

LESSON 7

The Heart of Worship

The term *worship* defies a simple, one-size-fits-all definition. While some people limit worship to the song service at church on Sunday mornings, worship far exceeds a slot on a program. Arthur Rouner (1968) writes,

In the life of the Christian church nothing is more important, in any age or at any time, than the life of its people at worship. If the church is irrelevant and meaningless here, it will be irrelevant and meaningless in the world. If it is exciting and victorious here, it will be exciting and victorious in the world. Charge the church to be active and influential in social causes, yes. Spur it on to activity in every area of life, by all means. But neglect its mission and its ministry here, and it will die. It will be a dead institution with nothing to say anywhere to anyone.

It has been said that worship is to the spirit and soul what exercise is to the body. We were created to worship God. Worship is the normal employment of moral beings.

LESSON OUTLINE

What Worship Is
 Service and Worship
 Worship and Sacrifice
 Hindrances to Worship

LESSON OBJECTIVES

When you complete this lesson, you should be able to:

- 1: *Explain what worship involves.*
- 2: *Identify ways our service to God is true worship.*
- 3: *Indicate the connection between worship and sacrifice.*
- 4: *Point out five hindrances to worship.*

What Worship Is

Objective 1:

Explain what worship involves.

There are several Greek words which are translated as “worship” in English. One of those words is *proskuneo*. *Proskuneo* is used sixty times in the New Testament; it means “to adore, to give reverence to.” This is the word Jesus used when He said to the woman at the well, “God is spirit, and his worshipers must worship [adore, give reverence to God] in spirit and in truth” (John 4:24). As believers, the object of our spiritual worship is, of course, God.

An epitaph was found in an animal cemetery outside Hartsdale, New York. This epitaph for a dog read, “To the memory of Bruce, the devoted servant, faithful friend, warm admirer, and ardent worshipper of his master” (Gibbs 1950, 63). How does a dog worship his master? He wags his tail, licks the hand of the owner, and maybe sits

in his master's lap. The dog simply enjoys the company of the master. In fact, the dog may sit still for some time expecting nothing in return other than an occasional pat on the head or a scratch behind the ears. In some way, true and heartfelt worship is similar. Our worship of God is a more sophisticated demonstration of such love.

King David is a wonderful example of a true worshipper of God. His devotion to and dependence upon God showed that God was the grand love object of his life. David notes in Psalm 116:1–2, "I love the LORD, for he heard my voice; he heard my cry for mercy. Because he turned his ear to me, I will call on him as long as I live." Look also at David's words in Psalm 63:1–8.

O God, you are my God, earnestly I seek you;
my soul thirsts for you, my body longs for you,
in a dry and weary land where there is no
water. I have seen you in the sanctuary and
beheld your power and your glory. Because
your love is better than life, my lips will glorify
you. I will praise you as long as I live, and in
your name I will lift up my hands. My soul will
be satisfied as with the richest of foods; with
singing lips my mouth will praise you. On my
bed I remember you; I think of you through
the watches of the night. Because you are my
help, I sing in the shadow of your wings. My
soul clings to you; your right hand upholds me.

To worship you must know God

There are several lessons to be learned from this passage. First, David testifies of his relationship with the Lord. The psalm is very personal; it contains the words I, my, and me some twenty times. Hence, God was personal to the writer. God was not some vague, mystical thing. He was David's friend, David's God. And David was not ashamed of Him! God was the center and focus of David's life.

Elsewhere David says, "As the deer pants for streams of water, so my soul pants for you, O God" (Psalm 42:1). And later, "Whom have I in heaven but you? And earth

has nothing I desire besides you” (Psalm 73:25). David’s other desires were nothing compared to the Lord. David wanted God perhaps as much as God wanted David.

Now, what were the circumstances that surrounded David as he wrote this psalm? The background to this psalm is that David was hiding in the wilderness of Judah. He was probably fleeing from the armies of his own rebellious son Absalom. Although he was king, his enemies were seeking to overthrow and kill him. He had been driven from Jerusalem, the capital city, and was hiding in caves. But even though there was desert all around him, the desert had not touched his heart. David did not quit worshipping God, nor did he question God’s love. David loved and trusted God in spite of his circumstances.

