

May 2003



Mooroolbark Christian Fellowship

Study Supplement No. 11

1. Partaking of the Promises

By Joseph Tkach

2. On Theology of the Word of God

By John McKenna

3. Learning to Be Like Christ (Part 1)

By Michael Morrison

4. Some thoughts about worship

By Kim Woltz

Study Supplement No. 11

Something worth thinking about

by Joseph Tkach

Partaking of the Promises



"The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.' In the same way, after supper he took the cup, saying, 'This

cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.' For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes" (1 Corinthians 11:23-26).

In the bread and in the wine, we remember what our Saviour did for us in the historical past. In a unique sacrifice, once for all time, he gave his body and shed his blood for our salvation. In our communion services, we commemorate his sacrifice for us.

But communion also pictures what our risen and living Saviour does for us in our own past, present and future. Jesus gave himself for us even when we were sinners, and he continues to give himself for us, serving our needs, now that we have entered into his redemption. Both the bread and the wine point us not only to what Christ did in the past, but also to his loving, ever-present involvement in our lives right now.

The body of Christ

In his letter to the Corinthians, Paul compares the church to the body of Christ. "Is not the bread that we break a participation in the body of Christ?" he asks. "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf" (1 Corinthians 10:16-17).

The communion bread should remind us that in participating with Christ, we are also participating with one another, because we are all one in him. Although we are different in many respects, we are all nevertheless members of one another (Romans 12:5), for we all partake of Christ, the Bread of Life. Our unity is in him, and this unity is not just a figure of speech—it affects the way we treat one another. In Corinth, however, the believers were not treating one another the way that they should. There were divisions among them (1 Corinthians 11:18), and instead of commemorating Christ together, they were divided even in the way they ate and drank the memorials of his death. The early arrivals were apparently so inconsiderate that they ate all the food and overindulged in wine, leaving nothing for those who arrived late (verse 21).

Wealthy people could arrive early, but poor people could come only after they had done their work. The result in Corinth was that the hungry people remained hungry, because all the food was gone

by the time they arrived, and they felt humiliated (verses 21-22). So Paul scolded the wealthy for their behaviour, because it did not reflect the unity in Christ that believers ought to have.

Paul did not require the wealthy to give up their wealth. He simply told everyone to eat at home (verse 34). The bread and wine are not a means of satisfying hunger, but a means of commemorating Christ's death and resurrection, of showing our common faith in our crucified and risen Saviour. The believers are to eat at home, and when coming together to eat the Lord's Supper, they are to wait for one another (verse 33), so they will be participating together. Communion is to reflect unity, not discrimination or judgment (verse 34). So Paul encouraged the Corinthians not only to examine themselves, but also to recognize the body of the Lord (verse 29). He is not talking about the flesh-and-bone body of Jesus (which the Corinthians could not see), but about the body of Christ, the church (which they could see), in which Christ dwells through the Spirit. They were to discern that the believers formed one body, united by their spiritual union with Christ—and this awareness was to make a difference in the way they treated one another.

A symbol of unity

The Lord's Supper is to be an expression of unity in Christ. Since the Corinthians were using their meal to discriminate against the poor, they were not reflecting unity; therefore their meal was not the Lord's Supper (verse 20). It should have been, and in verses 33-34 Paul tells them one way to avoid the problem. He wanted all believers to share equally in "the Lord's table" (1 Corinthians 10:17, 21).

The bread of communion points us not just to Jesus on the cross, but to Jesus very much alive in the church today. The fact that Jesus died and rose for each and every one of us means that we have a spiritual equality. We need to see each other as people for whom Christ died, people

Study Supplement No. 11

Christ loves dearly—and we should love each other dearly, too.

"Christ died and returned to life so that he might be the Lord of both the dead and the living. You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.... Each of us will give an account of himself to God. Therefore let us stop passing judgment on one another" (Romans 14:9-13).

"Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Ephesians 4:32).

The new covenant

The communion wine reminds us not just that Jesus shed his blood for us—it reminds us of our new life in Christ right now. Jesus said that the wine is the new covenant in his blood—that is, our ongoing fellowship with God that he makes possible for us. Jesus did not die just for our past—he died so we would have a fellowship with God that extends into eternity.

