



The Missional Worship Leader

Competency: Begin viewing the entire meaning of life through the lens of worship and mission.

Assignments

1. Read John 12:1–8, Isaiah 6:1–8 and Acts 13:1–3 and answer the questions that follow.
2. Read the Article: *Missional Worshipers* and answer the questions that follow.
3. For the next week, as soon as you wake up, offer a quick prayer of surrender to Jesus (i.e. “Jesus, I surrender to your will today, not mine.”) If your phone alarm has a title bar, change the title to help you remember. Start forming this habit.
4. Each time you enter and leave your neighborhood this week, pray for a different home and family, even if you don’t know their names. Pray that the Holy Spirit will open their heart to Him, and then provide you with an opportunity to build a relationship with them.
5. Seriously pray about going on a short-term mission trip in the next year.
6. Over the next week, worship God by serving someone completely anonymously (i.e. putting a bag of groceries on a porch, mowing a yard for an elderly couple, etc.)

John 12:1–8, Isaiah 6:1–8, Acts 13:1–3

1. What are some of the noteworthy characteristics of Mary’s worship described in John 12?
2. Write down all of the descriptive words used to describe Isaiah’s vision.
3. What were the responses of Isaiah to the holiness and greatness of God?



4. What was happening in the church at Antioch? Does the Holy Spirit still work this way today? Why or why not?

5. In what ways does the Acts passage speak to the mission-sending culture of a worship gathering? What can Seven Marks Church do to reflect more of this pattern?

6. What challenged you the most from these passages? Share them with the group.

Missional Worshipers

Biblical worship is simply our response to the revelation of God. This is a helpful way to think about worship. But it's interesting that we rarely ask the question, "What would a full and comprehensive response to the revelation of God actually look like?" And if we stop and ask that question, we begin to see that evangelism and mission are the quintessential expressions of responsive worship. They just are. And if we open our eyes to it, we begin to see that pattern emerge throughout Scripture.

I love the account in John 12 where Mary anoints Jesus' feet. John provides a brief but important detail that is easy to miss. He says, "the house was filled with the fragrance of the oil," meaning that anyone and everyone in the house or within smell-shot of the house would have smelled the sweet aroma. There was no mistaking what Mary had done. And she didn't care who knew. She was unashamed to tell the whole neighborhood that Jesus was the object of her worship. And it was obvious to everyone.



Isaiah 6 is noteworthy because it gives us a glimpse into the throne room of God where Isaiah saw the Lord high and lifted up. Upon seeing the Lord, Isaiah then saw himself as an unworthy sinner. Then the text tells us that Isaiah's guilt is taken away and his sin atoned for. And what happens next? The missional mandate goes forth, and Isaiah accepts it. Willingly. Gladly. Why? Because it was the natural out-rhythm of seeing God. Accepting and embracing the mission of God was THE most natural thing that Isaiah could do after seeing God and being forgiven BY God.

Acts 13 is another great passage because it speaks to one of the purposes of the corporate gathering of the church. There is a missional out rhythm and pulse that pervaded the early church that I think we are missing today. They understood the mission of God (*missio dei*) not as simply one function of the church, but really as the whole reason the church exists.

Paraphrasing Jurgen Moltmann, "It's not that the church has a mission. But that the mission has a church. The mission came first." And I think he's absolutely right. If we view the mission of God as just another ministry within the church rather than the identity of the church, I think we miss the point entirely. Then worship and mission both become just additional ministries within the church competing for volunteers and leaders.

This is exactly what we see in Acts 13. As the church at Antioch had gathered for worship, prayer and fasting (which I love that by the way, because it completely dismantles the limited notion that worship is simply singing. In fact, it doesn't mention singing at all. It specifically mentions prayer and fasting as the *leitergeo*, or the *liturgies* the church was engaged in. And through this intentional worship time the Holy Spirit made it clear that they were to send out Barnabas and Saul for missionary work.

The text says after fasting and praying they laid their hands on them and sent them off. It's a beautiful picture of the missional purpose of the church and even more specifically the missional purpose of the corporate gathering. There should be a missional pulse that permeates our gatherings.

