

Chapter 1 : “Missions exists because worship doesn’t” by John Piper | Tolle Lege

John Piper reminds us that missions exist because worship doesn't. (Piper: 11) Missions is not the goal of the church, worship is. However, even this most basic statement of purpose is disturbing to some and unmotivating to others because we have limited understanding of the true Biblical definition of worship or mission.

Definitions are important because our present culture encourages the adoption of a paradigm in which you create your own truth and reality. When everyone has their own ideas of truth, it becomes increasingly more difficult for one to explain their own thought processes, word choices and ideas with clarity in order to effectively communicate the intended meaning. There is a culturally accepted breadth to that word, whether I am aware of or in agreement with that breadth or not. The end result is that unless I clearly define the word, I may not be communicating the thoughts and ideas I intend to communicate. I believe this is the precise dilemma we are facing when we look at two key concepts of Christendom: I find it alarming that two of the most summative words for the purpose of believers are often misunderstood or defined in ways that direct our attention away from their true Biblical intention. Worship is the mission of the church. However, even this most basic statement of purpose is disturbing to some and unmotivating to others because we have limited understanding of the true Biblical definition of worship or mission. Recently, I was conversing with a group of pastors from various church backgrounds. In that discussion I noted that every time the word worship was used, it was referring to a congregational event “usually a portion of their church service that included the singing of songs. Worship glorifying God is the purpose of our very existence. Does it not then, seem alarming that we just want to get it over with? I realize he was referring to the song service, but his use of the word worship in his statement clearly illustrates the fact that many believers do not understand the word or concept at all. The relationship between these two ideas is close and intimate. Worship is not just an experience for the believer. It is always unto the glory of God. And what glorifies God most? When more and more of humanity are witnesses of His beauty and casting their affections toward Him. God is glorified when the diversity He created within the nations is reflected back to Him in praise. We are reconciled to Him so that He receives the glory He deserves. My point here is that our understanding of the word worship must include the idea of missions. The converse is true as well: Our understanding of the word missions must include the idea of worship. It is this truth that provokes me to address the words together as the idea of missional worship, which could be defined as the act of glorifying God and intentionally inviting others to that lifestyle. While I agree that not all are called to live cross-culturally as those who proclaim the gospel, there is a need within the church to recognize that all of us are called to be global Christians. We have to realize that God has always been about the nations and intends to spread His glory throughout the earth. Since this is on the heart of God, and we are called to be His friends, we should be willing to care about what is on the heart of our friend. One of my favorite passages that demonstrates what God cares about comes from the Psalms. I will be exalted in the nations, I will be exalted in the earth. Rather, we must recognize His sovereign intention to see His lordship expressed throughout the whole earth. The first mention of this covenant can be found in Genesis I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you. All nations were meant to be blessed through the blessing God was giving to Abraham. A Biblical theme is being developed here. The theme God reveals through scripture is that His mission and purpose is to be exalted and glorified in the nations. We have been reconciled through the blood of Christ. However, many believers stop here. We stop at the blessing that ends in us salvation for me, rather than recognize that God blesses us in order to be a blessing to the nations. Now that we are called by His name, we are called to His mission. The Great Commission as stated in Matthew And surely I am with you always, to the very end of the age. Further expressions of this commission can be found in Mark The promises of the New Covenant are not meant just to be about me. I am blessed to be a blessing. Now, what does all this have to do with the definition of missions? I have set out to demonstrate the mission of God so that we can align our mission and purpose with His. My experience has often been the one of two extremes:

Since this word is used outside of theological contexts, its Biblical implications are often muddled. The result then is that when we use the word within the church, it often lacks true Biblical meaning. Charles Van Engen defines mission in this way: We are called to the same mission that God clearly sets out to do within scripture: We are called to glorify his name and lead others into that lifestyle. Putting these two concepts together would result in the notion that Christian missions can be described as intentionally crossing barriers so that all nations will glorify His name. This then includes the traditional notions of preaching the gospel, extending mercy, and discipling believers. It is the responsibility of every believer to make an effort to see the world as God does, and share the concerns that He has for all nations. We are all called to have an awareness and heart for the nations simply because God does. All believers must find their niche in world missions.