The new covenant involves several changes: First, God writes his laws on our hearts (Hebrews 8:10). This does not mean that we memorize sacrificial regulations or that we have an automatic desire to perform the ritual laws of the Old Testament. What this means is that God works inside us to change us to be more like he is. He puts his love within our hearts.

Second, the new covenant means that everyone will know God, or have fellowship with him (verse 11). The old covenant, in contrast, was made with a nation containing both faithful and unfaithful people; the new covenant involves a people who are all faithful—made faithful by our faithful Savior. Third, the new covenant involves complete forgiveness—God will "remember their sins no more" (verse 12). Although the people had sins, the people are forgiven and will never be condemned.

These are exceedingly great and precious promises, and though in Christ we have entered into them and "tasted them," as it were, they are not yet fully realized as they will be at his appearing, when the resurrection takes place and we "put on immortality."

We already have the down payment of the promises (2 Corinthians 1:22). The Holy Spirit is already at work in our hearts, changing us to be more like Christ. We already know God and have fellowship with him (1 John 1:3), and we are already fully forgiven in Christ (Romans 8:1). The promises are being fulfilled, because the new covenant in the blood of Christ has been established.

When we drink the communion wine, we should remember that we are in covenant with God—an agreement in which he has pledged according to the certainty of his own faithfulness to cleanse our hearts, to renew our minds, and to forgive all our sins. He has promised to complete the work he

has begun; we can be confident in what he is doing, because it is all based on what Christ did.

The life of Christ

Blood is not only a symbol of death—in the Old Testament it is also a symbol of life (Leviticus 17:14). Just as the body of Christ (represented by bread) is now visible in the church, the life of Christ (represented by wine) is also visible in his church—through his love in us expressed in good actions.

True, the church does not perfectly reflect the life of Christ. We have sins and shortcomings. The promises are not yet fully realized—but they are sure and certain promises—guaranteed for us by the death and resurrection of Jesus Christ. The church is where Christ is working not only to preach the gospel, but also to change the hearts of the people who bear witness to his power to forgive, cleanse and transform sinners, which we all are.

When we take the bread, accepting the bodily sacrifice of Jesus for us, we are also accepting his visible body in the world today—the church. And when we take the wine, we accept not only his forgiveness, but also his promise to change our hearts.

The Lord's Supper reminds us not just of Jesus' death—it reminds us that he is raised and lives even now within us, within every member of his body, the church. When we partake of the Bread of Life, and drink the new covenant in Jesus' blood, we are accepting his promises and inviting him to live within us and change us. This coming year, how might he want to change you? That's something worth thinking about.

Joseph Tkach

Copyright © 2003 Worldwide Church of God

On Theology of the Word of God

By John McKenna

PASADENA—Karl Barth's concept of the threefold form of the Word of God may be stated as follows:

- The Word of God is first of all and pre-eminently the Person of the Lord Jesus Christ.
- The Word of God appears in written form as the Holy Scriptures of the people of God, the Bible of the Old and New Testaments.
- The Word of God is the proclamation of the church of Jesus Christ as the revelation of his Father by the Spirit of God.

This three-in-one concept of the Word confronts us with a dynamic reality whose intelligibility is to be

Study Supplement No. 11

grasped with the rigors and precision inherent in knowing God in this way in this world.

God's divine freedom

The Word of God comes to us in his divine freedom. He is God who comes personally and freely as a man among his people. The Holy Scriptures are the written form of this Word. The canon of this literature bears witness to his majestic truth.

With his truth, the Lord God has established his dialogue canonically between himself and his people. With it, his people are made to hear his Word and to proclaim him in the world.

The Word of God comes as a man within the structures of the created world for his own purposes. He is in this way the fulfilment of the ancient covenanted promises to Israel. The dynamic character of this dialogue, with its commands and promises, shapes the substance of his people's hearing. We are listeners being formed to understand and proclaim the very Word that he is when he speaks to us.

Jesus of Nazareth is the Christ of Israel's prophetic hope. He spoke the heavens and earth into existence. He spoke to Abraham and then with the fathers of Israel's faith. He spoke with Moses and David, and then through Israel's prophets. He spoke through the apostles, and he speaks through them still with the Bible.

When the church began to proclaim this speaking of God's Word within the Greco-Roman world, it was on the attack. The church had to attack the very foundations of knowledge that prevailed throughout the Roman Empire.