At Seven Marks we've been doing a lot of self-assessment lately, trying to get a feel for the missional pulse of our body. In the worship area we've been specifically asking the following question, "How does our weekly corporate gathering both inspire and equip our people toward mission?" It's a discipleship question. How well do we inspire and equip and then send out our people on mission through the weekend gathering? How do we program our weekend gatherings to keep the *missio dei* at the forefront of people's minds and hearts? This question demands that we think about everything we do on the weekend, from the stories that we tell and celebrate to the missional send-off at the end of the gathering.



There's another interesting piece of information in this text in Acts 13. Verse four says that the two were "sent by the Holy Spirit." And yet, verse three says, the church "sent them off." This cooperative action reveals the incredible heart of God in that he would graciously allow us to participate in *His* mission—that as local bodies of believers we are afforded by the Holy Spirit the incredible opportunity to partner with Him in the commissioning of one another to fulfill the Great Commission. There's a sense in which whenever we gather as believers to worship Jesus, we are once again re-commissioning each other to go and fulfill the Great Commission. We are re-commissioning one another in partnership with the Holy Spirit, to go and be missionaries in each and every circle of influence God has given us.

Though it has become another popular buzzword, the word missional simply means "to see the world with the eyes of a missionary."¹ Missional worshipers are ones who view the entire meaning of life through the two-fold lens of the worship of God and the mission of God.

In the book, *The Convergent Church*, Liederbach and Reid describe six key discipleship commitments of missional worshipers. As members of the worship team at Seven Marks Church, these commitments should define our lives as well.

1. Missional worshipers live lives "on purpose." - "Our mission is not a special event in the sense that we engage it apart from our everyday moments, but rather our daily moments of life serve as the vehicle by which we engage our mission."² Missional worshipers carry the posture of a missionary in all of life.
2. Missional worshipers live Spirit-filled lives. When we are filled with the Spirit, we will naturally want to proclaim what God has done in our lives.
3. Missional worshipers live lives of holiness and spiritual discipline. We understand the inseparable link of discipline to spiritual formation and discipleship.
4. Missional worshipers value authentic relationships. We seek deep levels of community, intimacy, and knowing with believers and unbelievers.
5. Missional worshipers commit to multiplication. Multiplication implies much more than information transfer. Multiplication demands a holistic approach, a passing on

¹ Alvin L. Reid, *As You Go: Creating a Missional Culture of Gospel-Centered Students* (Colorado Springs, CO: NavPress, 2013),

² Liederbach and Reid, *The Convergent Church*, 259.



of “a life vision that is infectious and [strategic].”³ It is about transferring your life onto someone else.

6. Missional worshipers commit to practicing their faith. As we move beyond classroom instruction and begin taking the classroom into the real world, missional worshipers follow more closely the pattern of Jesus. The authors ask, “How did Jesus teach [His disciples]? Teaching—exposure. Exposure—teaching. Observation, instruction, and application happened far more in the course of life than in anything resembling a classroom.”⁴

The above six commitments of missional worshipers should be commitments that we carry into our lives, both on and off the platform.

Questions from the Article:

1. Explain how mission and evangelism are the quintessential expressions of worship. How have you experienced this in your own life or seen it expressed in someone else’s life? (For example, have you ever left a Sunday worship service feeling so full of the Holy Spirit that you thought your insides were going to explode? Didn’t you want to go share that with someone immediately? In those moments immediately following an encounter with Almighty God, the most natural “release” (please excuse the crassness) is to respond in obedience, mission, and evangelism. It just is.)

2. Define a “missional worshiper.”

³ Ibid.

⁴ Liederbach and Reid, *The Convergent Church*, 266.



3. Commitment number one says that we live our lives “on purpose,” which means we simply carry the name of Jesus “wherever we live, work, study, play, or shop.” Identify at least one way in each of these environments that you can be an intentional missionary.

Live –

Work –

Study –

Play –

Shop –

4. Of the six commitments, which one do you need to immediately begin working on in your own life? List two steps you will take this week to begin working on this commitment. Share it with someone in the group.