Chapter 2 : Mission Our Worship, Part 4: Proclamation of the Word

Welcome to Part 4 of our blog series "Mission Our Worship." We are spending time looking at each part of a worship service, and then considering how we can do mission activities related to that part of worship.

Audio Version Most church leaders readily recognize that God has tasked churches with several different purposes, yet how those purposes work together has equally mystified them. One of the most potentially difficult ministry relationships to reconcile has been that between worship and evangelism. This missional church movement has significantly altered discourse about evangelism and worship, influencing the evangelical church with both a new posture toward culture in general and a new vocabulary regarding every aspect of its existence. After ascertaining common principles guiding missional worship today, the paper will assess the strengths of this worship development and reveal weaknesses in three primary areas: A Brief History of the Missional Church Movement In order to understand the driving impulses behind the North American evangelical missional church movement, this paper begins with a brief survey of the history of ideas embedded in missional. Contemporary missional thinking began within the larger ecumenical missions debates in the early twentieth century, particularly the Willingen meeting. Critics of standard missionary methods argued that current foreign missions models were too tied to Western cultural superiority and undermined indigenous cultural forms. One of the early influential leaders of this movement was Lesslie Newbigin , an Anglican missionary to India. Newbigin was instrumental in formulating the position documents that resulted from the Willingen meeting, but his greatest impact upon the later missional church movement, especially in North America, came after he retired from missionary work and returned to Great Britain in Newbigin noticed upon his return that Western civilization now required the same kind of cross-cultural ministry that he advocated at Willingen and that he attempted while a missionary abroad. Hunsberger contributed to this work, and other contributing authors such as Alan J. Roxburgh and Craig Van Gelder have proven to be influential missional leaders in their own right. Perhaps the most relevant group to trace for this paper because of its direct impact upon the life of evangelical churches is evangelical pastors, church planters, and seminary professors who have been influenced to some degree by the missional theologians of the past and who seek to apply at least the core ideas propagated by these theologians to practical church context. Tim Keller and Mark Driscoll stand out as notable pastors who actively articulate missional thinking. A Theological Survey of the Missional Church Movement Understanding the impact of the missional church movement upon evangelical worship first requires a grasp of the fundamental principles that characterize the movement. Each of these ideas applies directly to worship philosophy. Missionary Imperative The first principle that drives the missional church is what it considers the biblically mandated missionary imperative. While evangelical churches have traditionally considered evangelism and missions a critical reason for their existence, the missional church understands such an emphasis as not just one ministry among many but as the overarching idea of what it means to be a church. Missional advocates argue that God has been at work accomplishing his mission for mankind since the beginning of human history, and the purposes of his people fit within that mission. Missional proponents will suggest that this conception is a subtle yet radical shift from the way missions has been viewed in the past. Previously, the church considered missions to be one of its several ministries; now, missions is not a component of the church, the church is part of the mission of God. God has sent the church into the world, and yet, according to missional authors, the Western church has mostly expected the world to come to it. Rather, the church must go out into the world. By incarnation, missional writers mean that a truly missional church is one that is embedded in its target culture. For missional proponents, contextualization is at the heart of what it means for a church to be incarnational. In order for a church to reach its culture, the church must contextualize so that its message is intelligible to its audience. Inherent in this insistence upon incarnation and contextualization is the idea that culture is neutral and may be received with open arms. Some aspects of culture may be used sinfully or carry sinful associations, but even then they can be redeemed by Christians who take them and use them for good. Therefore, there is a two-fold relationship with culture that exists for a missional church: Missional thinking