The gospel of God in Jesus Christ questioned the way human thought conceived of the reality of God, the cosmos and the human race. A new way for God and humanity to be in this world had been defined... and it was not readily accepted.

all are Israel's messianic hope was the realization of the covenanted promise the Lord God made with his people. The church was to hear this Word for Israel, his people, and to proclaim him throughout the world. Greek rationalism heard this Word of God as folly. Judaism heard it as blasphemy. The church heard it as the majestic truth of God himself.

The church grew steadily then and flourished. Its faith in Jesus Christ gained for it a certain place and time in world history. World history has since never known itself without the church of Jesus Christ.

The Torah of the Jews and the Pax Romana of the Caesars provided no room for this new reality. The Person of the Lord Jesus Christ lit up this darkness in such a way that human knowledge was seen to require an entirely new basis for its development.

Christ had showed the church a whole new way of seeing everything. It was the beginning of a whole new creation, to which called even in our own time.

I would argue that this Logos, which became flesh, established a rational basis for understanding the created order and human freedom in the universe that is uniquely the Christian gospel's contribution to the development of our scientific culture. It attacks the Greek philosophical views of an eternal world and the immortality of the race of men.

This Logos also transforms the views of Judaism. The Creator of the heavens and the earth and his interaction with his creation cannot be divorced from Israel's redemption. Far from blasphemy, he is the solid truth that the Lord God is faithful to keep his promise to Israel. He is the Holy One in our midst.

This Word challenges, in fact, every idea we possess about the holy and divine, the cosmos of the world, and the humanity of the created orders.

With the revelation of this Logos in mind, Karl Barth, the great Swiss theologian, set out to write his *Church Dogmatics*. I have found his concept of the Word of God fruitful in my own life and efforts to read and understand the Bible.

I believe that most of the problems the church has faced in the history of its proclamation of the gospel must be resolved with a proper understanding of the intervals of the threefold form of this Logos.

- *The interval between the Person of the Lord Jesus Christ and the Bible. With the church's study and understanding of the Bible as witness to the Word, it learns to speak of his personal reality as the Revelation of God in the world. He himself is then the source of the canonical truth of the biblical world.*

This canon of the church's faith cannot be divorced from the Person of the Lord Jesus Christ. Eternity, history and our times are bound up with this literature. Inspiration, history, historical-critical methods for interpreting the Bible, the relationship of science to the Word of God—all must find their places within the domain of this interval.

- *The interval between the Person of the Word of God and the church is bound up with the*

Study Supplement No. 11

way his incarnation as this Logos of the Spirit of God creates and commissions the church to proclaim this Word.

Jesus Christ is the union of the divine and human natures of the Lord God and a man in this world. He is the revelation of his Father. These concepts cannot properly be understood without the interval between the church and the Bible. In this domain is established the church doctrine of the Trinity of God.

- *The intervals between God and the Bible and God and the church impact upon the interval between the church and the Bible. The church at all times must remain under the authority inherent in the Bible, but it must not worship the Bible.*

The church must worship the Word revealed there of the Father and by the Spirit. Biblical interpretation and theology are developed here.

These intervals, distinguished from one another and yet dynamically related, are understood as one in a unity that Barth attempts to keep in mind throughout his *Church Dogmatics*.

Divine and human freedoms are at the poles of these intervals, and I believe they possess the secret of the nature of the covenant relations taught us in the Bible.

My mentor in this theology of the Word of God, Professor Tom Torrance, wrote that the church, in its efforts to proclaim this Word and his kingdom, must face three facts about itself in regard to its mission to the world (*Theology in Reconciliation*, 1975):

- 1) The church must overcome any built-in obsolescence that endures because of faulty assumptions.
- 2) The church needs to learn to keep from joining the world in its desire to make the world the place and time of its own righteousness.
- 3) The church must recover her mission of healing and reconciliation in the depths of being. Superficial analyses and fashionable assessments about our futures will only land us within our already wounded boundaries, our already fragmented forms, our already alienated individuals and communities. Revelation and reconciliation must be heard together with one another from beginning to end.

We need to learn to live and have our being in the grace and truth of this Word and enjoy him and his life and being forever. May he reconcile us to

himself and give us to know him for who he truly is for us in our time.

