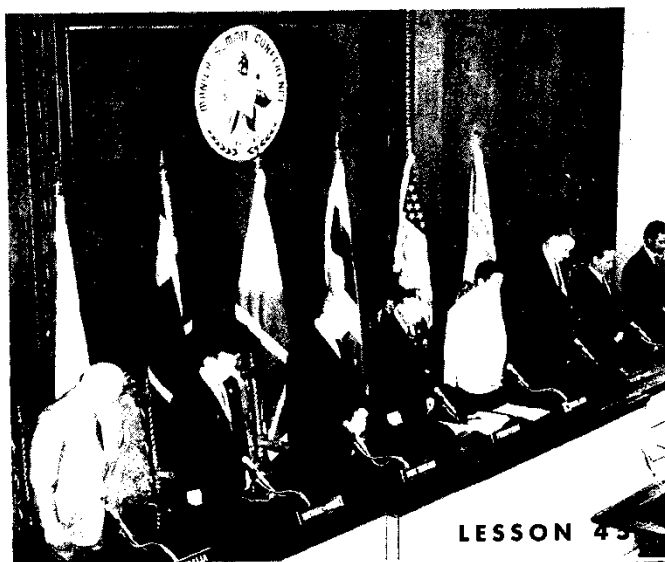


**AMBASSADOR
COLLEGE**

BIBLE

CORRESPONDENCE COURSE



LESSON 45

LESSON 46

LESSON 47

LESSON 48



TEST 12

an open letter from

THE EDITOR

MOST of our students will remember my comments in this column a few months ago, concerning our vain peacock here in England.

Again I am writing from my study on our college grounds, just outside London, in England. I wanted to tell you about our peacock. I have missed him since returning here. He never comes around any more, to stand by the hour admiring his mirrored reflection in the full-length glass doors which open onto the terrace outside my study.

Once again, our head gardener came up with the explanation.

"Have you noticed that the peacock never comes up to your terrace to admire himself in your glass doors?" he asked with a chuckle.

"What happened to him?" I asked. "Did he get killed?"

"Oh no, not that — but he's lost his vanity for a while. It's the time of year when he's lost all his tail feathers. He hasn't any beautiful long tail feathers to strut in a circle over his head. He won't look at himself in the glass now. It gives him a painful inferiority complex." And Mr. Silcox laughed as if he enjoyed the proud bird's humiliation.

Candidly, I wondered a little, after writing that talk about vanity and self, if I could possibly be mistaken about the peacock's vanity. Could it be that it was not self-admiration, after all? Could it be that he supposed it was another bird? It didn't seem so — for he never started a fight with the bird he saw reflected in the glass, nor approached close. He simply stood at the distance where he could see himself reflected to best advantage. He would spend a big part of the day there.

But now he seems to confirm our supposition of vanity. He is as free to strut up to the glass doors and admire himself as before. But he takes no advantage of the opportunity now. Without those glorious tail feathers there isn't much to admire.

I compared this silly vanity in the peacock to the vanity in human nature. There is one tremendous difference, however. The peacock has no mind to think about it. With him it is pure instinct. He cannot come to a realization that he is submitting to vain self-admiration. He cannot ponder about it being right or wrong. He cannot think it through, reason it out, and

(Please continue on page 14)

AMBASSADOR COLLEGE
BIBLE
CORRESPONDENCE COURSE

TEST 12

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About Our Cover . . .

Our Test Twelve cover is a composite of the cover pictures of the preceding four lessons. *Review* each lesson and your own notes before you begin answering the questions. Each test is designed to *teach* as well as help you evaluate your progress. Now is the time to put to *practical* use the knowledge you have learned from the Bible!

Lesson 45, Philippines Free Press — Lesson 46, H. Armstrong Roberts
Lesson 47, Ambassador College — Lesson 48, Acme Photo

TEST NUMBER TWELVE

THIS TWELFTH examination is given to help you *better understand* your Bible.

You are now reading the instructions for answering the questions.

Note that there are 81 questions and that they are numbered consecutively **1, 2, 3**, etc. Note also that there are *four* possible answers given under *each* question. These are labeled **A, B, C, D**. *ONLY ONE* of these four possible answers is the *RIGHT* one! — the other three are *false* UNLESS STATED OTHERWISE.

YOU ARE TO SELECT THE *ONE* RIGHT ANSWER FROM AMONG THESE FOUR POSSIBLE ANSWERS.

Repeat this procedure for each of the questions asked. This comprises your test. (Generally speaking, the *incorrect* answers are *false* ideas which are taught and believed about the subject.)

As you select the *one* right answer to each question, make a pencil mark in the *margin* beside the correct answer to each question. Answer as many questions as you can without referring to the previous four lessons you have studied. If you find any difficult questions, then *refer to the lessons*. We expect you to do so!

Once you have finished going over the questions, *transfer* your marks from the margins of this question section onto the enclosed ANSWER CARD. You are to *SEND ONLY THE ANSWER CARD* in to us when filled out.

Be sure to handle your answer card carefully at all times. A *SMOOTH CARD* aids us in grading. It will then be *returned* to you.

Those who do not send in answers to the test, or those who show by a very low number of correct answers that they are not particularly interested, will obviously have to be dropped from the Course.

Notice that the questions are divided into four parts — corresponding to the last four lessons. We advise you not to cover more than one lesson at a sitting. Take sufficient time to understand each question.

Here are two *EXAMPLES* to show you how to mark the answer card.

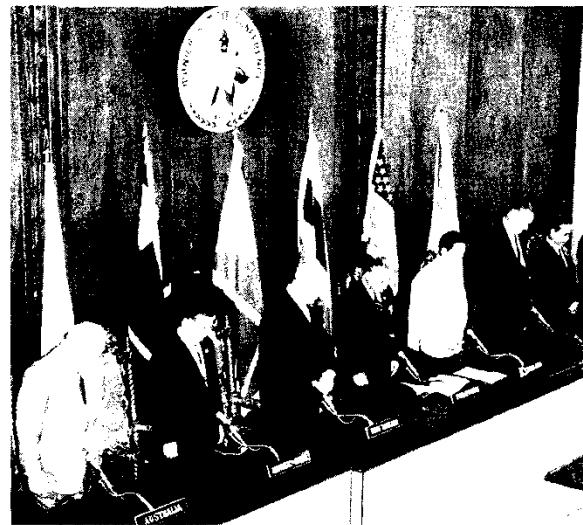
Read the *first question* of this test. The right answer to select, this time, is "**C**." Now look at your answer card — observe the "**X**" in the square to the right of question **1**, and under **C**. It is already marked correctly for you!

