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# WORSHIP AND LIFE

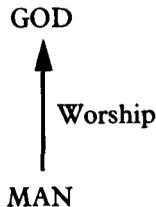
**Peter Cousins**

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In worship, extremes meet. For an example, consider this expression of Anglo-Catholic spirituality:

Wherefore, O Father, we thy humble servants  
Here bring before thee, Christ, thy well beloved,  
All-perfect offering, sacrifice immortal,  
Spotless oblation.

A twenty-year-old, brought up among the Brethren, found it easy to identify with these sentiments. Again and again he had heard the purpose of worship summed up in the formula, 'We are here to give, not to receive.' This view could be expressed in a simple diagram, showing worship moving along a vertical axis, from below to above.



The same view of worship finds expression within the charismatic movement. Here worship is often seen as a weapon in spiritual warfare. As God is exalted by his people and given his rightful place, battle is joined with the forces of evil, whose chief preoccupation is to deny God the high place which is due to him.

Such a view gives little attention to the concept of worship as involving a vertical movement from God to man. For example, where a service begins

with the offertory, the placing of the bread and the wine upon the altar, the clear implication is that worship is something given by man to God. Even where there is no ritual expressing this thought, a formula such as: 'We are here to give, not to receive' expresses a similar attitude.

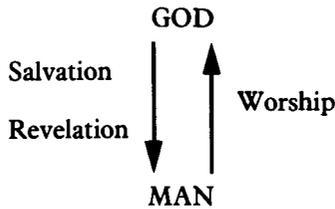
In his discussion of 'Mission and Worship' in the *Dictionary of Liturgy and Worship*,<sup>1</sup> J G Davies makes a similar point in a rather different way. He refers to the Old Testament understanding of Israel's vocation to be a holy people, and to express this holiness within their worship. Only thus can Israel become a 'light to the Gentiles'. In this connection,

The function of worship . . . is to enable Israel to be holy; it is a means of sanctification for the Chosen People, who are set apart for the worship of Yahweh (Ex 19:6). The temple cultus is both the guarantee of the purity of Yahwism and the centre to which the nations are to come (Isa 2:2f). It will be noticed that Israel's vocation is interpreted centripetally; Israel is not sent to the nations; instead they are to come to it, attracted by its life and worship. In exact conformity with this, Israelite worship is similarly understood centripetally; it has its true centre in a single place, namely the Jerusalem temple, and it is to this that all the nations are to come.

A similar view is still influential today. Certainly it is true that in circles where a heavy emphasis is placed upon the concept of giving rather than receiving in worship, there has been considerable interest in Old Testament parallels. Once more we may quote an Anglo-Catholic example.

And now O Father, mindful of the love  
 That bought us, once for all, on Calvary's tree,  
 And having with us him that pleads above,  
 We here present, we here spread forth to Thee,  
 That only offering perfect in Thy eyes,  
 The one true, pure, immortal sacrifice.

Elsewhere in the Christian church, not least among the Brethren, worship may be interpreted in terms of the various Levitical offerings. Such an understanding is undeniably faithful to one aspect of the Old Testament. Here we find an elaborate system of sacrifices and offerings which are unquestionably to be offered *to God by man*. But closer study shows that these offerings themselves form part of a pattern ordained by God himself. The sacrifice of Noah is offered in response to God's saving act in deliverance from the Flood. In just the same way, the construction of the tabernacle and the revelation of a divine pattern for sacrifice, occur, not only after the deliverance from Egypt, but also after Israel's disobedience at Sinai and their worship of the golden bull. Here the sacrificial system is seen as the gracious gift of God himself. The 'vertical' dimension of worship thus involves a double movement, from God to man in the first instance and from man to God in response.



