

Foundations of Faith

Includes:

Studying for Success

BPA - 111

International College of Bible Theology

Are You Born Again?

Knowing in your heart that you are born-again, and followed by a statement of faith are the two prerequisites to studying and getting the most out of your ICBT materials. We at ICBT have developed this material to educate each Believer in the principles of God. Our goal is to provide each Believer with an avenue to enrich their personal lives and bring them closer to God.

Is Jesus your Lord and Savior? If you have not accepted Him as such, you must be aware of what Romans 3:23 tells you.

23 For all have sinned, and come short of the glory of God:

How do you go about it? **You must believe that Jesus is the Son of God.**

I John 5:13 gives an example in which to base your faith.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

What if you are just not sure? **Romans 10:9-10 gives you the Scriptural mandate for becoming born-again.**

⁹That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Take some time to consider this very carefully. Ask Jesus to come into your heart so that you will know the power of His Salvation and make your statement of faith today.

Once you become born-again, it is your responsibility to renew your mind with the Word of God. Romans 12:1-2 tells us that the transformation of the mind can only take place in this temporal world by the Word of God.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The Apostle Paul, giving instructions to his “son” Timothy states in *2 Timothy 2:15*:

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

What happens if we do these things? Ephesians 4:12-13 gives us the answer to this question.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

By studying the Word of God, you will be equipped for service in the Kingdom of God and you will also be ready to take the position in the Body of Christ to which God has appointed you. You will be able to walk in unity with other Believers and you will be a vessel of honor to God that can rightly divide the word of truth.

If you are not saved and you do not know what to say, consider this simple prayer.

Lord, I know that I have need of a savior. I believe that Jesus died for my sins and the God raised Him from the dead three days later. I ask to be forgiven and for Jesus to come into my heart and be the Lord of my life. I believe now by faith that God has heard my prayer and I am born- again.

If you have prayed this prayer, you should accept by faith that your sins have been forgiven. It is important that you tell someone of your decision to accept the Lord. Also, it is our recommendation that you should attach yourself to a local church and undergo water baptism.

For those who have prayed this prayer with sincerity of heart, we welcome to eternal life in the Kingdom of God. May the blessings of God overtake you.

May God grant you wisdom, knowledge, and understanding in all of His ways.

ICBT Directors and Staff

THE VISION

As we have been commissioned by the prophet of God, we now set our hand to write the vision of International College of Bible Theology, so that: **"He that runs may read it, the vision having been clearly written and made plain" (Habakkuk 2:2).**

- 1) **UNITY** - To build up the Body of Christ by networking with all churches, as well as with local and international ministries. This networking is to provide experienced leadership ministries to the small, local Church, to encourage unity and fellowship among pastors, church leaders and para-church groups, through active service.
- 2) **GOSPEL** - To go with the lifeline of the Gospel, wherein we desire to educate with love, integrity, and without compromise.
- 3) **ONE CROSS FOR ALL** - To cross cultural, racial, and denominational lines for unity, fellowship, networking, and progress. To have an open door through I.C.B.T to all, of like faith, who desire to join with us in a common goal for the highest good. To proclaim one cross for all cultures, races, denominations, and peoples.
- 4) **GO YE** - To go wherever there is a need; to rich or poor, to majorities and minorities, to large and small churches, to free and incarcerated; to go where many fail to go and to meet the needs before us.
- 5) **THE CALLED** - To make opportunities available, to those called to minister, to expand their horizons through new associations and experiences. To aid new and/or younger ministers in fulfilling God's call on their lives.
- 6) **EDUCATION** - God has charged us with propagating the Gospel through education to whosoever will. This education is offered through certificate programs that teach the basics of Christianity and degree programs for those seeking more in-depth levels in Christian teachings.
- 7) **APPLICATION** - To make available to students the opportunity for education, as well as learning practical application, in traditional and non-traditional settings.
- 8) **DREAM A DREAM** - To cause all persons with which we associate to catch a vision, to dream yet another dream, and to keep their eyes on Jesus, the Author and Finisher of their faith.
- 9) **THE CALL** - To encourage each person (all persons) to move out of his/her (their) comfort zone, to be all he/she (they) can be for Christ and to fulfill the call upon their life (lives) to encourage each one (them) to pursue his/her (their) purpose, to live up to his/her (their) potential, and to produce the fruit of the Spirit.

International College

of

Bible Theology

*"Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth."
II Timothy 2:15*

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FOUNDATIONS OF FAITH/STUDYING FOR SUCCESS

THERE ARE:

77 pages of Commentary
6 Homework assignments
6 Quiz assignments
1 Midterm Exam
1 Final Exam
30 pages of Answer Keys for school sites only (Answer keys are not included in the student's copy of material).

INSTRUCTIONS: Read the Commentary

Do Homework I, which covers pages 8- 14 in the Commentary.
Do Quiz I, which covers Homework I.
Do Homework II, which covers 14-25 in the Commentary
Do Quiz II which covers Homework II.
Do Homework III, which covers 25-41 in the Commentary.
Do Quiz III which, covers Homework III & IV.
Take Mid Term Exam, which covers Homework I - III.
Do Homework IV, which covers pages -41-48 in the Commentary.
Do Quiz IV, which covers Homework IV.
Do Homework V, which covers pages 48-62 in the Commentary
Do Quiz V, which covers Homework V.
Do Homework VI, which covers pages 62-72 in the Commentary.
Do Quiz VI, which covers Homework VI.
Take Final Exam, which covers Homework V - VIII.

13 weeks in a Trimester: 11 weeks of teaching and 2 weeks of testing. You will need to cover 6.5 pages per teaching session.

18 weeks in a Semester: 16 weeks of teaching and 2 weeks of testing. You will need to cover 4.5 pages per teaching session.

NOTE: The Instructor is encouraged to add his/her personality to the teaching sessions and to add knowledge to the Commentaries. The Instructor had some latitude if they desire to give some outside homework or essays. Before doing so, please check with the administrator of the school.

ALL TERM PAPERS MUST BE COMPLETED AND TURNED IN TO THE INSTRUCTOR BEFORE THE FINAL EXAM. NO GRADES WILL BE GIVEN FOR THE COURSE WITHOUT THE COMPLETION OF THE TERM PAPER.

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PART I - FOUNDATIONS OF FAITH

As we enter into the study of Foundations of Faith – Studying for Success, let us first do a study on the "Introduction of Faith." Faith is absolutely necessary in studying the Word of God. Hebrews 11:6 states that "...without faith it is impossible to please God..." When we come to God, we must believe that He is and that He rewards them, which diligently seek Him. As students of the Bible, when we read and search the Scriptures, we must do it in faith. Faith allows the anointing to flow and revelation knowledge to come forth. Faith at this point causes the dry ink on the page we are reading to come alive, leap off the page into our hearts. Let us enter into our study on the faith.

I. DEFINITION OF FAITH

A. What is Faith?

From Webster's Dictionary, we can find the following understanding of what faith is.

1. Faith is unquestioning belief that does not require proof or evidence.
2. Faith is unquestioning belief in God, religious tenets, acts.
3. Faith is a religion or a system of religious beliefs.
4. Faith is anything believed.
5. Faith is complete trust, confidence, or reliance.
6. Faith is allegiance to some person or thing; loyalty (Webster's New World Dictionary Third College Edition).

B. Strong's Concordance Defines Faith

1. Faith is from the Greek word "*pistis*" (pis-tis), which means conviction.
2. Faith is confidence.
3. Faith is trust.
4. Faith is belief.
5. Faith is reliance.
6. Faith is trustworthiness.

7. Faith is perseverance.

In the setting of the New Testament, the word "*pistis*" is the implanted principle of inward confidence, assurance, trust, and reliance in God and all that He says. This word also denotes the object or context of belief.

II. FAITH HAS TWO SIDES

A. The Legal Side

This side of faith knows what the Word says. This means that what the Word says is seen as truly what God said, and that it is purely true, without corruption.

B. The Vital Side

This side of faith is taking what we know in the Word and putting it into action. The vital side of faith has two (2) sides, the testing side and the breakthrough side.

1. The testing side comes as a tough time in a person's life.

This is often the time when believers reach their darkest moments. When the storms of life are blowing everywhere or when we find ourselves in the middle of a fiery furnace or maybe a lion roaring in our path. It is the time when, in the natural, we can see no avenue out of our circumstances.

2. The breakthrough side is the good part.

This is when victory manifests itself. It is when the storm calms, the fire does not burn, and the mouth of the lion is shut. This happens when Believers put all their trust in God's ability to see them through.

III. FAITH IS FOUND IN TWO AREAS

A. The Heart

Paul tells us that it is with the heart that man believes unto righteousness. Faith begins within the heart. Jesus said that it is "...out of the abundance of the heart..." that a man speaks (Lk.6:45; Mt.12:34). When Jesus gave the parable of the sower sowing the Word, the ground that the Word was being sown upon is the heart (Mt.13:19-23; Mk.4:1-8; Lk.8:4-8). The words coming from our mouth come from the abundance that is in our hearts. If faith is not in the heart it cannot proceed out of the mouth and be true faith. If the words of the mouth proceed from the mind, the soul man, then it is not faith, it is only mental assent. This kind of "faith" will not work.

B. The Mouth

Paul states here that "...with the mouth confession is made unto salvation" (Ro.10:10). "Death and life are in the power of the tongue" (Pr.18:21). The words that we speak put things into motion. When words of faith are spoken, mountains begin to be removed (Mk.11:23). Words are a powerful force in the life of a Believer. Jesus also said in Matthew that by our words "...we are justified..." and by our words "...we are condemned..." (Mt.12:37). We need to hear the Word of God and allow it to be planted into our hearts. As the planted Word settles in the heart of a Believer, faith is given birth. With faith in the heart, it must also be in the mouth to achieve what it is designed to do. As the Believer speaks the word of faith, the promises of God will begin to manifest in the Believer's life.

Peter tells us that our faith is being tried (1Pe.1:7). There are several enemies warring against the faith of the Believer. We will look at some of these enemies at the conclusion of this study. The warring against the faith of the Believer is designed to stop us from operating in faith. Without operating in faith, the promises of God will not be manifested in our lives. This brings forth the question, "How do I overcome the enemy?" The answer is "By faith." John tells us that it is by our faith that we overcome the world (1Jn.5:4-5).

IV. HOW TO OBTAIN FAITH

Paul tells us in Romans, "So then faith cometh by hearing, and hearing by the Word of God" (Ro.10:17). However, take notice; it is not just by hearing the Word of God. John stressed the point of hearing in the Book of Revelation as the letters were written to each church. As the summary was given to each church, John concluded by saying, "He that hath an ear, let him hear what the Spirit saith unto the Churches" (Re.3:22). Again, it is not just hearing. Faith comes when a person hears what God is saying.

When a person finds himself in a place where they feel weak or there seems no way out of where they are, that is why they need to hear God speak. God is continually speaking to us from His Word. The first word in Genesis to the last word in Revelation is filled with God speaking. As we listen to His voice as He speaks in the Word of God, faith arises within the person who is listening. This is one of the reasons that Satan battles against the mind of a person. He knows that when we begin to hear the Word of God, faith will come alive in us. Once that faith arises within the Believer, they can then speak to the mountains that stand in their way. That faith the Believer has received, by hearing God, will cause the mountain to be removed (Mk.11:22-24). Through the Word, God has provided the way for everyone to receive faith. Remember faith comes by hearing and hearing by the comprehending or revelation of the Word of God.

V. WHERE DOES FAITH COME FROM

God has dealt to every man/woman the measure of faith (Ro.12:3). As a Believer, God gave the faith that we have within us. This is great news; Faith comes from God! It is a measure of faith that God Himself uses. When God spoke things into existence (Ge. chp.1), He spoke them by faith. God believed that what He spoke, though it was not yet seen, would be (Ro.4:17). Creation was by the faith of God (Ge.1:2-4; He.11:3). God spoke it because He believed it. All faith has its origin in God. It is God dealing, from Himself, faith to man as man hears His Word. Our faith then stands in the faithfulness of God (Ga.2:20).

We can see the faith of God in His faithfulness. God is dependable because He is faithful and He is faithful because He is faith. Where we see faith in operation, we will see faithfulness.

A. Jesus the Author of Faith

The Believer is to look unto Jesus, who is the Author and Finisher of our faith (He.12:2). To understand what the writer of Hebrews is telling us, we need to look into the Words of the Author and Finisher.

1. Jesus is the Author of faith.
 - a. Strong's Concordance says the word "author" is from a Greek word "archegos" (*ar-khay-gos*), meaning "chief leader, author, captain, prince."
 - b. Another Greek word that explains further is "arch" (*ar-khay*) meaning "a commencement or chief," also "beginning, first."
 - c. Another Greek word is ago (*ag-o*). This word is a prime verb meaning "to lead, by implication to bring, drive, or to induce."

Jesus Christ is the Chief Leader of faith. He also induces faith in the life of the Believer. In the life of Christ, we see the prime example of living by faith. Remember, Paul said, "...faith cometh by hearing and hearing by the Word of God" (Ro.10:17). Since Jesus is the Word, we need to listen to Him and watch Him because He is the leader of our faith.

2. Jesus is also the Finisher of faith.
 - a. Strong's says the word "finisher" is from the Greek word "*teleiotes*" (*tel-i-ot'-ace*), meaning "the state of completeness" or perfection.

b. Faith is complete in Jesus Christ.

When the Believer walks with Christ and takes his/her abode in Christ, the Believer will come into a completeness of faith. This is one of the reasons why Jesus said, in John 15:7, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Jesus said this because faith is complete in Him. As we abide, live in Christ, we are also living in the completeness of faith.

VI. FAITH HAS A LANGUAGE, FAITH SAYS:

A. God is willing

When the blind beggar cried out for Jesus help, He stopped and waited for the man to come to Him Mt.8:2; Mk.10:50-52). The cry of faith will stop Jesus and it will get His attention. When the beggar was asked what, he wanted, he said "Lord, that I might receive my sight." Jesus' answer shows His willingness, for He said, "Go thy way, thy faith hath made thee whole."

B. God Can

We must not question God's ability. He is able (Mk.9:23). Our job is to place our faith in what He has already revealed to us that He can do. The father of the demon possessed boy did not know for sure if Jesus could do it, but we can know today without any question what He can do.

C. God is Able

The disciples were not able to deliver the little boy, but Jesus certainly can (Mt.9:27-28).

D. The Giant Will Fall

David confessed what he believed was true; due to the truth he had received. There is no problem that is too big for God (1Sa.17:46).

E. It is Well

Elisha's question of "Is it well?" was to make sure as to her need. If there was a problem, he knew that God was big enough to take care of it (2Kg.4:26, 35).

F. I Can Do All Things

The only limitation we have is our unbelief (Php.4:13). The anointing is able to do whatever is needed, whenever it is needed.

G. All My Need Is Supplied

It does not matter what it is. God has taken care of all things for us (Php.4:19). Put all of these together and we will hear faith saying, "I understand." Hebrews 11:3 says, "Through faith we understand..." Faith understands that God says what He means and means what He says.

H. Guidelines to the Operation of Faith

Psalms gives the Believer some guidelines as to the operation of faith (Ps.chp.37).

1. We are to "...fret not..." So we can see that faith does not worry (Ps.37:1).

Remember, faith is trust and does not react to circumstances. That means that we do not move by what we see with the natural eye, but by what God has said.

2. We are to "...trust in the Lord..."

Faith, as it reaches out, does so in trust (Ps.37:3). There is to be joy and peace in our believing (Ro.15:13). This trust can be seen in two (2) key areas.

- a. We are to trust in what God said.
- b. We are to trust in God's ability to perform what He said.