Here is the second example: Notice question **2** on this page. The correct answer is "**B**." Answer "**B**" is also marked correctly for you! That's all there is to it! It's very simple and fast.

The procedure for marking your answer card is *always* the same. Now continue with question **3** . . .

Lesson 45

SEVEN CONDITIONS TO ANSWERED PRAYER



Philippines Free Press

1. You should pray because
 - A. prayer helps to "get things off your chest."
 - B. praying helps you think *positive* thoughts.
 - C. prayer is the means of establishing **PERSONAL CONTACT** with the living God.
 - D. prayer serves as an outlet for pent-up emotions which cannot be expressed otherwise.
2. *Answered* prayer
 - A. is not an outstanding proof of God's existence.

- B. is a direct supernatural and completely miraculous intervention by Almighty God.
 C. is not something you should ever expect.
 D. is the mere "working out" of events by themselves.
3. Which *one* of these four statements is *true*?
- A. Most professing Christians have experienced prayerful contact with God.
 B. Most who pray really *expect* God to always answer their prayers.
 C. The use of written prayers, candles, pictures and statues is especially helpful in establishing prayerful contact with God.
 D. *Faith* in God and OBEDIENCE to His laws are absolute prerequisites to answered prayers.
4. Who alone has the power to answer prayers?
- A. No one at all.
 B. The Almighty God *of the universe!*
 C. Answered prayer is merely the result of the power of "positive thinking."
 D. The *angels* of God.
5. Which *one* of these four statements is *false*?
- A. God takes *delight* in and blesses those who seek Him in prayer.
 B. Most people don't really pray to the God *of the Bible.*
 C. You can't be sure whether God will answer your prayers.
 D. God has given literally *hundreds of promises* in His Word which you can claim in believing prayer.
6. Which *one* of these four statements is *true*?
- A. Moses didn't really believe God would destroy Israel for its sins.
 B. Moses prayed halfheartedly to God that He would spare Israel.
 C. The future of the entire nation of Israel was not greatly affected by Moses' prayer.
 D. God actually *changed* His mind and spared all Israel because of Moses' FERVENT prayer on their behalf.
7. Elijah
- A. received spectacular answers to his *fervent* prayers because he *believed* and OBEYED God!
- B. served God *wholeheartedly* because he was not subject to the weaknesses of human nature as we are today.
 C. did not really put his whole being into his prayers.
 D. was not sure God would answer the *fervent* prayers of a righteous man.
8. Which *one* of these four statements is *false*?
- A. Hezekiah knew God had promised to heal the sick, so he claimed God's promise in fervent prayer.
 B. God answered Hezekiah's prayer and even promised to fight Judah's battle with the Assyrians.
 C. Hezekiah did not believe there is a God in Heaven who is concerned with all mankind.
 D. Hezekiah's experience proves God is willing to do far more than we ask of Him.
9. Fervency
- A. in prayer is not an important factor in receiving answers from God.
 B. has no place at all in our prayer life.
 C. in prayer had nothing to do with bringing fire down from heaven when Elijah prayed.
 D. expressed in Hezekiah's deathbed prayer persuaded God to change His mind *immediately!*
10. How were Jesus' miracles accomplished?
- A. By prayer and faith in the Father's power to perform them.
 B. By His own inherent power.
 C. By taking the credit for natural occurrences about to happen anyway.
 D. By some sort of mass hypnosis which deluded the people into thinking a miracle had occurred.
11. Prayer
- A. accomplished miracles for Jesus, but will not do the same for us today.
 B. has wrought miraculous answers for Mr. Herbert W. Armstrong.
 C. is not the only means of establishing *direct contact* with God.
 D. is merely a "psychological release" and a "balm for the soul."
12. To receive divine help from God
- A. one must *ask* Him for it in prayer according to His *will.*

- B. you merely *think* about your needs.
 C. you have only to tell God what you selfishly desire.
 D. one does not need to know God's revealed will and ask in accordance with it.
13. Which *one* of these four statements is *true*?
- A. We can have *confidence* God will hear and answer our prayers if we pray according to His *will*.
 B. The Bible is not the place to learn God's will.
 C. You cannot know God's will unless you have a *specific* promise in the Bible.
 D. We can't learn how to apply the *principles* of God's *revealed* will to any situation which is not covered by a specific promise in the Bible.
14. Which *one* of these four statements is *false*?
- A. Not believing God will perform what He has promised is the same as calling Him a *liar*!
 B. Abraham relied *completely* on God to perform His promises.
 C. Faith is simply our willingness — through the help of God's Holy Spirit — to quietly and patiently TRUST God to do what He has promised — *until* He does it.
 D. Faith is not an absolute prerequisite to receiving answers to our prayers.
15. What *kind* of faith does it take to receive answers to our prayers?
- A. One that *wavers* — believing only part of the time.
 B. A DEAD faith — belief *without* obedience to God.
 C. *Living faith* — faith coupled with OBEY-
 ENCE to God's laws.
 D. The kind of faith most professing "Christians" have today.
16. Will God hear the prayers of one who does not have Godly fear, and refuses to *humble* himself before God?
- A. Humility and Godly fear have nothing to do with answered prayer.
 B. Jesus Christ did not have to humble Himself to be heard of the Father.
 C. Yes, for God hears the prayers of people who think they are very righteous and do not really need to fear God.
 D. No! He is like the Pharisee who prayed "with *himself*."
17. Can we pray in a halfhearted manner and expect God to always answer?
- A. Yes, as long as our prayer is eloquent and beautiful.
 B. No! We must put our *whole being* into our prayers.
 C. Yes, since Jesus was never deeply moved or emotionally involved in any of His prayers.
 D. It doesn't really matter. But we definitely should NEVER shed tears or show *emotion* in any of our prayers.
18. Which *one* of these four statements is *true*?
- A. We should never pray about the same thing more than once.
 B. Jesus did not approve of importunity — *persistence* in prayer.
 C. God sometimes delays an answer to a prayer in order to build patient faith in us.
 D. Occasionally reminding God of a previous request is nothing more than disrespectful *nagging* at God.
19. Asking the Father for something "in Christ's name" means
- A. nothing more than saying "in Christ's name" at the end of our prayers.
 B. nothing like asking by Christ's *authority* — by His expressed permission or will.
 C. asking by the authority Christ has granted only to His ordained ministers.
 D. asking directly of the Father what Christ has given us authority to ask for, as revealed by His will.
20. Which *one* of these four statements is *false*?
- A. To "abide in Christ" means to *belong to Him* — to be connected to Him — by having His Holy Spirit dwell within you.
 B. "Abiding in Christ" also means Jesus' *words* — His will — abide in your mind.
 C. "Abiding in Christ" definitely does *not* mean you are OBEYING Christ's will to the best of your knowledge.
 D. If you "abide in Christ," you can pray "in Christ's name" — by His *authority* — and be confident God will answer.