But the law was not concerned with the sacrificial system only. Israel's response to the saving love of God was to affect every detail of life: food, clothing, the family, agriculture—no aspect of human existence was untouched by the laws which were given by Yahweh in love when he revealed himself as Israel's saviour. Cultic activity in the temple and righteous living under the covenant were both equally a response to the gracious saving activity initiated by God himself. In Exodus 4:29–31, where God's people first hear the divine promises and learn that God is going to deliver them, they 'bow their heads in worship'. Worship is thus not only something offered by man to God, but also a response to what God offers to man. And it is expressed in a 'horizontal' dimension also, by the relationship of God's people to the world, to other believers, and to their fellow men and women.

It is not surprising that Israel tended to focus on the external, cultic aspects of worship. These were specific, limited and easily identified, and it was always possible for an Israelite to find satisfaction in having performed them. But the prophets consistently opposed this tendency. They repeatedly emphasized the importance for God's people of keeping *all* his commandments (Deut 5:29), not only those relating to the cultus. Samuel strikes a note which resounds throughout the Old and New Testament alike, when he affirms that God wants obedience rather than sacrifice (1 Sam 15:22), an emphasis found also in Hosea (6:6) and on the lips of Jesus himself (Matt 9:13; 12:7). Such a response is unlimited. And who can claim success in loving his neighbour as himself?

Their concern for obedience within the covenant led the prophets to refer to worship divorced from obedience in terms which would be regarded as highly offensive today and certainly must have been so at the time when they spoke. Isaiah describes attending public worship as 'temple trampling' and says that God hates the cultus (Isa 1:10–17; cf Amos 5:21–24). Even more radical is Isaiah 58:1–7, where the practice of fasting is drastically reinterpreted. Here the specifically religious activity is emphatically displaced. True fasting, says the prophet, has nothing to do with religious observance. It means caring for the needy, and liberating poor people who are being oppressed. In these verses the 'religious' activity of fasting has been re-expressed in ethical terms and the vertical

Godward aspect appears to have all but vanished in a process that has been described as 'desacralization'. Similarly, Jeremiah desacralizes circumcision (Jer 9:25f). Paul makes the same point in Romans 2:29. In the same way, Jeremiah 22:16 identifies 'knowing God' with ensuring that fair treatment is given to the poor and needy.

Even sacrificial worship is subjected to this desacralizing process. In New Testament times, the writer to the Hebrews saw clearly that animal sacrifices could never atone for sin, even though they had been divinely ordained (10:4-6). The reason why the self-offering of Christ could achieve what the blood of bulls and goats was powerless to bring about was that Christ surrendered his will to the service of God (10:7-9), which they could never do. It was in this way that Christ fulfilled the inadequate cultus of the Old Testament.

But the Old Testament sacrificial system had been recognized as inadequate even by worshippers who identified with it.

The sacrifices of God are a broken spirit;  
 A broken and a contrite heart,  
 O God thou wilt not despise.  
 (Psa 51:17).

Here is desacralization of an extreme kind. When a sinner stands face to face with God, there is nothing to be achieved by offering sacrifice. Indeed, God is not really interested in receiving it. The only appropriate response is a personal one, coming from deep within the worshipper himself, expressed in personal repentance and, by implication, in the obedience which flows from repentance.

But, in spite of the prophetic tradition which seems to devalue the cultus and to re-express such activities as fasting and Sabbath keeping in terms of love to the neighbour, the 'vertical' element in worship has not totally disappeared. In what Isaiah 58 says about fasting, in the reinterpretation of circumcision offered by Jeremiah and Paul, and in the moving cry of Psalm 51, we find a realization that individuals can offer God their penitence, their self-mortification, and their deeds of love—in worship.