3. The Psalmist says we should "...delight yourself..."

Delighting ourselves in God means to become soft and pliable to the Will of God (Ps.37:4). Notice as the Believer delights in God, God in return gives the desires of the heart to the Believer. Faith reaches out and brings about the manifestation of the promise of God (He.11:1).

4. We are instructed to "...commit thy way..."

Faith is commitment. This is a commitment to the Lord (Ps.37:5). In this commitment, our way begins to walk into God's way. Isaiah expresses to us that "...man's ways are not God's way...." (Is.55:8). For us to walk in the way of the Lord it takes commitment. Faith is commitment.

5. We are to "...rest in the Lord..."

Resting in the Lord is not being lazy (Ps.37:7). Rather, it is faith saying, "be at peace, God has everything under control." Romans stresses that all things are working together "...for good to them that love God, to them who are the called, according to His (God's) purpose" (Ro.8:28). Faith has the ability to see the purpose of God at work in the Believer's life.

As we enter into the "Studying for Success" part of this course, let us enter into a vital study of faith. As we read and study, allow Holy Spirit to bring light upon this study. As the Word of God gets into our heart, faith will be birthed. At the conclusion of this study, "Studying for Success," we will look further into faith. Faith will bring an understanding as we enter into this study. Not only do we live by faith but we also study by faith. By continually looking at and studying the Word, faith sees the answer.

VII. FAITH AND THE WORD

Romans 10:17, tells us that faith comes by hearing and hearing by the Word of God. One Bible teacher said that faith cometh by hearing and hearing and hearing and hearing, he paused and said and by hearing another 12 to 15 times. We get the point; it is not a casual listening to preaching or teaching nor skimming the pages of the Bible. It is an intense, focused listening. The writer of Hebrews said in Hebrews 4:12 that the Word is quick (the original translation is the Greek word *zao* which means alive). The Word is alive and it has unusual spiritual qualities like nothing else in the world. As we continue the writer says the Word is powerful; here he uses a word that we get energy from. The energy that we need for healing is in the Word of God and as we activate faith in the Word we will receive healing. The Bible says all things are possible to him that believes (Mk.9: 23). Believes in what? The Word of God. Faith is a word that is practiced by sinners as well as saints. A person would never get on an airplane if he did not have some kind of faith in the pilot and the plane. However, only Biblical faith will be answered by God and it will always be connected to the Word.

When God called Abraham out of Ur of the Chaldees He gave him a great revelation about his life and continued to talk to him and lead him. As we study Abraham's life, as it was written by the writer of Genesis, we study what has become known as the Word of God. The Bible states that the Word of God was written by holy and inspired men of God. The accounts of these writers were canonized into what we call the Old and New Testament. Christians have come to trust and act on this Word of God. In Deuteronomy 8:3 we are told that "... *man does not live by bread alone but, by every word that proceeds out of the mouth of God*". These words were uttered also by Christ to Satan regarding the temptation in the wilderness (Mt.4: 4). We must understand that the Bible is the Word of God, which means that it does not merely contain the Word of God but is,

in fact, the Word of God. This is God's Word that has also been established as the Will of God because God's will is contained in the Word of God or the Bible.

A. Word of God is Alive

The thing that sets the Word apart from other writings is that it is alive and relevant to every situation. If we have a problem or a need we will find the solution in the Word and as we apply our faith we will have our needs met, great and small. The authority of the Word has proven itself again and again. Faith is the ingredient that causes the Word to work. Faith first pleases God and then we can please Him because God meets our need thru His Word.

The Greek word "rhema" means the "revealed word of God for a particular circumstance or situation." This is why, when individuals read the Word and see their issue or need addressed; it seems as though the Scripture was written that very day. How could God know our need, our hurt and our joys? This is the power of the revealed Now Word of God. Truly, all Scripture is given by God and it is ". . . profitable for doctrine reproof, correction and instruction in righteousness" (2Ti.3: 16). The excitement of walking in the Word is the fact that God is walking with us through the pages that are only understood through faith.

The Greek word "logos," which means Word, denotes the expression of thought as embodying a conception or idea. Very simply stated the Bible is the conception of God's ideas, concepts, strategies, systems and such like. The Word is the believers guide, tutor and way to know God. Our faith finds its origin and development in the Word of God. If we are going to know God we must spend quality time in God's Word. It is here that we will find the heart beat of God and through the pages we will "hear" His foot steps as He walks through His-story. The student must discipline his or her life to read and hear the Word. This great Book not only challenges the reader but changes them. James tells us in chapter 1, verse 8 that it is by His own will (meaning God's) that He begat us by the Word of truth. Here we see God's plan in the beginning that He was going to introduce to His creation the Word of truth, which became our Bible and through those special words it has the power to birth us into the Kingdom.

Paul told the church at Colossae that we have been delivered from darkness and translated into the Kingdom of God's Son. How were we delivered? We were delivered by the Word (Co.1:13). The Word that had creative power in Genesis 1:2 has continued creative power throughout the Scriptures. It is the Word that gives us the revelation that we have eternal life. John the beloved said, "These things have I written unto you, that you might know that you have eternal life" (1Jn.5: 13). Think about this. All that we know about the power of the cross, the blood and all things pertaining to the Kingdom of God we know by the Word of God or the will of God.

For instance, for us to have faith for healing, we must know what God's revealed will is regarding the matter. We cannot trust only in teachers and preachers because people differ on how they feel about the subject of healing; we must hear what the Bible says about healing, and then we must develop our belief. It is impossible for us to have great faith regarding any subject when we are not sure what the Bible says or only know what someone said it says. Without a true revelation of the truth there will be no manifestation of the promised blessing. Any statement or teaching, including this one, must be measured, monitored and proved by the Word of God. Men's teaching and ideas have given us denominations, error, unbelief and many other obstacles to our faith. Paul told Timothy to study and show by that studying of the Word of God that he is a workman that desires to rightly divide the Word of God, which he calls truth. The Bible is the truth that the Word of faith operates by. Our confidence is in the Words of God contained in the Bible, just as Moses was able to say "let My people go" because he knew the mind and will of God. So, as we know the Word of God we also will be able to speak by faith the things contained in the Word and receive the result of that Word.

B. The Eternal Word

In Matthew 24:35, Jesus said "*Heaven and Earth will pass away but the Word will last forever*". The Word of God will outlast all onslaughts, seasons and sanctioning. There is no wisdom above it. The Word is a seed that is sown in the heart of the believer and it causes his or her life to mature in the things of God. The seed is sovereign and has the life of God in it. There will never be a failure in the seed, only in the life that the seed is sown in. God promises to guard the seed, the soil that it is sown is our responsibility.

In the parable of the sower and the seed; the seeds that are sown are called the Word of God (Matthew chapter 13). The writer tells us of four types of ground or soil:

1. Wayside

This is ground that did not receive the seed correctly in pre-ploughed rows but only on the wayside. Here we are told that fowls (representing demon spirits) came and devoured the seeds. Notice, it was not the seeds fault. This part of the parable would be called the wayward heart.

2. Stony

The second type of ground is the stony ground or ground without much earth. The spiritual application is that this second seed represents the

stony heart, even as the first seed represented the wayward heart. Our hearts are the ground that the seed is sown in.

3. Thorny

The third type of soil and heart is the thorny heart. Here the seed is sown into soil that already has thorns pre-sown (the cares of the world, deceitfulness of riches), and the precious seed is choked and becomes unfruitful.

4. Good

Finally we come to the fourth type, which is the good ground. We are told that this ground receives the seed and bears fruit. What is the difference in this soil and the other three that are mentioned in the parable? This soil or heart hears that which was planted and understands that which he hears. Remember faith comes by hearing and hearing by the Word of God.

The seed does not change, diminish (or improve); only the circumstances are different in the life of the soil or what we have come to understand to be the soul of mankind. The Bible teaches the truth that we are responsible for the roots and God is responsible for the growth. Therefore, here is a nugget to take to heart; we are each individually responsible for deepening our roots in God and God is responsible for broadening our ministry. We have heard it said that it is possible that our gifting and charisma will take us where our growth and character cannot keep us. If God enlarged our ministry before we deepened our roots, we would be like any tree in that condition, simply falling over when the storms come. This would be a great injustice to the believer and is why that God has allowed spiritual progress and process to take place in our lives. Many times He is not delaying our ministry, but saving us for ministry.

The Word is eternal and it has integrity, even when the believer and professing Christian has lost his. God is greater than the sum of His total attributes, which means God is a God of justice, judgment, love, wrath, mercy and so on, but He is greater than any single attribute that we can name. For instance, God is kind but He is greater than kindness. God's eternal Word has outlived the most sought out personalities. Kingdoms will rise and fall, rulers will come and go, but the Word of God will stand forever. Jesus said that the Word of God will be the standard that we will be judged by. The fact that the Word is eternal allows people to stream into the Kingdom of God until time on earth is no more.

Paul, writing to the church at Rome, told them that the Word is nigh them, "even in thy mouth and thy heart." What Word? The Word of God that is eternal is what Paul is speaking of (Ro.10: 8-10). Notice he says that it is ". . . *the word of faith*

which we preach". If it was not eternal then Paul would still have be preaching for us to be saved. The Word outlives its best expositors. The Word's eternal character can be trusted through the generations; its engrafting continues to work on all those that call on the name of Christ (Ja.1: 21). James says something very interesting in this passage; he tells us that the engrafted Word is able to save our souls. The writer of Hebrews says something similar in Hebrews 10:39, where he uses the term "to the saving of the soul." God's plan is not only to get the spirit of man redeemed, but through the eternal Word also renew the soul in preparation for man's home-going (1Th.5: 23).

C. The Authority of the Word

We see God's authority throughout the Old Testament in words such as: "I am God; obey me; thus saith the Lord of Host; and the Word of the Lord came. Also there are many other phrases that are used denoting God's authority and power. In Psalms 107, verse 20 we are told that God sent the Word and healed them. Jeremiah paints an awesome word picture when he says that the Word is like a fire and a hammer that breaks the rock into pieces. The first is a powerful force in the hand of God and the second a powerful force in the hand of man. The Word has authority through God and the Word also has authority through man is what Jeremiah is saying. In this particular context, Jeremiah is speaking against the false prophets that were using their words and saying that it was words from God. As we continue to study this passage in Jeremiah 23, we will find that Jeremiah had the real authority of God's Word and proved it by his life and ministry. The Patriarchs and the Prophets are great examples of men that operated in and under the authority of God's Word. They confronted Pharaohs, Kings, Princes, and other rulers with "thus saith the Lord" (which was to be God's written Word). Elijah changed a nation by the Word of God that he spoke on Mt. Carmel. The people responded to his authority and turned their hearts from idols to the living God.

D. New Testament Authority

As we turn to the pages of the New Testament we find Jesus speaking the authority of God's Word and those that were hearing said "We have never seen such authority as this." Sickness, disease and the demon possessed heard the authority of Jesus and they were delivered and set free. The authority of Jesus was lived before the lives of all that He ministered too, but none saw it closer than his twelve disciples. As Jesus was coming to the close of his earthly ministry he spoke to them about giving them authority. In Luke 10:19 Jesus said He would give the disciples authority to ". . . *tread on serpents and scorpions and over all the power of the enemy.*" We understand that He was speaking of demonic forces, not snakes and insects. We further know that through the Word that the same authority that the disciples received has been offered to all

believers who operate in faith.

Jesus' name is connected to our authority in Him. He said,

“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” (Mk. 16: 17-18)

The authority that Jesus has given for believers to perform signs and wonders will be done in His Name. The Bible says that Jesus' Name is above every name, whether sickness, cancer, aids, poverty, drug addictions or any other name. These are names that have to bow to the authority that is given by Jesus. In Proverbs 18:10, the verse says the name of the Lord is a strong tower. God has clearly established His authority all through the Scripture by telling us that the power of His name will reside in Jesus under the Covenant of the New Testament and that through faith, we can tap into these promises also.

In John 16:24 Jesus says to ask in His name because He knows that authority will be released into the life of the believer as He asks. Jesus said He could do nothing except what the Father does; showing us that power and authority is passed down. The Father has given authority to Jesus and Jesus has given authority to the believer. The authority of the believer is in direct relationship to the Word of God. This is why we are to study to show ourselves approved unto God and we also need to memorize passages of Scripture that speaks of the believer's authority.

The Word is our guide to the greatness of God's authority. Isaiah said it is “line upon line,” speaking of the ever-expanding foundation of God's Word. As we study the Word we will find a reoccurring theme throughout its pages that communicates God's desire to raise up individuals that will operate and execute His authority on earth. Heaven is invading earth through the authority of the written Word. John 14 comes alive as we do the things that Jesus did and greater things because he has prepared the way by giving us authority to go beyond His earthly ministry. Imagine the foresight and the vision of God that He has enabled the Church to move in, by faith, under His authority that He has placed in the Word. Biblical faith will always work in the confines of the Word. The Word heard and adhered to will build faith.

VIII. FAITH AND THE SPIRIT

The student will learn the value of the baptism in the Holy Spirit and how it applies to faith in this chapter. The first reference to the Holy Spirit is found in Genesis 1:2. The Bible states here that the earth was without form and void. An original language study of

this passage will yield to our understanding that “the earth became without form and void.” Also, notice the word phrase “darkness was on the face of the deep.” The word “darkness” means “chaos.” Therefore, there is a school of thought that teaches there is a space of time between Genesis 1:1 and Genesis 1:2, with the end result being that the earth had become void and that there was disorganization upon the earth.

God’s answer for this darkness was the ministry of the Holy Spirit moving across the earth and then there was the proclamation “Let there be light”. So we see the Holy Spirit brings order to disorder and life from death. Throughout the Old Testament we see the continued involvement of the Holy Spirit directly and indirectly in the life of God’s people.

Faith and the ministry of the Holy Spirit come alive in the pages of the Old Testament, especially as we study men like Abraham. Faith is always an intricate part of the manifestation of the flow of the Spirit. The writer of Hebrews tells us in the 11th chapter, verse 6, “. . . *without faith it is impossible to please God.*” So, the question again; how do we build faith? Remember as we studied in the preceding chapter that faith comes by hearing and hearing by the Word of God? We have established that the Word of God builds faith, but also as we will see, the Holy Spirit also has a role in building faith.

As we study the second method of building faith for the Body of Christ, let us keep in mind that there is a difference in encouraging, inspiring, motivating and stimulating faith. These are all good and they have their place in the life of the believer, but these words have to do with seeing and faith that is seen is not faith according to the Scripture (2Co. 4: 18; 5:7). Real faith is spiritual and not natural and therefore can only be built or established by spiritual means. Faith goes against human senses and mental manipulation.

When we build faith we must do it spiritually. That being said let us look into a treasure found in the Book of Jude. Jude 20 tells us that faith can be built up by praying in the Holy Spirit. Notice the word “building” in relation to faith. Here the word is a directive; “Building up yourselves on your most holy faith, praying in the Holy Ghost.” We assume that everyone who is reading this commentary has been baptized in the Holy Spirit. But if not, you are encouraged to read Acts Chapter 2 and seek this relationship and experience.

Now let’s look for the theology that will validate our assumption from Jude 20, (that praying in the Holy Spirit will build faith in the life of the believer). In 1Co.14, the Apostle Paul is teaching on speaking in tongues or the Greek word “glossa” which means an “unlearned tongue.” Paul states in verse 2 that when a man speaks in an unknown tongue he is speaking to God and not to man. Therefore, no man understands him because he is conversing with God. Paul continues and tells us that in the spirit he is speaking mysteries. This is an interesting word in the original language, the word “musterion,” which means “a secret before it is revealed.”