By John McKenna
Copyright © 2003 Worldwide Church of God

Learning to Be Like Christ (Part 1)

By Michael Morrison

Our Relationship With God

God has created us "in his own image," and that this image is seen most clearly in Jesus Christ. He is the image of the invisible God, and God is in the process of conforming us to be more like Jesus Christ (Colossians 1:15; 2 Corinthians 3:18). We will never be exactly like Jesus (he existed even before the beginning of time as part of the Godhead, and we'll never do that!), but God offers us something as close as possible. We will be like Jesus.

We can't be like Jesus by ourselves—God does the work within us. How does he do it? In this issue, we will look at how the change begins: in our relationship with God.

No greater love

God offers us a relationship so close that he calls us friends, family—and even a bride. He uses these figures of speech to describe how much he loves us. "I no longer call you servants," Jesus told his disciples. "Instead, I have called you friends" (John 15:15). We can be like Abraham, "God's friend" (James 2:23).

We are also called God's children, and "Jesus is not ashamed to call [us] brothers" (Hebrews 2:11). "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are!" (1 John 3:1). Maybe it isn't obvious right now, but it will be evident when Christ returns. "When he appears, we shall be like him" (verse 2).

God calls us his children, he gives us an eternal inheritance, he invites us into the throne room as often as we want, and he loves us with a love that will never fail. "The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory" (Romans 8:15-17).

God loves us and accepts the responsibility of providing our needs, protecting us, and helping us

Study Supplement No. 11

grow toward maturity. And in the end, we get a fabulous inheritance from the wealthiest Dad in the universe!

Paul used a marriage analogy when he wrote that he had "promised you to one husband, to Christ, so that I might present you as a pure virgin to him" (2 Corinthians 11:2). Revelation uses a similar figure of speech when it predicts the "wedding of the Lamb," when Jesus (the Lamb) and his people (the bride) are joined forever and ever (Revelation 19:7; John 1:29).

What more could we say of his love for us? Jesus said, "Greater love has no one than this, that he lay down his life for his friends" (John 15:13). "God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8).

In Jesus, God has shown us how much he loves us. He did this while we were sinners, so there is nothing we can do that will ever take his love away. He loves us even when we are sinners. We are assured of his constant love. And if he did this when we were sinners, we can be confident that he will complete our salvation (verse 10). His love will never fail. This is the rock-solid basis for our fellowship with God.

Just like Jesus

We are to be like Jesus, and Jesus set an example for us. We can look to Jesus to learn more about our relationship with God the Father.

For some people, "Father" (or "Parent") brings only negative memories. But when God reveals himself as a Father, he does not want to cause fear or resentment. Rather, he wants to remind us of protection, of giving us our needs, of a love that is secure. Human parents ought to have these qualities, but everyone falls short of the ideal, and some are even evil. But God the Father is perfect, and we should let the Bible describe him; we should not pre-judge him by our experiences with defective parents. We should imagine the best father possible, and be assured that God is even better than that.

Jesus was confident that the Father loved him (John 3:35; 5:20). He was also confident that God, as a perfect Father, would provide his needs. Don't worry about your life, he told his disciples, or your food and clothing. God takes care of the birds and the flowers; he will take care of you, too (Matthew 6:28-34). Jesus depended on his Father, relied on him. He prayed not as a formality, but because he needed help from God. We do, too.

Jesus respected the Father, honoured him, and was loyal to him and obedient to him. Shortly before Jesus was crucified, he prayed for a way to escape: "Father, if you are willing, take this cup

from me." But he also added; "Yet not my will, but yours be done" (Luke 22:42). Jesus trusted his Father to take care of him, even after death.

God is a Father to us, too. He loves us, provides for us, and cares about us. Granted, there are times in our lives when we do not understand why he is allowing us to suffer, but even then, God asks us to trust him. By sending Jesus to die and be raised for us, he has already shown himself to be trustworthy.

We aren't all-wise, and we can't expect to understand everything. It should not be too surprising that we don't understand all suffering, even though we'd like to understand it. But understanding it doesn't necessarily make it go away. Jesus knew why he had to suffer and die, and he still had to do it.