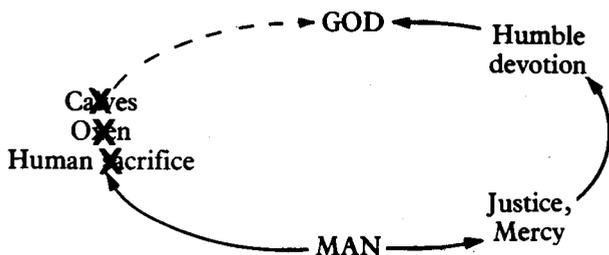
A response of this kind took on new significance after the destruction of Jerusalem by the Babylonians. Jews who were exiled from Jerusalem were no longer able to offer sacrifices in the place and manner that God had appointed. But the worship of individual response and obedience was still possible, and centuries later Jesus himself sanctioned it when he spoke of both prayer and almsgiving as being directed toward 'your Father in heaven' (Matt 6:4-6).

Synagogue worship was, indeed, largely desacralized. The rabbi had no cultic role. The only sacred object in the synagogue was the scroll of the

law, to obey which was to worship God. Yet even in this context, religiosity and perverted devotion intruded. Jesus found it necessary to rebuke worshippers who scrupulously gave tithes of herbs but were unjust, unloving and dishonest in daily life (Matt 23:23). He condemned some who even used their religion as a pretext for disobeying the sixth commandment (Mark 7:9-12). Clearly Jesus took his place within the Old Testament prophetic tradition. Indeed, to him, the horizontal relationship was ultimately more important than the vertical. At the most sacred moment of all, he said, when the worshipper was about to place his gift on the altar of God, he was to quit the temple, leaving his gift behind him, rather than remain unreconciled to his fellow-Israelite (Matt 5:23-24).

The implication is clear. Jesus is again reinforcing the message of Hosea. God has made the downward movement of self-revelation. The response of the worshipper is to be expressed horizontally as well as vertically upwards. And the horizontal takes precedence. 'I desire mercy, not sacrifice.'

Micah 6:6-8 explicitly answers the question of what God requires from the worshipper. The prophet denies that God is interested in offerings of animals—let alone of children. What he seeks from true worshippers is expressed in words which have rich Old Testament associations. They are 'justice' and 'mercy', both of which clearly relate to relationship with other men and women. To 'walk humbly with God' implies adopting a certain way of life ('walk') which is to be characterized by 'humble submission to God'.



It would be easy to write at length about the forms of worship under the old covenant. But when we turn to the New Testament, directions about worship are conspicuous by their absence. Certainly Christians are obligated to baptize and to share a symbolic meal of bread and wine. The New Testament also makes it clear that the first Christians prayed together, sang, spoke in tongues, taught and exhorted each other and prophesied. These activities are referred to in Luke's chronicle of the Acts

of the Holy Spirit. But most of what we know about Christian worship is gleaned from the correspondence of Paul, a church-planter, who wrote at length about the subject because he was concerned to correct abuses that had become widespread in one congregation, at Corinth. (Possibly two congregations, if those interpreters are correct who think that in the background to 1 Timothy we can glimpse the gnosticizing and liberated women of Ephesus.)

This is a remarkable state of affairs and for many Christians a disquieting one. Even during the decades following the completion of the New Testament, church leaders did what they could to establish rules for the conduct of Christian worship. But such attempts are foreign to the spirit of the New Testament itself. Equally alien are more recent efforts emanating from Rome, Wittenberg, Geneva, and Plymouth. An unbiased reading of the canonical documents of the Christian faith will lead us to conclude, with dismay or delight, that God is really not very interested in the externals of worship. In this connection, it is surely significant that when the Samaritan woman asked Jesus where worship should be conducted, she was told that the place was irrelevant ('neither in Jerusalem nor on Mount Gerizim') but that the one essential was that it should be 'in spirit and truth'.

All the same, there is a measure of continuity between the old covenant and the new. It is found in the typically biblical concern shown for the lifestyle of the worshippers. How is it possible, Paul asks, for someone who has been baptized and incorporated into the body of Christ, to unite the members of Christ with those of a prostitute (1 Cor 6:15)? He warns his hearers that baptism and a place at the Lord's table will not in themselves act as a safeguard against disasters such as overtook God's people of the old covenant when they disobeyed him (1 Cor 10:1-14). The Holy Spirit did not lead Paul to give any instructions about who was to preside at the Lord's Supper, or what words are to be spoken over the bread and wine. Instead, we are left with the solemn warning that we profane the ordinance if we are guilty of loveless behaviour to fellow members of Christ's body (1 Cor 11:18, 21, 29).