Some people refer to speaking in tongues as a personal prayer language or a heavenly language. Whereas these words are not found in the Scripture, it has become a way for believers to explain this experience. Even though these words are not identified, the implication is definitely stated. In a sense it is a communication between the “baptized in the Holy Spirit believer,” which an unbeliever or a person un-baptized in the Holy Spirit does not possess. The Bible speaks clearly on this subject and its teaching is that this experience with the Holy Spirit is a distinctive apart from the salvation experience. The Apostle Paul in Acts 19:2 asked the new believers this question, “Have you received the Holy Spirit since you believed?” Some would say this experience is not for everyone, however the Scripture refutes this theory (Ac.2:39; 8:12-17; 10:44-46; 15: 7-9; 19: 1-7). God says everyone that has received salvation is a candidate for the baptism in the Holy Spirit.

A. Faith and Praying in the Spirit

The foundation of building faith through praying in the Spirit means that we must activate what we will call speaking in tongues. This prayer activation takes us out of the realm of the natural and places us in the category of the supernatural or simply takes us out of the limitations of this world and places us in a heavenly one. The power of praying in the Spirit is often overlooked and virtually an untapped resource in the Body of Christ.

In 1st Corinthians 14:4, the Scripture affirms that speaking in tongues or praying in the spirit will edify or build up the believer. Where does it build him up and what does it build up? It builds faith in what we call the spiritual or inner man. Out of the world language brings Heaven to Earth. As a result, faith is also built by praying in the Spirit. This is a powerful weapon in hands of a faith-filled believer.

In 1st Corinthians 2:5 Paul states that our faith is beyond the wisdom of men. This is because it is supernatural and it is built up by spiritual means. Paul continues and tells us that our faith stands in the power of God. Once again in verse 7 of 1st Corinthians 2, the word “mystery” is worthy of our consideration because as we understand this word we will hopefully be more aggressive in our praying in tongues. Notice that this word in verse 7 is the same word used in 1st Corinthians 14:2; when a person is speaking in an unknown tongue he speaks mysteries of God which is referred to as the wisdom of God. In God’s wisdom, He designed the baptism in the Holy Spirit with speaking in other tongues as a means for the believer to speak the wisdom or the Word of God back to God. Also, see in 1st Corinthians 2:7 a statement about the hidden wisdom that God had ordained for our glory.

The Old Testament is filled with types and shadows that are explained in the New Testament. Paul calls this revelation the wisdom of God. We see here that

the Word is involved in the building of faith but this time it flows through the life of the believer by the channel of praying in the Spirit.

Looking at the context of 1st Corinthians 2, verses 9-16, we see validation that when we pray in the spirit we are praying the mind, the will and the Word of God. The Bible states that our natural mind does not know what we are praying and this is where the Spirit takes over and prays God's will through us and His Word is His will. Therefore, in praying by the Spirit we are praying the Word, the mind and the will of God and faith is being built up as we pray.

B. More Evidence

Paul spoke to the Church at Rome and addressed some of their concerns and one of the things he dealt with is the Holy Spirit helping them with their prayer lives. This also comes to our aid when we consider our own prayer times. Under the inspiration of the Holy Spirit Paul states in verse 26 of Romans 8 that the Spirit helps our weaknesses. The Apostle goes on to say that we do not know what we are to pray and in those times the Holy Spirit prays through us in tongues and in verse 7 he tells us that we are praying the will of God. The word "intercession" is introduced in relationship to the believer. Notice the reference to "groanings which cannot be uttered." The groaning that is spoken of here is words that have not been learned by natural means. As the believer prays he or she may start praying something in the natural and something focused but as they continue to pray they can trust, that if they have been baptized in the Holy Spirit, the Spirit will take over and begin to intercede as we continue to speak in tongues. The teaching of Romans chapter 8 verses 27 tells us that the Holy Spirit has a purpose in building this thing called faith in the life of the believer. God is the searcher of the heart and the mind of the Spirit that is found in the life of the believer that is baptized in the Holy Spirit. The Holy Spirit prays through us as we engage in speaking in tongues. He is, according to earlier teachings, praying the mysteries of God through the life of the believer.

C. How Do We Know This Works?

Is this not some hocus-pocus with jabbering in tongues that has been concocted by man and his religious fervor? First of all we need to emphasize that the strength of believing and receiving from God is built on faith (He.11:1, 6). Without faith the believer will not be able to fit into God's plans and fulfill His will. We are not just left out on a sea of faith without sail and rudder, God has masterfully designed His Word to meet our every need. Let us continue on and establish this truth through the study of the Word.

1. 2nd Timothy 3:16 tells us that all Scripture is given by God and is profitable for doctrine, reproof, correction and instruction in

righteousness.

2. The Bible states that God does not lie.
3. The Bible, throughout its pages, says that God wants to reveal how His Kingdom works.
4. In Proverbs 3:5-6, Scripture tells us that as we trust in God He will direct our paths.
5. Jesus said in John 16 that He would send the Holy Spirit and He, when He came to the earth, would teach us all things regarding the Kingdom.
6. In the first chapter of Acts Jesus said to “receive the power of the Holy Spirit.”
7. The Holy Spirit came on the Day of Pentecost to reveal His power.

Here the believer must trust the wisdom of God to use what the Bible refers to as the “little member” that is uncontrollable by man (Ja.3: 5-8). Here the Father takes that which has been untamable in the past and controls it in the life of the baptized believer to be used in prayer as a mighty weapon. Much of what we call spiritual warfare is fought through the might and wisdom of the unknown tongue.

The result is that faith is built in the life of the one that prays in the Spirit (not just a believer but a believer that speaks in tongues). So we see once again in Romans 8:27 that praying in the Spirit is according to the will of God and Jude reminds us when we pray in this fashion we will build our faith. He actually uses the words in verse 20 “building up yourselves on your most holy faith.”

D. Practical Accounts

We are told by a host of Bible Scholars that the Book of Acts is the only book in the New Testament that has no conclusion. Therefore we, (the Body of Christ) are still writing the Book. The following are real life accounts of individuals that have testified of the fruit of their praying in the Spirit. Remember, as we stated earlier that when we pray in tongues we are not speaking to man but unto God. The Bible says that then our mind is unfruitful (1Co.14: 2, 14).

1. Account # 1

There was a minister on a short term mission trip to the Island of Haiti and while he was ministering he had one missionary appointment that took him

miles above the city of Porte Prince. Traveling was difficult so the missionaries and their teams were locked in the back of a mini-truck in a steel cage to protect them. When they reached the top of the mountain the Bishop of the churches (the driver), stopped the truck and went across the road to greet some people. After he left the truck it began to roll down the road and angle to the right in the direction of the edge of the mountain. The minister and others were trapped in the back of the truck and the passenger who was in the front seat of the truck was an 85 year old nurse who was asleep. Thousand of miles away there was an intercessor that knew the minister was in Haiti and at the exact moment felt the Holy Spirit alert her of danger and she began to pray in tongues. After an intense time of intercession, faith had risen in her heart that things were okay. Just as the front wheels were entering the soft part of the road side, the nurse awoke, jumped to the other side and brought the truck to a sliding stop. Weeks later the minister was contacted by the intercessor and the incident was retold and after checking dates and times it was confirmed that it was at the exact time and date. Was it an angel? We do not know. What we do know is that an intercessor prayed in the Spirit.

2. Account # 2

There was a Christian couple that was trying to help another woman with severe emotional problems. During the process they found it necessary to become a power of attorney to take care of her business affairs. Sometime later the woman with emotional problems had an automobile accident and it resulted in the Christian couple being sued for \$345,000.00. The couple went immediately into prayer, including intense times of praying in the Holy Spirit. After a few days of waiting and continued praying the couple felt faith rise in their heart that the Holy Spirit had taken care of the problem. The next day the couple was contacted and told that all charges had been dropped. It was not days in court, but days in prayer, praying in the Holy Spirit, that brought an answer.

3. Account #3

A pastor of a church in the US went on his first missionary trip to Chili and was told his part of the trip was to teach some of the denominational pastors of that country how to receive the baptism in the Holy Spirit. On the night he was to speak, word was sent to the young pastor that his interpreter was not able to come and so in a desperate attempt to communicate the experience of receiving the Holy Spirit, he tried to draw pictures of how to receive. The pastors looked at him with puzzled expressions and the pastor from the US knew he was not making contact and in a frantic state he began to speak in tongues. Slowly, as he

continued to pray, one pastor raised his hands, then another, then another and they all began to speak in tongues. Later, through an interpreter, one of the pastors in the meeting explained that as the US pastor spoke in tongues, he explained step by step and in clear direction how to be baptized in the Holy Spirit, heard in the native pastor's language.

There are countless other accounts on mission fields and in other places around the World where individuals give similar testimonies. After praying in the Spirit they testified that faith arose in their heart and a peace came that they had not had before they prayed in the Spirit. As we journey down our individual spiritual roads we will encounter many things that will go against our human understanding. Much of what we will be taught we will need to explore ourselves and test it against the Word and discuss it with those that we consider sound spiritual leadership. When we speak of spiritual practices, much of it is more "caught" than "taught." Jesus said in John 16,

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. (Jn.16: 13)

We have a confidence that God will not lead us into deception but that He always has our best interest at heart. Some denominations and religious groups through the years have watered down the Full Gospel of Jesus Christ, but the truth still remains for the eager student.

In conclusion, the two ways to build faith according to Scripture is hearing the Word of God and praying in tongues. If we have not practiced praying in the Spirit during a prayer time before this, when we begin to practice praying in this way, it will open up a whole new avenue to the Heavenly Father. Paul said in 1st Corinthians 14:15, "I will pray in the spirit and I will pray with understanding." We need to pray our known concerns in our natural language. But when that is to no avail we should allow the Spirit to take over and began praying in tongues and we will be speaking the wisdoms and the will of God for whatever situation.

IX. FAITH AND THE SECRET PLACE

It is critical for us to create an atmosphere of faith.

And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. (Mt.14: 23)

Jesus set the example and lived out the dynamics of the Secret Place, a place of personal, intimate, passionate, living relationship with the Creator of the universe and His Father. Although He was the Son of God, He showed us the necessity of finding

that quiet place and said, *“And when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.”* (Mt.6: 6)

Both the Old and New Testament attest to the value of the secret life with God. Great men and women of God understood the value of time alone with the Father, such as Abraham, who was quick to build the altar; Anna, who was in the temple day and night and David, who cried out, *“My soul thirsts for the living God.”* As we study the lives of great men and women of God, every person that has been effective in ministry for God developed and lived by this discipline. Bob Sorge, in his book *SECRETS OF THE SECRET PLACE* says,

“One of the best kept secrets of our faith is the blessedness and joy of cultivating a secret life with God. Hell will do everything in its power to misrepresent and distort the exuberant delight of this dynamic reality.”

He goes on to state that this present world system is strategically designed to squeeze out our time and energy for the secret place. Many believers carry the conviction that the secret place is central to an overcoming life but continue to struggle to find and maintain that place on a daily basis.

Often believers, when wanting to get revitalized from a tiring and draining day, look to other things such as television to renew or to uplift themselves only to be left feeling empty. At the beginning of the day it is often started with a “rush and a bang” and no time for finding the secret place with God. We often know and realize as Christians that nothing will ever take the place of sitting at the feet of the Master and being in His presence and hearing His Words, yet we continue to neglect this life changing principle. Time alone with God should be a top priority for many reasons. It is a place to create an atmosphere of faith, of hearing from and knowing God. *“Be still and know that I am God.”* Psalms 46:10 *“Hearing God is the most cherished secret of the secret place.”* (Bob Sorge)

The secret place has purposes for us. Following are five secrets that will propel us to our purpose and success in our life here on earth.

A. The Secret of a Life of Fruitfulness

Cornelius, a devout Gentile, was committed to that secret place. His righteous life is described in detail in the Book of Acts in four ways: 1) he gave to the poor; 2) he lived a holy life; 3) he practiced fasting; 4) he knew the secret place of prayer. As a result, God heard him, sent Peter, and Cornelius and his household were the first fruits of Gentile believers that were filled with the Holy Spirit. It was as though God blessed him because of his passionate pursuit of the secret place. Now many nations will know of his fruitful life and testimony, a life that continues

to bless others down through the ages. Many of us feel that higher calling to something more. This fruitful life is described in John 15: 4 and 5,

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (Jn.15: 4-5)

As we devote ourselves to the secret place, something within us can be birthed of passion and vision that only comes from abiding in the Vine, Jesus.

B. The Secret of Finding God's Presence

Not only does Jesus teach us how to pray but He gives us a definite instruction on how to get into God's presence. It is so simple that the most intelligent of believers often misses this point. If one struggles with feelings of being disconnected from God or strains to feel God's presence or that God seems distant, this verse holds a valuable key.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (Mt.6: 6)

Shut the door—block out all distractions, and meet with the Father WHO IS IN THE SECRET PLACE. There is a guaranteed way to get into God's presence because Jesus said to come to the Father who is already in the secret place. He has gone ahead and is waiting for us. The moment we get in the secret place, we enter into His presence, whether we feel it or not, of our Father. How do we get there? All one has to do is shut the door and go in. Because we know we are in His presence, our heart and soul will begin to connect in an awesome way to the Father. This is the truth of that verse: 1) shut the door; 2) pray to your Father who is in the Secret Place. Again, it is not based on feeling but the fact of God's promise. He will meet us there and we will have gained one of the greatest secrets to intimacy with God.

C. The Secret of Refuge

He who dwells in the secret place of the Most High shall abide under the shadow of the almighty. (Ps.91: 1)

There is a place where God hides his children from the hurricanes of life and that is found in the secret place. In this place He refreshes and renews us in the inner man (Ep.3: 16), and gives us strength for the battles of life. When running from King Saul, David found that place of safety and refuge. In that place, David

unraveled his emotions and thoughts before God and was renewed in God's love, healed of man's rejection and then regained strength for the journey. The secret place was also his safe place.

Psalms 91 teaches us that we are safe in that place, although all around us there may be terrors at night and arrows by day. Though there is pestilence and destruction, the Lord will bring deliverance to those who have learned to find the Secret Place. And how many Bible students have found comfort from the shepherd boy David, before becoming king, as he poured out his heart full of emotions and turmoil in the Psalms.

My tears have been my food day and night, while they continually say to me, where is your God? (Ps.42: 3)

His conclusion, found in that secret place, *"For I shall yet praise Him. The help of my countenance and my God."* (Ps.42: 11)

D. The Secret of Burning for God

How do we keep our souls alive with passion and burning for God? The answer lies in that Secret Place. To be set on fire we must get close to God, who is a consuming fire. When a believer feels cold, he needs to retreat to the fireplace of God and allow the fires of God to be stirred anew in his heart. In the natural, for a fire to keep burning, one must "stoke" the fire and add more wood in order for the fire to stay alive. If left unattended, it will eventually burn out and die. The same is true for the fires of our heart. If we do not stoke the coals by prayer and the Word on a consistent basis and add more wood on the fire of our heart, it will go out. When altar calls do not do it (as good as they are), laying on of hands (as Scriptural as that is), or good teaching tapes or teachers do not do it, the only sure way of staying hot for God is devoting ourselves to the act of shutting the door and getting alone with God. When one draws close to the fire of God and His Word, He will burn away the dross in our lives and *"make His ministers a flame of fire."* (He.1: 7) Keeping the daily time with God keeps our passions fresh and moving in the right direction.

A practical tip here would be to work our way up slowly to spending time with God, not expecting to spend 4 hours there the first time. Discipline in going into the Secret Place is critical and to think we can just "jump into it" may leave us frustrated.

E. The Secret of Hearing From God and Journaling

Nothing can replace the confidence and authority that comes from hearing God speak to our hearts. Whether a verse comes alive from the Word or we sense a

thought or impression from God or however God chooses to speak to us, we treasure these times of spiritual revelation. Often, as we wait and become quiet and still in the Secret Place, God will begin to speak to us. Things may not change as we talk to God; but things can really begin to change when God speaks to us. Hearing God is one of the most cherished secrets of the secret place.

