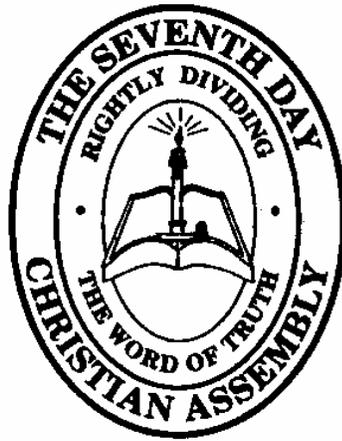


Rightly Dividing

The
Word of Truth

Bible Study Course

Test One:
Lessons 1-4



And it came to pass...that God tempted Abraham.... (Genesis 22:1)

And you shalt remember all the way which the Lord your God led you these 40 years in the wilderness, to humble you, and to prove you, to know what was in your heart, whether or not you would keep His commandments. (Deuteronomy 8:2)

The Test

Is *the test* something which you eagerly desire? You know...pitting your sense of self-worth against a battery of questions and/or problems. Or, do you have a fear and dread of it? Perhaps you are one who understands and knows the material, but you simply do not test well.

Is *the test* an adequate gauge of your intelligence? What if you are asked about something that you were supposed to have read but did not? What if you encounter tricky or complicated questions? What if *the test* is *subjective* instead of *objective*? What if...what if...? And...how will you be graded?

Whatever the situation, *the test* is the ever-present thing that is going to reveal something about you and your preparedness. Let me explain the importance and purpose of *the test*...perhaps, in a way that you have never considered. Please take careful notes.

There are two words in scripture that amount to nothing less than the equivalent of the term *test*: *tempt* and *prove*. One such word in the Old Testament for *tempt* is the Hebrew word *nacah* (pronounced *nawsaw*). It is used in several places to show God *tempting* someone – and...in several other places, either inviting mankind to *tempt* or warning them *not to tempt* God. When God *tempts* someone, it is usually with a particularly important objective in mind. The Hebrew word for *prove* is the same word. To be *tempted* or *proved* in this sense is *to be put to the test* – usually to discover something that otherwise might not be known. God does not *tempt* anyone to do *evil*.

Genesis 22:1 says that God *tempted* Abraham after a series of events that had occurred. What were those events, and what do they have to do with God's *temptation* of Abraham? What was discovered that otherwise might not have been known? What particularly important objective did God have in mind?

When Abraham was 75 years old, God called him out of Ur of the Chaldees to go to a land God would show him (Genesis 12:1-5). When he got there, God *promised* to give him and his descendants *forever* all the land he could lay his eyes upon and to make his descendants “as the dust of the earth” (Genesis 13:14-18). Later, God appeared to Abraham and *promised* to give him his own flesh-and-blood son and all of the land between the Nile and Euphrates rivers (Genesis 15:4, 18). When he was 86 years old, Abraham, at the request of his barren wife Sarah, fathered Ishmael with

Sarah's handmaid Hagar (Genesis 16). Sarah believed that this would give Abraham the flesh-and-blood son God had *promised*. When Abraham was 99 years old, God changed his name from Abram to Abraham and expanded the covenant to make him a “*father of many nations*” (Genesis 17:5). God changed his barren, 89-year-old wife Sarai's name to Sarah to make her a “*mother of many nations*” (Genesis 17:16). God told Abraham that Sarah would become, within the next year, mother to a son whom they would name Isaac, and His covenant would be passed down to Isaac, not Ishmael (Genesis 17:17-21). When Abraham was 100 years old and Sarah was 90 years old, Sarah gave birth to Isaac (Genesis 21:1-5). God re-confirmed His covenant with Abraham and his seed Isaac (Genesis 21:12). Those are the events that preceded God's *test*.

In Romans 4, the Apostle Paul makes a case for Abraham's *faith*. In v. 3, he quotes Genesis 15:6: “Abraham *believed* God, and it was counted unto him for righteousness.” He elaborates on this faith in vv. 13-22: (a) God's *promise* was not required by law (vv. 13-17); (b) Abraham believed God in spite of the incredible odds against the *promises* (vv. 18-20) – especially his and Sarah's advanced ages; (c) he was *fully persuaded* that God was able to fulfill His *promises* (v. 21); and (d) *faith* was *imputed* to Abraham as righteousness – in other words, God Abraham credit for having lived up to his part of the covenant agreement; so, he and his descendants would inherit everything just as God had promised. In spite of all of this,

there was something else that God needed to discover about Abraham – something that Abraham's *belief* did not necessarily tell Him. Get this firmly implanted in your mind.

Genesis 22 tells the story of how God *tested* Abraham by commanding him *to sacrifice Isaac as a burnt offering*. It makes for an interesting story because of the implications: *If Abraham killed Isaac and burned him to a black crisp on an altar fire, it would erase Isaac as the "seed" through whom the covenant would be fulfilled* (Genesis 17:21; 21:12). Would God dare do that – without a back-up plan? Why do this in the first place? Had not Abraham *proved* himself by his *faith*? What must Abraham have been thinking as he went through the motions of obeying this command? He had not *staggered* at any of the *promises* God had made him – that is, he did not doubt or vacillate in opinion, allegiance, or decision about the land or the child. He did not argue, hesitate, or dilute his conviction. God promised; Abraham believed.

In Hebrews 11, Paul gives us another perspective relative to Abraham's faith. He explains in vv. 17-19 why Abraham was so willing to carry out such a dire command: "Accounting that God was able *to raise up* [Isaac], *even from the dead*; from whence he received him in a figure" (emphasis added).

The term *accounting* is interesting here. It is the Greek term *logizomai*, which suggests that *logic* (sound thinking and proof by reasoning) is employed to arrive at a conclusion. God had *promised* Abraham a flesh-and-blood seed through Sarah when they were both well beyond child-bearing age. For 25 years the promise laid unfulfilled. They both had laughed at the idea (Genesis 17:17; 18:9-15). Regardless, Abraham assessed the command to sacrifice Isaac and came to the conclusion that, *if he killed him, bled him dry, cut him up into pieces, and burned him to a black crisp*, God would *ignore* all of that and restore him to life! This was Abraham's *faith*. It was not the result of a moment's notice; it was the result of over 25 years of a personal relationship and various experiences with God. Paul echoes this faith in 2 Timothy 1:12 by exclaiming: "I *know whom* I have *believed*, and am *persuaded* that he is able to keep that which I have committed unto him against that day" (emphases added). Why? Because of his *experiences* with God.