Lesson 46

HOW TO PRAY EFFECTIVELY!



H. Armstrong Roberts

21. The so-called "Lord's Prayer"
- was so named by Jesus Himself.
 - was meant to be memorized and repeated *daily*.
 - is not a sample prayer or *skeletal framework* around which to build our *own* prayers.
 - was given by Jesus as an example to show us how to establish *right contact* with God.
22. To *whom* should we pray?
- It doesn't matter as long as we do pray.
 - Jesus clearly shows we are to pray to the Father in heaven because He is the Supreme Ruler of the universe.
 - We should always pray to Jesus, since He was the One who died for us.
 - It definitely would be *wrong* to address Christ on occasion in our prayers.
23. Why should we address God as "our Father"?
- Because He brought *all* mankind into existence and because we are His *spiritual* children — if we have been *begotten* by His Holy Spirit.
 - Because we have only a rather impersonal relationship with God.
 - Certainly not because of the intimate
- Father-son relationship we can have with God as His spirit-begotten children.
- D. The Bible gives no indications as to the reason why.
24. How can we "hallow" our Father's name?
- By simply saying the words "Hallowed be Thy name."
 - As David did — by *praising* and *venerating* God in our prayers.
 - There is no way mere humans can hallow God.
 - Feeling deep *respect* and *awe* toward our heavenly Father does not "hallow" His name.
25. Would thanking God for blessings He has given you be another way to *hallow* His name?
- Yes! The more you *meditate* on God's goodness, the more you will want to personally glorify Him *in your life*.
 - Definitely not! It would only get your mind on self!
 - Counting your blessings can in no way hallow God.
 - It might help your own spiritual attitude, but it definitely would not honor God.
26. Praying "Thy Kingdom come"
- is praying that Christ will return and take His people permanently away from this troubled earth.
 - does *not* mean fervently yearning for the time when peace, prosperity and plenty will be restored to this earth.
 - means you are not concerned with your *own* spiritual growth and obedience, but only with straightening up the misery and poverty that afflicts the world as a whole today.
 - is asking and longing for the time when God's literal *government* will be set up on this earth, with God ruling over all by His Ten Commandments.
27. Is desiring the coming of God's Kingdom

- more important than our personal requests?
- A. No, not since the establishment of God's Kingdom depends on our daily needs being fulfilled.
 - B. Yes, so much so that if we do this first, we won't even have to *ask* for anything else.
 - C. Absolutely! But we also have to ask for our personal needs, as Christ shows we should in His *example* prayer.
 - D. The order of Jesus' prayer outline shows that God's Kingdom should not be placed ahead of our personal requests.
28. What should we ask God for ourselves?
- A. Nothing, since that would be totally *selfish*.
 - B. The *daily* necessities of life, including *spiritual* nourishment.
 - C. Not a thing, since God has promised to automatically supply all our daily needs.
 - D. Whatever we *need*, but we shouldn't ask every day.
29. Should we ask God to forgive our sins?
- A. No! We're already born again and *cannot* sin.
 - B. Yes, but only once a week.
 - C. Yes, but only if we first forgive those who sin against us.
 - D. You can, but it's not really necessary.
30. Do we need to pray for deliverance from the Devil?
- A. Christ left us no example to do this.
 - B. Yes! We *do* need to pray for God's spiritual power to *resist* the temptations of Satan and his demons.
 - C. No, for Satan has more important business to do than trying to tempt and "devour" God's spirit-begotten children.
 - D. Only an overanxious person is concerned about being destroyed by Satan.
31. What does "lead us not into temptation" really mean?
- A. That God Himself sometimes tempts us to sin.
 - B. It is really asking God for daily correction to help us *grow continually* and learn our lessons now, so that He will not have to bring us into some really SEVERE TRIAL to *awaken* us from spiritual lethargy!
 - C. It has no meaning since it is mistranslated in the King James version of the Bible.
 - D. It is just a way of telling God we are unwilling to be bothered by any form of trouble.
32. Which *one* of these four statements is *false*?
- A. Acknowledging again, at the close of a prayer, God's power, authority, and His *right* to our total submission and obedience, serves no useful purpose whatsoever.
 - B. Closing a prayer with praise and adoration of God reminds us, again, of the *character* and *office* of the true God who rules over all.
 - C. The word "*amen*" simply means "so be it," and using it at the close of our prayers affirms that we *mean* what we have prayed.
 - D. You don't have to cover and enlarge upon every point of Christ's sample prayer in each of your prayers, but you certainly ought to *begin* each day praying "after this manner."
33. Which *one* of these four statements is *false*?
- A. It is proper for God's ministers to make long prayers in public to *impress* their congregations.
 - B. It is absolutely wrong to make long prayers in front of others to "show off" as the Scribes and Pharisees did.
 - C. A true Christian will always do his personal praying in *private*.
 - D. Our Father will reward us *OPENLY* when He sees us praying *secretly*.
34. Which *one* of these four statements is *false*?
- A. Jesus warned us not to repeat the same prayer over and over.
 - B. Repetition of a memorized prayer is the way of the heathen, which we are commanded not to learn.
 - C. One cannot really put his *heart* into a memorized prayer.
 - D. We should, however, return thanks the *same* way at the table every meal.
35. Should we be overly concerned if others know we are praying?