Why keep a spiritual journal of your walk or time with God? Because we tend to forget what God spoke to us and if we do not write it down, there is a good chance we will forget it. We are not talking about a personal diary such as "Today, I did thus and so," but something far more significant. Use a journal to chronicle the spiritual truths, insights, and lessons received in the Secret Place. Also, a journal can be a great place to clarify thoughts and feelings. A journal can help keep us accountable before God, "*For everyone to whom much is given from him much will be required.*" (Lk.12: 48) When God gives manna, write it down. Jesus said, "*Take heed what you hear.*" (Mk.4:24-25)

In football, if a receiver keeps dropping the ball, the quarterback will stop throwing it to him. In the same way, if we continue to drop what God gives us, He may feel we are unconcerned about His Words spoken to us. Whether we keep a journal written in book form or on the computer, it is important to go back and review what God has given to us. Either way, as we have written down what God has given, we become good stewards of God's revealed truths to our lives.

F. Why We Need a Daily Quiet Time

The following will be a summary of other reasons and purposes of why we need a daily time alone with God.

1. We were created to have fellowship with God. (Ge.1: 27; 2:7)

Having this time set aside is a great way to fulfill the greatest commandment of loving God with all our hearts, soul and mind. (Mt.22:37) When we spend time with God, we are saying very clearly the appointment with God is the most important appointment of the day.

2. Personal time alone with God was Jesus' priority and His source of strength. (Mk.1: 37; Lk.22: 39. 5: 16)

Every person who has been effective in ministry for God developed this habit. Abraham, Moses, David, Anna, and Paul are examples. *He gives power to the weak.* (Is.40: 31) *But truly I am full of power by the Spirit of the Lord.* (Mi.3: 8)

3. One cannot be a growing Christian without it!

Man cannot live on bread alone but on every word that God speaks. (Mt.4: 4)

4. We need the time alone to receive direction from God, to stay focused in goals and vision and hearing from God.

Psalms 25:4 declares, *“Show me your ways, O Lord, teach me your paths.”* This time can be the most creative time of our day as we receive instructions and plans regarding our lives.

5. It is a time to grow in character and to become like Jesus. (2Pe.1: 3-4)

6. Loving our neighbor as ourselves.

The daily quiet time is not just for us, but to take a consistent time to fulfill the second commandment to love our neighbor as ourselves as we hold individuals up in prayer.

7. Clarifying our thoughts and feelings.

It is a time to clarify our thoughts and feelings and then crucify and cleanse negative thoughts and feelings as we bring them under the control of the Holy Spirit. (Co.3:1-7; Ps.51: 10)

8. Stress relief

The time alone with God can be the greatest time of stress relief, as we daily cast our cares upon the Lord. (1Pe.5: 7) It is a time to receive fresh insight, revelation and encouragement from the Holy Spirit.

9. Time of thanksgiving, worship and praise

The habit of a daily secret place with God, simply put, can be a time for the Christian to bless the name of the Lord in a time of thanksgiving, worship and praise. (Ps.100: 4)

10. It is a time to meditate on and memorize God's Word.

This book of Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is

written in it. For then you will make your way prosperous, and then you will have good success.” (Jo.1: 8; Psalms chapter 1)

11. Memorizing and hiding the Word in our hearts.

It is important to not only read God’s Word in the devotional time but to make it a practice to memorize His Word and to hide that word in your heart. There are practical ways to memorize the Word. Here are suggestions:

- a. Pick a verse that speaks to us.
- b. Say the reference before and after the verse.
- c. Read the verse aloud several times and record on a note card.
- d. Memorize it “word perfect” in whatever translation is used.
- e. Break the verse into natural phrases.
- f. Carry some cards everywhere to use for review.
- g. Display our cards in a prominent place.
- h. Get an accountability partner so we can check each other.
- i. Do not give up. It is a powerful tool and Satan knows that!!!

G. The Practical Side of Finding a Secret Place

In our daily quiet time we give devotion to God, receive direction from God, delight in our God and grow daily to be like our God. The objective of our quiet time is not to study about God, but to actually spend time with Him. Following are several things necessary for a quality, daily quiet time.

1. Select a specific time

Reasons for considering the early morning include: a) the example of Bible characters such as Abraham, Jacob, Moses, Job Daniel, and Jesus; b) a logical way to begin the day; c) it demonstrates that meeting with God is our top and most important priority. Whatever time is set, be consistent.

2. Length of a quiet time

How long should a quiet time be? Start with 15 minutes if no habit has already been formed, but longer if already in the habit of spending time with God. Do not watch the clock and put the emphasis on quality, not quantity.

3. Special place

Choose a special place, if possible. The important thing is a solitary place, free from distractions.

4. Resources

Gather the resources needed: a) a Bible; b) a notebook or journal; c) some music if preferred.

5. Keep it simple

Follow a simple plan. It could include something like this: a) spend a few minutes in praise and worship; b) then repentance and confession of wrong thoughts, attitudes, or deeds; c) next giving any problems and cares to the Lord; d) intercession for others; e) reading the Bible; f) writing in a journal; g) a time of quietly waiting before the Lord.

H. Overcoming Problems with a Quiet Time or the Secret Place

1. The problem of discipline

The first problem in establishing a daily quiet time is the question if we will wake up to seek God and will we schedule it into our day? If we select to do our quiet time in the morning, it helps to get to bed on time and be aware of quiet time robbers such as television.

2. The problem of distractions

Satan will use anything to get our mind to wander during a quiet time. Use a blank piece of paper if needed to record things we need to do (that seem to just “pop up,” and then go right back into prayer.

3. The problem of dryness

At times we may feel like we are not getting anything out of our quiet time. Never judge the quiet time by feelings. Possible causes of spiritual dryness could include: a) disobedience to God; b) Rushing the quiet time; c) getting into a rut; d) simply going through a season in our spiritual life.

4. The problem with diligence

Our greatest problem will be the struggle to stay consistent. Some suggestions to help us stay consistent include: a) make a covenant, promise or vow to God; b) schedule it on our daily calendar; c) be prepared for Satan's excuses and attacks; d) ask God to help us; e) do not get legalistic and do not give up; f) it usually takes some 3 weeks for us to become familiar with a new task. Then it takes another 3 weeks before it becomes a comfortable habit.

New habit formation is gained by 3 key qualities in what we do. To form a new habit, we must first of all, make a decision to follow through to completion of having a quality quiet time. After we have made a decision, we will have to discipline ourselves to practice the principles above until they become automatic. Then, we will have to apply determination until the habit of quiet time with the Lord so ingrained in us that we do not deviate from that part of our lifestyle.

"Let us not get tired of doing what is right, for after a while we will reap a harvest of blessing, if we don't get discouraged and give up." (Ga.6: 9, LB)

IX. FAITH AND THE KINGDOM

When we speak of the Kingdom of God we have to go outside our natural understanding of the kingdoms that operate in the world in which we live. The word for kingdom means the order and government of God. It is simply how that God does things; it is God's modus operandi. God established Himself as the Ruler of the entire world throughout the Old Testament and the prophecies foretold of a coming King. In this Kingdom Jesus Christ is the King of Kings. Although His start was humble in its beginnings, a baby born in a borrowed stable, He became the King of the Kingdom of God. Like earthly kings, He is the sole Authority in His Kingdom; Christ provides for His Kingdom, He protects and He guides His Kingdom. We are secure as subjects of His Kingdom and we trust this King of Kings to never leaves us or forsake us.

What a contrast to the kingdoms of this world. For instance, we see individuals exert force, become overbearing and stand up in assertiveness to control others in their "kingdom." Some would say "now that is a real man or woman." However, the Kingdom of God would take issue with that behavior and respond in humility, submission and meekness. In God's Kingdom sometimes things seem to be upside down; remember how that David was chosen over his brother even though his older brother was much taller and stronger than David.

When God called Abram out of Ur there did not seem to be anything special about him,

but as we follow his life of faith we see him grow under the hand of God and become known as the father of faith. Abram was not perfect and he did not completely obey God but he learned to repent, pray and build an altar and God continued to lead him (Ge.11: 31-32, Ge. chapter 12). Later his name was changed to Abraham (the father of nations). Abraham was a good example of following the rules of the Kingdom; when he understood it was a faith walk he excelled in following God. Yes he lied, he responded in fear and there were times he questioned in unbelief but he did not stay there. Abraham threw himself on the mercy of God and as we see his life blossom in prayer and obedience to God we witness in the pages of the Bible a King that is truly the God of the second chance. The New Testament tells us that Abraham staggered not at the promises of God and that he believed God and it was accounted unto him for righteousness. (Ro.4:3, 20)

Any serious Bible student would see Abraham staggering all over the pages of Genesis; yes and if we would look we would see unbelief filling his life as he reached out to a concubine to try to fulfill God's promise of a son. If we study Genesis chapter 12, we will see as Abraham left home he did not leave in complete obedience but after his father died in Haran he journeyed on to Canaan as God told him to do. When he reached Canaan he saw the famine and decided to continue on south to Egypt. It is there that we need to learn a lesson in the Kingdom of faith. Abraham reacted to the circumstances and not to faith. As a result he disobeyed God and went into a foreign country. It is there he feared and lied about Sarai. Remember though, God did not chastise him but blessed him. Some would say that is not fair, but remember we are in the Kingdom of God and the King can do whatever he chooses to. God is not being unfair; it is knowledge that He has that we do not have that He bases His decisions on. God knew that Abraham would repent and go back to Canaan. The serious student must ask themselves, "Was it ever God's plan for Abraham to leave Canaan? Could not God change the circumstances of the famine?" Remember we are in the Kingdom of God and we are serving the one that can change the circumstances and elements.

God's laws and rules of the Kingdom are above the natural land and its laws where Abraham dwelt. However, the principles of the Kingdom were beginning to take root in Abraham's life as evidenced Genesis chapter 13. In this chapter Abraham sees how faith operates in God's Kingdom. We are told that there was strife between the herdsmen of Lot's cattle and the herdsmen of Abraham's. The contention was so great that the Bible tells us that the land could not bear both families. Abraham, being the head of both families (and the mature one), was responsible to solve the problem. He could make any decision that he desired. He could command Lot, his nephew to leave the area completely. But the principles of the Kingdom caused him to make a different decision. (Ge.13: 6-9)

We see that Abraham did not have any fear when he told Lot that ". . . *the whole land is before us . . .*" and that he could choose any part that he wanted. He said ". . . *if you go to the left I will go to the right . . .*" and vice-versa. How could he make such a

statement? It seems like Abraham was going to let his nephew take advantage of him but Abraham is the one with the real advantage; he understood the Kingdom principles of faith. He knew that all of the land belonged to God and not to him or to Lot.

Therefore, Abraham was simply a steward or caretaker of the land. Abraham realized that if he lived in the desert God would bless the desert or if he lived in the plains he would bless the plains. He was convinced in a Kingdom principle that ownership was God's and stewardship was his. Therefore, his faith in this principle enabled him to allow Lot to make the first choice. History has shown that Abraham was right regarding his faith.

It is this faith principle that makes tithing work in the lives of those that practice it; when they know that God owns it all it is easy to give him the ten percent that He requires. The Kingdom principle is this; God will make our 90% worth more than the 100% that anyone would withhold. Thus we can see how the Kingdom principles operate different than our natural understanding. It is the acceptance of faith principles like these that causes one believer to grow beyond another believer. God has no favorites, but He gives favor to those who have learned to walk, by faith, in Kingdom principles. John the beloved said he that says he abides in him should walk the way that Jesus walked. (1Jn.2: 6) The Bible says we are to walk by faith and not by sight. The faith walk is Kingdom walking. (2Co.5: 7)

A. Seven things Jesus Said About the Kingdom

1. His first proclamation was, "Repent for the Kingdom of Heaven is at hand" (Mt.4: 17).
2. He claimed He was sent by His Father to "preach the Kingdom of God" (Lk.4: 43).
3. He taught His disciples to pray to their heavenly Father, "Your Kingdom come, Your will be done on earth as it is in heaven" (Mt.6: 10).
4. He told them to "seek first the Kingdom of God and His righteousness" (Mt.6: 33).
5. He promised them the Kingdom belonged to the "poor in spirit" and to those who are "persecuted for righteousness' sake" (Mt.5: 3, 10).
6. He assured them that although they would be "hated by all nations for My name's sake....this gospel of the kingdom will be preached in all the world as a witness to all nations, and then the end will come" (Mt.24: 9, 14).

7. In Jesus' last 40 days on earth He spoke to the disciples about "things pertaining to the kingdom of God" (Ac.1: 3).

The message of the Kingdom was foundational to everything that Jesus said and did. Life in the Kingdom and the foundations of our faith are integrally related. Understanding, knowing, and acting on the central core of Jesus' message as the King of the heavenly Kingdom will stabilize our faith. Knowing that the Good News of the Kingdom of God is near us, through Jesus Christ, will open us up to a new realm of understanding. Through this understanding we will gain access to the inner working of the Kingdom of God through faith. Jesus made it very clear that there were two things that were required for anyone to enter the Kingdom. What are these two things according to Mark 1:15? Jesus said we are to repent and believe.

Repent, (metanoeo) comes from meta meaning "after" and noeo, meaning "to think afterward." Metanoeo is a decision that results in a changing of the mind that leads to a change of purpose and action.

Believe, (pisteuo) has the verb form of pistis which is the word we have translated as "faith." It includes both acceptance and adherence. When linked with the preposition hoti (that), pisteuo means "to be convinced that," or "acknowledge that" something is true and to be trusted (Jn.20: 31). When linked with the preposition eis (in or into) pisteuo means "adhere or commit to" that which is trusted (Jn.3: 16). In reference to a person, pisteuo means both to accept that which is true about the individual and commit oneself personally in light of such information. Thus to believe in Jesus Christ means both to accept as true that which is said about Him and to obey what He says. It requires both public confession and personal commitment.

The seven things that we studied earlier makes it clear that entrance into the Kingdom requires a complete change from the way the world views life. So different is God's Kingdom from human kingdoms that nothing less than conversion and rebirth through humble repentance and faith will gain entrance. Thus we repent and believe the Good News. This Good News is wonderful, but it also has demands. Entrance into the Kingdom requires a complete reorientation of values and priorities because it is a call to a life of discipleship. An example of the demands of the Kingdom is found in the two parables regarding the treasure and the pearl. (Mt.13: 44-46). In these two parables we are told of value. A man discovers a valuable treasure hidden in a field. What does he do with it? He hides it and then sells all he has to buy the field! Similarly, a merchant after a great search finally finds the "pearl of great price" and he also sells what he has and buys the pearl. It is important to understand a point that we must be careful as we interpret this passage of Scripture. Otherwise, one might come to believe from these two parables the idea that the Kingdom can be bought. This is the

farthest thing from the idea that only the rich can enter in. In this Kingdom, we buy into it with all our heart, mind, soul and strength.

B. The Great News of the Kingdom

The greatest news of the Kingdom is the King Himself! He is the one who rules and reigns in the Kingdom. As we activate faith, His Kingdom becomes alive in us. As Paul states, “. . . *in him we live and move and have our being.*” It is the power of the Holy Spirit that causes the Kingdom to become a reality in our lives. In 1st Corinthians 4:20, Paul states “*the kingdom of God is not in word but in power.*” Paul is saying that it takes the dynamic of the supernatural to bring about the work of the Kingdom. Just talking about it from the natural will not get the job done. When Paul went to Corinth, his ministry to the people was not with “*persuasive words of human wisdom, but in demonstration of the Spirit and of power.*” (1Co.2: 4, 5) The Kingdom clothes Itself in power and becomes a mantle to all of those who choose to move in faith.