Paul introduces Hebrews 11 by giving a definition of *faith* – a definition to which we must pay attention because it sums up what we must have in mind when we claim to have it. Paul describes it as *absolute cer-*

tainty that what one believes is true and will come to pass. It is not a "wishing on a star" kind of attitude – hoping that something *might* or *perhaps* or *maybe* come to pass. It is the firmest of convictions that assesses all of the elements involved and can come to no other conclusion: ***a thing is; it is exactly what it is claimed to be; it can be nothing other than what it is and what it is claimed to be.*** But...there is a bit more to consider: "Faith is the *substance* of things hoped for, the *evidence* of things not seen" (emphasis added). What does this mean?

I like the translation in *The Anchor Bible* ("To the Hebrews," George Wesley Buchanan, Doubleday & Company, Inc., 1972, vol. 36, p. 177): "Now faith is [the] *groundwork* of things hoped for, [the] *basis for testing* things not seen..." (emphasis added). The term *groundwork* is from the Greek term *hypostasis*. While in some instances this word means "substantial nature, essence, actual being, reality," in this instance it means "confidence, conviction, assurance, steadfastness." Whatever the hope of the man of faith is, he is *absolutely confident* that it is as good as done (see Romans 4:17: "...Called those things that *do not presently exist* as though they *already existed*."). The Greek word for the term *evidence* is *elenchos* – a legal term used for proving by means of *testing* whether the evidence can stand or fall on its merits. It is the sense of God's statement in Malachi 3:10 when He exhorts the Israelites to *prove* Him by being faithful to His commandments – in this case, tithing. The man of faith's confidence never wavers or shrinks back in the face of difficult or confusing circumstances. Rather, he has gathered *proof* about God through the *experiences* of trials and blessings that leads him to no other conclusion than this: What God says He will do, He will do. Bank on it! It is as good as done!

Here's our question: How can God *really know* that about Abraham? Some would characterize this story as being Abraham's willingness to show his pagan neighbors, who sacrificed their children to false gods, that he was willing to go to the same lengths to worship his God. In the bargain, supposedly, God stopped Abraham from making a terrible mistake. Others claim that it was an object lesson by God that He does not desire human sacrifice. ***No! Neither is the case here.*** Genesis 22:1 says that God *decided to test* Abraham. The command he received was not his errant inner voice telling him to do something with which God disagreed. It appears that God needed to know this: *How firm was Abraham's faith in the ultimate, long-term*

purpose of the gospel? It was one thing to confidently believe that a piece of land will be given to him by God Himself, but could he maintain that confidence when everything that supported the long-term vision was suddenly, without cause, *erased*? No doubt, *any trial that makes it seem that all that you have hoped for is lost is the most difficult to endure*. Please understand this thoroughly: **Abraham did not know that this was only a test!** Would to God that we all could be like Job, who said: “Though He *slay me*, yet will I trust Him” (Job 13:15 [KJV]; emphasis added)! *That is the epitome of faith!*

Paul says in Hebrews 11:19 that Abraham *believed* that God had in mind to *resurrect* Isaac from the *dead*. This conviction is very likely reflected in Abraham’s instructions to his servants as he and Isaac left them to go up the mountain to the spot of the sacrifice: “I and the lad will go yonder and worship, and *come again* to you” (Genesis 22:5; emphasis added). So, Abraham proceeded on *faith* even when God’s *commandment seemed* to clash with God’s *promise*.

As a result of this *test*, God found out that Abraham would not withhold even his link to the future blessing of the world from God – having *faith*, as Paul put it in Romans 8:28, “...that all things work together for good to them that love God, to them who are *the called according to His purpose*” (emphasis added) – perhaps even in the concept that God’s people will not be tested beyond what they can bear, but will be delivered from every test (1 Corinthians 10:13). In other words, God does not put us to the test so that He can find fault with us in order to divest us of His promises. He does it to learn things that He might not otherwise know.

At the end of Hebrews 11:19, it says that Abraham “...received [Isaac from the dead] *in a figure*” (emphasis added). What does that mean? Adam Clarke suggests that the patriarchs believed in *the resurrection of the dead* (p. 1277). Remember our quote from Alexander Hislop in Lesson Four (p. 10a): “The patriarchs, and the ancient world in general, were perfectly acquainted with the primeval promise of Eden, and they knew right well that the bruising of the heel of the promised seed implied his death, and that the curse could be removed from the world only by the death of the grand Deliverer....If...even Pagans knew that it was by dying that the promised Messiah was to destroy death and him that has the power of death, that is the Devil, how much more vivid must have been the impression of mankind in general...much nearer the foun-

tainhead of all Divine tradition” (*The Two Babylons*, p. 61).

It is not unreasonable to assume that God taught Adam and Eve about the resurrection from the dead when He sacrificed the animals in Genesis 3:21. The animals served as a *figurative lesson* to them about the way by which their sins would be atoned for. The animals were a *symbol* of a future sacrifice for sins. If the flesh-and-blood body is a *temporary state of existence*, how will mankind inherit the earth if he is dead and returned to the dust of the earth – with no remedy? God, no doubt, explained how that problem will be solved through Christ. This is where the expression “in a figure” comes into play.

The RSV says “figuratively speaking.” The Greek term is *parabole* – which, in this case, has to do with *symbolic* or *prophetic* language. Prophets speak in *figurative language* given by God. This language is not understood by the ordinary person – only by those to whom the meaning is *revealed*. *Parabole* is the same word used of the illustrative stories that Jesus told His disciples: *parables*.

In Matthew 13:10, His disciples asked Him: “Why do you speak to the people in parables?” His answer is instructive: “Because it is *given unto you* to understand the mysteries of the kingdom of heaven, *but to them it is not given*” (emphasis added). He was not telling His disciples that He was telling parables to make it *easier* for the people to understand; He was telling them that there were meanings and messages meant for His disciples but not for the average Joe in the crowd. In verses 13-17, He tells them the reason for this: It is the fulfillment of Isaiah’s prophecy (see Isaiah 6:8-12). The Israelites were rebellious, spiritually adulterous, and unrepentant unless driven to it by some great scourge put upon them by God – even then, it was only temporary.

God *tested* (proved) them over and over and found them totally lacking. Exodus 16:4 says that part of the reason for providing them with manna was so that God could *prove* whether or not they would be obedient to His law – in this case, the seventh-day Sabbath. Read the account. In Deuteronomy 8:2, 16, Moses says that God used all of their experiences over 40 years from Egypt to the Promised Land to: (a) humble them, (b) to test (prove) them, and (c) to know what was in their hearts. There were important *lessons* they should have been learning from their life experiences to which they chose to remain ignorant. Eventually, He decided to *prevent* them from understanding His thoughts and

ways so that, finally, they would have to suffer the consequences of pursuing their own thoughts and ways – which were evil continually. *God still prevents those who trample on His truth from understanding it* (see Matthew 7:21-23). It does not matter if they hide behind a *religious facade erected in the name of Jesus Christ*.