As for baptism, not only does the New Testament give no detailed instructions about how this is to be carried out, but Paul shows remarkably little concern about whether or not he had personally baptized anybody at all at Corinth (1 Cor 1:14-17).

In addition to this lack of detailed instruction about the ordinances of the new covenant, the New Testament shows little concern about the assortment of behaviours and emotions that we commonly refer to as worship. We can scarcely doubt that members of the early communities experienced awe, adoration, penitence, joy and other emotions associated with worship, when they met together. But as Howard Marshall has

pointed out in a challenging article,<sup>2</sup> the New Testament rarely portrays the church as engaging in what we have come to think of as typically 'worship' activity. It may be a good thing to conduct a solemn eucharist, whether this ends with the notices for the coming week or with *Ite, missa est*, or to listen to a protracted sermon or to enjoy a celebration of charismatic praise—but we shall find none of these prescribed or even described in the New Testament.

So what guidance does the New Testament give us about the motifs underlying worship? In the first instance, we shall look at the distinctively Christian observance of the Lord's Supper. Second, we shall examine the New Testament use of some words which have special significance for the activity of worship.

For many Christians, the Lord's Supper provides above all an opportunity for individual communion with the Lord.

Here, O my Lord, I see thee face to face . . .

The daily concerns of suffering and sinful humanity are to be shut out.

Here from the world we turn,  
Jesus to seek . . .

Even where there is an emphasis upon fellowship it excludes those who are not believers:

Shut in with thee, far far above  
The restless world that wars below . . .

Admittedly such an understanding may lead to the Lord's Supper being perceived as a means of gaining strength for service in the world. There is a beautiful communion hymn based on the Liturgy of Malabar which sounds this note:

Strengthen for service, Lord, the hands  
That holy things have taken . . .

But to stop at this point is to come short of acknowledging the very close link which is apparent between the ordinance of the Lord's Supper and everyday life. The bread and wine themselves, for example, speak of daily reality. More precisely, perhaps, we should say that they will have done so in their original life setting. Unfortunately, port-style wine has its own rather different connotations in Western cultures, and the use of elaborate goblets and platters further distances the event from normal experience. Even so a loaf of ordinary leavened bread is adequate to evoke that flesh which Jesus said his disciples must chew (John 6:53-56, Greek). In the Lord's Supper we celebrate a saviour who became flesh, and in biblical terms it is precisely 'flesh' which unites us all in the bundle of life. 'All

flesh', is the biblical term for humankind, even for the whole world of living beings (Gen 7:21–22). Nothing could be more 'down to earth' than the incarnation, or the sacrament that symbolizes it.

One loaf, one body—when they give each other the peace during the Eucharist, Christians affirm the basically horizontal thrust of the supper, and this, as we have seen, is prominent in Paul's teaching about the Breaking of Bread. Indeed, he repeatedly emphasizes in what he says about worship, that everything done when the community meets together must be tested by whether it builds up the body. Intense spiritual experience accompanying tongues-speaking is disvalued in this context—Christians do not meet together with a view to individual self-edification. Mutual concern one for another is to be the hallmark of Christian worship as of Christian living. (1 Cor 14:3–5, 17.)

The cup saying is explicitly linked to the forgiveness of sins. No doubt the self-offering of Jesus on the cross was an act of obedience to the father, fulfilling the burnt-offering element in the Old Testament cultus, but at the Lord's Supper we are reminded, not of this, but of the fact that his blood was shed in order to secure forgiveness for sinful men and women. In view of this, it is difficult to argue, as some have done, that 'worship is more important than evangelism'.