To worship you must be willing to praise

David praised God incessantly. In verse 3, he glorifies the Lord. In verses 4, 5, and 11, he praises the Lord. His commitment is summarized in verse 4, “I will praise you as long as I live.” David loved the Lord, and this love gave breath to his worship. Thus, worship was an integral part of David’s lifestyle. Using the questions who, what, when, where, why, and how, the chart below highlights David’s worship of God.

Whom did David praise?	God
What did David do?	He praised and worshipped.
When did he praise?	Continually. He seemed to enjoy worship during the stillness of the night and the early hours of the morning.
Where did he praise?	Anywhere. He could worship in a desert or in his bed.
Why did he praise?	Because the One True God was His God. He worshipped because he had experienced the Lord in power and glory. He knew that God was faithful and trustworthy.
How did he praise?	With his entire being: with uplifted hands, joyful lips, and his whole heart

Included in praise and worship is the idea of magnifying the Lord. Psalm 34:3 urges us, “O magnify the Lord with me, and let us exalt his name together” (KJV). To magnify is to make larger. When one looks through a magnifying glass, the object under observation does not actually become larger; it only appears larger. Thus, the magnifying glass simply increases one’s perception of the object under scrutiny.

Similarly, when the psalmist urges us to magnify God, we are encouraged to enlarge our perception of God. Essentially, God does not change, for He cannot change. He is the same yesterday, today, and forever (Hebrews 13:8). But as we draw near to Him in praise and worship, our understanding of Him is enhanced, magnified.

In Psalm 34, David received an added benefit: God answered his prayer (vv. 4, 15), provided for his needs (vv. 9–10), delivered him from trouble (v. 17), and protected him from danger (v. 7). David did not boast about his own cleverness or skill; he simply magnified the Lord.

Below is an excerpt of the timeless song “How Great Thou Art.” This hymn illustrates one writer’s magnifying the Lord:

O Lord my God, when I in awesome wonder
 Consider all the worlds Thy hands have made,
 I see the stars, I hear the rolling thunder,
 Thy pow’r thro’-out the universe displayed.
 Then sings my soul, my Savior God, to Thee:
 How great Thou art, how great Thou art!
 Then sings my soul, my Savior God, to Thee:
 How great Thou art, how great Thou art!

Service and Worship

Objective 2:

Identify ways our service to God is true worship.

Throughout the Old and New Testaments, worship and service are closely connected. Matthew 4:10 quotes Jesus saying, “It is written: ‘Worship the Lord your God,

and serve him only.” One of the words translated *worship* in the New Testament is *latreuō*. The word means “to minister or to serve.” It also means “to worship”.

Later, Romans 12:1 says, “So here’s what I want you to do, with God helping you: Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering. Embracing what God does for you is the best thing you can do for him” (The Message). The New International Version of the Bible concludes this passage by saying, “this is your spiritual act of worship.” So what is your spiritual act of worship? It is presenting your whole life to God in service. Colossians 3:23 reminds us, “Whatever you do, work at it with all your heart, as working for the Lord, not for men.”

Consider many of the people the Bible mentions worshipping God—Abel, the son of Adam and Eve, Abraham, Moses, David, Shadrach, Meshach, Abednego, Daniel, Mary the mother of Jesus, and the three wise men. These and other worshippers prayed, acted in faith, proclaimed the Gospel, bowed before God, fixed a meal, took off their shoes in reverence of God’s presence, and even prepared for war. None of these people worshipped in a church building as we know it. They did not listen to a sermon or sing a song from a projection on the wall. Instead, these true worshippers understood that what we are, and what we do, individually and daily, is more important than what happens in church some ninety minutes a week.

R. T. Kendall (1989) writes, “I believe that every Christian has one fundamental calling and one primary duty—a duty which is also a delight. We are called, by the way we live and in all we do, to worship God. This is a full-time activity, not only here on earth, but in heaven, too” (15). Russell Shedd says, “The New Testament projects a vision of worship that infuses ALL OF LIFE with the presence and glory of God.” Hence, God is not as much interested in the activities of worship as He is in the actions of life. It is our life actions, our Christian service, that Paul said results in the spiritual act of worship.

