

FALL SEMINAR—1955

Examination

1. What verse in the Bible tells us that Jacob's name was changed, meaning “a prince with God”? This is the first use of the word “Israel.”
2. Different forms of the word Israel are used in the Bible about 2550 times. How times is the word “Christian” or “Christians” used?
3. The first time the word “Jew” or “Jews” is used in the Bible is in what verse? singular: plural:
4. Was Jacob in any sense a Jew? How about Judah?
5. What is the meaning of the statement in Esther 8:17 that many Persians became Jews?
6. The word “Jew” or “Jews”, “Jewish” “Jewess” “Jewry” occurs in the books from Matthew to Revelation about 210 times. In these scriptures, does the word refer to the religion of the Jews or to the Jewish race?
7. Paul called himself a Jew and Paul called Peter a Jew. (Acts 21:39; Acts 22:3 Galatians 2:14) Did either Paul or Peter descend from Judah?
8. What did Christ mean when He said “salvation is of the Jews?” (John 4:22)
9. In Revelation 5:5 the Lord Jesus is called the Lion of the Tribe of Judah. In what sense was Christ a Jew?
10. Paul called himself a Jew who profited in the Jews' religion (Acts 22:3 Galatians 1:14) In Romans 11:1 Paul called himself an Israelite. Was there a difference between being a Jew and an Israelite?
11. In Matthew 15:26 and Mark 7:27 the Lord Jesus referred to Jews as “children” and to the Gentiles as “dogs”. In Romans 10:12, Galatians 3:28 and Colossians 3:11 we read “there is no difference?” What brought about the change?
12. What is meant in the statement of Romans 15:8 concerning the earthly ministry of the Lord Jesus Christ that He was a Minister of the Circumcision to confirm the promises unto the Fathers?
13. According to Galatians 4:4 and 5, the Lord Jesus was made under the law to redeem Israel under the law, and notwithstanding the fact that Christ under the law presented the principles of the New Covenant. If a disciple of Christ had preached Romans 6:14 or Colossians 2:16 before the death and resurrection of Christ, would that disciple have been commended or condemned?
14. If a member of the Body of Christ should proclaim today “the Kingdom of Heaven is at hand”. Would his proclamation be true or false?
15. As we compare Matthew 4:17 and Matthew 10:7 with Luke 19:41 to 44, are we to believe that the prophesied “Kingdom of Heaven” was both proclaimed and proffered unto Israel?
16. We read in the Gospel of John several times that many Jews believed in Christ. Yet we read in John 1:11 that Christ came unto His own and His own received Him not. Why is it stated in John 12:39 because of Isaiah's prophecy Israel could not believe?
17. According to Psalm 118:19 to 24 Christ, called the “Stone”, was to be rejected by Israel, called the “builders”. Both in Psalm 118:23 and in Christ's recorded words in Matthew 21:42, this rejection is called the “Lord's Doing”. It was called “the day which the Lord hath made.”

(Psalm 118:24.) What did the Lord Jesus mean concerning Israel's pardonable sin against the Son of Man? (Matthew 12:32)

18. Christ and Paul declared that Christ must needs have suffered (John 3:14; Luke 24:25 and 26 and Acts 17:3). Peter declared in Acts 2:23 and Acts 4:27 and 28 that Christ was delivered according to God's determinate counsel and foreknowledge of God. (Also I Peter 1:18 to 22) Is this why Christ prayed on the cross for His murderers? (Luke 23:34)
19. Why does the Lord charge the death of His Son to Gentiles and Israel in Acts 4:27, to the house of Israel in Acts 2:36, and to the Jews in I Thessalonians 2:14 and 15? Is this question answered in Acts 3:13 to 15?
20. Were believing Jews and believing Gentiles baptized by One Spirit into One Body during the years of Christ's ministry on earth? If not, why not?
21. Does John 7:38 and 39 and John 16:7 explain why the first apostles and disciples of Christ, after they were saved, had to wait many months for Holy Spirit baptism?
22. In Acts 19:2 "since ye believed" and in Ephesians 1:13 "after that ye believed" are in the Greek "pisteusantes", the participle of the verb believe and should be translated "believing" meaning at the time they believed. How and when does a person receive the Holy Spirit in this age and dispensation of grace?
23. Compare the message of John the Baptist to Israel (Acts 13:24 Luke 1:16 to 80) in Matthew 3:11 "I indeed baptize you with water unto repentance, but He (Christ) shall baptize you with the Holy Spirit" with Peter's message to Israel in Acts 2:38 "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Is either message God's message today?
24. In Acts 13:23 we read that Jesus was born of David's seed to be Israel's Saviour. In Matthew 15:24 Christ stated He was sent only to Israel. In Acts 5:31 we read that God raised Christ from the dead to be Israel's Saviour. In Acts 13:34 we learn that God raised Christ from the dead to give to Israel the sure mercies of David. What is meant by the sure mercies of David?
25. Note in Luke 1:67 to 80 the words of Zacharias, who was filled with the Holy Spirit: God hath visited and redeemed His people Israel "and hath raised up a horn of salvation for us in the house of His servant David" . . . "that we should be saved from our enemies and from the hand of all that hate us." . . . "Being delivered out of the hand of our enemies, might serve Him without fear." Was Israel delivered from the hand of their hating enemies? Why?
26. Did not the two disciples of Christ of Luke 24:13 to 31 have in mind the words of the Holy Spirit by the mouth of Zacharias, in Luke 1:67 to 80, when they said "we trusted it had been He (the Lord Jesus) Who would have redeemed Israel?" (Luke 24:21)
27. After the message of Zacharias we read in Luke 2:25 to 32 that the Lord Jesus (as a babe) was in the arms of an Israelite, who was waiting for the Consolation of Israel. After the Saviour's death, His body was in the arms of an Israelite who was likewise waiting for the Consolation of Israel. (Luke 23:51 to 56). In our study of Luke's gospel, what is suggested by these acts of Simon and Joseph of Arimathea?
28. What is the meaning of the question which the apostles asked Him right before He ascended up from the Mount of Olives "Wilt thou at this time restore again the Kingdom to Israel?"
29. Note these words in Acts 5:31 and 32 "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him." Are we not told definitely that the Lord Jesus was raised from the dead to be Israel's Saviour and that the Holy Spirit witnessed to this most important fact?