has profoundly reshaped the debate about the relationship between various ministries of the church by subsuming them all under the *missio Dei*. Synthesis of Missional Worship Each of these theological emphases has affected worship philosophy in evangelicalism. This section will demonstrate the effect by synthesizing what missional authors have written about worship in particular. The Missionary Imperative of Worship First, for missional churches, worship serves mission. If the church is part of mission, not the other way around, then everything the church does, including worship, serves mission. They understand worship to be primarily about believers worshiping God, but they see this event as necessarily public and evangelistically potent, and therefore they are concerned that the worship service be accessible and intelligible to believers and unbelievers alike. For the missional church, worship expressions must reflect the dominant cultural forms of the target group. Missional authors believe that there are, therefore, virtually no cultural forms that are incapable of being adapted for Christian worship. This is no more evident than when missional writers discuss music in worship. Therefore, contextualization becomes as simple as discovering the dominant cultural forms of a target group and reflecting them in worship. The first is that worship must be intelligible to unbelievers, which has already been discussed above. But the second reason worship must be contextualized is that even believers have been shaped by the dominant culture, and so for worship to be intelligible and even authentic for them, the forms used in worship should reflect the outside culture. Having surveyed the history and theology of this important movement and specifically its impact upon the worship of evangelical churches, the question remains as to whether this influence has been beneficial. This concluding section offers some suggestions of positive contributions missional thinking has made to evangelical worship as well as a few areas that will require further critical evaluation. Positive Contributions The missional church movement has provided positive change in at least two important areas of thinking. Emphasis on Intentional Evangelism. Whether or not one agrees with the *missio Dei* emphasis of the missional church movement, its focus on evangelism that is profoundly God-centered and more than an invitation to come to a seeker service is a refreshing development in how evangelical churches understand missions. Regardless of the various degrees of connection between worship and evangelism that missional writers advocate, each of them insists upon worship that consists primarily of believers directing their attention toward God in a meaningful way. This has led to several side benefits, such as a recovery of congregational singing with more substantive content rather than performance in worship to attract seekers. Additionally, the missional emphasis of true worship itself having evangelistic benefit seems to fit biblical teaching. Points for Evaluation At least three key areas of thought in missional thinking, however, require critical evaluation. This section is not meant to be exhaustive, but rather an introductory analysis with the goal of stimulating further discussion and exploration. This fact does not necessarily imply that it is an invalid or unbiblical idea since many biblical ideas take on contemporary articulations. The problem occurs when some unbiblical implications and applications that naturally flow from secular anthropology also find their way into the thinking and practice of missional evangelicals. This is particularly true with the anthropological understanding of culture as neutral and the related issue of religious beliefs being but one component of the broader idea of culture. I have already illustrated above how missional authors, like anthropologists, consider culture itself as neutral. Most importantly, like cultural anthropologists, missional advocates understand religion as but one component of culture rather than the other way around. John Stott insists that conversion will not mean a change of culture: Yet this does not require the convert to step right out of his former culture into a Christian sub-culture which is totally distinctive. What a group or civilization believes concerning God, the world, humankind, and sin acts as the environment in which behavioral patterns are cultivated and out of which cultural forms emerge. Therefore Christians must evaluate all cultural expressions—especially those used in public worship—to determine what values and beliefs are embedded in those expressions and whether they are compatible with Christianity and corporate worship. Most missional authors assume the neutrality of culture itself as self-evident, never seeking to prove such a point beyond comparing the accommodation of cultural forms to the adoption of common languages or insisting that the Bible does not prescribe particular forms. Missional authors have failed to engage serious thinking on the matter of culture that suggests an inseparable connection between religion, beliefs, values, worldviews, and cultural expressions. This underdeveloped understanding of