Sammy Tippit (1989, 118–119) shares a delightful story:

Several years ago I spoke at a Christian university about the necessity of spiritual awakening in this generation. I had many precious times of worship during the week. The more I worshiped Jesus Christ, the more I felt a great burden to tell others about Him. I asked God for an opportunity to tell someone of His great love. When I boarded the plane to fly home, I was seated next to a lady with a screaming baby. As the plane took off, the baby screamed louder and louder. As the baby screamed, the mother became very frustrated. Tension began to mount in my heart. I thought, “Oh, no. I’m going to have to listen to this screaming baby for the entire trip.”

As I looked at the situation, peace fled from my heart. But then the Holy Spirit began to convict me of my wrong attitude. He turned my focus to Jesus. I began to silently worship Him. The Spirit of God brought to my remembrance that Jesus is the King who became a Servant. I was faced with this question: What would Jesus do if He were here? I realized that Jesus would serve that lady. I asked her if I could play with the baby. Immediately she said, “Please do.”

I made funny faces, acted silly, and talked baby talk. I laughed as I thought to myself, “Is this what it means to be filled with the Holy Spirit?” Finally the baby calmed down and fell asleep. The lady thanked me for assisting her and then began to ask me many questions. I shared Christ with her. As I was speaking to her she began to weep. Her husband was a medical doctor, and neither of them were Christians. Her mother-in-law had become a Christian just a few weeks prior to our meeting. The mother-in-law told her son and daughter-in-law

about Jesus. However, because she was a new Christian she felt inadequate. She told them, "I'm going to pray that God will send someone to you to explain His salvation more fully."

There I sat on that airplane as an answer to that mother's prayer. Yet I could have missed the opportunity. The choice was mine. I could have endured a plane ride next to a screaming baby. Or I could worship Jesus and unlock the door of difficulty with the key of peace.

When Tippit took that child from the mother, in obedience to what he felt the Lord would have him do, that mundane act rose up to sublimity and was transformed into worship. The Bible tells us that we should worship God continually (Psalm 105:4). God wants to be more than just an appointment on our calendars; He wants to be a part of the minutes and seconds of our everyday existence.

Let us look at one more example. Abraham learned how to both serve and worship. Genesis 18:2 says, "Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground." We know from further reading that two of these men were angels and the third one was the Lord. Several things stand out as to Abraham's treatment of these special guests:

- First, note the speed with which he moved. Five times the Scriptures record that 99-year-old Abraham ran or hurried.
- Second, the Bible emphasizes the quality of Abraham's hospitality. He personally picked out the best calf, ordered the finest flour for the bread, and brought some curds and milk. In all, the flour alone would have possibly weighed as much as 56 pounds. He prepared an extravagant feast for his guests.
- He honored them. When they walked up, he bowed in sincere homage. This mode of salutation was reserved for kings, princes, and those believed to be deity.

- Abraham wanted to serve rather than be served. While his guests enjoyed the banquet, Abraham simply stood by under the cool branches of a nearby tree and watched. Rather than eat, he watched for the slightest need or request. His delight was to give undivided attention to these heavenly visitors.

At any moment the Lord could have interrupted this aged host and created bread and meat to feed a multitude. Why didn't He? God simply allowed His servant to serve Him. Abraham's actions reveal pure and undefiled worship.

Louie Giglio writes, "Worship is our response, both personal and corporate, to God for who He is and what He has done, expressed in and by the things we say and the way we live" (as quoted in Muchow 2006, 46).

Worship and Sacrifice

Objective 3:

Indicate the connection between worship and sacrifice.

Worship involves giving to the Lord. Early in his career, Matt Redman, the popular Christian musician in Britain, was singing with his church's praise band. The band was successful, and it was at this point that the group's pastor decided on a drastic course of action. Let us see how Matt Redman tells this story.