Here's what Abraham learned from this *figurative* experience. After Isaac carried on his back the wood upon which he would be sacrificed, was prepared for the sacrifice, and was *dead*, in the mind and heart of Abraham, his life was given back to him. In this, Isaac was a *type* or *figure* or a *prophetic symbol* of the sacrificial Lamb that would be provided at a later time. Maybe Abraham thought that Isaac *was* the Christ who would come, be sacrificed for the sins of the world, and raised from the dead in spirit form to rule over God's kingdom. If so, he demonstrated his faith that God, indeed, would perform such a miracle for the gospel's sake. Abraham learned from this *symbolic act* that: (a) *God*, not man, provides the sacrificial Lamb (see Romans 8:32); (b) *obedience* is the prime factor in faith, not *sight* (see Romans 8:24, 25 and James 1:22-25); (c) he must be prepared to meet *every test* or *proof* of the sincerity of his faith – not just once or every now and then, but constantly and consistently; otherwise, he *wavers* or *doubts* (see James 1:6-12); and, (d) God is *not omniscient* as commonly defined (knowing everything in minute detail before it occurs); if He were, He would not have to *test* anyone at any time!

In the New Testament, the word I have in mind is the Greek word *peirazo* (pronounced *piradzo*). There are two basic definitions for this word that are instructive: (1) to try, or attempt, something and (2) to make a trial of someone to find out what kind of person s/he is.

The second definition has several nuances of meaning: (a) to put to the test; (b) to be put to the test by God or Christ to prove oneself to be true; (c) to be put to the test to find something that can be used against someone; (d) to be enticed to sin; and (e) to discover whether someone can do certain things – that is, to measure their competence and proficiency. In one way or another, all of these definitions are equally applicable to the Hebrew word *nacah* – with the possible exception of (d).

There is a New Testament situation where *peirazo* is translated as *prove* (definition 2b): John 6:6 (*KJV*). It is similar in meaning to Genesis 22:1 in the Greek Old Testament (that is, the *Septuagint*). A crowd of over 5,000 people had followed Jesus and His disciples

to a particular spot across the Sea of Galilee because they had seen the miraculous things Jesus had been doing as He preached the gospel of the Kingdom of God.

There were 5,000 men (more, counting women and children – v. 10). When Jesus surveyed the crowd, he turned to Philip and asked: "Where can we buy some bread to feed these people?" Verse 6 says that He did this in order to *prove* Philip. This means that Jesus put him to *the test in order to find out what kind of person he was becoming*. But...John adds that Jesus *knew* what he would do. If so, why *prove* him? Here is where some would pull out the *omniscience* card. Is that *really* the case? No. Why?

Why did Jesus turn to *Philip*? He was not a prominent figure among the disciples. The few glimpses we get of him in the gospels show him to be steady, dependable, and sober-minded, but he does not appear to have a great deal of initiative or quick-mindedness. He might follow instructions and teachings to a certain point, but then miss enough to keep him from getting the "big picture." You get a glimpse of this in John 14:6-14 where Jesus told His disciples that knowing Him would have adequately acquainted them with God the Father. Philip said: "...Show us the Father, and that will satisfy us." Jesus shot back: "Have I been with you this long, and yet *you still do not know me*, Philip?" (emphasis added). Clearly, Philip was slow to understand.

Although he possessed many virtues, he did not possess the *boldness* of faith so that he took risks and felt comfortable with hope against hope, as did Abraham. What do you do with such a disciple? You attempt to train him in his weaknesses and help him to avoid all of the complications of that kind of mind-set. Jesus knew Philip's mind-set, so He could reasonably predict what he would do in any given situation. It is not very difficult for the effective teacher to do such a thing with his/her students. *From time to time, the effective teacher will pose a problem to the student to see if there has been any change due to certain mitigating factors* like: (a) *increased/improved* understanding and/or insight and (b) *increased/improved* mental and/or spiritual maturity. This is what Jesus did with Philip.

The mitigating factors were expressed by Jesus in John 5:36-47 when He compared His works to those of John the Baptist. He declared that the works *He* did were commissioned by the Father and that the focus of scripture is on Him and the works He is to do on the Father's behalf. He finished by saying that they would

have believed Him if they had only believed Moses (whom they claimed very fervently to have believed) because Moses wrote about *Him*. Their supposed belief in Moses would accuse them of their disbelief in Jesus. In addition to that, crowds followed Jesus because of all of the miracles He performed for the diseased and infirm. All of this experience and instruction should have caused a **change** in Philip's mental and spiritual perception, understanding, and maturity. Jesus wanted to find out if it had. And, **if it had**, how much of a change?

Philip exposed his predictable character when he answered Jesus. All of the witness by Moses and miracles notwithstanding, Philip said: "Two hundred pennyworth of bread is not sufficient for them..." Some translate "two hundred pennyworth" to be equivalent to about two years' salary for the average person of that day. Then, you have the fact that they were in such a location that it would not be easy to go somewhere to buy it and fetch it back – even if you had the money. Andrew was a little more adventurous when he brought to Jesus a young boy who had five loaves of barley (a least-desired type of bread) and two pickled fish. He asked: "But what good is that with so many people?" It seems that Philip was not the only disciple who had a problem with the "big picture." For what, exactly, is Jesus looking from His disciples in this situation? *Faith!* The ability to see answers for problems beyond the ability of man with his human understanding or physical strength or authority or wealth. As J. H. Allen describes it: "...the God-given force or power which will and must eventually bring promised things into existence" (*Judah's Sceptre and Joseph's Birthright*, Destiny Publishers, 1902, p. 150). Could Philip have forgotten Jesus' instruction about prayer: "Give us this day our daily bread" (Matthew 6:11)? Jesus was not asking an idle question in Luke 18:8: "When the Son of Man comes [again], shall He find **faith** on the earth?" (emphases added).

Let's consider the "big picture" here. What should you understand considering the following factors: (a) Jesus is greater than Moses – the greatest prophet Israel ever knew; (b) Jesus is a *God-being* sent from God the Father Himself (see John 1:1-3 and Philippians 2:5-11); (c) Jesus has been doing great works and performing astounding miracles; and, (d) the disciples have been His constant companions since He began His ministry – so, they have not only witnessed all of this, they have been taught by Him in ways in which no other humans were privy. Do you continue to look at

things from the merely *human* perspective, or do you finally make that leap to try to understand things that "...Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him" (1 Corinthians 2:9)? That *spiritual perception* is what Jesus was looking for!