- A. Yes, for it is something to be ashamed of.
 B. We should since *Jesus* never prayed near others, or when others knew He was praying.
 C. No, but we should be careful to do most of our praying in private so we won't be disturbed, and likewise *not disturb others* around us.
 D. No, since it really doesn't matter if we do our personal praying in public or private.
36. What position should we take in prayer?
 A. We should kneel on one knee as before a king.
 B. *Never* should one pray standing, or sitting in a chair.
 C. The Bible shows we should usually kneel on *both* knees when communing with our Creator in private, personal prayer.
 D. The Bible gives no examples of either bowing the head, looking up toward heaven, or spreading one's hands *upward* toward God in prayer.
37. Which *one* of these four statements is *false*?
 A. Christ prayed often every day.
 B. Both Daniel and David left us an example of praying on our knees at least three times a day — morning, noon and night.
 C. We should not pray more than three times a day.
 D. The apostle Paul taught that we should pray to God *often* each day.
38. How *long* should we pray every day?
 A. A Christian ought to spend an *hour* a day in prayer to God, and sometimes much more.
 B. Mr. Herbert W. Armstrong has found from experience that 20 minutes a day is more than enough.
 C. The length doesn't matter as long as we split up the daily total into 2 or 3 sessions.
 D. One should choose a length of time in advance, place his *clock* in front of him, and follow it to the minute.
39. When is the best time of day to do most of your praying?
 A. Late at night when you're tired and after everyone is asleep.
 B. Early in the morning while your mind is fresh and alert and uncluttered with the cares of the day.
 C. After a problem has already arisen and made your need for God's help obvious to you.
 D. Whenever you *feel* you would *like* to pray.
40. *Why* should we pray for those who are in authority in the government?
 A. So God may direct them to maintain civil peace for the sake of His Church.
 B. Because they are carrying on the government of God's Kingdom.
 C. In order that they may be used in making this world's kingdoms the Kingdom of God.
 D. Obviously so they may be converted.
41. Who else should we pray for?
 A. Only for our Christian friends.
 B. For additional Co-Workers to help support God's work financially, and for additional consecrated laborers to help *directly* in His Work.
 C. Certainly not for our enemies.
 D. Only for God's true ministers.
42. We should *NOT* pray that
 A. God will inspire His ministers in every decision.
 B. God will open additional "doors" for reaching the *world* with the true gospel.
 C. God's Work will reach a matured condition — or "growth plateau" — where its scope and consequent needs will have ceased to snowball.
 D. God's servants will be given favor in the eyes of the world, and protection from evil men.
43. Which *one* of these four statements is *false*? We should pray
 A. that God's servants who speak or write would be given freeness of thought flow and word usage to more effectively proclaim Christ's gospel.
 B. cautiously and timidly.
 C. that we may be accounted worthy to escape the coming tribulation.
 D. *courageously*, as did Abraham, Moses and Elijah.

Lesson 47

THE PURPOSE OF PRAYER



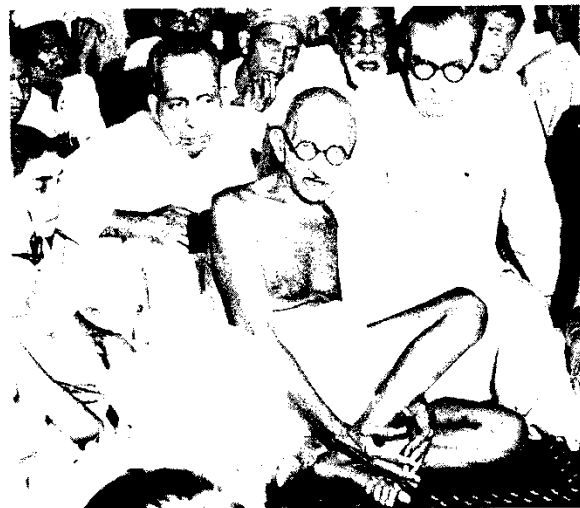
Ambassador College

44. Which *one* of these four statements is *false*?
- Prayer today has degenerated into a ritual of words — a form, a ceremony — an utterly meaningless obligation without a purpose.
 - Prayer is a vital part of every true Christian's life and must not be neglected — even for a day.
 - Just knowing the purpose of life and having once received the faith of God will *guarantee* your entry into God's Kingdom.
 - Constant close contact with God through daily prayer is absolutely necessary to receive salvation.
45. Exactly why should we pray to God?
- Certainly not because we have a nature similar to the Devil's which we must overcome with God's help.
 - In order to receive God's promised spiritual help to *overcome* our evil human nature.
 - Because God *alone* is responsible for what we are or become — we have nothing to do with it.
 - The Bible does not give us any specific reasons for praying other than to receive physical blessings from God.
46. What does God say about the inherent weaknesses of our sinful human nature?
- He says we will always remain weak, because He made us out of perishable dust.
 - That He is more than willing to give us His *power* — His Holy Spirit — to overcome them.
 - That He will not under any circumstances ever *deliver* us from the bondage of our corruptible nature.
 - That we do not have to *ask* for His spiritual strength to overcome them.
47. Which *one* of these four statements is *false*?
- God plainly states that He wants us to become His spirit-born sons.
 - God knows we will stumble and fall short of His goal for us from time to time.
 - God wants us to learn that He *alone* is our reservoir of strength who will give us the *POWER to overcome* and *grow* in His righteous spiritual character.
 - God's mercy toward us is cut short once we sin after baptism.
48. Which *one* of these four statements is *false*?
- True Christians still sin occasionally after baptism.
 - God alone can forgive our sins and wants everyone to repent so He can forgive them.
 - There is no more forgiveness for a person who sins after *once* being forgiven.
 - God is not willing that anyone should die eternal death because of sin.
49. Christ's *present* commission as our heavenly High Priest
- is chiefly an honorary position.
 - has nothing to do with our prayers to the Father.
 - is for no purpose other than to illustrate what we can become if we overcome as He did.
 - is a responsibility of strengthening and adding to our own prayers — interceding on our behalf before the Father.
50. Which *one* of these four statements is *true*?
- We should come *boldly* to God's throne for the mercy, pardon and power He promises to give us.

