many would-be messiahs and a constant unrest based on the Messianic hope, such a claim would have been dangerous. In Samaria the concept would probably have been regarded more as religious than political and would have elicited a ready hearing for his teaching rather than a subversive revolt.

The Expositor's Commentary

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- You may recall the parallel between John 4 and John 9 wherein Jesus is perceived by the woman at the well and a man born blind in increasing measures.
- Man, to a prophet, to Messiah – and John 9 also happens to be the other time Jesus clearly self identified as Messiah.
- **John 9:37 Jesus said to him, “You have seen him, and it is he who is speaking to you.”**

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I cannot help but wonder at Jesus' self-disclosures to what most would call a "throw away woman" and an "insignificant man". It must be his way of signaling to us that when one's heart is open to him there are no throw away and no insignificant people. It should cause us to stagger when we consider the value difference between God and anyone, let alone the woman and the man in the John 4 and John 9 narratives. He did not disclose himself to those considered valuable by the world, but to those the world barely noticed.

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He came to seek and to save the lost no matter their social status. Is not the church itself evidence of this –

1st Corinthians 1:26 For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth.

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It is not that the wise, the noble, and the powerful cannot be saved – it is that they mostly will not be saved. Remember the "eye of the needle" illustration Jesus gave around the difficulty of the rich being saved? In Jesus' day wealth was equated with the favor of God thus assuming the rich are the godliest. The book of James alludes to the same sort of thinking in the church. We tend to value people based upon the accouterments they've managed to acquire – God looks on the heart.

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