If God allowed Jesus to suffer, we can be sure that suffering is for some reason a necessary part of God's plan; we can also be sure that Jesus understands what we are going through. If God loves us so much that he sent his Son to die for us, we can be sure that he won't stop loving us now.

But what choice do we have? Christians have trials; unbelievers have trials, too. Our choice is not whether to suffer, but whether to trust God. We need to be like Jesus.

Love and loyalty

God wants us to love him with all our heart, mind, soul and strength (Mark 12:30). He loves us and has given us life; we are to love him and be thankful for the good things he gives. He is loyal to us; we are to be loyal to him. We are to depend on him, rather than money or government or any other unreliable authorities.

Why does God want our loyalty? Not for his own benefit—he doesn't need us. Rather, he wants our loyalty for our benefit. God wants the best for us, and he knows that when we are disloyal to him, we are going to get hurt. When we trust in something that's not trustworthy, we are going to suffer, and God doesn't want us to do that.

God tells us to not murder, steal or commit adultery. These are not arbitrary rules, but instructions on how to avoid potentially painful problems. In effect, God tells us not to play with poison—not to restrict our freedom, but so that we can avoid danger. We can either trust him, or we can take matters into our own hands and suffer. God knows what works best, and he cares enough about us to tell us what we should avoid. If we disobey, God still loves us, but we suffer the results.

Study Supplement No. 11

When we realize that God loves us, we accept that his commands are for our own good, and we trust that he knows more about life than we do. It is simply a wise policy to learn to do what he says, and foolish to disobey. That is a practical application of trusting God, of being loyal to him.

Worship

Our love and loyalty to God should be so great that we worship him—praise him, adore him, want to be like him, and desire to do whatever he says. Peter writes that we are chosen for this purpose: "that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9).

Our purpose is praise

God does not assign us this job because he likes to hear flattery. He assigns us this because we are the ones who benefit from it. It is good for us to be reminded of God's power, grace, promises and faithfulness. The better we know God, the more we will see that he is worthy of praise. God has designed us in such a way that we will find life most enjoyable, and most satisfying, when we are doing what he created us to do.

We worship God in church, but worship is much more than that. We worship him throughout the week—whenever we pray, whenever we obey him rather than acting selfishly, whenever we trust in him. We do not trust in our works, but we can use them as a form of worship: "Do not forget to do good and to share with others, for with such sacrifices God is pleased" (Hebrews 13:16).

Our goal is to let God change us so that we are more like Christ. Worship is the first step. As we acknowledge his power and wisdom, as we are reminded of his faithfulness, we surrender ourselves to him, to let him do what he wants in us. In worship, we are already imitating Christ—doing the will of the Father, trusting in him, honouring him, loving him with all our strength.

If we want to enjoy eternal life in the presence of God, we need to begin to enjoy his presence even now. Our transformation into Christlike people begins with our relationship with God. In our next issue, we'll look at how it affects our relationship with others. God puts us into a family, and there we learn more about being like Jesus.

Michael Morrison

Copyright © 2003 Worldwide Church of God

Some thoughts about worship

By Kim Woltz

WASHINGTON, D.C.—True worship! Have you ever asked yourself what exactly is praise and worship? What does it mean to God? Does he really care how I worship him as long as I attend church (well, most weeks, that is) and at least stand up during the "song service?"

Praise and worship: what it is and what it is not

In Jesus' conversation with the woman at the well (John 4:1-38), he says the Father is now looking for true worshipers who will worship him in spirit and in truth.

With the help of the Holy Spirit, we worship with our whole being, from the inside out. "In truth" means with no hidden thing in us. We can't hide from God (Jeremiah 23:24).

Praise is an expression of heartfelt thanks to God for all he has done. Psalm 100:4 says, "Enter his gates with thanksgiving and come into his courts with praise." Worship, on the other hand, is the highest form of praise. In worship we express our admiration for who he is, not just what he's done.

Worship is what takes place beyond the outer courts, through the inner courts (the Holy Place), and on into the Most Holy Place (the Holy of Holies), where the presence of God dwells. We are instructed to present ourselves as living sacrifices, holy and pleasing to God, as a spiritual act of worship (Romans 12:1).

It's not just something you do during the worship service for a couple of hours, nor is it simply a song service. It happens every day and everywhere in the life of a believer, and it is not limited to music and singing. Our coming together every week should be a culmination of our continuous worship. In fact, the lack of private worship will hinder your ability to worship corporately.

