

## Sermon Based Small Group Questions

1. Let's assume we are never balanced. What do you tend to lean toward--worship without mission or mission without mission? What are the risks of not linking worship and mission?



2. Which of the three metaphors describing the relationship between worship & mission was most suggestive?

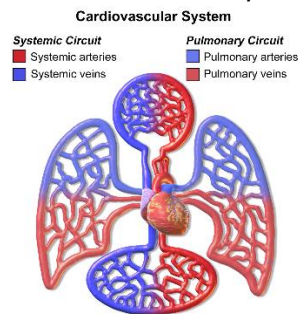
- a. The Moebius Strip



- b. The Spinning Top



- c. The Cardiovascular System



3. How do these verses speak into the combination of worship and mission?

- a. James 1:2 - Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their religion is worthless. <sup>27</sup> Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.
- b. Romans 12:1-3 - Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and

proper worship. <sup>2</sup> Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

- c. Matthew 22:37-39 - "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'<sup>1</sup> All the Law and the Prophets hang on these two commandments."
4. Psalm 96 is described as a psalm of orientation (new hope) in contrast to a psalm of disorientation (hopelessness) by Walter Brueggemann in his commentary on the Psalms. Psalms of disorientation are psalms expressing grief, confession, anger or other emotions that cry out for things like mercy, forgiveness, and justice. What is it about Psalm 96 that makes it a hopeful psalm?
5. The psalm declares that everyone who does not worship the God who reveals himself in scripture is worshipping an idol. The psalm seems to suggest that everyone and everything (all of creation) is a worshipper. Do you agree? Why or why not? Would you include the mosquito as a worshipper?
6. Is the call to all of the earth, the birds, the sea etc. merely metaphorical or does it apply that God's salvation is not simply for humanity but for all creation? If it implies salvation for all of creation, what are the implications to the church in terms of its churchly task?
7. A worship event was described by Jim as being a moment in time when the past of God's activity and the future work of God is declared and celebrated in such a way to evoke a sense of "it is here now." He used the image of booster cables, remember? Brueggemann puts it this way, the liturgy, what we do in worship, is the evoking "of an alternative reality that comes into play in the very moment of the worship service (liturgy)." What do you think?
8. If worship is not "play acting" how then should we engage ourselves in worship? How would you evaluate the way we modern people of God worship? Do we take it seriously enough?