

Sermon Series: Better with our Worship

Bible Study: I didn't come here for you!

Text: John 12.20-22 NIV

Big Idea: **Worship is not just an event we attend; it is a lifestyle born from a transformative, revelatory encounter with God.**

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This month, we are emphasizing being Better with our Worship. The **Big Idea is that worship is not just an event we attend; it is a lifestyle born from a transformative, revelatory encounter with God.**

Worship is the act of honoring, adoring, and submitting to God because of who He is and what He has done. The English word 'worship' comes from the Old English word 'worth' and the suffix 'ship,' signifying the act of assigning worth and showing honor to something or someone. We become **Better with our Worship** by rediscovering the sincerity of worship, the subject of worship, the sacredness of worship, and the sharing of worship.

The title of this study reclaims a reality that people are not the ones to whom worship is directed. This statement reposit God as being the subject of Worship. When it is said that "God is the subject of worship," it means that God is the One to whom worship is directed and who stands at the center of it. God being the subject of worship means that He is the focus of worship. Thus, the worshipper is doing the worship, and the subject is receiving the worship. God, being the subject of worship, is not only reserved for identifying that **God is the recipient of worship**, but it also means that **God is the initiator of worship**. **We become better with our worship by understanding who the subject of our worship is** (Ex. 20.3, 34.14; Deut. 6.13; Lk. 4.8; John 4.23-24).

Today in our text, we come across an episode in the life of Jesus where some Greeks came up to worship and requested to see Jesus. This request serves as a reclamation of **understanding who the subject of our worship is**, why we worship, and who we worship. Why does John emphasize identifying "*some Greeks among those who went up to worship at the festival*"

1. A turning point in the ministry of Jesus (**John 12.23 - His mission is about to go beyond Israel to the nations, fulfillment of John 12.11, 19; John 1.29, 3.16; Is. 49.6; Zech. 8.23**).
2. Barriers between Greeks and Jews (**Jews chosen Deut. 7.6, Acts 19.10, 20.21, 21.28, 6.1; Joel 3.6**)

3. Desecration of the Temple in 167 BC (**John 10.22**)

What festival? The **Passover Feast** which is one of the most important festivals in Judaism. It celebrates God's deliverance of Israel from slavery in Egypt (**Ex. 12**). Families sacrificed a lamb, roasted it, and ate it with unleavened bread and bitter herbs (symbolizing haste and suffering).

They came to worship; however, they were hindered by cultural and religious worship regulations. There were **Temple Access Restrictions, Ritual Purity Laws, Social Separation, Language & Cultural Barriers, and Festival-Crowd Dynamics** that created access and acceptance issues. The request, "***Sir, we would like to see Jesus.***" Why did they want to see Jesus? (**John 14.6, 10.9; Eph. 2.14; Matt. 11.28-29**).

Why Philip? Why Andrew?

1. Philip and Andrew's names were uncommon among the Jews but **familiar** to the Greeks. Philip's name, Philippos in Greek, and Andrew's name was Andreas in Greek.
2. They were from **Bethsaida** in Galilee (**John 1.44; Blind man healed: Mark 8.22-26; feeding 5,000: Lk. 9.10-17**)
3. They were **connected** to Jesus (**John 1.40, 43**).
4. They were known for **connecting** people to Jesus (**John 1.41-42, 45-46, 6.8-9**).

What are some traits that manifest in Christians that would connect people to God?

1. **Love** (**John 13.35**)
2. **Joy** (**Gal. 5.22**)
3. **Humility** (**Phil. 2.3-5**)
4. **Integrity** (**Eph. 4.25**)
5. **Hospitable** (**Heb. 13.2**)
6. **Forgiving** (**Matt. 18.22**)
7. **Peacemaker** (**Matt. 5.9**)