- B. God will forgive our sins, but not really *forget* them.
- C. God promises to forgive the very worst type of sins, but only on the condition we *never* sin again.
- D. It is not absolutely essential to pray daily for God's mercy and power to ultimately inherit His Kingdom.
51. Can one, when tempted, often keep himself from sinning?
- A. No! There is no way to keep from sinning until we have been *changed into* spirit.
- B. When we are on the verge of disobeying God, it is too late to ask Him for help.
- C. Yes! By keeping oneself spiritually close to God through prayer so he can immediately draw upon God's power.
- D. We can usually ward off temptation *without prayer*.
52. Which *one* of these four statements is *false*?
- A. Fervency in prayer is not necessary when asking God's forgiveness.
- B. David literally **CRIED OUT** to God at times, often with *tears*.
- C. Jesus on one occasion warned His disciples to **WAKE UP** and pray so they would not be tempted.
- D. Jesus Himself was heard because He *feared* to sin, and prayed **FERVENTLY** to God!
53. Can we be absolutely certain God will always answer us?
- A. It all depends on how a prayer happens to "strike" God.
- B. Unfortunately we cannot put our *whole-hearted* trust in God.
- C. Yes! God's ears are always open to the *righteous*.
- D. The experiences of David and Christ do not indicate that we can be sure.
54. Which *one* of these four statements is *false*?
- A. God is primarily concerned with what's going on in our hearts—the *thoughts* and *attitudes* of our minds.
- B. We should pray like David did, "Create in me a *clean heart*."
- C. The way God creates a clean heart in us is by writing the very *spiritual intent* of His **LAW** in our hearts by His Holy Spirit.
- D. There is no need nor example in the Bible of asking God to search our hearts and try our thoughts.
55. Which *one* of these four statements is *false*?
- A. If we would receive something from God, we must first repent of our sins and draw close to Him in prayer.
- B. We may ask and not receive, if the only reason for receiving is to gratify the *lusts* of the flesh.
- C. We definitely will not receive any special blessings from God unless we *ask* for them.
- D. God does not promise to exalt us if we humble ourselves.
56. How can we be "instant in prayer" every day?
- A. By being on our knees all the time.
- B. By periodically spending time on our knees in prayer so we can be in an *attitude* of prayer and praise to God the rest of the day.
- C. Certainly not by also spending time meditating on God's Law every day.
- D. By speaking silently to God as we go about our work or play *instead of* praying daily on our knees.

Lesson 48

WHY CHRISTIANS SHOULD FAST



Acme Photo

57. Fasting is
- A. a part of the *abundant life* Jesus came to bring us here and now.
- B. the same as starvation.

- C. a part of the old ceremonial law that was rendered unnecessary at Christ's death.
 D. a form of *penance*, done because we are sorry we have human nature.
58. We can receive God's favor if we fast because
- He is pleased to see us *pay for* our transgressions.
 - fasting is a *tool* to help us overcome our human nature and learn what's wrong with us.
 - God has *obligated* Himself to bless us if we abstain from food and water.
 - hunger always automatically brings us closer to God.
59. Which *one* of these four statements is *true*?
- In no case has God ever told us exactly when or for how long we *must* fast.
 - David did not "humble" himself often or "afflict" his body with fasting.
 - In the Bible, to "afflict one's soul" means to **FAST!**
 - The New Testament Church never observed any *commanded* fast.
60. Jesus Christ fasted forty days and nights
- because there was no food or water in the desert where He was.
 - to set us an example that we should fast as long as He did.
 - in hopes that if He fasted, Satan would leave Him alone.
 - to draw so close to the Father spiritually, that by the Father's *power* He could resist all the Devil's temptations.
61. Which *one* of these four statements is *true*?
- Satan's attempt to *overcome* and *destroy* Jesus obviously would never be repeated in the case of any newly baptized Christian.
 - God did not specifically *plan* to allow Satan to try to tempt Jesus.
 - Had Jesus succumbed to Satan's temptations, He would have disqualified Himself from ever becoming our Savior and Ruler.
 - Jesus' spiritual preparation to withstand Satan's temptations did not include fasting.
62. Which *one* of these four statements is *false*?
- The twisted mind of Satan apparently thought Jesus would be spiritually weak after His lengthy fast.
 - In reality, Jesus was at His strongest — spiritually speaking — at the end of His fast.
 - Jesus was completely humble before God and *spiritually close* to His heavenly Father at the end of His fast.
 - Jesus, as God in the *flesh*, had more than enough power of *His own* to conquer Satan at any time.
63. Jesus Christ
- didn't feel it necessary to teach His disciples *how* to fast.
 - knew that His followers — true Christians — *would* fast.
 - told John's disciples that Christians would never need to fast.
 - gave no indication as to whether Christians should or would fast.
64. Jesus
- knew it was not necessary for His disciples to fast in order to draw near to God while *He* was with them.
 - expected His disciples to learn how to fast from the example of the Pharisees.
 - did not commission His Church to teach Christians how to fast today.
 - taught His followers to *show* everyone they were fasting by their grooming and behavior.
65. The apostle Paul
- did not believe in fasting before he became a Christian.
 - never fasted after conversion.
 - fasted *often*, setting us an example.
 - taught that fasting should *never* take precedence over normal marriage relations.
66. True humility
- is the state or condition of being poor in material things.
 - is an *attitude* of mind — one which God desires to see in us.
 - just comes naturally to some people.
 - is not required of all who want to receive eternal life.

67. God

- A. always hears the prayers of those who are truly humble in His sight.
- B. will never exalt those who humble themselves.
- C. does not Himself resist the proud.
- D. never means "Fast!" when He says "Humble yourself."

68. Fasting

- A. serves no useful purpose in helping you to perceive God's greatness and your *complete dependence* upon Him.
- B. was not a means David used to control his natural tendency to become arrogant.
- C. drives the point home — to the pit of your *stomach* — how weak and insignificant you really are.
- D. helps you realize you can go right on growing spiritually *WITHOUT* constantly receiving *spiritual nourishment* from God's Word and His Holy Spirit.