When Jesus spoke of the “Word” of the Kingdom or “Gospel” of the Kingdom, it was always in relationship to authority. His words, like those of Paul, Peter and others, were confirmed by the liberating power of the Spirit in lives of people. A changed life was and is the evidence of the power of the Kingdom. The Word of God, faith in that Word is essential to work the works of God in His Kingdom. God’s Word without the Spirit’s power will eventually give us dead orthodoxy. The Spirit without the Word will eventually result in unhealthy fanaticism. Faith in faith can lead us to presumption. But faith, the Word and the Spirit can lead us into marvelous Kingdom transformation.

What is this power of the Kingdom based on? The power of the Kingdom is based on the Crucifixion and the Resurrection of Jesus. The Old Testament saints looked forward to this event and the New Testament saints accepted by faith that He did come and fulfilled all the prophecies that were spoken about Him. In order for us to experience Kingdom life Jesus had to die and rise from the dead. Our very faith walk in the Kingdom is based on Jesus living out the Good News. Jesus came to earth to reveal the Father’s intent and by doing so gives us a glimpse of the Kingdom. Jesus was representing and spreading the message of the Kingdom as He went about doing good. He showed the Kingdom in all that He said and did. When He spoke to the rich young ruler, He was teaching that the Kingdom was more than just keeping the law; it is also the nature and the heart of God. The young rich man was confident that he was attending to all the things that mattered. (Mt.10: 19-24) He began to tell Jesus what a good man that he was and how he had followed the teachings of his religion. But, there was a kingdom principle of stewardship and moral value that he did not adhere to. Jesus revealed to that young man there were things in his heart that he did not know. The Kingdom’s light will always reveal the darkness of the other kingdom.

C. A Kingdom Beyond Natural Understanding

God's greatest gift in the Kingdom, which makes it possible to enjoy His other gifts is the gift of forgiveness. No experience transcends that of forgiveness. God completely forgave our sins on the cross, canceling the entire debt. We might say He let it go. Our sins should have plummeted us into hell, but God who is rich in mercy and grace forgave us for all our transgressions. It is beyond human understanding that a Holy God would forgive the ones who hung him on the Cross. The same people that He fed and healed are the same ones that moved in hatred against Him at Calvary. Christ not only forgave us, He has given us the power to forgive others and we can only understand that through Kingdom mentality.

Why do we find it so hard to forgive others? Why do we hold others in bondage by our refusal to forgive. Are we holding them in bondage or is it actually self that is in bondage, or is it both? First, let us understand the word forgive (aphiemi), which means "to send away, to remit, completely cancel." In reference to a sinner, it signifies the remission of punishment, the canceling of sin's penalty or debt. There is another word that is used for forgiveness in a noun form, (charizomai). This noun is used of the act of forgiveness in which unconditional favor and kindness is freely and mercifully shown. This word is from the same root word of grace (charis). In Matthew 18, starting with verse 15 through the rest of the chapter, we see a visual of Kingdom forgiveness. It is important to address the emotions in the one that gives and asks for forgiveness, because sometimes it seems like forgiveness is a process. No, forgiveness is an action of the will with a process that follows. The process can be hard or easy, depending on how the person responds to the Kingdom principles. As we study this chapter we will see that in the Kingdom we are enabled to choose to forgive and respond immediately to new levels of pain that might surface and continue to give it up to Jesus the King of Kings. In the kingdom of the world this is impossible.

D. Faith and Your Walk – Practical Faith

Paul told the church at Rome that God has given everyone a measure of faith. (Ro.12: 3). What kind of faith and what is the faith for? Did He give everyone faith, even the sinners? Yes, and this measure is the faith to believe in God and His Son Christ. Without God giving us the faith we could not approach Him because the Bible says "*But without faith it is impossible to please God.*" It goes on to say we must believe that He is and He is the rewarder to those who will diligently seek Him.

The question is, does faith come before our confession or does our confession come before our faith? This is important for the student to get a grasp of,

especially if we are going to teach faith. For our study to answer the above, let us turn our attention to the letter that Paul wrote to the Romans. In Romans 10:9, because confession of the mouth is used first in the verse, some would believe that we can confess what we want with our mouth and we will get it. However, it is plain to the student that we must believe in our heart to have faith to rise in our life, or else Romans 10:13 would say that faith comes by speaking. There is power in confession after we believe in our heart. Notice verse 10 says with our heart we are able to believe unto righteousness and then we confess with our mouth. Therefore, to answer the above question, God gives us the measure of faith that our heart can believe and then as we activate our faith, we confess with our mouth what we believe in our heart.

Our heart belief and our confession is based on God's everlasting Covenant that He has established with those who have experienced the new birth. God has always cut Covenant with His people, beginning with the Book of Genesis. David was able to stand in faith against the massive giant Goliath, and the reason that he could is found in 1st Samuel 17:26. The giant was an "uncircumcised Philistine." Circumcision was a sign that the Jews had a Covenant with God. Thus David was able to challenge and charge the Giant in full assurance because he had a Covenant and the giant did not. What a powerful principle! God has given us a Covenant that has enabled us to have faith. We do not want to diminish in any way the power of confession or what the Bible calls the profession of faith. Many individuals do not receive the best from God because they do not understand that death and life are in the power of the tongue. (Pr.18: 21). The writer of Proverbs tells us that they that love it will eat the fruit thereof. If we confess negatively then we will reap things that are negative. But, if we confess things that are positive then we will reap accordingly. The power of confession keeps us in the overcoming mode. (Re.12: 11)

The Bible says that ". . . *whatsoever is not of faith is sin*" (Pr.14: 23). The word sin means to miss the mark, coming from the Greek (hamartia). God is saying that if we are not walking in faith we are missing the mark. God's best for us is to believe Him and walk according to that which we believe. As we read the Word we will have opportunity to practice it and confess it. In the Kingdom of God we have the power to confess those things which are not as though they are, and if we believe it in our heart we will have what ever we say. (Mk.11: 23, 24)

Sometimes it can be confusing when we see the word "heart" in the Scripture. There are times when it means the soul (mind, will and emotions) and there are other times that it refers to the spirit of man. When we speak of faith, we are always speaking of mankind's spirit. It is through the spirit that we know God. It is true that the soul is involved in our faith, but only in the dimension of the renewed mind (Ro.12: 1, 2). The natural mind does not understand the things of God because they are spiritually discerned. Faith is not built or understood by natural

means. How can we understand how Elijah spoke to the sky and told it to not yield rain and then stood on Mt. Carmel and proclaimed the fire to come down on the sacrifice? Of course, there is one explanation and that is the confession of faith. (1st Kings chapter 18)

Hebrews 11 is known as the chapter of faith and in verse one we are told that faith has substance and evidence and this substance and evidence is not seen. If we cannot see it, then how do we know it is there? Because God's Word says that it is! Accepting by faith is part of the journey of walking by faith and as we pursue that which we believe and that which is not contrary to the Word of God we will receive that which we desire and that which we have confessed and prayed for. The faith life is contrary to the natural walk and there will always be obstacles to try to get us off of the path of faith. Sometimes those that are close to us will try to dissuade us from our faith. That is why it is important to hold fast to our confession of faith. The Word says that Jesus is the High Priest of our profession (remember that the word profession and confession are interchangeable). (He.3: 1)

If we are going to grow in our walk of faith we need to spend time with our High Priest. In the chapters preceding, on the two elements that build faith, the Word and the Spirit, it would be good to review that material. But we must be willing to be bold in our walk of faith and just do what the Word says do.

Since faith is practical as well as spiritual and it can be encouraged as well as built; then we need to practice the things that enhance our faith walk. We can build it by reading the Bible, studying the Scriptures, and reading inspiring books of people that lived a life of faith. We also need to stretch our faith by ministering to others that are in need. Jesus is still the same yesterday, today, and forever. God is still doing miracles and He reigns as the King of His Kingdom. He desires us to believe Him for great things. If we fail, we can try again. If it is something that we have done wrong, we can always repent and do the right thing. Faith can also be a sharing experience with those of like precious faith. We can encourage our friends to walk in faith with us just as the disciples walked with Jesus. So faith can be practiced in multiple ways in our lives. If we will submit ourselves to God He will direct our lives in faith. The Holy Spirit will help us in our walk and will take the teachings of the Word and will make them real and relevant to us.

PART II – “STUDYING FOR SUCCESS”

I. SUCCESSFUL STUDY

If we are studying in school, taking evening or summer courses, or in fact acquiring any sort of formal education, we need the information in this course. In all probability, we already know much about studying, but, like most people, we want to know more.

There are good ways and poor ways to do everything, even studying. We must think of some ways in which we might improve? If so, this course may prove to be a gold mine to us. The suggestions given here can affect all the study we will ever do.

Is this course for poor students? No, not necessarily. It's for everyone, who wants to learn how to study. It is for all who would like to improve.

II. LEARNING CAN BE FUN

God has given every human being a desire to learn and to gain knowledge. Call it curiosity, inquisitiveness, or whatever we may; there is real joy in learning. Man craves it.

Learning need not be boring. In fact, it can be a lot of fun. It is mental stimulation that keeps a person growing intellectually. When we know how to study it increases our enjoyment. When we can take a book, read it quickly, and know how to select the main points, we enjoy doing it. This brings a real sense of satisfaction.

III. DEVELOPING GOOD STUDY HABITS AND METHODS

The Christian student has a greater challenge to be a good student than others because of his faith in God's Word and the call of God upon his or her heart.

We are to know what His Word says, as well as knowing what it means (2Ti.2:15).

IV. STUDY PAYS OFF

One thing is sure: It pays to study. Why? Because the same habits and skills that make for school successes also bring successes later on. So, when studying gets a little tough, just remember that learning not only benefits now, but will help us all through life.

V. WE CAN STUDY LESS

Everyone likes a shortcut. The happy thought is that there are shortcuts in studying as well as in other things. A good student may not have any higher I.Q. than his classmate who is a poor student. What makes the big difference? Usually, study habits! Indeed, good study

habits are efficient tools that enable us to get more done in less time.

Research has shown that in many different schools and universities, students who have been trained in how-to-study methods made, on the average, better grades than other students who spent more time in studying. So, it is not how much we study, it is how well we study that counts! In one school, the students were divided into groups according to how much they studied. It turned out that those who studied a great deal actually made poorer grades than those who studied less. This was not necessarily because they had poor academic ability. Many of the students were relatively bright and studied day and night. Yet for some reason, they did not get top grades. The major factor was the quality rather than the quantity of study time. The fact is, most of us could do more in less time if we learned how. So, if we want to study less, we must learn to study well.

VI. WHERE TO STUDY

Every outstanding student knows that his success depends, in part, on finding the right place to study. He realizes that his study environment determines how well he learns. The location sets the climate for the quality of work he is able to do. To have a proper environment to study in, we should follow these cautions: 1) Guard against interference; 2) Keep a clean, uncluttered work area; 3) Have adequate lighting; 4) Watch the posture; 5) Take breaks. Following are some thoughts about these cautions.

Finding a good place to study seems like a rather easy task, but more than one student has learned that it is not quite that simple. We not only need a place that is suitable, we must guard against those who might interrupt.

Even if we do not have an ideal place to study, we can overcome the handicap. We know, of course, that people are creatures of habit. They respond to regular patterns. It is best then to have a regular time and a familiar place to study. Changing locations does not usually bring good results. If we have trouble with people interfering, make it known that we do not want to be disturbed. An intelligent person will admire us for this.

Find a comfortable, uncluttered area to study. Adequate lighting is also important. When we have plenty of light, we are not only more comfortable, but our motivation will improve and studying will become a joy rather than a chore.

A caution is in order; we must watch our posture, too. We should get up and take a ten (10) or fifteen (15) minute break every hour to relax our body and mind, just as if we were literally attending Bible College. Stretch, but do not lie down on the job as on a bed or on the floor, as this usually inspires sleep, not concentration! Taking the break will give us a refilling of zest to return back to our studies and will not wear us out so soon. Remember, our mind is more alert when we sit in an upright and comfortable position.

Husbands, wives, parents, and children are to encourage, respect, and help each other! All

of us are responsible to refrain from disturbing or distracting others in our home during their study time. We may not see the need for someone else sitting hour after hour studying each day. Their mission, that God has called them for, is to search the Scriptures, to study, to prove himself or herself a workman unto the Word of God!

A. Husbands

If our wife is to be a helpmate, provide her with time. We may need to rearrange our schedule and help her in any area such as housework, watching the children, or helping with the laundry! We need to provide our partner with time to spend with God and study His Word.

B. Wives

Wives are to be helpmates to their spouse. Wives should encourage their husband in his studies by rearranging the home life, providing him with quiet time. If possible, fix a place where both of you can study, a spare bedroom, maybe a spot in the basement or even the garage. This place should be free from distractions.

C. Single Parent Families

This is an opportunity to study together! What a marvelous time to spend with our children! This could be the most effective tool in influencing our children.

D. All Families

Families can all work and study together, whether it is secular classes or Bible classes, even personal Bible study time! It is suggested that we study Monday through Friday and leave Saturday and Sunday for family and church.

VII. A SCHEDULE SAVES TIME

The first step in successful study is the budgeting of time. A well-planned schedule in any activity seems to actually make more minutes in a day. This is especially true when studying. A schedule keeps us from vacillating about what to do next. It eliminates wasted motion in getting ready to study. It also gives us an incentive to get the job done in the allotted time. If properly managed, it assigns time where time is due, and keeps us from studying something more than it requires, allowing us time where we really need it!

A good way to plan a study schedule is to apportion our time to specific subjects, not just for study. This will save us time in deciding what to do and will help us make sure that we have the right materials at hand. Not being ready to study is one of the most common time wasters. By scheduling time for studying specific subjects, we can do our work in each as it needs to be done. Otherwise, it is easy to find ourselves behind, studying on one subject

only or working too far ahead on another.

Certain things should be studied at particular times. It is often helpful to allow a period of study close to the class period of that particular subject. If class time is devoted mostly to lecture rather than recitation, a study period immediately after class may be advisable. On the other hand, if class time is largely spent in recitation, try to schedule a period for review just before class.

Study schedules are not rigid. We should plan a time budget realizing that it is subject to change. We make a schedule, and then revise it in the light of our experiences. In any case, the schedule is to serve us, and it must fit our individual needs.

Here are a few excuses which may be heard from ministers, laymen, Sunday school teachers, etc. that have never been educated properly on how to collect sermon material(s) and to study properly, and even from those that have had previous formal education but still do not do it.

* I am too tired to study when night arrives.

* My eyes cannot stand the strain.

* I cannot get myself motivated, nor am I able to settle down to the routine job of studying.

It has been said of Billy Sunday, "He would preach every afternoon and evening for many weeks at a time and never say the same thing twice." Why, and how, could he accomplish this? Because he studied and kept his mind strong and active!

"Study to show thyself approved..." Paul said that a man of God should be completely equipped (2Ti.2:15).

If we desire to be a good Pastor, Teacher, Missionary, or Evangelist, then our life must be given to prayer, reading, study, and working hard all the time. Blessed is the man who has an abundance of energy and enthusiasm. It comes down to this: If we love our work and strive to put a lot of zip and zeal into it, we will find delight in doing that which others consider tedious and hard labor. If we love our work, we will relax in it!

We should set our schedule of hours, time for prayer and meditation, then studies! It is important to stick with the schedule. There may be some reason during the week that we may not or cannot study at a particular scheduled time, but we should make sure we return to our studies the next scheduled time or as soon as possible. Do not give up!!! That is one of the worst things we can do. We may feel that God is "putting us through a test," or, "I am being persecuted for righteousness' sake," or "The devil is after me." Well, sure the devil is after us. He wants to make us stop receiving the truth for many reasons, but do not

do it! We may think we are out of God's will as the going gets rough, when in reality; it is probably be God's perfect Will. For one thing, just because we find ourselves in a storm it does not mean, we are out of God's Will. We can see that Jesus used troubled situations to reveal His power, and so it can be with us (Mt. 14:22-26). Every Word from God will be tested, so we might as well get used to being tested. It is a part of life.