30. What did Peter mean in his words recorded in Acts 10:28 “And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.”?
31. What did Gabriel mean when he said in Luke 1:32,33 “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”
32. When did Peter mean when he said in Acts 2:30 that Christ was raised from the dead to occupy the throne of David?
33. We read in John 1:17 “the law was given by Moses”; in Galatians 3:19 we read that the law was added; in Romans 5:20 “the law entered”. The law for Israel was received at Sinai (Exodus 20) at the time Moses was 80 years old (Exodus 7:7). Approximately how long did Israel exist as a nation, not under the law, before Moses was on Mount Sinai?
34. What is the law called in Acts 15:10, in II Corinthians 3:7 and 9 and in Galatians 3:24?
35. With the law God imposed on Israel a religious program of meats and drinks and divers baptisms and carnal ordinances (Hebrews 9:10) until the time of reformation. Did the Son of God, as Jesus of Nazareth, and His apostles practice or observe these ceremonies?
36. In Galatians 3:8,16 to 19, we learn that the message of God to uncircumcised Abram (Genesis 15:1 to 8) 430 years before the law was added, is called “the gospel”, “the covenant”, “the promise.” Some years later, uncircumcised Abram at the age of 99, became circumcised Abraham and then Isaac was born. Why are we told, in Romans 4:7 to 11 that Abram was justified or declared righteous in uncircumcision?
37. In Colossians 2:14 to 16, in Hebrews 8:10 to 13 and in II Corinthians 3:9 to 17 we are told when and how the “LAW” covenant became the “OLD TESTAMENT”. It was done away. God has marked a period “from Adam to Moses” (when there is no law, Romans 5:13 and 14) Under what covenant did the people of that period live?
38. Abraham is called “the father of us all” (Romans 4:15). Abram believed God and it was counted unto him for righteousness (Romans 4:1 to 5). The circumcision which Abram received some years after he received God's righteousness was the seal of the righteousness which he received in uncircumcision (Romans 4:7 to 11). Did the father of us all receive water baptism to witness to the world that he was a righteous man? Was Abraham given a sabbath to keep? Was Abram (Abraham) an Old Testament character?
39. Note the 430 years in Exodus 12 and in Galatians 3:16 to 18. By comparing these Scriptures with Genesis 15:6 to 8 we learn that Abram was justified without the deeds of the law 430 years before the LAW was added. (Galatians 3:19). To what was the law added?
40. Before the LAW was added at Sinai (about 1500 B.C.) the children of Israel murmured enroute from the Red Sea to Sinai. Enroute from Sinai to Canaan, Israel murmured, rebelled and sinned. Note the words of the Lord concerning Israel, recorded in Exodus 15:24—Exodus 16:2 and Exodus 17:3. Compare this with the sins of Israel mentioned by Christ in Matthew 23. Then note Stephen's message to Israel in Acts 7:51 to 56. “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit” (cf. Exodus 32:7 to 10). So this most important question concerning the statement in Romans 10:2; How long was Israel's “all day long”?
41. Why did Israel stumble according to Romans 9?
42. When Israel stumbled and fell, according to Romans 11:7 to 15, what did God do with her?