culture leads to the second problem of missional influence on evangelical worship, namely, its promotion of uncritical cultural contextualization in worship. Like culture, contextualization is a relatively novel idea developed in recent liberal-leaning missions conversations. This missional philosophy of culture and contextualization finds roots in the Neo-Calvinist view of cultural transformation. They are correct that everything God creates is intrinsically good and that even the act of human creation is a good thing. Second, because their understanding of culture comes essentially from the prevailing anthropological model, their underlying assumption of cultural neutrality all but obliterates any notion of cultural antithesis. Without the antithesis, there is nothing to transform; thus missional practitioners do not really transform culture, they adopt itâ€”they do not redeem culture, they reorient it. Andy Crouch astutely observes where the transformationalist approach has often led: But imaginative forms are not incidental to truthâ€”they are essential to the truth, as Spiegel explains: For example, God chose to use the metaphor of shepherd to communicate certain truths about himself e. Someone, with noble motives of contextualizing these truths in civilizations where shepherding is not common, may choose the metaphor of a cattle-driver instead. Yet the images created by the idea of a cattle-driver are far different than that of a shepherd and thereby do not capture the imaginative import of the biblically inspired image. Additionally, significant change of form in worship from the kind of forms in Scripture may actually constitute the introduction of an entirely different element in worship than what has been prescribed. For example, when the approved element of preaching shifts in form from proclamation to conversation or dramatic recitation, the act has actually transformed into an entirely different element. Contrary to the conservative evangelical missional position, which tries to artificially separate form and content when discussing worship expressions, since aesthetic form shapes content, form is essential to the content itself. The best way to accomplish this objective is to rely on the authority of Scripture, not only in articulating doctrine in propositional constructs, but also by the way in which that doctrine is expressed aesthetically. Relationship between Worship and Mission. Finally, a biblical understanding of worship and the gospel reveals critical weaknesses in the missional argument that worship serves mission. Furthermore, although redemption is a primary task of God toward the end of creating worshipers, the church is never commanded to redeem anything; rather, the church makes disciples Matt The mission of the church is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples into churches, that they might worship the Lord and obey his commands now and in eternity to the glory of God the Father. Conclusion The missional church movement has had significant impact upon worship in evangelical churches. Yet in its noble ambition to recover truly missional worship, the missional church movement may have failed to recognize how its own understanding of both worship and culture has been shaped by the Christendom and Enlightenment models it condemns. Therefore, the full correction of errors regarding worship and evangelism that missional advocates rightly identify requires more careful study of culture and worship and their relation to evangelism from a biblical perspective. He is Chair of the Worship Ministry Department at Southwestern Baptist Theological Seminary, where he teaches courses in ministry, worship, hymnology, aesthetics, culture, and philosophy. He is the author of *Worship in Song: Worship in a Post-Christian Culture*, and speaks around the country in churches and conferences. He is an elder in his church in Fort Worth, TX where he resides with his wife and four children. Views posted here are his own and not necessarily those of his employer.

Chapter 3 : Mission Our Worship, Part 3: Confession of Sin

Both the creation of the world and its redemption by God's grace are therefore the mission of God. Christians participate in the mission of God through every activity of life that expresses God's creativity, sustains God's creation, and cooperates with God's redemption. The church—“including church-related organizations”—is the one body exclusively dedicated to advancing the mission of God, so all Christians are part of the church.

The church—“including church-related organizations”—is the one body exclusively dedicated to advancing the mission of God, so all Christians are part of the church. Scattered into an amazing variety of workplaces, we have opportunities to advance the mission of God through daily work in every sphere of society. The result is that churches do the mission of God themselves, and they equip Christians to do the mission of God in other spheres of life and work. Churches that support Christians at work find themselves on a journey in mission. Their focus has expanded from concentrating on what God is doing in the church to include what God is doing in the world. Among churches that have undergone this shift in perspective, different theological emphases may be seen. For some churches, it is an expansion of their existing evangelistic emphasis. They now more deliberately recognise workplaces as a strategic priority in their evangelistic outreach. After all, this is where most people spend the majority of their time and where Christians are most often in close contact with non-Christians. These churches have discovered that salvation in Christ is not the escape of souls from this world, but the transformation of the world to become the kingdom of God on earth Revelation, chapters 21 and 22, see "A Tale of Two Cities Revelation ". This restored world will be brought to fulfilment when Christ returns to earth, and the work we do today contributes to the restoration of the kingdom of God in eternity. Thus, work has an inherent or eternal value on a par with evangelism and worship. Whole Life Discipleship One British church leader describes what is happening in his church this way: In spite of many differences, in each case the starting point is the understanding that mission starts with what God has done and is doing, including not only what we do at church, but also our everyday work at our jobs, at home and in voluntary service in the community. It is a shift in emphasis from attracting crowds to church meetings towards equipping and supporting followers of Jesus for their work in the world. This is not to suggest that gathering for worship and church meetings is not still important to these churches. Rather these churches recognise the importance of both gathering Christians together and sending them out to do the work of God in the world. IVP Books, , Niles, Bishop of Ceylon now Sri Lanka , speaking at a student conference in Madras now Chennai in , as reported by audience member L. Jeyachandran at the Theology of Work Project working session on August 20, Keller, Timothy with Katherine Leary Alsdorf. Every Good Endeavour New York: IVP, which Keller also quotes from. Zondervan, 4th edition, Miroslav Volf, Work in the Spirit: Wipf and Stock reprint, IVP, , Help us finish the year strong. We ask that you prayerfully consider joining us in this work!