Pastor decided he'd strip everything away for a season, just to see where our hearts were. So the very next Sunday when we turned up at church, there was no sound system to be seen, and no band to lead us. The new approach was simple—we weren't going to lean so hard on those outward things any more. Pastor would say, "When you come through the doors of the church on Sunday, what are you bringing as your offering to God? What are you going to sacrifice today?" If I'm honest, at first I was pretty offended by the whole thing. The worship was my job! But as God softened my heart, I started to see His wisdom all over these actions. At first the meetings were a bit awkward: there were long

periods of silence, and there wasn't too much singing going on. But we soon began to learn how to bring heart offerings to God without any of the external trappings we'd grown used to. Stripping everything away, we slowly started to rediscover the heart of worship. After a while, the worship band and the sound system reappeared, but now it was different. The songs of our hearts had caught up with the songs of our lips.

Out of this season, I reflected on where we had come to as a church, and wrote this song:

HEART OF WORSHIP

When the music fades
 All is stripped away
 And I simply come
 Longing just to bring
 Something that's of worth
 That will bless Your heart

I bring you more than a song
 For a song in itself
 Is not what you have required
 You search much deeper within
 Through the way things appear
 You're looking into my heart

I'm coming back to the heart of worship
 And it's all about you
 It's all about you, Jesus
 I'm sorry Lord for the thing I've made it
 When it's all about you
 It's all about you, Jesus

King of endless worth
 No one could express
 How much you deserve
 Though I'm weak and poor
 All I have is yours

Every single breath (Redman 2001)

Redman had truly tapped into the heart of worship. He had come to appreciate that worship is meant to include something that we offer to God; something of worth to Him; something that will bless His heart.

Let us now look at one of the purest examples of giving/worship in the Bible. John 12:1–8 says,

Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead. Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume. But one of his disciples, Judas Iscariot, who was later to betray him, objected, "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages." He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it. "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. You will always have the poor among you, but you will not always have me."

Bethany was the home of Mary, Martha, and their brother Lazarus. It seems that our Lord often visited there. Bethany was also about two miles from where Jesus' enemies were plotting to kill Him. In fact, they would be successful in their quest in less than 144 hours from this point in time. The account captured here in these eight verses sets in motion the concluding events of our Lord's life. Mary's actions serve as a finger pointing to the looming Cross. The purpose of His visit is seen in verse two: a dinner in Jesus' honor.

Let us look at the guest list. At least 17 people were present for the party. The twelve disciples were there, and Lazarus was there. This resurrected Lazarus was one of Jesus' dearest friends. We also know that Martha was on the guest register. In fact, the party may have been Mary and Martha's way of saying thank you to the Lord for giving Lazarus back his life. Furthermore, according to Matthew and Mark, Simon the Leper was hosting the party (Matthew 26:6; Mark 14:3). There were at least nine different Simons in the Bible. This one though had the peculiar nickname "The Leper." Why? We cannot be sure. However, we do know that he was not a leper here in John 12. Were he a leper there, no one would have been able to eat with him, fellowship with him, or touch him. It is thought that he had been afflicted with leprosy at one time, but Jesus had healed him.

A number of Marys are listed in the Word of God. As Simon was nicknamed "The Leper," so this particular Mary could have been nicknamed The Worshipper. Each of the three times that we see her in the Bible, she sits at Jesus' feet in worship! Because Mary's brother and sister are mentioned but never a husband, she may well have been single. Nonetheless, we have no reason to believe that her relationship with Jesus was romantic. There is never an indication of sensuality in the relationship. Rather, we see in her pure, worshipful, adoring love—the love found between a woman and her Savior, a lady and her Lord.

So Mary is overcome with a desire to express her adoration of Jesus; her worship of Him demands sacrifice. John writes, "Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume" (John 12:3). A flask of fragrance would normally contain not more than an ounce; however, Mary's held perhaps as much as 12 ounces. It had, no doubt, been imported from afar, probably India. This fragrant gift could have represented her life savings.

It was the custom of that day to pour a few drops of perfume on a guest whenever he or she arrived at a house and/or when the guest would recline to eat a meal. Likewise, when guests prepared to eat a meal, servants customarily washed the guests' feet and dried them with towels. Since the people then wore shoes akin to our sandals today and there were no paved roads, feet-washing was a very acceptable and appreciated practice. Mary knew of these traditions and knew that this situation demanded much more than the customary. She poured her valuable perfume on the Lord. Mary did not offer just a few drops of perfume; instead, she poured at least a pint of perfume unto her Lord.