The Lord God who *tempted* Abraham and the Jesus Christ who *proved* Philip are the same being. Although He knows and understands our inclinations and potentials, He does not know ahead of time in which direction we will choose to express them. So, He must *learn* things about us – sometimes **He** is surprised because we have changed to one degree or another...for better or worse. He would like nothing more than to ultimately tell us: "Well done, you good and faithful servant!" (See Matthew 25:14-30 and Luke 19:11-27.) But...we must be *willing to change* in the face of the knowledge and understanding He makes available to us through our experiences with Him: "*You shall be holy: because I the Lord your God am holy*" (Leviticus 19:2; emphasis added). If that is His will and expectation, then prepare yourself to be **tested** in every aspect of your life.

The test, therefore, has some objectives to which we should pay attention. First, it is designed to help you to understand how you have *retained* the instruction you have been given. Was it simply crammed into your *superficial, temporary* memory to satisfy the demands of the *present* test, or was it committed to the *permanent* "filing cabinet" for *now* and the *future*? Second, it is designed to show how you will apply the instruction to various situations – sometimes to situations which you have not previously encountered. To how many *variations on the theme* are you able to apply it? Finally, it is designed to be a *learning tool*. What are your strengths? Weaknesses? Where do you need extra work – or, extra instruction? Whatever the situation, *the test* is the thing that is going to reveal something about you and your preparedness. Are you ready for *the test*?

Test Directions

This test is rather straightforward. There is nothing in it to "trick" you; however, there might be situations presented that will call for some intuitive thought and critical thinking skills. It is designed to help you assess how well you have understood the concepts taught. Relax. Take your time.

You may use your Bible, but answer as many as you can without the aid of your study notes. Once you have done that, you may go back and use your notes and Bible to answer the more difficult questions. The objective is to do it as much from memory as possible.

Before you begin, make sure that you are free from distractions. Make sure you are comfortable and have plenty of light. You might even want to keep something to drink nearby. If you would rather take it in sections, as opposed to going straight through, that's fine. You set the goals and complete them accordingly.

For the most part, the test is true/false and multiple choice – but don't let that lull you into a false sense of confidence. In cases where you might have two answers that, in one way or another, are correct, choose the *better* answer of the two. With regard to the true/false situations, if a statement is not *completely* true, then you must mark it *false*.

There are 100 questions. The **answer key** is at the back of the booklet – including explanations if any are necessary. Subtract the number you miss from 100 in order to get your grade. You should strive to score at least 70%.

Have fun! I hope it is a challenge to you.

Directions: *It is always a good idea to read through a test before you begin to answer it. Next, read each problem carefully and completely before deciding upon an answer. Then, mark the letter that represents the correct answer. If you make a mistake, try to erase it completely.*

1. It is impossible to decide whether Christianity is true or false if you do not know _____.
 - a. what *superficiality* means
 - b. the real issue
 - c. what *Christianity* is
 - d. how to prove it
2. Holy Scripture is _____.
 - a. man's impressions of "God's" thoughts
 - b. a collection of the best religious ideas conceived by man
 - c. given by inspiration of God
 - d. merely one of many paths to God's "truth"
3. Man is an immortal soul that is temporarily placed into a fleshly body. (a) true (b) false

4. Which *image* was man given first?
 - (a) earthly (b) spiritual (c) neither (d) both
5. Historically speaking, who probably *originated* the concept of the immortal soul?
 - a. the Babylonians
 - b. the Eleusinians
 - c. the Egyptians
 - d. Socrates
 - e. Plato
6. Plato taught that the immortal soul *pre-exists* with God and is not a *created being*.
 - (a) true (b) false
7. The Bible agrees totally with Plato's concept of the immortal soul. (a) true (b) false
8. "God" is not a single, divine Being – in other words, the Bible does not support the concept of *monotheism* as commonly taught in most "Christian" churches. (a) true (b) false
9. God the Father and Jesus Christ are two separate divine Beings – not one and the same Being. (a) true (b) false
10. Who/what is the *agent* through whom God the Father carries out His plans and work?
 - a. archangels
 - b. all angels
 - c. holy spirit
 - d. the Word – who became Jesus Christ
11. No man, at any time, has seen or heard God the Father. (a) true (b) false
12. Which of the following is not true, *according to the Bible*?
 - a. Jesus Christ and God the Father are *one* in the sense of being in *unity*, not in the sense of being one and the same Being.
 - b. The Hebrew term *elohim* means "God" – but, it is a *collective noun* that is a *plurality* consisting of more than one member.
 - c. 1 John 5:7 (King James Version) *proves* that God is a Trinity (three personalities in one Being). Therefore, the Trinity is *latent* in the term *elohim*.
 - d. Mark 13:32 shows that only God the Father

knows when Jesus will return to set up the Kingdom of God. This is proof that They are separate Beings because it is not possible for one God-Being to keep a secret from Himself.

13. In Genesis 2:7, God constructed from clods of earth a temporary, physical body (capable of reproducing itself) in which to house the immortal soul.
(a) true (b) false
14. The Hebrew meaning of *soul* is different from the Greek meaning. (a) true (b) false
15. Which of the following best describes the “spirit in man” spoken of by Job 32:8?
 - a. immortal soul
 - b. power of mind to perceive and contemplate
 - c. possession of a person by a “spirit” from God
 - d. clairvoyance
16. When a human dies, all memories, thoughts, plans, and sensations cease to exist.
(a) true (b) false
17. Neither the Old Testament nor the New Testament teaches that man *is* or *has* an immortal soul.
(a) true (b) false
18. The expression “giving up the ghost” means _____.
 - a. Man’s immortal soul leaves his body.
 - b. While man does not have an immortal soul, a spirit component in him lives on after death so that it can *help* or *haunt* others as needed.
 - c. Man breathes out his last breath.
 - d. A spiritual “wind” takes man’s soul to heaven to be with Jesus forever.
 - e. Man relinquishes his possession of the gift of the Holy Ghost.
19. Ezekiel 18:4, 20 shows that the *soul* (called a *nephesh* here and in Genesis 2:7) is capable of dying – that is, not immortal.
(a) true (b) false
20. What did Jesus mean by the expression “born again”?
 - a. a second birth which changes flesh to spirit
 - b. accepting Jesus as Lord and Savior
 - c. entering the mother’s womb a second time
 - d. going to heaven when you die
21. The gift of the Holy Spirit is for the purpose of _____.
 - a. causing one to be immediately “born again”
 - b. giving people spiritual gifts with which they can show off their spirituality
 - c. sealing believers to identify them as belonging to God so they can get into heaven without any trouble
 - d. being a *down payment* on God’s promise to raise true believers from the dead in the future to become spirit-composed beings
22. In English, *covenant* and *testament* can easily be synonyms. (a) true (b) false
23. A *testament* can be a *will*, but it can also serve as a *witness* of something. (a) true (b) false
24. Which of the following covenant types is always *conditional*?
(a) Royal Grant (b) Suzerain-Vassal
25. Which of the following *best* describes the situation in Genesis 1:26-29?
 - a. God merely enters into a real estate transaction with man.
 - b. Mankind is expected to earn his keep for all the trouble God went through to create him.
 - c. God enters into a **Royal Grant** covenant with man because of his faithful service to God in the past.
 - d. God is intent upon using humans to establish a *kingdom* on the earth.
26. Matthew 25:34 supports the idea that God planned from the very beginning to establish a *kingdom on the earth*. (a) true (b) false
27. Mary’s lineage in Luke 3:23-37 _____.
 - a. proves that Jesus was a descendant of Adam
 - b. is only a *map of inheritance* showing that Jesus is the *Seed* who is to ultimately inherit God’s original covenant with Adam.
 - c. only proves that Adam was God’s legal heir.
 - d. is a *map of inheritance* that specifically shows that Jesus Christ is the *Seed* spoken of in God’s covenant with Abraham – but, by extension, it also gives Him the right to inherit all