Chapter 4 : Lesson 1: The Purpose Of Our Worship Of God

Contextualized Worship and the Mission of God in the Local Church In a globalized world, the challenges of translation and contextualization easily surface, and this is no less true for "doing God's story" in worship.

You may download this resource at no cost, for personal use or for use in a Christian ministry, as long as you are not publishing it for sale. All I ask is that you acknowledge the source of this material: For all other uses, please contact me at mark markdroberts. This, I believe would be a great loss for the church and the world. In my early teenage years, nothing captured my imagination like the television classic, Mission: Impossible. Intricate plots, dire situations, ingenious devices, split-second timing – all of these combined to keep me on the edge of my seat for 60 anxious minutes. Impossible films help to remedy your deprivation. But there are only three movies; there were original episodes on TV. As the show began, Jim Phelps would play a tape that outlined some enemy plot crying out immediate attention. Their assignment was perilous in the extreme. Failure would be disastrous, both for the world and for the IMF. Phelps the opportunity to accept or to reject the impossible assignment. Then it concluded with those famous words: For the sake of high TV ratings, Mr. Phelps always accepted the assignment, gathered his team of experts, and with unequalled skill managed to defeat the forces of evil, usually situated in some rogue nation. The impossible mission turned out to be possible for the IMF, but just by the skin of their teeth. Chalk up another one for human ingenuity and technological sophistication! As human beings we also face an impossible mission, but one that is truly beyond our potential. In the quotable phrase of N. No amount of human cleverness, no collection of spiritual gizmos and disguises, will mend the breach between us and God, and heal all that is wrong with the world. For limited and sinful creatures like us, overcoming sin and its results is indeed an impossible mission. God alone can fix what we have broken. God alone can restore what is beyond our power. God alone can reconcile us to himself, and, as a result, bring reconciliation to a shattered world. But, amazingly, God has chosen to use us for his mission. He has chosen us as members of his Impossible Mission Force. As believers in Jesus Christ, we have been drafted into the unique mission of God. To be sure, we cannot make reconciliation with God occur. Yet he has chosen us to be his agents of reconciliation who share in his mission of healing all creation 2 Cor 5: Because we experience intimate fellowship with God through Christ, we are also partners with him in his mission in the world. How does God accomplish that which is impossible for us? How do we execute our assignment in the world? These questions are answered throughout the Scripture, which, thank God, does not self-destruct five seconds after we hear it! The Mission of God in the Old Testament God created human beings so that we might have fellowship with him and serve as faithful managers of his creation Gen 1:26-28. God was to be the King who reigned over heaven and earth, and we were to be his royal family, those through whom he would implement his reign. We were not satisfied with fellowship with the King as his prince and princess. We wanted to be king and queen ourselves. Our sin was not some minor peccadillo, something a holy God could simply ignore, but rather outright rebellion against his reign. The result of sin was pervasive brokenness, in our relationship with God, with each other, and with creation itself Gen 3. From the moment of the first sin, human beings have tried to evade its implications. We have made excuses. But no human scheme ever works. Only God can mend that which we have broken. And that is exactly the mission he graciously adopts: Reconciliation, therefore, is the means by which God will restore the fellowship that was broken through sin. Even though we have rebelled against him, God still wants us to have fellowship with him and to serve as stewards of his renewed creation. God begins to fulfill his mission by forming a special people – Israel – with whom he will have intimate relationship and through whom he will bless all nations Gen 12:1-3. He reveals his gracious nature to the Israelites and rules over them as their king Exod 15:1-18. But they repeatedly rebel, rejecting God as king and preferring to serve idols 1 Sam 8:1-7. This unequalled Savior will be the suffering Servant of God, who bears the sin of all humanity, offering His life for us so that we might be made whole as we are reconciled to God Isa 53:1-12. The Spirit of the Sovereign Lord is upon me, because the Lord has appointed me to bring good news to the poor. He has sent me to comfort the brokenhearted and to announce that captives will be released and prisoners will be freed. In that time of favor, God will remove the plague of sin and restore his rightful