It is doubtful whether there should ever be a celebration of the supper without a prayer for the preaching of the gospel which it portrays so powerfully.

Not only is the Saviour's blood covenant blood, 'shed for the forgiveness of sins'. It is also offered to the worshippers with the injunction, 'Drink of it, all of you'. The most basic imperative of the gospel of forgiveness is a horizontal one. How can Christians look up to heaven and give thanks for the forgiveness of their sins while refusing to look around at the brothers and sisters (even their own husbands or wives) whom they are unwilling to forgive for the sins—real or imaginery—that they have committed against them?

'God so loved the world that he gave . . .' Some religious traditions seek to shut the world out of the upper room, but the bread and the wine will not be silenced. Christ's people, confronted by the symbols of God's love for a ruined world, must inevitably think of its anguish and desperate need. After all, to take the elements in Christ's name means that we commit ourselves to the mission that motivated the Son of God, the Divine Image, to take the form of a servant, and led him first to Bethlehem and then to Calvary. The word sacrament was used of a Roman soldier's oath of allegiance, and when we reaffirm our new covenant commitment to the Lord Jesus, we commit ourselves also to a life of service, self-giving, and sacrificial peacemaking.

This theology of the cross leads—or drives—us into the world. It is a

false theology of glory that focuses exclusively on personal communion with the ascended Christ. Ben Patterson, a Presbyterian minister in Orange County, California, comments: 'Historically the more Christians focus on *experiencing* the presence of God, the less interested they are in the poor and the hungry.' He continues, referring to the prosperity-orientated charismatic spirituality that is fashionable today: 'People in these new churches are experiencing all these wonderful things and they are into diet and health and prosperity, but there is no concern for justice'. Amos and Isaiah would have recognized the symptoms of a disease which blights the worship of Brethren, Catholic and Charismatic alike.

This reluctance to relate the experience of worship to human need is remarkable, in view of the way that the circumstances of the Saviour's death evoke human suffering. Doublecrossed by his friend, rejected by his own people, a political prisoner subjected to dubious judicial proceedings, weakened by torture, stripped naked, hungry and thirsty, dying a solitary death, the person of the crucified Christ brings before worshippers the plight of millions in the world today. But human suffering in the world today is not the whole story.

The Lord's Supper is intended to help us focus on a glorious future, when we will drink with the Lord in the kingdom (Luke 22:18). A right interpretation of the New Testament sees this kingdom as already present wherever Jesus is acknowledged as Lord, although its full manifestation is not yet. We are the children of the kingdom, pledged to the life of the new age and living out its hope, its challenge and its compassion for the poor. For some Christians, however, 'my Father's Kingdom' refers to a heavenly realm having no connection with what happens on earth.

A defective theology has too often been responsible for excluding from the Lord's Supper any thought of our suffering world. Wherever Christians believe that heaven is for the church and the earth is for Israel, they will be in danger of closing their eyes to human need and of turning away from the kingdom challenge of the Lord's Supper. As we have already noted, the New Testament contains little detailed information about Christian worship. This apparent indifference to times, places and rituals is not surprising in view of our Lord's attitude. In the words of J S McEwen:<sup>4</sup>

The principle laid down by Jesus is that of the complete relativity of the external form of worship. Any form or rule is good which is proved by experience to be an aid to that worship which is in spirit and in truth. A further consequence of Jesus' teaching is that the barrier between sacred and secular, worship and daily living, crumbles away. Since worship means the service of God, and this in turn implies loving one's neighbour, it follows that every kindly act performed in this spirit and intention is an act of worship (Matt 25:34-40; Jas 1:27).