- that God granted Adam in the beginning.
28. Adam, for all intents and purposes, was to be the original ruler of the kingdom of God on the earth. (a) true (b) false
 29. God and Adam had a *suzerain-vassal* relation-ship. (a) true (b) false
 30. God will be faithful to His commitments even if the other parties involved fail to carry out their responsibilities. (a) true (b) false
 31. The term *seed* has to do with _____.
 - a. offspring
 - b. physical posterity
 - c. spiritual posterity
 - d. all of the above
 - e. none of the above
 32. When Eve gave birth to Cain, she believed that she had given birth to _____.
 - a. a male child
 - b. the first of twin boys
 - c. the Messiah
 - d. the serpent's *seed*
 33. According to Matthew 5:17, 18, Jesus came to do away with entire sections of God's laws as given in the Old Testament. (a) true (b) false
 34. Peter's vision in Acts 10:9-18 proves that Jesus was right when He declared in Matthew 15:3-20 that man is now allowed by God to eat meat considered by God to be unclean. (a) true (b) false
 35. There is an abundance of ignorance in the world because people either will not or cannot see the _____ of why we exist and what we are to accomplish because of our existence.
 - a. entire picture
 - b. great possibilities
 - c. connecting dots
 - d. spiritual mystery
 - e. revealed datum
 36. A *gloss* is _____.
 - a. an explanatory note that is inspired by God to be placed in the margin of a manuscript
 - b. an uninspired explanatory note in the margin of a manuscript that is not part of the manuscript's original message
 - c. a marginal note that is brighter than the manuscript itself
 - d. a marginal note in a manuscript that obscures the meaning of a scripture
 37. God makes it abundantly clear that one must learn His truth *systematically*. (a) true (b) false
 38. The Apostle Paul preferred to use New Testament scriptures rather than Old Testament scriptures. (a) true (b) false
 39. God expects us to pay attention to His commandments, as well as the things His ministers say under the inspiration of the Holy Spirit. (a) true (b) false
 40. The very essence and definition of *eternal life* is that it is _____.
 - a. forever in the future
 - b. only forever in the past
 - c. self-sustaining – not dependent on any outside source to perpetuate or control it
 - d. merely immortal
 41. Biblical truth about issues like tobacco usage and abortion can be determined by *a priori* reasoning. (a) true (b) false
 42. The expression that God "gave them over" means that _____.
 - a. God has made mankind suffer the *natural* consequences of their sins
 - b. ignoring God, His thoughts, and His ways is a gravely dangerous thing to do
 - c. mankind should learn to pay attention to those things God has made self-evident
 - d. all of the above
 43. *Proving* God's existence and the truth of the Bible _____.
 - a. applies only to the doubters, not believers
 - b. involves establishing and maintaining a relationship with God
 - c. is not necessary because of *faith*
 - d. depends on one's choice of religion

44. Which of the following *unmistakably* identifies God's true servants?
 a. preaching in Christ's name
 b. performing miracles in Christ's name
 c. doing wonderful works in Christ's name
 d. doing the will of God the Father
45. Worshiping God in *spirit* is all that is required for true worship. (a) true (b) false
46. The characteristics you develop in your mind and heart as you act upon God's revealed truth are called _____.
 a. fruitful gifts
 b. spiritual insights
 c. fruit of the Holy Spirit
 d. spiritual works
 e. fruit of the carnal mind and heart
47. Which of the following *is not* one of the steps in developing a method for studying the scriptures?
 a. understand what the Bible actually says
 b. check the context of a scriptural reference
 c. believe what you read in commentaries
 d. get all of the scriptures on a given subject
 e. let the Bible interpret the Bible
48. Probably the most important aspect of Bible study is to ask God for help in understanding what you are reading. (a) true (b) false
49. *A priori* involves drawing conclusions based on _____.
 a. scriptural proof
 b. paragraph context
 c. divine inspiration
 d. personal opinion
 e. self-evident factors
50. Jesus was *originally* the Father's equal, but was made subject to Him because of becoming jealous of Him. (a) true (b) false
51. Jesus and Lucifer were originally *brothers*.
 (a) true (b) false
52. The Trinitarian concept of God is not *explicitly* taught in the Bible, but it is *implicitly* taught.
 (a) true (b) false
53. In the original pagan concept of the Trinity espoused by the Babylonians, the members of the Trinity were *separate* beings, not one being who revealed himself in three separate ways.
 (a) true (b) false
54. The Traditional Christian concept of a Trinitarian God was adopted from paganism, not revealed by God Himself. (a) true (b) false
55. God inspired early Church "Fathers" like Origen and Augustine to adopt the Plotonic-Platonic concepts of the immortal soul and the Trinitarian concept of God as Church doctrines of truth.
 (a) true (b) false
56. Most Christian theologians have no problem showing what the Bible says about the nature of God – especially regarding His Trinitarian characteristic.
 (a) true (b) false
57. The Trinitarian concept asserts that there is only one God who reveals Himself in three different ways: Father, Son, and Holy Spirit.
 (a) true (b) false
58. What did the Lord God say about imitating the religious practices of the heathens?
 a. They have committed every abomination he hates.
 b. He was going to destroy them for their religious practices.
 c. Their religious practices are a snare/trap.
 d. Answers A and C only
 e. None of the above – He has nothing against using the best practices of the heathens in His religion.
 f. Answers A, B, and C only
59. Would He have changed His mind because of the crucifixion of Jesus Christ?
 a. Yes, because He is a God of love, and He understands the multi-cultural nature of the world.
 b. No, because He does not change.
 c. Maybe, because His ways are beyond finding out.
 d. Yes. God works in mysterious ways.
 e. No. He does not like the competition – even if there is much good in it.