In summary, we should follow these guidelines as we plan our schedule.

A. Schedule Properly

We should schedule study at a time when we are most alert. We will work best when our energy is not at low ebb.

B. Set Definite Times

We should have a definite period of study time reserved for each subject. Do not use a "hit or miss" theory in scheduling.

C. Difficult Subjects

Tackle the difficult subjects when we are freshest. Do not allow the hard things to be put off, for then we will have a tough time completing that work.

D. Vary the Schedule

Vary the type of subject, as far as their order. Do not put together two (2) like subjects, or two (2) easy subjects.

E. Limit the Time Spent

Set up study periods so that each one (1) is approximately forty (40) to fifty (50) minutes long, followed by a ten (10) to fifteen (15) minute break. Each study period should be separated by a break.

F. Allow Enough Time

Do not schedule so tightly that we have to work too fast. Give enough time to the subject so that it can be properly studied.

G. Plan Diverse Activities

We should plan some recreation, exercise, social activities, and devotional time as carefully as we do our study hours.

VIII. BRIEFING FOR STUDY

If possible, get the dictionaries, texts, and reference books we will need before we begin. This will eliminate unnecessary breaks and delays.

Select a place to study where it is quiet, and if possible, where it is possible to continue to study each day. Like all others, we will respond to a routine--same place, same time.

It is important to protect ourselves from interruptions. People, phones, radios, and television, these and many others will cheat us out of precious study time if we do not set up safe guards.

The most important and hardest part is getting started. This simply requires self-discipline.

There is no place in the Bible it tells us to wait for inspiration. Start immediately. This inspiration will come after we get going.

Study as rapidly as possible, and yet be thorough. It is a must to be sure of our work. Develop a regular study routine. This will help us to learn faster and better. It will also save us time.

Relax now and then. After a period of study, get up from the place we are studying, a desk or table. A stretch and some fresh air will give us new alertness and enthusiasm.

It is good to observe good health habits so that we feel physically fit. Such things as overeating and under sleeping will keep us from being our best.

We should alternate with different types of study activities. For example, do some reading, then writing, then memorize, then read, then draw. Keep spiritually tuned by reading God's Word, praying, and associating with Christian friends.

A. Method of Study

A man of God said,

"In truth thou canst not read the Scriptures too much,

And what thou readest, thou canst not read too well,

And what thou readest well, thou canst not too well understand,

And what thou understandest well, thou canst not too well teach,

And what thou teachest well, thou canst not too well live."

A distinguished speaker said: "Distinguish the times and you will harmonize the

Scripture."

Another Christian gentleman has recognized the necessity of this absorbing process in one's Bible study in preparation for God's service as he writes:

"Before a man dares to preach much about the Christ of the Fourth Gospel, he ought to live with this book for a number of months. In case of difficulty, he should consult a first-class exegetical commentary...But the main stress ought to fall on reading the Bible Book itself, as it was written, and on dealing with each paragraph as a unit."

Consequently, the Bible student furthermore must sit at the desk of the Biblical author and converse with him as his pen delivers its eternal message. In empathy, he must weep with the Prophet, rejoice with the Psalmist, and exhort with the Apostle. And if he can so transport himself to the chamber where the holy men of God wrote, being moved by the Holy Spirit, the written Word will become a living and transforming power in his own daily life, to the glory of God.

It shall help us to understand the Scripture if we will mark not only what is spoken or written, but of whom and unto whom, with what words, at what time, where, to what intent, with what circumstances, considering what goes before and follows after.

B. The Method

Bible study begins with the certain things, such as below.

1. It begins with the observable, what do we see here?
2. It follows with the interpretative, what does it mean?
3. This pleads for the application, how does this affect us?

Thus, there are three (3) valid basic study goals that can be named: What does the author intend to say? What does the author mean?; and how is the message to be applied?

Our methods in Bible studies are not an end within themselves. The steps, which we have just mentioned, should not be considered as to be followed habitually, in sequence. Better to consider and to realize that there are areas that often overlap. In time, different study methods will help us fulfill one or more of the above areas.

- a. What does the author intend to say?

In what had the author intended to say, we will be working in preliminary

surveys and detailed studies of our text by using necessary reference works such as commentaries, Bible handbooks, and other translations. These will help us understand exactly what the text is saying and to help us develop our powers of observation.

b. What does the author mean?

When we look at the text in detail, we will be introducing ourselves to various methods of help in order for us to master its content in a very meaningful way. The purpose is to help us to understand the content.

c. How is the message to be applied?

To us, Bible study should be a tremendous life changing, rewarding experience. When it is not, it can only lead to an intellectual exercise, which will lead to pride rather than to a Christian with maturity. Our application of the Bible's truths should always follow in a specific order. It should first be applied to our own life so that people will not say, "Practice what you preach!" and, "I hear what you are saying, but your actions, my friend, are louder than your words!" We then have four steps that will lead us to the proper usage of the passage.

- 1) First is observation, what does it say?
- 2) Second is interpretation, what does it mean?
- 3) Third is application, how does it relate to me?
- 4) Fourth is communication, how do I give it to others?

Thus, in observing a passage of Scripture, we are urged to lay the passage before us in temporary isolation, and to approach it impartially and fearlessly. We should scrutinize it with what one man called, "the innocence of the eye," as if we had never seen it before. As we weigh each part, there should be calmness, deliberateness, and extreme care in our movements. We breathe the air of expectancy, and cherish our eyes as honest servants of the mind.

IX. THE MYSTERY OF SQ3R

Some years ago at Ohio State University, a program was set up to analyze and treat student's' academic problems. As a result, the elements of the study were condensed into this formula: SQ3R.

A. Survey

The first of the five (5) steps in studying is the "s," which simply means "survey." This indicates that we should get the best possible overall picture of what we are about to study before we study it in any detail. Before we can understand and make intelligent decisions concerning the details, we must see the general picture.

There are several suggested steps in surveying most textbooks. When we first pick up a book, we ought to read the preface. Here the author quickly gives us an idea of why he wrote the book and what he will attempt to do in it. By reading the preface, we can learn what kind of book it is and for whom it is intended. In any case, the preface usually gives some picture of what is to follow.

Next, we ought to turn to the table of contents and scan it thoughtfully, noting the contents and their order.

Now, we should leaf through the book, reading the chapter summaries. In a short time, we can turn every page of an average textbook, glancing at the headings and reading occasional sentences under them. This procedure is valuable since it gives us a feel for the book and an understanding of its overall organization. This bird's eye view is essential.

Authors usually organize their words under various headings. This is done so the reader can know what to expect as he reads. Most textbooks have a heading on nearly every page. Note the order of the headings. Often the arrangement indicates what topics are subordinate to the main ones. It is wise to observe some of the pictures and charts, as they will tell a quick story, too.

B. Question

The "Q" in SQ3R represents question, and it emphasizes the importance of asking questions for learning. People usually remember what they learn in answer to questions better than things, which they have read or memorized. Asking questions gives a purpose to learning. Answers to our own questions make an impression on us. They make whatever we are studying more meaningful.

We should raise questions like these when we survey a chapter. "What is the main topic?" "How does the author substantiate his point of view?" "What specific answers does this furnish me?" "How can I use this information in class or in a report?" Eventually the art of asking questions becomes very natural as we read material. This will bring a focus to our study and it will cause our learning to stay with us longer.

C. Read

The first "R" of SQ3R stands for read. Notice that this does not come first. Reading should follow our survey and questions. Reading is not necessarily the most important part of studying.

This is only the detailed approach after we have surveyed the area and have raised questions. There are many ways to read and different speeds at which to read. Which way we read depends on our purpose. In fact, in studying assignments, we should read the same material several times, each time with a different purpose. These purposes should include several thoughts.

1. We must get the main idea.

One purpose in reading is to get the main idea. This is the first stage of study. In doing this, we scan headings and skim sentences to give us the main topics and ideas of the chapter. Unless we pick out the essentials, nothing else will be meaningful.

2. We must read actively.

When reading for study purposes, read actively. We should seek to find the answers to things we do not understand or to the questions in an assignment. It is good to keep reminding ourselves of our job to understand and remember what we have read.

3. We must note tables, graphs, and other art illustrations.

These often do the job better than words. An illustration may tell an entire story. Sometimes it even carries a meaning, which is expressed in no other way. The old saying, "A picture is worth a thousand words," may specifically be true of tables, charts, and graphs.

4. We must make an evaluation.

Another purpose in reading is evaluation. This is especially true of controversial materials. For example, a newspaper article or a magazine article may be strongly colored by the personal bias of the author, especially when he is a non-Christian. We should evaluate as we read for it is important to our personal understanding and views.

This evaluation is to compare what the book says with what we know and believe. We should ask, "Why does the author go against my views?" What is his evi-

dence? This is one way to keep alert picking out main ideas and important details, and of evaluation of them. In this way, we will learn to judge for ourselves rather than merely soaking up what an author has said.

D. Recite

The second "R" in SQ3R represents "recite." Recitation is an excellent way to learn. In a sense, it is a "testing" method. It is a good way to find out what we actually remember. While reading, stop at intervals to recite the main points of each major section. Then, reviewing for examinations, we should bring recitation into action. It will help us "permatize" what we have learned.

Recitation also assists in other ways. It helps us focus on our reading. We cannot daydream while we are recalling facts and saying them aloud. Recitation also permits correction of mistakes. It shows where we have misunderstood the content.

E. Review

The last "R" in SQ3R represents "review." A review is actually a survey, except that it is in a follow-up position. When we review the headings of the book, we can ask ourselves what they mean and what they contain. Under each, we can note the points we have read and want to remember.

After we have followed the first four steps of SQ3R, review will be easy. The first review is best if it follows immediately after we have studied something. For example, after we have read a chapter, we should go back and review it. It is good here to recite the important points. Also we should read our notes and recite them to ourselves. This first review may be fairly brief, for there has been little time for forgetting. It is wise to have one (1) or two (2) reviews between the first and the final ones for an examination.

The final review, just before an examination, should emphasize recitation. Review all the material. Budget time so the information can be covered completely. Naturally, reviewing should not be crammed into the last few hours before a test. This makes the job too hard, and it never gives us the mastery we could have with a few well-spaced reviews.

These, then, are the five (5) steps in SQ3R: Survey, question, read, recite, and review. This system has been tried by thousands of students. Those who have learned and applied them have improved their grades and have found satisfaction in study that they never knew before.

F. Reading Skill

What is reading? Reading is taking in the words into our intellect that are written or spoken, in any language. The reason God developed the use of words and gave it to man was to allow His communication with His creation, and then to allow man to communicate with others of his kind in as clear and direct a way as possible. To read means "to interpret, to understand, to grasp the meaning of symbols." It has been estimated that we get at least fifty percent (50%) of our knowledge from reading. If this is true, our reading skill is very important. Poor reading habits can cause study difficulties, poor marks, and even failure.

G. The Reading Process

When a person reads, his eyes go across a line of print from side to side in short movements. They stop or pause from time to time and move ahead. During these stops, or "fixations" as they are called, he does his reading. When he comes to the end of the line, his eyes take a long jump back to the starting point of the next line. The eye of skillful reader jumps rhythmically and evenly across a line. The number of times they stop on each line is about the same. The pause at each stop or "fixation" of the eyes is for about the same length of time. The same number of words is usually "taken in" at each stop by the eyes. Poor reading ability may be caused by the way a person reads. He may make too many stops across a line or pause too long at each stop. His eyes may jump backwards frequently in order to go back over something already read, which only causes delay as well as interruption of the train of thought. He may not "hit" the beginning of the next line, or he may take in too few words at each stop.

H. How We Learned to Read

One of our reading problems is that when we first learned to read, we read everything just alike, without versatility. As a result, the person who reads under two hundred fifty (250) words a minute is probably reading at only slightly better than his talking rate, or just partially overcoming the habit of reading word by word. He is probably saying the words silently to himself. This is the natural outcome of the learning of reading that has largely been oral reading.

Most of us can remember when we first began to learn to read in school. We were in a reading group. We learned to pronounce words audibly, clearly, and distinctly, enunciating words properly, and using the right tone of voice. We learned to pronounce words with expression. The good reader was the reader who read aloud, pronouncing properly, with expression. Most of us have continued this process, even when reading "silently," Of course, we do not move our lips.

Readers need to be thinking meaning,

-- Not just saying words, --

-- Not just repeating symbols. --

I. Reading for Various Purposes

A teacher once raised this question, "What are the various ways of reading?" Most of the class did not understand the question. Actually, there are various ways of reading. The good reader varies his rate, depending upon his purpose in reading and the difficulty of the material to be read. His reading rate is fast if reading material is easy or familiar, since he is only refreshing his memory, or if he's just looking for main ideas and not details. On the other hand, he reads at an average rate of speed or his reading is normal if he is reading for details. When he is following directions, analyzing, or when material is complicated, his reading rate is slow.

The good reader reads the fastest when he is skimming. This usually precedes careful reading. We swiftly survey the material to be read by running our eyes down a page or through a chapter. Of course, this does not take the place of detailed reading.

J. Determine the Purpose

The flexible, mature, and efficient reader adjusts his rate of reading to suit his purpose and the material to be read. He surveys the text, then skims it, or studies it.

1. "Surveying" is to take a preliminary look.

In surveying material to be read, we take a preliminary look to find out as much as we can about it before we begin reading. We are really taking a comprehensive view of the situation just as a swimmer makes a quick survey of the conditions before diving into the pool.

If the material presented is a book, the survey would include looking at the index, reading the table of contents, and the preface, and previewing illustrations. The survey introduces us to the general content, and gives us some idea of what to expect in our reading. Surveying helps us to decide whether or not a particular book or article will help us accomplish our purpose for reading it, and the method we will use in accomplishing that purpose.

There are times, too, when we read for the express purpose of making specific information our own. We are reading for the answers to questions: We are

reading to extract the essence of the author's idea. This selective reading, trying to read only those parts of the material, which best serve, our purpose, is most often applied to practical information. Usually, it takes the form of skimming and scanning.

2. "Skimming" is a swift consuming of the information.

We think of skimming as reading swiftly and lightly, looking for a few points or a general idea. The answers to skim-type questions are generally found clearly stated. Also, they are apt to be short, perhaps only a word or two (2). In some instances, however, several facts may be needed. So, in skimming, the material should be read swiftly and lightly since the answers can be found easily. When skimming, the reader should not read word-by-word. Instead, he should let his eyes run over the sentences until he spots one (1) of the key facts that he is seeking; then, he should read the sentence quickly to get informational clues as fast as possible. Those who skim well race along extremely fast and are usually able to answer only the questions they are interested in. Answers to skim questions will be literal or factual information answered in one (1) or two (2) words.

So, we may skim to get an overall picture of the contents or main ideas, locate specific information, discover the author's style, or refresh our memory.

3. "Scanning" can help when answers are spread out in an article or book.

Like skim-type questions, scan-type questions are usually literal in nature. They are useful in organizing material. The answers to scan-type questions may be more difficult to locate because they are found in different parts of an article. Scan-type questions also differ in another way. The facts needed may be an order of ideas, a sequence of events, or a qualifying statement, as in when we are going to take a complete statement right out of the literature to answer our question. They need a certain amount of discrimination. In other words, scan-type questions are more demanding to answer than skim-type questions.

In scan-type reading, the reader may need to read the article all the way through. He reads fast but carefully, proceeding point by point in order to answer the questions he has raised. The reader tries to recognize the main points and to recognize the facts given to back up the points. He wants to know something about the order of these points, although he may not need to know all about these points.

