

Name

Date

BONUS POINTS EXAM

Section 9 – Exam 5

XIV. MARRIAGE

143. When was this ordinance Instituted?

144. Why was it Instituted?

145. What constitutes the marriage?

146. What injunction was laid on the marriage vow?

147. Is divorce therefore unscriptural?

148. Did not Moses sanction divorce?

149. What did Christ call the putting away of a companion?

150. What does He call marrying divorced persons?

151. What is the proper thing to say of those who are living together as husband and wife while one or both of them have a divorced companion living?

152. Have not the civil authorities the power to grant divorces and authorize re-marriage?

153. How then shall we regard the second alliance?
154. What about divorced people, anyway?
155. What about plural marriages?
156. What does a laxness in marriage vows indicate?
157. What sin was especially mentioned in God's indictment against the antediluvians?
158. What was the cause of the downfall of Samson, of Solomon, and finally of all Israel?
159. What great sin lies at the root of the decay of all fallen or falling nations?
160. Why does this sin so vitally affect the existence and power of nations?
161. How may minds of the people be gotten right on the marriage question?
162. What two restrictions did the Israelites have on this question?
HINT: (Deuteronomy 7:1-3; Ezra 9:1-3; Nehemiah 13:23-27), (Leviticus 18).
163. From what standpoint is marriage with near relatives objectionable?
164. From what standpoint is marriage with heathen objectionable?

165. Was not Ruth converted through the influence of the family among whom she married?

166. Then may it not be well to advise only those who are strong-minded and well established in the faith to marry out in the world, and thus win souls for Christ?

167. What advice has the New Testament to give?

168. Then what about those who are already unevenly yoked?

169. What is the best safeguard against mixed marriages?

170. Would not that be selfishness?

171. At what age should people begin to consider the marriage question?

172. What are the chief objections to early marriages?

173. Is it obligatory that all marriageable people marry?

174. Would it not be better to marry unbelievers than to remain single all your lives?

175. How may we know what is the best thing to do?

XV. ANOINTING WITH OIL

170. Why call this an ordinance?

177. Is it a command?

178. If not an absolute command, why observe it?

179. Who should administer it?

180. Why not elders of some other church?

181. Does not the oil referred to in James 5:14 mean the “oil of grace?”

182. Is this obligatory upon all sick people?

183. What promise is coupled with the anoint
HINT: (James 5:15).

184. Should anyone be anointed who has not faith that these things shall be accomplished?

185. Is it not appropriate to have the anointing just before death?

186. Is it not every sick man’s privilege to be anointed and healed?

187. Is there an instance in the Bible to show that the apostles suffered a case of sickness among the faithful to go by without bringing about instant healing?

189. What evidence have we that only persons who are right before God should be anointed?

190. Do we conclude from this reference to sins that sin is the cause of the sickness?

191. Under what circumstances, then, should a person be anointed?

192. What spirit should pervade all prayers?

XVI. THE HOLY KISS

193. How many times are we commanded to salute one another with a holy kiss?

194. Does God intend that this should be practised among believers today?

195. But customs have changed.

196. Is it right to greet a weak brother?

197. Would it not be wise to refrain from keeping this commandment for fear of contracting diseases?

198. Should only preachers obey this command?

199. Does not this practice lead to hypocritical salutations, as in the case of Judas?

200. Have we any evidence that the holy kiss was practiced in apostolic times?

201. What is the holy kiss for?

202. Could the greeting of an unworthy brother be considered a holy kiss?

203. What then should be done with unworthy brethren?

204. Is it wrong to greet persons who are not brethren?

XVII. THE CHRISTIAN WOMAN'S DEVOTIONAL COVERING/HEADSHIP VEILING

205. Where do we read about this subject?

206. Who should wear it?

207. When should they wear it?

208. Does this mean only when you are attending the public worship of some church, which observes its practice?

209. Is there a greater reason for wearing during church than family worship?

210. What is the covering for?

211. Should only married women wear this covering?

212. Does not Paul say that woman's hair "is given her for a covering"?

213. What is the difference between the two coverings?

214. Why is the illustration from nature an apt one?

215. What is Paul's conclusion?

216. Why?

217. Does not that teach that the two coverings are one and the same thing?

218. At what conclusion do we therefore arrive?

219. Would not the hat or bonnet do?

220. What authority had Paul to teach what he did?

221. What is meant by take up your own cross and follow me?

222. What about the theory that Paul meant to say that there was no such custom as a prayer covering among the churches of God?

223. Is this a saving ordinance?

224. Do not most churches discard this doctrine, name it?

225. Is it right to suffer ourselves to be made a gazing stock?

226. Should the covering be worn when people are ashamed of it?

227. Is this ordinance intended only for Mennonites and Drunkards?

228. What should be the form of this covering?

229. Should the covering be worn by women who are not obedient to the principles for which this covering is a sign?

230. Who first called this an ordinance?

231. How many ordinances are mentioned in 1 Corinthians 11?