60. People who are led astray from God's truth, *in the name of Christ*, do not *really* have to be concerned about it. (a) true (b) false
61. Scripture defines *death* as the disconnection of the immortal soul from the body. (a) true (b) false
62. According to Genesis 2:7, the *real person* is not the *body*, but an *invisible, immaterial, immortal soul* that thinks, hears, sees, and lives on consciously forever, whether or not it occupies a body. (a) true (b) false
63. What does the word *syncretize* mean?
 a. blending comparable belief systems
 b. mixing the best belief structures of different religions into one that becomes a better religion
 c. merely using pagan philosophies to explain God's truth
 d. incorporating contradictory pagan beliefs and practices into God's truth as though God Himself commanded them
 e. creating religious traditions and rituals (example: Hanukkah, hand-washing, prayer postures) and considering them as important as those that are actually commanded by God
64. Certain early Church "Fathers," like Origen, Tertullian, and Augustine of Hippo, were used by God to incorporate various aspects of Plato's philosophy into True Christianity. (a) true (b) false
65. The Catholic Church eventually imposed the death penalty on those who refused to believe in the doctrine of the immortal soul. (a) true (b) false
66. The great Protestant reformer, Martin Luther, agreed fully with the doctrine of the immortal soul – and charged the Catholic Cardinal Du Perron with heresy for teaching against it. (a) true (b) false
67. Which is the correct meaning of "God gave them over to...?"
 a. It is a revelation about good and evil.
 b. It is *a priori* proof of God's goodness.
 c. It is an act of judgment by which one's sins are allowed to exact their natural penalties.
 d. It is God's way of letting mankind enjoy the sins he commits without suffering any penalty – "winking" at them.
68. Eve believed that Cain was the promised *seed* who would come from God to deal with the effects of sin. (a) true (b) false
69. Eve's remark about the birth of Cain could be translated: "I have gotten a male child *with* the Lord." (a) true (b) false
70. Cain proved to be the *seed* God promised in Genesis 3:15. (a) true (b) false
71. After the Flood, God changed the penalty for murder from *exile* to *execution*. (a) true (b) false
72. God's covenant with Noah was _____.
 a. merely that He would not destroy the world again by Flood
 b. a rainbow that was a sign of God's intended goodness toward man in the future
 c. a perpetual **Royal Grant** covenant with Noah and his descendants forever
 d. a suzerain-vassal covenant
73. Nimrod, Noah's great-grandson, was the first _____.
 a. pyramid builder
 b. despot on earth
 c. post-Flood ruler of God's kingdom
 d. post-Flood minister of righteousness
 e. Postmaster General
74. Christmas, Easter, Valentine's Day, Hallowe'en, May Day, and New Year's celebrations portray various aspects of the mythology built around Nimrod, his wife Semiramis, and their son Horus. (a) true (b) false
75. Noah's son Shem eventually executed Nimrod for his apostasy. (a) true (b) false
76. The term *adoption* literally means _____.
 a. the covenants
 b. the promises
 c. the fathers
 d. sonship
 e. special benefits within a covenant

77. Which of the following does not describe the Lord God's relationship with Israel?
 a. Father d. Lord
 b. Brother e. Master
 c. Maker f. King
78. It is indisputable, by its very definition, that *evolution* takes place in many different ways in all of creation. (a) true (b) false
79. True evolution would not have caused something like an eagle to have been produced from something like a crocodile. (a) true (b) false
80. It is unacceptable to refer to variations that occur within *kinds* to be referred to as having *evolved*. (a) true (b) false
81. How likely is it that chimpanzees and chickens came from the same ancestor?
 a. slim
 b. not at all
 c. evolution proves it to be 98% true
 d. only certain strains made the leap
 e. It was actually Rhesus monkeys and crows.
82. Which of the following best describes the biblical concept of creation?
 a. law demands a lawgiver
 b. creation demands a creator
 c. design demands a designer
 d. all creation is based on time and chance
 e. a, b, and c only
83. Which of the following concepts would be the *most crucial* in *disproving* the Darwin-Huxley concept of evolution?
 a. all of the animal kingdom, including man, existing as *nephesh*
 b. the amount of time actually involved in the creation process
 c. the innumerable varieties of animal and plant life in all of creation
 d. man's being resurrected from the dead at a certain point in the future
 e. no divine power interposing itself in any aspect of creation
84. The true meaning of being "born again" means that a person has accepted Jesus as Lord and Savior.
 (a) true (b) false
85. All of the people of true faith throughout the centuries received their eternal reward when they died.
 (a) true (b) false
86. The ultimate reward of the "saved" is to go to heaven to be with Jesus. (a) true (b) false
87. While there have been numerous types of *hominids* in the dateless past, all but *Homo sapiens* died out just over 5,800 years ago.
 (a) true (b) false
88. The earth itself is about 4.5 billion years old.
 (a) true (b) false
89. God destroyed His original creation because of a war with rebellious angelic forces.
 (a) true (b) false
90. The present creation is less than 6,000 years old.
 (a) true (b) false
91. Mankind's ultimate destiny is to become part of the God-family and rule over the vast universe forever.
 (a) true (b) false
92. What does God's covenant with Abraham hold in store for true believers?
 a. inheritance of the Kingdom of God on earth for at least 1,000 years and the vastness of the entire universe in the eternity ahead
 b. a mansion on a street of gold in heaven for eternity
 c. the blessing of being able to gaze into the face of Jesus for eternity
 d. having Grandmother's tears fall through the floors of heaven as a reminder to us of God's love
 e. allowing your immortal soul to escape from the fleshly prison it inhabits to return to the realm of God
93. The concept of a *kingdom of God* began with Abraham when God made His covenant with him.
 (a) true (b) false
94. *Immutable* is like *schema* in that both show that the essential nature of something can and does change.