For instance, if we are reading the book on "The Pentateuch" and were looking for information about the flood, we would read quickly point by point looking for the word, "Noah" or "flood." This would guide us in selecting, in an orderly way, the ideas we need for information on the flood during Noah's time. In this same

manner, scan reading will guide us in grasping the information we seek.

This type of reading makes the recall of ideas easier. Generally the reading rate for scan-type reading, while very fast, will be somewhat slower than the skimming rate.

4. "Studying" is an intense reading.

When we are reading reflectively, when we are reading to make a judgment, when we are reading to absorb new ideas, we will be doing study reading. We think of study as reading carefully and reflectively, even re-reading if necessary, so as to pass judgment. Study-type questions require more than literal information. The reader must be able to read critically. He must be able to read between the lines; He must be able to weigh all the facts against his own experiences or against an acceptable yardstick.

In study-type reading, the pace is slower than the skim-type or scan-type pace. Re-reading and/or pausing to reflect will necessarily take time. When the reading purpose is clear, it will serve to direct thinking, and the reading performance will be characterized by an idea-by-idea procedure in contrast to a piling of word-upon-word type reading. Re-reading is a double-checking device, which helps the reader to confirm an idea, to evaluate, to clarify, or to re-create a sequence. Some people have the idea that a study-type performance is really reading, whereas skimming and scanning techniques are not. This is not true. Skimming and scanning, like study-type performance, is really reading. Skimming and scanning, like study-type reading, represent useful and practical techniques, which allow the reader to adjust his rate of reading to accomplish his purpose. The efficient reader is flexible. He can survey, skim, scan, or do study-type reading by choosing his performance according to the kind of material he is working with, and according to the results he is seeking.

K. Comprehension

Naturally, the most important element in reading is comprehension. This is a mark of a good reader. He understands well what he reads. What is satisfactory comprehension? When is comprehension sufficient? At what point can we say, "I understand enough?" The answer to these questions depends on why we are reading. Our purpose may be simply the wish to be entertained. It may be simply for pleasure. It may be a requirement to find specific answers to specific questions; Reading may be to understand a body of knowledge as thoroughly as possible. When we have found what we sought, and it satisfies our purpose, we have comprehended. We have grasped the meaning we were after in the light of our purpose, we have reached our objective.

Reading is never merely a simple mechanical skill. When it is properly cultivated, reading is essentially a thoughtful process. When we are reading to learn, we are constantly thinking, evaluating, judging, imagining, reasoning, and problem solving. When we are reading to be entertained, we may read with half a mind and still fulfill our purpose.

1. Good reading comprehension depends on several things.
 - a. It requires a satisfactory reading rate.
 - b. It requires concentration while reading.
 - c. It requires an adequate vocabulary.
 - d. It requires reading without moving lips, tongue, or throat muscles.
 - e. It requires a questioning or evaluating attitude.
 - f. It requires general experience and knowledge.

L. Our Vocabulary

All outstanding readers give attention to vocabulary. This helps them in reading because they perceive the meaning of words at a glance, without thinking. It also helps them in lecture periods because they comprehend what is said. So, an important part in learning how to study is to learn the meaning of words.

We can build a good vocabulary by looking and listening for new words. When we see a new word or one that is not very familiar, we should not skip over it. We should look up the unfamiliar word in a dictionary to grasp a clearer meaning of what the writer is trying to say. In brief, get the dictionary habit. It is good to keep a dictionary handy at all times when we study.

For courses in which we must learn many new terms and definitions, make a list of all new words and phrases we come across. By reviewing them occasionally our vocabulary will grow!

After learning new words, put them to use. Write them down on a card or in a notebook. Title that page "Vocabulary." It is good to keep incorporating these new words in our daily speaking. At the end of the day or some other convenient time, review them.

Some textbooks contain a glossary of terms. Do not overlook it. Outstanding students have various ways of listing and studying new words and terms. They give

special attention to this important part of reading and studying.

M. Vocalizing

A good reader does not vocalize as he reads, that is, he does not move his lips, tongue, or throat muscles. These unnecessary movements would slow a person down because the eyes can see it much faster than the vocal muscles can pronounce it. Reading at a talking rate is slow. Ordinary speech is at a rate of about one hundred (100) to one hundred twenty five (125) words a minute. Good readers should read from two hundred (200) to six hundred (600) words a minute depending on the material. No person can read this fast when moving the lips, so we should check on ourselves, and push ourselves to a speed beyond that of lip moving.

A skillful reader reads by phrases or by a series of words rather than by individual words, that is, he mentally groups the words of a sentence into thought units or phrases and reads them, rather than reading each word separately.

N. Improving Our Reading Ability

Many students have learned to increase their reading ability. Here are some ways to improve our reading skills.

1. Try to read, with good comprehension, more pages than usual in a given length of time.
2. Set up a practice schedule for the week, beginning with easy reading matter. Read at a rapid rate and as we improve, use more difficult reading material.
3. Focus on the most important words in the line; words around them will be "taken in."
4. Break sentences into phrases or units of thought as we read; read for ideas rather than words.
5. Increase our vocabulary.

O. Who, What, Where, When, Why, and How

The material covered in skim, scan, or study-type reading will be recalled and retained more easily by asking and answering the questions, "who, what, where, when, why, and how." Of course, not all questions will begin with or use these words.

1. The question "how" can be asking, among other things, "in what manner, in what condition," or "to what degree?"

2. "Who" can be asking "what" or "which person?"
3. "What" can be asking the "identity" or "the purpose of something?"
4. "Where" can be asking the "position" or "circumstance of a person or a thing."
5. "When" can be asking "at what time" or "under what circumstances?"
6. "Why" can be asking "for what reason?"

P. Remember the Six (6) Honest Serving Men

1. "Who, what, where," and "when" tells us to skim read. This is asking "to what extent," and tells us to study read (we should read more in-depth).
2. "How" and "why" tells us to scan read. It has an implied suggestion, asking for us to explain, describe, evaluate, or interpret.

In the four (4) questions listed below, reduce the question to one (1) key question word. Is the question really "Who? What? Where? When? Why? or How?" Write that single key question word in the space designated following the question.

a. Who is the "Handsome One"?

Key question word _____ Answer

b. What does he do in the group?

Key question word _____ Answer

c. In what way was he influenced?

Key question word _____ Answer

d. Why did he avoid the normal boys routine?

Key question word _____ Answer

Now, read the story that follows, looking for the answer to the question words. Write the answers on the lines under the above questions.

The fans call Joseph the "Handsome One," and he knows it. The

others in the group call Joseph "the Star." He does most of the singing and tries to sing in the style of one of his boyhood idols. In his high school years, Joseph was mostly in the upper ranks scholastically, unlike the other members of his group. "He was," as one of Joseph's boyhood friends remembers, "a goody-goody in school." He also was, as another former classmate remembers him, a "tubby little kid who was self-conscious," who avoided doing what other boys did in the normal routine of daily activities.

Notice that the key word in question number three (3) was implied or suggested? The question begins, "in what way....?" This really means HOW, doesn't it? We should notice the many ways a question can be introduced. Now do the following exercise, from the paragraph below.

a. Who ordered an end to the slowdown?

Key question word _____ Answer

b. What reason had the judge for issuing his order?

Key question word _____ Answer

c. How long has service been interrupted?

Key question word _____ Answer

d. Who caused the slowdown?

Key question word _____ Answer

e. In what way did the action of the repairmen influence the commuter line?

Key question word _____ Answer

A federal judge has ordered an end to an alleged slowdown by the Longwood Railroad car repairmen, which has disrupted service on the commuter line for the last thirty (30) days. He said the slowdown was causing the public severe hardship.

So far, we have been formulating questions, showing the kinds of things we will be looking for in our reading. When we are on our own, we will have to create our own questions. The skillful reader knows how to guide his own reading by giving himself some purpose, assigning to himself a reason for reading. In other words, he asks himself questions about what he is going to read. Let's have a

little practice along these lines.

3. What questions should we be asking to guide our own reading from the following statements?
 - a. Did Memorial Day come on Thursday or Friday?
 - b. Which President was a great scholar?
 - c. What steps did Congress take to stem the outflow of gold?
 - d. What game is played with a hard rubber ball?
 - e. Are you going on vacation tomorrow?
 - f. What did he do to stop the runaway car?
 - g. What will you do with this overcoat?
 - h. In what country did you see the Alps?
 - l. In what way do you go from city to city?
 - j. What reason do you have for traveling?
 - k. What days do you find the busiest?
 - l. What jungle animals are the largest?
 - m. Which jungle animals are the most like people?
 - n. In what way do these animals resemble people?
 - o. Did you visit the zoo Saturday or Sunday?
 - p. Are you coming home in June or July?
 - q. Will the President or his assistant come with you?
 - r. What means of transportation will you use?
 - s. Which man is your best friend?

Q. NOW PLAN YOUR WORK, AND WORK YOUR PLAN

1. Now let us apply what we have learned in "How to improve our reading ability," by answering the questions in the two (2) paragraphs on the previous page(s).

First paragraph:

1. Who? _____
2. What? _____
3. How? _____
4. Why? _____

Second paragraph:

1. Who? Answer: A federal judge
2. What? Answer: The slowdown was causing the public severe hardship
3. How long? Answer: 30 days
4. Who? Answer: Longwood Railroad car repairmen
5. What? Answer: Disrupted service

Group of questions

1. When? _____
2. Which? _____
3. What? _____
4. What? _____
5. When? _____
6. What? _____
7. What? _____
8. Where? _____

9. How? _____
10. Why? _____
11. What? _____
12. What? _____
13. Which? _____
14. How? _____
15. When? _____
16. When? _____
17. Who? _____
18. What? _____
19. Which? _____

X. NOTE TAKING AND KEEPING

One of the important parts of studying concerns taking and keeping notes. It has been proven by research that we remember the things we actively do much better than those we merely hear about. This is why recitation is so valuable. In fact, taking notes is like reciting. Instead of saying, we are writing.

In addition, taking notes makes reviewing information much easier. If, in a reading assignment, we carefully outline a chapter, we can usually condense to three (3) or four (4) pages what covers twenty (20) or thirty (30) in a book. Now we have what we call "the meaning" without the extra words. If our outline is accurate, our review is a simple matter. And, since we have written it, we probably do know the material or can quickly relearn it!

A. Unorganized Notes

Some students grab any piece of paper that happens to be handy, large or small, lined or unlined, punched or un-punched to make notes on. After scribbling their notes on such odd bits, they stick them into their book, throw them into a folder, or just let them lie around on the desk. Later on when examination comes, they search frantically for their notes. "Oh," they cry, "I've lost my notes!"

B. Proper Note Taking

A loose-leaf notebook or three - ring binder which allows pages to be quickly shifted around or discarded, is a must. Set up the notebook with dividers, one (1) for each subject, and write the name of each subject on the divider. At the end of the book, keep a good supply of useable paper.

C. Label Each Set of Notes

At the top of the page write the date and topic. For textbook notes, write the number and title of the chapter and pages. A glance then tells us what the notes are about.

D. Guard Against Taking Too Many Notes

A textbook copied in longhand or a lecture written in detail is cluttered with too much wordage to be of much value. Learn to cull out the salient points, to write them down briefly, and in understandable form.

E. Write Legibly

Even people who normally have good penmanship are sometimes in such a hurry when taking notes that they write sloppily. Later they find it impossible to make out their own scrawl. There is no advantage in hurrying at the sacrifice of legibility. Legible notes will be so valuable to us later that the time we take to make them is fully repaid. Furthermore, it takes just about as long to write poorly as it does to write well. If our writing is hard to read anyway, make a special effort to improve it when we take textbook notes.

F. Pushing a Pen

It is often easier than pulling a pencil. Pencil points have a way of getting dull. Also, ink is easier to read. However, if we prefer pencils to pen, it is a minor detail. It is, however, important to be comfortable in the medium we use.

Taking lecture notes requires practice. It also takes time and effort after class to edit and perhaps rewrite or type the notes. Good lecture notes can be the keys to real academic improvement.

G. Getting the Organization

Notice the organization of the lecture. This is like noting the heading of a chapter. In a lecture we must often figure out for ourselves what the headings are. Some lecturers use the blackboard to write down the main topics. Naturally this is helpful, as it provides the skeleton for our notes. When the lecturer does not do this, we must

make up or pick out the outline for ourselves. At times, however, this is almost impossible and we will have to write down that which seems to be important, then organize it after class. Even the most disorganized lecturer, however, will give us many clues to his organization if we will recognize and use them. One clue may be the statement, "The main point is this," or "Note this," or "Remember this." Another clue may be the mere repetition of a statement. If the lecturer takes the trouble to say something twice, he must think it is important. Or, he may say essentially the same thing in two (2) or three (3) different ways, which is a form of repetition. A change of rhythm in the lecturer's voice may serve as a hint. When a lecturer suddenly slows down and says something as though he especially wanted us to get it, his statement is probably important. If his voice changes in tone or loudness, giving the statement emphasis, he is signaling an important point.

The question of how many notes we take depends on us. It also depends on the lecturer and how many main points he has. Some students do their best by taking many notes, and others do just as well by taking relatively few. In general, though, it is best to be selective.

H. Observe the Following

1. During a lecture, get set to listen. We must be prepared to hear.
2. Use a large notebook, preferably eight and one half (8 1/2) by eleven (11) inches. This will allow us to be able to add outlines, mimeographed material, typed references, copies of term papers and reports, etc.
3. Date every page and place the course name and number at the top.
4. Always write legibly, using understandable abbreviations.
5. It is often good to keep our class notes on the right hand pages, using one side of the paper only, so that we can use the left-hand pages opposite for outlining and making notes from our textbook.
6. We should keep the notes for each course together and in order by choosing one of the following organizational systems:
 - a. Plan a separate section of the loose-leaf notebook for each set.
 - b. Use a separate eight and one half (8 1/2) by eleven (11) inch notebook for certain courses. Side-opening, spiral bound notebooks with index tabs have real advantages over other types of notebooks.
7. Make the notes in an ABC manner, accurate, brief, and clear.

I. Using Cards

Cards enable us to organize and re-organize our notes in any sequence that suits us. For example, if we are doing library research, we can have one card for each article. Later we can rearrange these cards in any sequence we wish.

Many students find that four (4) by six (6) inch cards are the best since they are not too large, yet by using both sides they are large enough. It is important, too, to have a card box in which to file those cards.

In noting references on a card, we should list the name or names of the author(s), including all initials given on the title page, the title of the book, the place where it was published, the name of the publisher, and its copyright date.

In general, write brief summaries. What we consider important depends on our purpose for doing the research. If we miss a main point the first time we read the article, we have a reference on our card and can look up the article again. Most of the time, a thoughtfully written summary will suit our purpose.

When all our reading is accomplished, we may wish to run through our cards, taking rough notes on a sheet of paper. Then, using our rough notes as a key to this outline, we will find it easy to rearrange our cards or subjects so that they are approximately in the order we want them.

XI. LEARNING TO MEMORIZE

A good carpenter is clever with his tools. An artist knows his techniques. This is true of all people who do a job well, and so the top student is skillful in his techniques. One of the skills a student uses nearly every day is memorization, and like everything else, this skill can be learned.

A. Improved Memorization

We can save ourselves much time and concern if we give some thought to memorization, then start putting our insight into action. In other words, if we begin now to better our ability to memorize, we will find some improvement almost immediately. Learning to memorize must follow sound, scientific principles. The following will prove helpful to us.

1. We must learn our material thoroughly.

Memorizing is learning. The more thoroughly we learn, the longer it stays with us. Come to understand the material well, and then it will assume a meaningful place in our minds. Do not use routine methods of memorizing.

2. Analyze that which we are learning.

One of the best ways to understand a fact is to analyze it. By looking into it carefully, we will see its significance. We should be asking questions about the material. Open it up and look at it carefully. This will help us to retain it longer.