The Old Testament had specific rituals and steps the Levitical priests took to enter into God's presence (see Leviticus 1 through 16), but when the veil that separated humanity from God was torn by the blood of Jesus, all believers obtained the privilege of entering into God's holy presence.

Outward expressions in God's Word

God's Word contains many different expressions of praise. In the Old and New Testaments, we see clapping, shouting, dancing (2 Samuel 6:14, Psalm 149:3, Exodus 15:20) the playing of musical instruments, singing and laughter (Psalm 126:2, Job 8:20, 21).

Study Supplement No. 11

We also see the lifting of hands, bowing down, tears, complete silence and even falling prostrate before the Lord (Psalm 95:6; 1 Kings 18:39; 1 Chronicles 29:20; Psalm 46:10; Acts 20:36-37; Luke 7:37-38; Psalm 126:5-6). All of these, whether in private or corporate worship, have their appropriate place in the body of Christ.

The sacrifice of praise

How do we define the "sacrifice of praise"? *Sacrifice* signifies giving ourselves to God at all times and in every situation. God wants a continual sacrifice of praise; the fruit of our lips, giving thanks to him (Hebrews 13:15). The children of Israel are shown bringing the sacrifice of praise into the house of the Lord (Jeremiah 33:11).

It is continuing to praise God, whether in a trial or when we don't really feel like it. It is not contingent upon being happy or feeling good. You know how it is after a rough or exhausting week. We may drag ourselves to church, but that may be about all we can muster up.

We often want to praise God only when we feel like there's something to praise about (that is, in times of reaping rather than sowing). But, it doesn't require much to rejoice and praise God when everything's going our way. It's when we get turned down for that mortgage loan, are presented with a pink slip, perhaps losing someone you love or ... you fill in the blank. These things take what the Bible calls the sacrifice of praise.

Praise as a weapon in battle

Did you know that you can use praise as your weapon of warfare against Satan? Look at the Old Testament story of Jehoshaphat. When the surrounding nations joined to fight Jehoshaphat, he and the people of Israel fasted and sought help from the Lord. Jehoshaphat appointed singers and musicians and placed them on the front lines of the battlefield. God responded to their praise, and their enemies were destroyed (2 Chronicles 20:21-29). Here, praise came before the victory was won.

Another example of victory through praise is documented in Acts 16:22-28. Paul and Silas, after being beaten and thrown into jail, rocked the foundations of the jail with their praise. This miracle frightened the guard so much that he

initially wanted to take his own life for fear of being blamed for their escape.

When he realized that even though they were freed, they were all still there, the revelation of God came upon him and he fell in repentance and asked how he could be saved. This was a twofold victory. Paul and Silas were set free physically, and the jail guard was set free spiritually. Again, God's presence was manifest in the midst of praise.

Hindrances to true worship

Many things can hinder true worship. Common hindrances include sin, feeling condemned, personal problems, distraction, indifference, pride, being overly concerned with what others will think of you, lack of knowledge regarding worship, anger or pain or, at times, out-and-out rebellion against God.

Contrary to what you may have thought, praise does not come naturally. What comes more naturally to us is a response to good music supporting our many likes and dislikes. As long as our list of a good church service is sufficiently checked off, we may respond with various expressions of approval—none of which may be true worship.

As you know, the flesh can be satisfied for only so long. If not satisfied, you may become restless and uncomfortable. Let me also mention that shouting, clapping and dancing do not necessarily constitute true worship either. The flesh is capable of that with no regard to God at all. A look at the world will confirm this.

True worship, however, is much deeper. It is to give yourself (in thought, word and deed) to God. The music, the people around you, even your life's circumstances, become secondary to worship as you commit everything to God

God is faithful

The wonderful thing about our loving God is that he never gives up on us. Both because of what he did for us all and because of who he is for us. Because we are in Jesus, it is *his* worship of the Father that we enter. Trust in him. Worship is, therefore, God's gift to us in Christ. May we worship him, as we trust him.

By Kim Woltz

Copyright © Worldwide Church of God, 2003

If you would like to discuss with us any information printed in this free booklet please contact:

The Mooroolbark Christian Fellowship

Tel. (03) 9726 8898