reign upon the earth. That which has been damaged because of sin will be mended, as God reconciles people to himself and to each other. It will be a day of great rejoicing, as Isaiah acknowledges: How beautiful on the mountains are the feet of those who bring good news of peace and salvation, the news that the God of Israel reigns! The watchmen shout and sing for joy, for before their very eyes they see the Lord bringing his people home to Jerusalem. Let the ruins of Jerusalem break into joyful song, for the Lord has comforted his people. He has redeemed Jerusalem. The Lord will demonstrate his holy power before the eyes of all the nations. The ends of the earth will see the salvation of our God Isa Someday God will reign! I believe this is true, profoundly and wonderfully. The mission of Jesus, though ultimately centered in the cross and though leading to life after death, is far more inclusive than many of us have been led to believe. In a nutshell, he proclaimed: The Kingdom of God is near! Turn from your sins and believe this Good News! One sabbath day, Jesus went to the religious gathering place in his hometown. He was given the scroll containing the prophecies of Isaiah. Turning to the 61st chapter, he read: The Spirit of the Lord is upon me, for he has appointed me to preach Good News to the poor. It is an almost complete copy of Isaiah, and dates to the second-century BC. There was nothing particularly unusual about the fact that Jesus read this text. But then Jesus did a most exceptional thing. As those who had gathered stared at him, he said: With this simple sentence Jesus made an audacious claim. I am the long-expected Redeemer of Israel, the Servant of God who will bear the sin of humanity. First of all, he was sent by God in the power of the Holy Spirit Luke 4: Even though his birth was a miracle of the Spirit, at his baptism by John in the Jordan River, Jesus received the Spirit in a dramatic way Luke 3: From that time onward he was guided by the Spirit Luke 4: Second, Jesus was sent to proclaim the good news Luke 4: What is this kingdom of God? In the Old Testament, the kingdom of God was not somewhere up in the sky, or something we experience only after death. Hatred and injustice are replaced by the love and justice of God. What Was the Message of Jesus? On the basis of this text, which is a citation from Isaiah 61, I explained that: Jesus was sent by God in the power of the Holy Spirit. Jesus was sent to proclaim the good news. Third, Jesus was sent to enact the good news. El Greco, "Christ Healing the Blind," c. He backed up his audacious proclamations with compelling demonstrations. Those in bondage to demonic powers were set free Luke 4: The sick were made well and the blind given sight Luke 7: Jesus liberated those who were bound by social injustice and prejudice Mark 7: Even as he called his followers to love their neighbors and their enemies Luke 6: Where Jesus was, there was the kingdom of God Luke His enactment of the kingdom demonstrated the validity of his preaching, and drew thousands to hear his good news. It showed that the coming of the kingdom was focused in him, his proclamation, his ministry, and his person. Fourth, Jesus was sent to form a community of the good news.

Chapter 5 : Missions Worship Songs on Spotify

Yesterday I began to summarize the mission of Jesus in light of the mission of God in the Old Testament. I based my discussion on a passage from chapter 4 of Luke's gospel. Here's that passage.

Likewise, God keeps calling us in other times throughout the week to engage in things that can help our neighbors; be that prayer, sharing resources with those in need, or sharing our time and talents to help others. The next week we discussed the Adoration part of worship. Typically this is a song or prayer highlighting the glory of who God is and what God has done. This could look like participating in a river clean up or doing other ecology related projects. Today we are going to cover the section of worship known as Confession. Typically in our church worship services this can look like a prayer of confession, sometimes read aloud in unison, sometimes prayed silently, sometimes both. This time of confession is not just about our own personal sins. This time is also a time to recognize the collective sin of the community, even of the country and the world. Well, if confession is about acknowledgement of sin, then we can mission this by educating ourselves in the ways that we have collectively failed to do right by our neighbors. This can look like getting educated on various social justice issues, in our local community or more broadly. For example, if you wanted your youth group to be more educated on racial injustice, perhaps this could include reading about these issues in books like *Waking Up White* by Debby Irving, or *White Rage*, by Carol Anderson. Or maybe it is watching a documentary, like *13th*, which discusses the pipeline of minorities being sent to prison. Perhaps this looks like arranging for your youth group to hear from people in our community who are struggling, such as people who are experiencing homelessness and poverty. How are we even now keeping them from getting what they need to succeed? Then we can start turning toward solutions and a different way of living. Speaking of turning, that is really what this whole confession thing is about. Confession, or the act of repentance, means to turn away from one thing and turn towards another. Confession is a long term endeavor. As we strive to live more justly, we remain thankful that our God is a God of second chances! And third, and fourth! Next up: Passing of the Peace! He lives in Asheville, NC.