43. When was this?
44. Note the “TILL” in Galatians 3:19 and the “UNTIL” in Romans 11:25. The Law was added “till”—a blindness in part is happened to Israel “until” the fulness of the Gentiles be come in.” Galatians 3:19 marks the beginning and the ending of the reign of law. Romans 11:25 marks the beginning and ending of the dispensation of grace of God for Gentiles. (Ephesians 3:1 to 8). Is it scripturally correct to teach that the law dispensation and age was both parenthetical and temporary and the same concerning the dispensation and age of grace?
45. Is there any difference between the dispensation of the grace of God for Gentiles in Ephesians 3:1 to 3 and the dispensation of the mystery in Ephesians 3:9 to 11?
46. In Romans 1:18 to 32 we read why God gave up the Gentiles. “They did not like to retain God in their knowledge.” They knew God by His creation and although they did not have the Holy Scriptures they were without excuse. Paul wrote that the Gentiles of his time were alienated from the life of God (Ephesians 4:18) and they were alienated from the commonwealth of Israel (Ephesians 2:12). Why were they called in Romans 10:19 and Deuteronomy 32:21 “no people”?
47. By what name were the believing Gentiles called in Esther 8:17 and in Acts 2:10?
48. What was the difference between the Grecians of Acts 6:1 and the Greeks of Acts 14:1?
49. We read in Acts 11:26 that Christ's disciples were first called “Christians” at Antioch. We read of Jews and Grecians in Acts 11:19 and 20. Had any of those believers who became Christians been “non-proselyte” Gentiles?
50. We read in Luke 21:27 to 33 that the Kingdom of God will be at hand when the Lord Jesus comes during the time of trouble for Israel's redemption. Peter preached in Acts 3:19 to 24 that the heavens will retain Christ until “the times of the restitution of all things”. Was Peter referring to the same coming of Christ in Acts 3:19 to 21, as the coming to which Christ referred in Luke 21:27 to 33?
51. What is the difference between the coming of Christ, in Luke 21:27 to 33 and His MYSTERY coming in I Corinthians 15:51 to 55?
52. Can we prove by the Word of God rightly divided, that members of the Body of Christ should be “Pretribulation Premillenarians?”
53. In Acts 8:1 we read that the Jerusalem disciples were scattered abroad. They preached the Word of God to none but Jews only (Acts 11:19). This was true concerning the apostles until Peter received his house-top vision and the Lord's instructions which sent Peter to the household of Cornelius (Acts 10:28). Did the Lord's messengers with the Lord's sanction, preach to “non-proselyte” Gentiles the message of Acts 2:36 “repent and be baptized in the name of Jesus Christ and ye shall receive the gift of the Holy Spirit?”
54. According to the dated Bibles, Peter in the year 52 said “a good while ago God made choice among us, that the Gentiles by my mouth should hear the Word of the gospel and live.” (Acts 15:7). This was eleven years after Peter preached to Cornelius and the other apostles rejoiced with Peter that God had granted repentance unto life to the Gentiles (Acts 11:18). The apostles were still in Jerusalem in 52 A.D. Had Peter and his fellow apostles been preaching to Gentiles during those eleven years?
55. If Peter and his fellow apostles understood that, during the period covered by the first chapters in the Book of Acts, the great commissions of Matthew 28:19 and 20 and Mark 16:14 to 18 authorized them to preach the gospel to Gentiles as well as Jews, why did Peter's fellow apostles find fault with Peter for preaching to Cornelius? (Acts 11:1 to 6).