69. Which one of these four statements is false?

- A. Fasting has never helped to change the course of history, or the lives of people.
- B. When wicked King Ahab humbled himself by fasting, God postponed the punishment on his household until after his death.
- C. For over 30 years King Manasseh made Judah sin worse than the Canaanites.
- D. When taken into captivity, Manasseh changed his whole attitude through fasting and much prayer, and God returned him to his throne.

70. Which one of these four statements is false?

- A. It's never too late for even the extremely wicked to turn to God *if* he takes positive, repentant action.
- B. When King Jehoshaphat and all Judah turned to God with fasting and prayer, God caused all their enemies to destroy one another, and Judah's army had only to carry away the spoil.
- C. When all Nineveh fasted and repented, God *spared* that great city, against which He had previously pronounced doom for its sins.
- D. When the Ninevites are resurrected at the beginning of the White Throne Judgment, they obviously will refuse to repent and accept God's ways.

71. Should fasting always be accompanied by prayer?

- A. There is no statement that the Ninevites prayed while they fasted.
- B. No! For a fast may accomplish its purpose of producing true humility and drawing us close to God *without* prayer.
- C. Yes! The very *reason* for fasting is to draw *NEARER TO GOD* through *PRAYERFUL CONTACT!*
- D. There are no examples in the Bible which show prayer should accompany fasting.

72. What kind of fasting will God accept?

- A. Fasting to impress other men.
- B. Fasting for vanity — vainly supposing the mere fact of hunger is somehow pleasing to God.
- C. Fasting done with no intention of really turning from one's own stubborn, lustful, quarreling, grasping ways.
- D. Fasting for the purpose of bringing one's every *thought* into subjection to God.

73. What kind of fast will God reject?

- A. One that helps "loose the bands of wickedness."
- B. One that is done because "It's the thing to do" or "Everybody's doing it."
- C. One done in a real soul-searching way to find and root out any secret rebellion against God's ways.
- D. One for the purpose of becoming truly humble and drawing closer to God.

74. What does it mean to "loose the bands of wickedness"?

- A. To forgive the debts of those who owe us money.
- B. To break loose from all restraint of law.
- C. To help slaves escape to free territory.
- D. To **QUIT SINNING!**

75. How long should one fast?

- A. Seven days, as David did.
- B. Never less than three days.
- C. One to three days, or even less if one is not yet used to it, or is not physically very strong. A lengthy fast could *kill* you!
- D. Forty days as did Christ, Moses and Elijah.

76. Which one of these four statements is true?

- A. A "first-timer" at fasting might do well to only skip one meal during his first fast.

- B. One should customarily fast on the Sabbath.
- C. One should do nothing else while fasting, especially during the time he would be normally eating his meals.
- D. We should try to "get through" a fast as painlessly as possible, paying no attention to prayer, Bible study and meditation.
77. Should we fast *often*?
- A. Yes, as often as we *need* to.
- B. God does not indicate we should fast very often.
- C. Of course not! We definitely should not follow the example of Cornelius.
- D. It would be *good* to set ourselves on a rigid, regular schedule to fast twice a week as did some of the Jews in Christ's time.
78. Which *one* of these four statements is *false*?
- A. When you first begin to fast you can expect your stomach to churn a little, especially at the time it customarily receives food.
- B. During a fast your body will supply its energy needs out of its reserve fuel supply.
- C. You may have a headache or a "thick" feeling in your head the first day of a fast due to poisons in the system being brought out of storage and expelled.
- D. You obviously will starve to death if you don't eat regularly.
79. Is fasting a "*must*" when God's counsel is especially needed?
- A. No! Prayer is always sufficient.
- B. Fasting should be reserved for humbling yourself only after you have gone ahead and made some wretched mistake.
- C. God's ministers fast before ordaining other elders only to give an air of special sanctity to the ceremony.
- D. Yes! Otherwise one might be unconsciously rejecting God's counsel — from whatever source it may come — because of a lack of humility.
80. How can you become stronger *spiritually* and have more of God's faith?
- A. Certainly not by fasting *and* praying.
- B. By just fasting *once* a year on the Day of Atonement.
- C. By occasionally abstaining — fasting — from all physical food and drink while taking in *spiritual nourishment*.
- D. By remaining in a lethargic attitude

when you know you ought to fast *and* pray.

81. Which *one* of these four statements is *false*?
- A. There is no need to fast *soon* if you have never fasted before, or even if you have fasted in the past.
- B. Fasting will help you to be more *thankful* for the blessings of God.
- C. Fasting can help change your entire approach and *OUTLOOK toward everything!*
- D. Fasting *and* prayer can literally *alter and change YOUR WHOLE LIFE!*

Now That You've Finished . . .

Mail your completed answer card back to us as soon as possible. But be sure not to fold or wrinkle it. Smooth cards help us to speed the grading of the thousands of test cards we receive every month.

Do not send anything with your answer card. But do check to see if your name and address is *PRINTED LEGIBLY!* Some cards cannot be returned simply because the student either forgot to include his name and address, or it was *not printed clearly.*

BE SURE TO *KEEP THIS TWELFTH TEST.* Note that it has three holes punched at its margin. This is so you can *file it in your notebook* at the end of the last four lessons it covers.

REVIEW these questions occasionally. Why? Because reviewing will impress the true answers more firmly upon your mind.

Also, a review of the false answers given for each question will help you to realize more clearly some of the *false* ideas which you may have taken for granted. You will thereby grasp and retain the *truth* much better when it is presented to you in future lessons.

RELATED STUDY HELPS

LESSON 45:

TELEVISION — The Most Effective Drug of Our Times!
The TRUTH About Healing Revivals!

LESSON 46:

Why Don't You Have Prayer on the Broadcast?
Should We Repeat the "LORD'S PRAYER"?
Is it Wrong to Have PICTURES of Christ?
What Can I Do if My Unconverted Mate Objects to My Studying and Praying?

LESSON 47:

WHY Must Men Suffer?

LESSON 48:

The PLAIN TRUTH About Fasting
Should Christianity Be Endured or Enjoyed?

an open letter from

THE EDITOR

(Continued from page 2)

make the decision that he ought to restrain himself and be humble.

But when you women admire yourselves in a mirror, and begin to think vain thoughts of self-love, you are doing it knowingly with a *mind* capable of reasoning, making decisions, and enforcing self-discipline. When you men feel you are better or more important than some other men, you are doing it *rationally*, and not by instinct.