(a) true (b) false

95. The “city with foundations” to which Abraham looked forward is the Jerusalem in heaven where all God’s saints will go when they die.
(a) true (b) false
96. Who is the *seed* of Abraham to whom all of the promises belong?
a. Isaac d. Israel
b. Ishmael e. Jesus
c. Jacob f. the Apostle Paul
97. Whom did God command Abraham to sacrifice on an altar?
a. Ishmael
b. Joseph
c. Isaac
d. Jacob
e. Actually, no one – it’s a myth.
98. Jacob, who was later renamed *Israel*, fathered 12 sons by four wives. (a) true (b) false
99. There is no biblical situation in which the expressions *Kingdom of God*, *Kingdom of Heaven*, and *Father’s Kingdom* refer to going to heaven as a reward for being “saved.” (a) true (b) false
100. The *gospel* that Jesus preached was about _____.
a. going to Paradise when you die
b. going to Heaven when you die
c. going to Sheol when you die
d. being “born again” upon your confession of faith in Jesus Christ
e. the Kingdom of God being set up on the earth under Jesus Christ and his Saints

Test Answers

Once you have completed your test and are satisfied with the answers you have selected, compare them with these answers. There will be short explanatory notes for each answer. I hope that this has been a good experience for you and that you have learned both before and during the test. Best wishes on your results!

1. B – Lesson 1, Bible Study rule #1, pp. 3-6b
2. C – 2 Timothy 3:16
3. B – Man is *nephesh*: a living, breathing being
4. A – 1 Corinthians 15:46
5. A – Lesson 1, p. 4a, paragraph #1
6. A – same reference
7. B – the concept is *pagan*
8. A – John 1:1, 2 (for example)
9. A – *eis* means “unity,” not “one and the same”
10. D – John 1:3; Colossians 1:15-17
11. A – John 1:18; 5:37; 6:46; 1 John 4:12
12. C – This is a *gloss*; it is *spurious*.
13. B – The immortal soul concept is *pagan*.
14. A – *Nephesh* (Hebrew) is a living, breathing creature capable of dying; *psychein* (Greek) is a breath-soul that leaves the body upon death – which Homer taught is the immortal soul.
15. B – Hebrew *ruach* – “being endowed with understanding”; the mind
16. A – Ecclesiastes 9:5, 10
17. A – Lesson 3, p. 6a, paragraph #2
18. C – “ghost” = Hebrew *ruach* – “breath”
19. A – All *nephesh* are capable of dying.
20. A – John 3:3-8
21. D – Ephesians 1:13, 14; Romans 8:23; 1 Corinthians 15:22, 23, 50-54
22. A – Lesson 4, pp. 3-5a
23. A – same reference

24. B – Lesson 4, p. 5b, last paragraph
25. D – All of the other answers contain false information.
26. A – The intent of the statement is indisputable.
27. D – While A is *basically* true, D is the *best* answer.
28. A – This is implied in Genesis 1:26-31.
29. A – It could not have been a **Royal Grant**, which is based on “...faithful, perhaps exceptional, service,” because Adam, being freshly created, had none.
30. A – Romans 3:3, 4
31. D – Lesson 4, p. 8b, #15, Comment
32. C – Lesson 4, p. 9a, #16, Comment
33. B – Read it carefully and see what He said.
34. B – Lesson 1, p. 5 (#11) through p. 6 (#29, Comment)
35. A – Lesson 1, p. 3
36. B – Lesson 1, p. 6, #29, Comment
37. A – Isaiah 28:9-13; Lesson 1, p. 6b, #2, Comment
38. B – All Paul had was the Old Testament.
39. A.– The Holy Spirit is the spirit of *truth* that reveals the things of God (see John 16:13-15). Since that is true, we must *pay attention* to see if God has given us the option to obey or not obey (see Lesson 1, pp. 8, 9, #5 through #22 Comment).
40. C - Lesson 2, p. 7b, #2, Comment and p. 9a, #15, Comment
41. A – Lesson 1, Bible Study rule #4, p. 9b
42. A – Lesson 3, p. 19b, #13, comment
43. B – Lesson 1, Bible Study rule #5, p. 13b
44. D – Matthew 7:21-23
45. B – John 4:23, 24: spirit *and* truth
46. C – Galatians 5:22-25
47. C – Lesson 1, Bible Study rule #6, p. 16, Steps #2 & #3
48. A – Lesson 1, Bible Study rule #7, p. 18a
49. E – Lesson 1, Bible Study rule #4, p. 9b, first sentence
50. B – Read Philippians 2:5-11; Lesson 1, pp. 9b through 10a, #22 - #28
51. B - Read Hebrews 1, especially vv. 5 and 13; compare that to Isaiah 14:12-15 and Ezekiel 28:12-19 (note especially where he is called “the anointed cherub that covers” – an *angelic* being that served at God’s throne).
52. B – It is *nowhere* taught in scripture; it’s a pagan concept. Read Lesson 2, pp. 10-14 (top).
53. A – Lesson 2, pp.11a - 12a (first paragraph)
54. A – Lesson 2, pp. 10-14 (top)
55. B – God’s truth is *never* mixed with paganism. Lesson 2, p. 12b - 14 (top)
56. B – Lesson 2, p. 13a, first paragraph: “One final word” (quote from *Britannica*)
57. A – But...it is a false concept about God’s nature that was adopted from paganism.
58. F – Lesson 2, p. 14, #1 - #14
59. B – Read Malachi 3:6, Hebrews 13:8, and James 1:17.
60. B – You *always* have to be concerned about being led astray from God’s truth. Read again Matthew 7:21-23; 24:4,5; John 4:23, 24; 2 Corinthians 11:4, 13-15; Galatians 1:6-9; 2 Peter 2; 1 John 4:1; and Jude.
61. B – *Socrates* defined it that way. Lesson 3, p. 9b (top)