What McEwen says about the disappearance of the barrier between sacred and secular, worship and daily living certainly corresponds to what we find in Paul. The implications of Romans 12:1, for example, are immense. At this point in the epistle, Paul has ended his account of God's saving purposes for the world and for Israel with a doxology expressing awe and worship (11:33–36). Now he demands a response from his hearers: they must surrender their lives to the God who has saved them. The word he uses, however, is not 'lives', but 'bodies' and he goes on to describe such self-surrender as a living sacrifice, their 'spiritual worship' (RSV). 'The language throughout this clause', writes C K Barrett,<sup>5</sup> 'is sacrificial; not only the word "sacrifice" itself, but also "offer", "holy", and "well-pleasing" are technical terms.' Nor is this the only occasion when the New Testament describes the actions of Christians in terms of sacrifice. The faith of the Philippians is a sacrifice (Phil 2:17); so is the gift they sent to Paul (Phil 4:18); doing good to others (Heb 13:16); praise (Heb 13:15); all may perhaps be included in the 'spiritual sacrifices' of 1 Peter 2:5.

In 1 Peter 2:5, Peter speaks of the offerings made by the church, but does not specify precisely what are the 'spiritual sacrifices' which the holy Christian priesthood should bring. In a very helpful contribution to a volume edited by D Carson, *The Church in the Bible and the World*, (Paternoster, 1987), Russell P Shedd quotes L Goppelt: 'They are not physically acts that are carried out in obedience to the letter, but Spirit-inspired surrender to all kinds of service.'

The self-offering enjoined upon Christians in Romans 12:1 is described as a *logiken latreian*. Originally used of hired service, *latreia* and the associated verb *latreuo* are used in the New Testament of worshipping God. The best interpretation of *logikos* here is probably that of Cranfield, who sees the word as implying a response based on a right understanding of the gospel and salvation.

All the same, it is apparent that Paul did not intend to reduce Christian worship to life in the Spirit, rejecting all external forms. Recognising this leaves us with the question of whether the language of Romans 12:1 may not simply be figurative. After all, even today, in a world where religious sacrifice is largely a thing of the past, we still use the term metaphorically. 'It was a real sacrifice', we say, 'when Smith gave up a summer holiday to care for a sick neighbour.' In such a context, the term has no religious significance for us. Did it have such a significance for Paul?

There are two reasons for thinking that it had. One is that Paul lived in a world where sacrifice was very much a physical and literal reality. In this setting, to say that money sent to him for Christ's sake or good deeds by Christians were sacrifices was more than metaphor. His use of cultic imagery (see the quotation from C K Barrett above) reinforces this

conclusion. So does the use of the word *latreia*, as may be seen from its occurrence in Romans 9:4; Hebrews 9:1. Paul seems to have believed that, for the Christian, worship and life are not separate entities, related to each other less or more closely. He stands in the Old Testament prophetic tradition reaffirmed by Jesus, asserting that for God's people life and worship must be coterminous. Horatius Bonar had the same vision when he sought:

Praise in the common things of life,  
 Its goings out and in;  
 Praise in each duty and each deed,  
 However small and mean . . .  
 So shall no hour of day or night  
 From sacredness be free;  
 But all my life, in every step,  
 Be fellowship with thee.

Shedd sees the traditional lists of admonitions to wives, husbands, children, parents and slaves, so often found in Paul's letters, as

a remarkable illustration . . . of what Paul meant by the sacrifice of the whole of life to God. Christians in bondage are urged not to offer "eyeservice" to please their masters. On the contrary they must consider themselves as slaves of Christ, serving him "with sincerity of heart, fearing the Lord" (Col 3:22; cf Eph 6:5-7). This language borders on the cultic. All Christians are encouraged to sing in their hearts to God (Eph 5:19; Col 3:16). Slaves are to work heartily, as if they were offering their service as a sacrifice to the Lord (rather than begrudging their unpaid labour). Though these sacrifices of body, praise and good deeds may seem remarkably mundane, they are well-pleasing to God. Extraordinary acts of piety, through self-affliction or ascetic abstinence, are not encouraged (Col 2:16-23). What counts is love of God and neighbours. Without such genuine love, self-immolation is quite worthless (1 Cor 13:3).