Chapter 6 : Worship Is The Mission Part 1 - Introduction & Defining Missions | YWAM Montana - Lakeside

Lesson 1. The Purpose Of Our Worship Of God. The purpose of our worship is to glorify, honor, praise, exalt, and please God. Our worship must show our adoration and loyalty to God for His grace in providing us with the way to escape the bondage of sin, so we can have the salvation He so much wants to give us.

God not only calls us to worship, but is calling us throughout the week to serve our neighbors. Be intentional and mindful of what God is calling you to do, and with whom God is calling you to be in relationship. In worship we spend time in adoration of God, for who God is and what God has done. Chief among these is praising God as Creator. This element of worship is all about recognizing how and where we have fallen short of the call and responsibilities that God has given to us. Likewise, engaging in Christian mission is also about knowing and understanding the social injustices present in the world, and how we have participated in that brokenness. We do this with a sense of humility and repentance, knowing that God forgives a repentant heart and empowers us to make the world a more just and compassionate place. Today we will discuss the section of worship that is all about Proclaiming the Word. For many of us, in our weekly worship services this begins with someone offering a prayer asking God to help us hear and understand the Bible text for the day. Then, someone reads one or more passages from the Bible, followed by someone giving a sermon explaining what the passage is really about, and what difference it makes in our lives. We even read stories in the Bible where Jesus is seen doing this, as well as the Apostles. Typically or perhaps, stereotypically it is a message of judgement and shame more than one of hope and compassion. Therefore, if we study the Bible with people who are different from us, the experience and understanding of the text becomes even richer! At Asheville Youth Mission, many of our summer groups participate in Bible study sessions with our neighbors who are living on the streets. At Church of the Advocate, for instance, youth groups bring a reading and artistic interpretation of a Bible passage to their Monday morning Bible study. Then they engage in conversation with neighbors who are experiencing homelessness and poverty to discuss what everyone sees in the text and what it means in their lives. At Haywood Street Congregation, groups participate in a worship service with a mix of community members- some poor and some not, some experiencing homelessness and some not. Through a discussion style sermon, everyone gets to share what they see in the text and what it has to do with the world today. What are the opportunities in your community to discuss the Bible with people who are different from you? Do agencies and ministries in your area have Bible studies or open style worship services in which everyone, no matter their socio-economic status, is allowed to participate? When we are able to both speak and listen, reflect and learn from each other, the Spirit speaks quite loudly. And when the Spirit is at work, lives are transformed. Bill Buchanan is a pastor, husband, father, and avid college basketball fan.

Chapter 7 : We Worship by Serving the People God loves! - Chris AOM Ministries

Because worship is the echo of the supremacy of God in the heart of the believer. Worship is the Ultimate Goal of the Church. Another way to express our strategy at Bethlehem to kindle a heart for missions is to say that missions for us is not the ultimate goal of the church. The ultimate goal of the church is worship.

Chapter 8 : What is God's Mission in the World? | Article | Theology of Work

Here is a top ten of the passages cited. Some are explicit, others less so, but the mission of God and our calling to join Him is clear. I will be using these in my forthcoming study bible article.

Chapter 9 : Presbyterian Mission Agency Worship Resources | Presbyterian Mission Agency

True worship, in other words, is defined by the priority we place on who God is in our lives and where God is on our list

of priorities. True worship is a matter of the heart expressed through a.