62. B – Lesson 3, pp. 3, 4, #3, Comment
63. D – Lesson 3, p. 2
64. B – To do so would have been a violation of His own commandments.
65. A – Lesson 3, p. 11b, #15, Comment
66. B – Just the opposite: Lesson 3, pp. 11b - 12a, #16, Comment
67. C – Lesson 3, p. 19b, #13, Comment; Lesson 4, p.8, #12, Comment
68. A – Lesson 4, pp. 8, 9, #16, Comment
69. A – same reference as #68 (Comment)
70. B – Lesson 4, p. 9a, paragraph 4: “So, it is”
71. A – Lesson 4, p. 10a, first paragraph: “God lifted”
72. C – same reference, paragraph 2: “Yes, all”
73. B – Lesson 4, p. 10b, last paragraph: “For instance”
74. A – Lesson 4, p. 11a, first paragraph: “According to”
75. A – same reference: next to last sentence
76. D – Lesson 4, p. 11a, last paragraph at bottom
77. B – All others apply as metaphors.
78. A – Lesson 3, pp. 12b (last paragraph) through 13a (second paragraph)
79. A – That is not *kind begetting kind*.
80. B – Lesson 3, p. 13a, third paragraph: “For instance”
81. B – That, too, is not *kind begetting kind*.
82. E – Lesson 3, p. 13b, second paragraph: “Another point”; See Romans 1:19, 20 – A and B are *a priori* based on C.
83. D – Man does not have it in himself to recover himself from death. That would require an outside “power” which traditional evolutionists of the Darwin-Huxley schools refuse to acknowledge.
84. B – Lesson 3, pp. 7-9: the entire section on “What Does *Born Again* Mean?”
85. B – Lesson 3, p. 8b, #11: Read the scriptures.
86. B – It is to rule over the earth with Christ for 1,000 years before moving out into the vast universe. Read Daniel 2:44, 45; 7:13, 14, 18, 22, 27; Zechariah 14:5, 9, 16-21; Matthew 6:10; Mark 1:14; 1 Corinthians 15:23-28; Revelation 5:9, 10; 11:15; 19:11-21; 20:4-6. These are only a few of many such references. Also, read again Lesson 3, pp. 18-20 regarding mankind’s God-given potential.
87. A – Lesson 3, p. 17b, next to last paragraph: “However many millions”
88. A – Lesson 3, p. 16a, third paragraph: “The ‘Big Bang’ theory”
89. A – 2 Peter 2:4; Jude 6; Isaiah 14:12-17; Ezekiel 28:12-19; and Revelation 12:3-9 suggest an open rebellion against God by about one-third of God’s angelic forces. The leader of this rebellion was an archangel named Lucifer. The result of this great war was considerable damage to God’s original creation; so, He scrapped it and did a “remodel.” See Lesson 3, p. 16, #7, Comment.
90. A – Lesson 3, p. 17b, next to last paragraph: “However many millions”
91. A – Same references as # 86. Part of this is *a priori* reasoning based on the concept that: (a) those who are granted membership in the God-family will be equipped to move about as God Himself does; (b) God does not create multiple universes without reason/purpose; and (c) those who are ultimately “saved” are not going to simply “lie ‘round heaven all day” forever. “God” is a creator and will continue to work after the 1,000-year Kingdom period is completed.
92. A – same response as #91

93. B – Lesson 4, p. 6b, #3 (Comment) and #4 (Comment): Abraham came a few centuries later.
94. B – *Immutable* means that something is incapable of changing. See Hebrews 6:13-20.
95. B – God’s saints will reign with Christ on the *earth*. “Heaven” is not the reward of the “saved.” Also, see Revelation 21:1-5.
96. E – See Galatians 3:16-19.
97. C – See Genesis 22.
98. A – Lesson 4, p. 16b, #16: read the scriptures.
99. A – Lesson 4, p. 17b, #1, Comment
100. E – same reference

an open letter from

The Pastor

Now that you have completed this test, you are one-third of the way through the Bible Study Course. Take time to reflect on what you have learned – perhaps reviewing it again before you begin your next lesson. It is important in any learning experience to keep the subject matter in your thinking processes in order to make it an integral part of who you are and what you believe about yourself and life and God.

Let me share with you a short overview of how your brain learns. This is vital to you and how well you remember the things you remember. I will use the images of *filters*, *worktable*, *trash can*, and *filing cabinet* to explain the process. Please understand that these are simply *images* to help in the explanation – they do not actually exist in the brain.

Your brain has a *filtering system* by which it selects what it will remember for the *short-term*, *long-term*, and *permanent memories*. The duration of the memory is dependent on the relative importance attached to the information with which it is dealing. It can be silly and ephemeral...yet, attached to your *long-term memory* because of the way it impresses your brain. You can commit very important information to your *short-term memory* and forget it when its purpose has been

served. What makes the difference? The *worktable*, *trash can*, and *filing cabinet* explain this.

Once your brain has selected some material to commit to memory, it puts it on a *worktable* and engages your attention to it by sorting through it and determining its relative importance. Anything that has no importance is thrown into the *trash can* and not remembered at all. The rest of it is maintained in the memory as long as it is useful for the purpose it is supposed to serve. For example, you probably remember studying for some big test and passing it with flying colors...yet, you do not remember any of the material now because it did not *really* serve a useful, *long-term* purpose. It was necessary for you to pass the test with flying colors so you could get a scholarship – or, get your parents off your back about your grades.

As long as it serves a useful purpose, it will remain on the *worktable* and, at the least, in the *short-term memory*. So, how do you get it from the *worktable* into your *long-term memory*? The longer it remains on the *worktable*, the more it serves a *long-term* purpose. Is the *long-term memory* your *permanent memory*? No, that information can still be trashed when its purpose has been served, no matter how long it stays there.

When your brain is *deeply impressed* with certain information and wants to hold onto it *permanently*, it will move it from the *worktable* to the *filing cabinet*. The *filing cabinet* is your *permanent memory*. Think of it this way: a *filing cabinet* is an information retrieval tool. Although the information might not be *immediately* useful to you, when it *is*, you simply go to the *filing cabinet* and retrieve it! Some *permanent memory* is there through no conscious effort on your part to deeply impress your brain with it, but the majority of it is there because you have made that conscious effort to do so.

Getting information into your *permanent memory* depends heavily upon deeply impressing your brain – quickly or over time. The stronger the impact, the more deeply your brain is impressed with it. It can be silly or sublime. Why do you remember some silly something from a child’s cartoon show that has no earthly value to man or beast? It is because your brain was so deeply impressed with it that it stuck! Go figure!

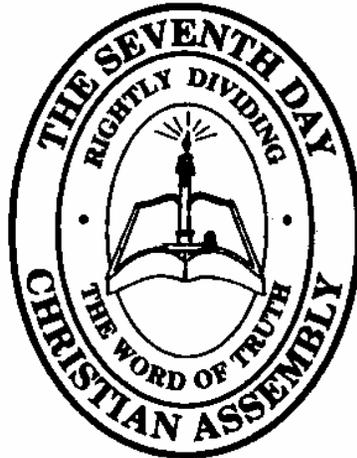
Now, why is this discussion important to you and your efforts in this Bible Study Course? It’s really very simple. God expects us to commit His thoughts and ways to our *filing cabinet*. They are so important in enabling us to realize our true potential that God expects

us to *never allow them to go into the **trash can** and be forgotten*. He expects us to wrestle with them and keep them on the *worktable* of our hearts and minds until they so deeply impress our brains that they will become so important as to be placed into the *filing cabinet*. Please put this in your *filing cabinet*.

In Christ's Service,

Larry E. Ford

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Straight Talk . . . Plain Truth

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