Mary demonstrated that true love manifests itself with a certain extravagance. It will not seek to get by as cheaply as possible; rather, it will be reckless at times in its generosity. In looking at our Lord's life, one cannot help but notice that people were drawn to Him for a variety of reasons. Some were simply curious, and others wanted their physical needs met. Mary could not be found in either of these groups. She sought Jesus only to worship Him.

Mary expressed her love and worship to Jesus in a way that has been captured for the ages. As a result of her act of devotion, the whole house was filled with the fragrance of her sacrifice. Matthew 26:13 adds, "I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her."

Hindrances to Worship

Objective 4:

Point out five hindrances to worship.

Let us begin this section by reading Matthew 15:1–9:

Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked,
"Why do your disciples break the tradition

of the elders? They don't wash their hands before they eat!" Jesus replied, "And why do you break the command of God for the sake of your tradition? For God said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother, 'Whatever help you might otherwise have received from me is a gift devoted to God,' he is not to 'honor his father' with it. Thus you nullify the word of God for the sake of your tradition. You hypocrites! Isaiah was right when he prophesied about you: 'These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men.'"

Jesus' life was divided into three segments: The first year of His ministry was the year of popularity; the second, the year of opposition; and the third, the year of His death. In Matthew 15, Jesus was in the third year of His ministry. His popularity had peaked and was on the decline. The Pharisees were out to destroy Him. Note that the Pharisees were the do-gooders of their day; they were religious leaders. As teachers of the law, they knew the Scriptures well, and they knew about worship. Nevertheless, they got off-track. Let us examine five aspects of the Pharisees' lifestyle that became hindrances to their worship.

Tradition

First, the worship of the Pharisees was based on tradition. Mark 7:1-5 reads,

The Pharisees and some of the teachers of the law who had come from Jerusalem gathered around Jesus and saw some of his disciples eating food with hands that were "unclean," that is, unwashed. (The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to

the tradition of the elders. When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles.) So the Pharisees and teachers of the law asked Jesus, "Why don't your disciples live according to the tradition of the elders instead of eating their food with 'unclean' hands?"

On three different occasions in this passage, the text alludes to the unwritten laws of the Pharisees. Elsewhere, Jesus called these laws "rules taught by men" (Matthew 15:9) or traditions. The traditions were in actuality the Hebrew oral law that had been passed on from one rabbi to another for hundreds of years. These laws consisted of some 613 commandments. In the sixth century AD, all of these oral laws were compiled into what is now called the Talmud. Over time, these laws or traditions evolved into the very equivalent of Scripture.

In the case of the washing of hands, there is not one verse in the Old Testament where God commands a person to wash his or her hands before eating. Therefore, the Pharisees' charge was not based on God's instruction; it was based on the oral traditions of the elders.

So what does all of this have to do with worship? Actually, a great deal. Jesus was upset with the Pharisees because they had substituted their traditions for godly worship. These religious leaders would not worship unless everything was just right. This exaggeration of the importance of traditions and man-made rules led to the Lord's rebuke in Matthew 15:9, "They worship me in vain; their teachings are but rules taught by men."

For us, the lesson is that we must get to the place where even if we were stranded on a deserted island without any of our religious trappings, we could still worship God and enjoy His rich presence. Our traditions

must never become the focus of our worship. The focus of our worship must ever be God and God alone!

Location

Second, in John 4 is the story of Jesus and the Samaritan woman. Read what she says to Jesus: “‘Sir...I can see that you are a prophet. Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem’” (John 4:19–20). Jesus corrected her: “‘Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem’” (v. 21).

As a Samaritan, she had been brought up to despise Jerusalem and to regard Mount Gerizim as the most sacred place in the world. The Jews in return belittled Mount Gerizim. Jesus, however, told the Samaritan woman that the day of such man-made rivalries would end. Jesus further said, “A time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks” (John 4:23). Jesus said that the time had already come for a change in the nature of worship! Therefore, we must not become consumed with minutia such as worshipping in a certain church, a specific place, or a particular outfit. God is most concerned about sincere worship.