Of course it's human nature. Human nature is a tendency, with a definite downward pull. We all have it. But we also have minds. We also are capable of the knowledge of our own egotism — capable of the knowledge of what SELF really is, as I explained in the former editorial. We are capable of making decisions to restrain it. We have *wills* to resist self, the pride of life, lust, or coveting what we ought not have. We are held *responsible* — the beautiful but small-brained peacock is not. I hope many of our readers have done some thinking about it since my talk about SELF a few months ago. Are you *being changed*?

Before leaving the subject, let me say that I walked down to the small thatched-roof tool-house, beyond the Japanese Garden, the other day, to see the peahen and her lone remaining little one. It isn't so little any more. It's growing up. And before too long, old daddy peacock will probably be strutting back on my terrace to admire the new tail feathers soon to come.

And now, there is something else I would like to discuss with you.

Some seem to think *God's* people never encounter difficulties, meet trials or tests, but are blessed continually with smooth sailing!

In conducting this great, important, always-growing worldwide Work of God, I, personally, have not had "smooth sailing," or continuous easy going. I have encountered repeated trials and tests. There have been critical crises. There has been persecution. There has been opposition. Obstacles have had to be hurdled frequently. Problems constantly require solution. It has required faith, perseverance, determination, constant prayer for guidance.

Does the Bible teach smooth sailing for true Christians whom God is using? Did the men of God, whose lives pleased God, as recorded in the Bible, have only an easy time of it, or were they constantly meeting trials, tests, troubles of every sort — being continually forced to cry out to God for deliverance?

Listen to God's own instruction:

"MANY are the afflictions of the *righteous*: but the Eternal delivereth him out of them all" (Psalm 34:19).

"For I was envious of the arrogant, when I saw the prosperity of the wicked. . . They are not in trouble as other men . . . Behold these are the ungodly who prosper in the world; they increase in riches . . . For all the day long I have been plagued, and chastened every morning" (Ps. 73:3-14).

"We must through *much tribulation* enter the Kingdom of God" (Acts 14:22).

"All that will live godly in Christ Jesus *shall suffer persecution*" (II Tim. 3:12).

"If we SUFFER, we shall also reign with Him" (II Tim. 2:12).

"For as the *sufferings* of Christ abound in us, so our consolation also aboundeth by Christ. And whether *we be afflicted*, it is for your consolation and salvation, which is effectual in the *enduring of the same sufferings which we also suffer*" (II Cor. 1:5-6).

But is God unfair? Does He hate Christians and punish them, while He loves the ungodly and prospers them? *Not at all!*

There is great purpose in the trials, tests, tribulations, and sufferings the Christian must endure. For these are the very means of strengthening CHARACTER — of developing fine, upstanding, strong Christians.

God does not *bless the ungodly* with wealth — they acquire it usually in one or both of two ways: by setting their heart and mind on acquiring it, and following through this purpose to the exclusion of all else, until, without realizing it, the pursuit of MONEY becomes the pursuit of their god, destroying the soul; or by dishonest means.

But God does bless those who seek Him *first* — not always with great money and wealth, but always, in the end, with material prosperity they never would have had otherwise. "Seek ye first the Kingdom of God, and His righteousness," admonished Jesus, "and all these things [material prosperity in shelter, food, clothing, etc.] shall be added unto you." That is Jesus' PROMISE.

God loves to see His servants prospering. He says so through David and John. He corrects and chastens every son whom He loves. He allows His true children to suffer much — to fall into troubles, difficulties, to face trials and tests for their strengthening. But if we *endure* these tests, hard though they may be — and if we seek *first* our God, His righteousness, and His Kingdom, putting material interests second in our hearts, then in His own due time God will always prosper His children even in a material way!

"But *we glory in tribulations* also: knowing

that tribulation worketh patience" (Rom. 5:3). Therefore it produces good in, and for us.

"My brethren, count it all joy when ye fall into divers temptations" — alternate translation: "trials." "Knowing this, that the trying of your faith worketh patience" (James 1:2-3).

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but rejoice" (I Peter 4:12-13).

Moses suffered affliction in order to lead the children of God, choosing this rather than the riches of the king's palace and the pleasures of sin for a season.

David suffered constant criticism and false accusation, his enemies continually tried to unseat him, and his trials were so great sometimes it seemed God would never come to his rescue — yet God always did! Truly these trials teach us to be patient — for it often seems an eternity before God finally delivers us. How often I have experienced this personally. Yet,

always God has intervened before it was too late!

God chose Paul to be an apostle of Jesus Christ, and the Lord said, "I will shew him how great things he must suffer for my name's sake" (Acts 9:16). And late in life Paul wrote: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments" — (people probably would call Paul a crook, a racketeer, an imposter and a jailbird today) — "in tumults, in labors, in watchings, in fastings" etc. (II Cor. 6:4-6.) Paul outlined more of his troubles and sufferings in II Corinthians 11:23-28.

Perhaps a chosen servant of God may be called upon to endure more trials, troubles, and tests of faith than other Christians — but every Christian shall suffer persecution, and meet fiery trials, sorrows, troubles, tests of faith. All our students who are Christians will understand. Let us not murmur or grumble. Let us have FAITH, and endure in our faith *patiently*.

What our STUDENTS SAY

Tried to Impress Others

"A while back, I asked you to enroll me in your Bible Course, which you did. Well, for about 9 or 10 lessons I studied each lesson solely for the purpose of making high grades in the hopes that I might impress you. Then, it seemed as though I wasn't being appreciated, so I stopped studying completely. As a result I haven't sent in my answers for Test 3.

"I am terribly ashamed of myself for being so self-centered. I want to make a new start, so I'm enclosing the answer card for Test 3, and I hope you will put my name back on your mailing list. I intend to study each lesson to find the truth and knowledge which God would have me know. From now on I don't care whether I impress you or not. You should receive my answer card shortly."

— Regina W., Tryon, North Carolina

• *You're back on the list!*

"I have enjoyed studying the Bible lessons I have received, even though part of the time I was unable to study because of arthritis. I am sending my test card today. I am not as much interested in the grade I make as I am in the chance to study the Bible. I want to keep

studying those lessons if the Lord lets me be able to do so. Again I thank you for all the literature I have received."