If we are justified in understanding Romans 12:1 as being more than a 'mere' metaphor, we may also cite other places where Paul seems to apply the language of worship to activities which are in no way concerned with cultic activity. In Philippians 2:17, Paul's death is regarded as a *drink-offering*, to be poured out upon the *sacrifice* of the Philippians' faith. In Philippians 2:25, Epaphras was the *minister* who by bringing their gifts to Paul, provided him with a *ministry* which they could not supply. In 2 Corinthians 9:12 gifts for the poor of Jerusalem are a *service*, and in Romans 15:16 proclaiming the good news is a *priestly duty* (NIV). In several cases the word used is one of the forms of *leitourgeo*. Although the noun can be used of secular rulers who do not act consciously as servants of God yet discharge their functions which are an ordinance of God (Rom 13:6), the word has powerful associations with worship. We may cite

Hebrews 10:11, referring to the service of priests and Levites under the law, and also Acts 13:2, where it is used of the period of prayer and worship by the church leaders at Antioch preceding the setting aside of Saul and Barnabas.

When we look at Christian sacrifice and the universal priesthood of the church from the viewpoint of the New Testament, it is clear that these have become integral aspects of any Christian definition of worship. 'Like a flowing spring', writes Shedd, 'a continuously renewed fellowship with him who sacrificed himself unreservedly for the church ought to motivate all who worship to bring God's saving solution to the world's desperate need.' He quotes H Berkhof, who speaks of worship as:

an antiphonal event in which, to the one side, God comes to us in such elements as proclamation of grace, command, Scripture reading, preaching, meal, and benediction; and in which to the other side we come before God with our confession of sin, litany of praise, profession of faith, prayers and intercessions, gifts for his work in the church and in the world, and hymns of humiliation and adoration, of praise and petition.

Shedd comments that 'such familiar exercises in worship are not worthy of him who lived his *whole* life for us, unless the members voluntarily choose to respond attitudinally in a manner that moves them joyfully to offer *all* of their actions and service on the altar of sacrifice'. The closing paragraphs of Shedd's study, which came to my attention only after I had begun work on this essay, express very clearly what the Bible has to say about the relationship between worship and life.

The average congregation, with its facile, traditional approach to worship, sees a duty to perform in the acting out of the liturgy as though that were the sum of the *leitourgia* (priestly service) the New Testament priesthood is invited to bring to God. Once the hour of service has ended the Christian feels free to sink back into the neutral ('secular') routine of daily living in the world. I have no desire to denigrate the significance of repeated worship services, but the New Testament surely challenges us all to recapture the totality of its conception of worship. All thoughts, words and deeds should be performed as worship because the Lamb is 'worthy to receive power and wealth and wisdom and strength and honour and glory and blessing' (Rev 5:12). The sevenfold offering, which the innumerable angelic hosts proclaim the slain Lamb is worthy to receive, can be given in reality only by the redeemed on earth. For his honour, glory and blessing, we speak, write, work, play, eat and sleep, for he is worthy of all of the life power that pulsates within us.

The public gatherings of the church ought to have this objective in constant view. Her members should be stimulated, even as they participate in the liturgy, to practice actions of love and good deeds (Hebrew 10:24). Together or scattered, the church should be a glorifying community. Only such two-faceted worship is worthy of him who gave himself for the church with the intention of

securing her perfection (Eph 5:27). For we are not our own, but have been bought with a price (1 Cor 6:20), meaning that Christians have as much free time as slaves! 'Therefore whether you eat or drink or whatever you do, do everything for the glory of God' (1 Cor 10:31).

#### Footnotes

- 1 SCM 1972
- 2 *Churchman* 99:3, 1985, 216–229.
- 3 *Wittenberg Door*, No 19, p 18.
- 4 *A Theological Wordbook of the Bible* (SCM, 1950) 288.
- 5 *The Epistle to the Romans* (A & C Black, 1957).
- 6 *Romans* (T & T Clark, 1980) 2.604f.

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