Narrowness

Third, the worship of the Pharisees was narrow. In John 9, Jesus heals a blind man, to which the Pharisees’ responded, “‘This man is not from God, for he does not keep the Sabbath’” (v. 16). Instead of worshipping the Lord for the incredible healing performed, their narrow thinking caused their focus to be shifted to whether it was proper to heal on the Sabbath, the Jewish day of rest. They had missed the big picture!

Through the years, I have heard people give all sorts of reasons for not worshipping at church: the music was too loud; they did not like a particular person in the service, they did not approve someone else’s clothes;

they had other things on their mind like sports, chores, or other domestic issues. However, to worship God, we must discipline ourselves to look past the distractions of minor issues to the fact that God is present and is seeking diligent worshippers. Our gracious heavenly Father is still setting people free. We must not let our narrowness blind us to His mighty deeds!

Wrong focus

Fourth, the Pharisees put people before God. In Matthew 15:2, the Pharisees confront Jesus: “Why do your disciples break the tradition of the elders?” Evidently for the Pharisees, the teachings of the elders were more important than the words of Almighty God. The Pharisees’ religious activity had become automatic, artificial, and nothing more than an act. It was not worship. Their singing, preaching, and liturgy were not worship. They drew near to God with their lips, but their hearts were far from Him.

Although those who started these traditions may have been learned men with good intentions, they were only men. Whenever the teachings and opinions of humans replace the words of Almighty God, the sin of people-worship or idolatry occurs. Idolatry was and still is a grave sin against the Holy God.

Not from the heart

Fifth, the Pharisees’ worship was in word only. They said the right things, yet Jesus said of them, “Frauds! Isaiah’s prophecy of you hit the bull’s-eye: These people make a big show of saying the right thing, but their heart isn’t in it” (Matthew 15:7–8 The Message).

Today, we too must be careful lest we fall under the same condemnation. While our prayers may be articulate, the music uplifting, and our sermons theologically sound, these would all be meaningless if our hearts are not poised in worship to God. Worship is designed by God to help in the process of making the worshipper more like the One who is worshipped—God Almighty, the eternal Lord.

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SUGGESTED SCRIPTURES TO MEMORIZE

Psalm 34:3

Psalm 42:1

Matthew 4:10

John 4:24

Romans 12:1–2

Colossians 3:23

SELF-TEST

After studying the lesson, please read each study question carefully and circle the correct response. There is only one correct response for each question.

1. Which sentence is false?
 - a) *Worship is magnifying God.*
 - b) *Worship is merely a human tradition.*
 - c) *Worship is service to God.*
2. *Worship is meant to be*
 - a) *a lifestyle.*
 - b) *confined to a particular place.*
 - c) *a part of our religious duty.*
3. *An example of a true worshipper of God is*
 - a) *Judas Iscariot.*
 - b) *Cain.*
 - c) *King David.*
4. *David's experiences with God were*
 - a) *vague and impersonal.*
 - b) *distant and non-existent.*
 - c) *personal and intimate.*
5. *Worship is designed by God to help in the process of making the worshipper more like the One worshipped.*
 - a) *True*
 - b) *False*
6. *Mary's act of worship involved a gift that was equal in worth to*
 - a) *thirty pieces of silver.*
 - b) *a year's salary.*
 - c) *ten talents.*
7. *A true statement about love is that it*
 - a) *is self-centered.*
 - b) *does not require sacrifice.*
 - c) *manifests itself with a certain extravagance.*
8. *The oral law of the Jews contained how many commandments?*
 - a) *7*
 - b) *10*
 - c) *613*

9. Which is not a hindrance to worshipping God?
- a) Love for God
 - b) Tradition
 - c) Wrong focus
10. Worship is
- a) the believer's highest occupation.
 - b) not important to God.
 - c) tied only to the Old Testament.

ANSWERS TO SELF-TEST

Note: If you answered a study question incorrectly, you can find the objective it was drawn from by looking at the reference in parentheses.

1. *b* (7.1)
2. *a* (7.2)
3. *c* (7.2)
4. *c* (7.1)
5. *a* (7.4)
6. *b* (7.3)
7. *c* (7.3)
8. *c* (7.4)
9. *a* (7.4)
10. *a* (7.1)

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