— A. R. B., Olivia, North Carolina

Real Education

"Thank you for all the wonderful literature, magazines and Correspondence Course lessons. I have been receiving them for two and a half years. On my first test I scored 94, my second test 96, and my third test 99. It is amazing that I have learned so much. And the Course really does do just that. For I was always a poor student, and have a very bad memory. It has also increased my vocabulary and improved my spelling, what with so much writing and reading. I thank you all."

— Mrs. R. A., Ft. Leonard Wood, Missouri

Lessons 45-47

"I wish to thank you people for those wonderful Correspondence Course lessons, especially 45, 46, and 47. I couldn't say which excelled, as every one was knowledge from our Creator — knowledge we need to know."

— Woman, Durand, Wisconsin

"Dear Mr. Armstrong: I must write and say how much inspiration and joy I am receiving from the last three lessons of the College Course — Lessons 45, 46, and 47. I have believed in answered prayer but these lessons bring me closer to God and make Him more real to me. I had to stop in the middle of Lesson 47, on this Sabbath Day, and write to let you know

how thankful I am for the Course. I pray daily for you and your ministry."

— W. O. B., Annapolis, California

"The lessons in the Correspondence Course get better and become more interesting with every lesson. It sure tells you things you need to know. I thank God for the ministers who make it possible for us to receive them. It is wonderful. The last lesson telling who to pray to, position in prayer and what to pray for, is one I needed very much. Thank you so much for the lessons."

— Mrs. W. R., Jonesville, Louisiana

Discovers God's Church

"Two years ago a friend recommended listening to the broadcast and sending for *The PLAIN TRUTH*, and the Bible Correspondence Course. I did and found all three curiously interesting; however, when I got to Lesson 7 of the Correspondence Course, I was so irritated by what it said about one true Church that I stopped taking it. This to my mind had to be a lie. About a week ago my attitude changed, however. Reading an article sponsored by the church I attend, I discovered an unusual group of people. These people were completely separate from the Catholic Church, had very high morals and formed an unbroken chain from the time of the Apostles. I looked into the matter further and found that they were persecuted for teaching such things as baptism, laying on of hands, the resurrection of the dead, and taking the Bible literally. What really shook me up was discovering that they kept the seventh day. This sent me to the Bible in an effort to defend what I have always believed to be there. When I finally admitted to myself that I had been wrong, a new world was opened to me. The point of *The PLAIN TRUTH* became very clear to me. I have been worshipping according to the traditions of men instead of the Law of God."

— Carl S., Franklin, Pennsylvania

Test 11

"Dear Mr. Armstrong: In regard to the Bible Correspondence Course, in all the time I have been studying it (am now on Lesson 44) I have not written you one word of praise. Am ashamed of myself for taking it for granted.

"As I am studying Test 11 and reading what the students say, I thought how ungrateful I was. Here I have the most wonderful study in the world which makes the Bible live. And you, who are responsible, through the grace of God, have given me this opportunity to know God better through the pages of His wonderful book.

"I will say with all sincerity, with the blessing of the Eternal, that your Course has given me

strength to grow more spiritually. I also want to express how interesting the new [illustrated] face of the study is to me."

— Mrs. Lillian B., Annapolis, California

"I have just completed Test Eleven. I wish to thank you especially for Lesson 43 on faith, and Lesson 44 on watching world news. Hebrews chapter 11 has come alive to me now. Thank you."

— Student, Kansas City, Missouri

Right Attitude

"I am writing to say thank you for letting me stay on your list of subscribers all this time. I also thank you for the nice letter along with my Lesson 45 which I received sometime ago.

"These things taught me to be humble, happy and thankful all in one. I remember a statement with my earlier tests: It's not the percent or score we receive on our written tests that count, or how high a mark we get, but it's how we live what we learn before our Creator who will give us the final test. It takes a lot to really learn this, and yet I believe it's the greatest lesson you send out.

"For instance, I learned to wait patiently for my next lesson, and to realize it is God's ministers and their helpers preparing it. I realize we are many who receive and study the course and you few are giving of yourselves and your talents to help us to learn and to grow in the knowledge of our Creator. Yes, humble and thankful.

"The lessons seem more and more alive to me as each one opens more of God's Truths for me to learn to live by. I am praying for all of you who are giving that we might learn. May God Bless you all."

— Mollie R., Mt. Vernon, New York

New World

"I thought I knew my Bible since I had read it through chapter by chapter three times. And I had taken a '20th Century Bible Course' and an 'Advanced Bible Course.' (Both correspondence courses.) I got a certificate and diploma.

"But when I started reading your literature and taking the Ambassador Bible Course, it was just like a new world opened up to me. Everything I had learned before all blew away like chaff.

"I don't know how to explain it. I guess it's like a plant that has been taken up from our field and carried ever so far, and replanted in another field, and the former field seems alien and obscure. I don't need it any more."

— S. E., Murfreesboro, Arkansas

Answers to Test 12:

1-C 10-A 19-D 28-B 37-C 46-B 55-D 64-A 73-B
2-B 11-B 20-C 29-C 38-A 47-D 56-B 65-C 74-D
3-D 12-A 21-D 30-B 39-B 48-C 57-A 66-B 75-C
4-B 13-A 22-B 31-B 40-A 49-D 58-B 67-A 76-A
5-C 14-D 23-A 32-A 41-B 50-A 59-C 68-C 77-A
6-D 15-C 24-B 33-A 42-C 51-C 60-D 69-A 78-D
7-A 16-D 25-A 34-D 43-B 52-A 61-C 70-D 79-D
8-C 17-B 26-D 35-C 44-C 53-C 62-D 71-C 80-C
9-D 18-C 27-C 36-C 45-B 54-D 63-B 72-D 81-A

Grade Yourself:

Simply count the number of questions you missed.
Your grade will be next to that number below:

1 - 99 9-89 17-78
2 - 97 10-87 18-77
3 - 96 11-86 19-76
4 - 95 12-85 20-75
5 - 94 13-84 21-73
6 - 92 14-82 22-72
7 - 91 15-81 23-71
8 - 90 16-80 24-70