3. Divide the material into manageable parts.

If the material is short, it is usually best to learn it as a whole. If it is long, divide it into parts, which we can manage. For example, if we are learning the First Psalm, read the first three (3) verses, noting that they are concerning the righteous man. Then, read verses four (4) and five (5), noting that they concern the unrighteous man. Then note that the last verse concerns both the righteous man and unrighteous man. When it is divided into parts, it not only has more meaning, but is short enough to comprehend easily.

4. We should put our material into writing.

If possible, we should write or type our material. This brings muscular learning into play. Since we remember best the things we touch, writing will help material become permanent in our mind.

5. It is good to say it aloud.

When we say material aloud, we not only use our vocal chords, but we also hear it with our own ears. This gives a double impression. If possible, say it to a friend. This not only gives a verbal and auditory impression, it connects the material to another person. These impressions will all help.

6. Associate the materials with various facts and conditions.

The more we tie our material in with other things, the more permanent it becomes. These tie-ins may be facts, people, ideas, or a host of other things. For example, if a person is memorizing a short poem from a story, it is well to associate the two (2) in our memory. One will strengthen the other.

7. We should make the material vivid.

We should do something to make material we are studying stand out and take a prominent place in our minds. This will impress it more firmly on our mind. Words, rules, and other things may be rewritten in colored pencil or large letters. This will give it special consideration and help to keep it fresh.

8. It is good to space our learning.

Research shows that it is better to break up our learning periods into several sections rather than trying to memorize it all at one time. This is true because the mind seems to absorb and keep on learning after we have stopped our conscious efforts.

9. It is always good to review frequently.

There is much to be learned. Of course, the human mind is able to absorb and hold only a portion of that which comes to its attention. So, review keeps facts alive. This frequent attention to something we have learned revives it to a prominent place so that it takes precedence over less important facts and experiences.

XII. PREPARING FOR AND TAKING EXAMINATIONS

A. The Final Review

If we have studied well all along, preparing for an examination is largely a matter of reviewing our notes, looking over the main ideas we have underlined in our textbook, and checking ourselves on the technical words used in the course. This review should be intensive. It should, however, be a review and not an attempt to learn things we should have learned earlier. We may be intelligent enough to get by, but we can use this time for review.

If we have a large amount of material to cover and have a great many notes, we will want to make a set of summary notes. This will be our summary of a summary. Now we have something condensed to run over before the examination. If we will say these notes aloud, we will remember them better.

B. Taking Examinations

Our examinations are ordinarily a mixture of two (2) types. Objective examinations are of the "true/false," "yes/no," completion, matching, or multiple-choice type. Essay-type examinations are made up of long-answer questions for which we must write out detailed answers in our own words. Here are practical suggestions for improving our results on both types.

1. An objective test will require more thought.

Answer the easy questions first. Those that we find more difficult should be checked and passed by. We must not let them bog us down. If we do, we may waste time and later find ourselves rushing through other questions, making

mistakes. When we are unsure of an answer, put a check mark in the margin next to the question. After we have answered the easy ones, come back to these. Knowing how much time we have left and how many difficult ones there are allows us to apportion our time wisely.

There are also some guidelines that will help us to know how we should take the exam.

- a. Will we be penalized in different levels?

We should ask whether we would be penalized more for wrong answers than for omitted ones. Our instructor will give this information.

- b. If wrong answers count the same as omitted ones, answer every question. If we do not know the answer, guess.

However, if we are penalized more for errors than omissions, answer all the questions we know, and then guess at those on which there is better than a 50-50 chance we will be right.

- c. Be cautious in changing a question already answered.

When we go back over our paper, we should change questionable answers only if we have made an obvious mistake in reading the questions the first time. First guesses are more likely to be correct than second-guessing.

- d. We should make sure we know exactly what the instructor wants.

If the question contains such qualifying words as “always, usually,” or “seldom,” be sure to take these words into account in answering. If confusing items arise, ask about them privately.

- e. Eliminate known wrong answers first.

On multiple-choice questions, where there are several tentative answers, we can usually eliminate all but two (2) or three (3) immediately. Then we should make our choice from those remaining. This eliminates trying to keep all the possible answers in mind at once, and our answer is more likely to be right.

- f. Some questions have more than one (1) answer.

On completion questions, where filling in the correct word, definition, or phrase is required, there is frequently more than one (1) acceptable answer.

Unless we will be heavily penalized for wrong answers, write something in every blank.

g. Tie in information if possible.

If the information we give in answering one (1) question, ties in with something in another question, call attention to that fact. Its information about the course, too, and it is worth points.

h. Watch out for words such as “almost, all, any, only,” and “totally.”

2. Essay tests require special attention.

a. Long answers usually earn better grades than brief ones.

In other words, complete answers are better than incomplete ones. Most statements can be elaborated on by explaining them in several ways and by giving an illustration.

b. Read the directions and questions carefully.

If every question has the same value, we should divide our time by the number of questions to answer. It is important to spend no more than the allotted time on any specific question, unless we finish the test before time is up. If questions are of unequal value, adjust the time accordingly. When not sure of a question, leave space for it and try the next one (1). We can return to the hard questions later.

c. Read all questions before answering any.

If you do not, you may discover that another question asks for information you have already given.

d. Answer in the way it is asked.

If we are asked to describe, list, evaluate, sketch, outline, criticize, or discuss, be sure to do exactly what is asked. The instructor knows what he wants, and our grade depends on our answering the question in the way we were asked to answer it.

e. Note thoughts about answers as they come.

When we first read a question, important ideas often occur about various points we could make. Note these on scratch paper immediately, and refer

to them when we come to the proper place on the test.

- f. We should organize the answers to a question before we write them.

As we organize our answers in the proper order, we will usually think of several points we want to make clear. Think before, and while, we write. We will save time, space, words, and worry, and our answers will be clearer.

3. Some thoughts about any kind of test.
 - a. If we do not know what sort of test it will be, we should study as though it will be an essay test.
 - b. It is not good to spend all of the study time during exam week just in review. Have a good time, for we need some recreation in order to function efficiently.

XIII. WHAT ABOUT YOUR S.Q.?

We have all heard about the I.Q., but something, which is more important, is our S.Q. This is our "Spiritual Quotient." Our S.Q. indicates our relationship to God. God is using us, and we are relying on Him. This seriously affects our success in school.

There is one major difference in I.Q. and S.Q. Our I.Q. is fairly stable, but our S.Q. may fluctuate a great deal. Sometimes our spiritual life is riding on the crest of the wave, but at other times, when we neglect it, Satan hinders our relationship to Christ, thus sending our S.Q. down low.

How does a person keep his S.Q. up? There are several ways. First, we must be sure we know Christ as our personal Savior. This is the beginning of spiritual reality. A person's S.Q. is a minus quantity before he is saved. Trying to live the Christian life without belonging to the Lord is like watering a flowerpot without any seed in it. It can be watered today, tomorrow, and all year, yet nothing will come up. Why? It is because the seed has not been planted. The same is true in our spiritual life. Until we have been born-again, there is no foundation for spiritual growth.

How can we be sure we are saved? The answer is in the Bible. "For whosoever shall call upon the name of the Lord shall be saved" (Ro.10:13). This means that we acknowledge our need. We know we are sinful. Knowing that Christ has died on the cross to save sinners, we ask Christ to come into our heart and save us. The moment we do this, we become a child of God. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (Jn.1:12). If we have not already done this, or are not sure whether we have, we can do it now! Eternal life is available to us at this very moment. It is God's gift to those who will receive it. "And I give unto them

eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (Jn.10:28).

When we have trusted in Christ as our Savior, we can keep our S.Q. up by making Him Lord of our life. We draw close to the Lord as we fellowship with Him every day. This includes activities, such as, praying every day, studying God's Word, worshiping regularly, witnessing to others, and having fellowship with others who know Christ intimately.

If we are sincere about walking in fellowship with God, we should first be certain we are saved, and then check ourselves with the above five points every day.

When we follow these basics, our spiritual life will reach new heights. When our sins are forgiven, we have a sense of joy and satisfaction. Now that we are set free from feelings of guilt and confusion, a new harmony is realized in Christ as Savior. Our outlook on life is also changed and our mind is free to focus on study. It is like a wheel, which is carefully centered on its spindle and the bolts that hold it on, so our life is centered in Christ. Our study habits will improve because we are now at peace with God and man. We are now working to "show ourselves approved unto God." Life has new purpose and meaning. This results in new energy and confidence.

Indeed, being in-tune with God does improve our study skills. Thousands of students have proved it to be so. We can prove it too!!!

"Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your Master's happiness" (Mt.25:20-23).

XIV. CONCLUSION

Now the fight begins. The enemy always comes to try and steal the Word that has been sown in our hearts. So keep in mind that what we, the student, learned during the study of this course, the enemy is going to try to steal. Two (2) ways the enemy will try to steal are using these tactics:

A. The Believer Not Acting on the Word

The Scriptures tell us not to be just hearers of the Word, but doers also (Ja.1:22). The enemy will work overtime to keep the student of the Word from putting into action what they have learned. Remember God's people are destroyed due to a lack of knowledge (Hos.4:6). Satan does not want us to gain knowledge and walk the faith walk. When we do gain knowledge, Satan, the thief, will try to keep the Believer from acting upon what they have learned.

B. Failing to Hold Fast to What We Learn

This enemy is unrelenting. Do not let go of the knowledge of the Word of God. Remember, the Word that we gain becomes a weapon in our hands to destroy the enemy (Ep.6:17). When circumstances arise, do not let go of the Word. The Word in us will give us strength to stand in the midst of circumstances. Remember faith says, "It is well." No matter what circumstances the Believer is faced with, it is temporary. One (1) way to hold fast to the Word in the midst of the storm is to remember, "This too shall pass." Whatever we may be going through is but for a season. Faith stays prepared for all situations. We must let our faith keep us prepared. Jude, verse 20, gives a tremendous truth, "Building up yourselves on your most Holy Faith, praying in the Holy Spirit." In conclusion, remember, the faith we have came by hearing the Word and was dealt to us by the Lord, and was finished for us by Jesus Christ. Now, let us go forth, as a mightily equipped child of God, pulling down strongholds by FAITH.

XV. SCRIPTURES ON FAITH

Scriptures on faith and belief are a part of this course. Read the following scriptures diligently. Meditate upon these Scriptures. This study will be life changing. The following Scriptures are on faith, either the lack of it, or varying degrees of faith.

Deuteronomy 32:20	Habakkuk 2:4	Matthew 6:30
Matthew 8:10	Matthew 8:26	Matthew 9:2
Matthew 9:22	Matthew 9:29	Matthew 14:31
Matthew 15:28	Matthew 16:8	Matthew 17:20
Matthew 21:21	Matthew 23:23	Mark 2:5
Mark 4:40	Mark 5:34	Mark 10:52
Mark 11:22	Luke 5:2	Luke 7:50
Luke 8:25	Luke 8:48	Luke 12:28
Luke 17:5	Luke 17:6	Luke 17:19
Luke 18:8	Luke 18:42	Luke 22:32
Acts 3:16	Acts 6:5	Acts 6:7
Acts 6:8	Acts 11:24	Acts 13:8
Acts 14:9	Acts 14:22	Acts 14:27
Acts 15:9	Acts 16:5	Acts 20:21
Acts 24:24	Acts 26:18	Romans 1:5
Romans 1:8	Romans 1:12	Romans 1:17
Romans 3:3	Romans 3:22	Romans 3:25
Romans 3:27	Romans 3:28	Romans 3:30
Romans 3:31	Romans 4:5	Romans 4:9
Romans 4:11	Romans 4:12	Romans 4:13
Romans 4:14	Romans 4:16	Romans 4:19

Romans 4:20	Romans 5:1	Romans 5:2
Romans 9:30	Romans 9:32	Romans 10:6
Romans 10:8	Romans 10:17	Romans 11:20
Romans 12:3	Romans 12:6	Romans 14:1
Romans 14:22	Romans 14:23	Romans 16:26
1 Corinthians 2:5	1 Corinthians 12:9	1 Corinthians 13:2
1 Corinthians 13:13	1 Corinthians 15:14	1 Corinthians 15:17
1 Corinthians 16:13	2 Corinthians 1:24	2 Corinthians 4:13
2 Corinthians 5:7	2 Corinthians 8:7	2 Corinthians 10:15
2 Corinthians 13:5	Galatians 1:23	Galatians 2:16
Galatians 2:20	Galatians 3:2	Galatians 3:5
Galatians 3:7	Galatians 3:8	Galatians 3:9
Galatians 3:11	Galatians 3:12	Galatians 3:14
Galatians 3:22	Galatians 3:23	Galatians 3:24
Galatians 3:25	Galatians 3:26	Galatians 5:5
Galatians 5:6	Galatians 5:22	Galatians 6:10
Ephesians 1:15	Ephesians 2:8	Ephesians 3:12
Ephesians 3:17	Ephesians 4:5	Ephesians 4:13
Ephesians 6:16	Ephesians 6:23	Philippians 1:25
Philippians 1:27	Philippians 2:17	Philippians 3:9
Colossians 1:4	Colossians 1:23	Colossians 2:5
Colossians 2:7	Colossians 2:12	1 Thessalonians 1:3
1 Thessalonians 1:8	1 Thessalonians 3:2	1 Thessalonians 3:5
1 Thessalonians 3:6	1 Thessalonians 3:7	1 Thessalonians 3:10
1 Thessalonians 5:8	2 Thessalonians 1:3	2 Thessalonians 1:4
2 Thessalonians 1:11	2 Thessalonians 3:2	1 Timothy 1:2
1 Timothy 1:4	1 Timothy 1:5	1 Timothy 1:14
1 Timothy 1:19	1 Timothy 2:7	1 Timothy 2:15
1 Timothy 3:9	1 Timothy 3:13	1 Timothy 4:1
1 Timothy 4:6	1 Timothy 4:12	1 Timothy 5:8
1 Timothy 5:12	1 Timothy 6:10	1 Timothy 6:11
1 Timothy 6:12	1 Timothy 6:21	2 Timothy 1:5
2 Timothy 1:13	2 Timothy 2:18	2 Timothy 2:22
2 Timothy 3:8	2 Timothy 3:10	2 Timothy 3:15
2 Timothy 4:7	Titus 1:1	Titus 1:4
Titus 1:13	Titus 2:2	Titus 3:15
Philemon 1:5	Philemon 1:6	Hebrews 4:2
Hebrews 6:1	Hebrews 6:12	Hebrews 10:22
Hebrews 10:23	Hebrews 10:38	Hebrews 11:1
Hebrews 11:4	Hebrews 11:5	Hebrews 11:6
Hebrews 11:7	Hebrews 11:8	Hebrews 11:9
Hebrews 11:11	Hebrews 11:13	Hebrews 11:17
Hebrews 11:20	Hebrews 11:21	Hebrews 11:22
Hebrews 11:23	Hebrews 11:24	Hebrews 11:27

Hebrews 11:28

Hebrews 11:31

Hebrews 12:2

James 1:6

James 2:14

James 2:20

James 2:26

1 Peter 1:7

1 Peter 5:9

1 John 5:4

Revelation 2:13

Revelation 14:12

Hebrews 11:29

Hebrews 11:33

Hebrews 13:7

James 2:1

James 2:17

James 2:22

James 5:15

1 Peter 1:9

2 Peter 1:1

Jude 1:3

Revelation 2:19

Hebrews 11:30

Hebrews 11:39

James 1:3

James 2:5

James 2:18

James 2:24

1 Peter 1:5

1 Peter 1:21

2 Peter 1:5

Jude 1:20

Revelation 13:10

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CHRISTIANS ARE CO-LABORERS

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God, which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

I Corinthians 3:5-11