56. If Peter and his fellow apostles were commanded by Christ in the so-called Great Commission, to evangelize Gentiles, were these apostles out of the will of God when they agreed to go to the Jews? (Galatians 2:9).
57. If the apostle Paul began his Christ given ministry to Gentiles (Acts 22:17 to 21) in obedience to the commission of Matthew 28:19,20, why was it necessary for the risen Christ by special revelation, to give to Paul his gospel of the uncircumcision (Galatians 2:7 to 9 and Galatians 1:11 and 12)? And why did Paul say that he turned with the Word of God to Gentiles, when and because Israel put it from them? (Acts 13:46)
58. Explain why the people of Samaria who believed Philip's message, beholding his miracles were water-baptized, but did not receive Holy Spirit baptism until Peter and John subsequently came from Jerusalem and laid hands on them (Acts 8:5 to 15) whereas Cornelius and his company received the Holy Spirit and spoke in tongues before they were "water-baptized"?
59. We read of the Jews, the Gentiles and the Church of God in I Corinthians 10:32. When was the human race first divided into these three groups?
60. Is it Scripturally correct to speak of an "Israel" church and a "Body" church?
61. In what sense did the church in the wilderness (Acts 7:38) differ from the church of God which Paul persecuted? (I Corinthians 15:9, Galatians 1:13 and Philippians 3:6).
62. How do we know that Paul did not persecute the "joint-body" of Ephesians 3:8?
63. Who was Israel's first judge and last judge? Their first king and last king?
64. According to Acts 13:20, how long did God govern Israel by judges?
65. In this present age and dispensation we learn in I Timothy 3:15,16 and Romans 13:1 to 7 that there are two powers ordained of God, the Church and the Government (State). The Lord Jesus in Matthew 23:1 to 3 and Matthew 22:17 to 21, recognized the separation of Church and State. So far as Israel is concerned, when did this separation begin?
66. According to Micah 4:1 to 8, will this separation end?
67. In Luke 7:1 to 10 we learn that a Gentile received a blessing from Christ because he loved Israel and built for Israel a synagogue and besought Israel's elders to ask Christ for the blessing. In Romans 15:26 and 27 we learn that the Gentiles (Christians) repaid Israel, with physical gifts, for the spiritual blessing received from Israel. What is the meaning of Romans 11:31 today?
68. Is there a difference between the "NEW ISRAEL." of Isaiah 62:1 to 4 and the "ONE NEW MAN" of Ephesians 2:15 and 16?
69. Is there a difference between building again the tabernacle of David (Amos 9:11 to 15 and Acts 15:14 to 18) and building up the Body of Christ? (Ephesians 4:7 to 12).
70. In Ephesians 1:3 to 5 we learn that "living saints" are members of the Body of Christ, according to God's good pleasure, chosen in Christ from before the overthrow of the world. In Luke 12:31 to 34 that it was the Father's good pleasure to give to Christ's little flock the kingdom prepared from the overthrow of the world. Were the 3000 baptized believers on the day of Pentecost added to the little kingdom flock or to the Body of Christ?
71. In Romans 11:11,15 and 30 we learn that the believing Gentiles received salvation, reconciliation and divine mercy, because of the Divine judgment visited upon Israel. Was this true at the time Peter preached to the one company of Gentiles in Acts 10:34 to 48
72. In Romans 10:9 and 10 we are told that hearers of the Word are saved by believing in the deity of Christ and believing that God raised Him from the dead. In Luke 18:31 to 34 we learn that Christ had not yet been raised from the dead and that His most faithful disciples

did not understand that Christ's death and resurrection were necessary for their salvation. How were they saved?

73. In what sense is the Abrahamic Covenant being fulfilled in this present age and dispensation of grace?
74. What are the future guarantees for Israel and the other nations in the Abrahamic Covenant?
75. How does the New Covenant of Jeremiah 31:31 to 35 fit into the Abrahamic Covenant?
76. Have we Scriptural right to call the “joint-body” (The Church of the “Mystery”) “The New Testament Church”? Compare Ephesians 3:1 to 8 and II Corinthians 3:6)
77. We learn in Hebrews 12:24 that the Lord Jesus is the Mediator of the New Covenant. If members of the Body of Christ are not to observe the Lord's Supper because of the words “New Testament” in I Corinthians 11:25 and because of the statements in Ephesians 2:11 to 13, did the Holy Spirit err in referring to the church of the Mystery and to Christ as mediator in I Timothy 2:47 and I Timothy 5:15,16?
78. If Christ in heaven is the living Advocate and Intercessor for all members of the Body of Christ (I John 2:1, Hebrews 7:25—Hebrews 9:24), is Christ still a priest after the order of Melchisedek?, Are not believing Gentiles in this dispensation and age of grace included in the sanctified and perfect ones of the tenth chapter of Hebrews?
79. In Luke 21:21 to 24 the Lord Jesus told of the scattering of the Jews and the desolation of Jerusalem until the times of the Gentiles be fulfilled. In the last two chapters of II Kings and Jeremiah the first scattering of the Jews and the desolation of Jerusalem is recorded. In Babylon with many of the Jews who were taken captive about 600 B.C. was Daniel (meaning God's judge). In the second chapter of Daniel is recorded the beginning, the course, and the culmination of the times of the Gentiles. (politically). How is the truth of Luke 2:1 to 3 related to Daniel 2:40?
80. How is the truth of Daniel 2:44 and 45 concerning the end of the times of the Gentiles, related to the words of Christ in Luke 21:27 to 33?
81. The Lord Jesus, in Luke 21:24 referred to the times of the Gentiles. He foretold in this same chapter the scattering of the Jews until the times of Gentiles be fulfilled. What is the difference between the times of the Gentiles fulfilled in Luke 21:24 and the fulness of the Gentiles come in of Romans 11:25?
82. What is suggested by the “henceforth” in Luke 12:50 to 54, Acts 18:5 and 6 and II Corinthians 5:16 and the “from that time forth” in Matthew 4:17 and Matthew 16:21?
83. In II Corinthians 5:14 and 15 we read “then were all dead”. Does this refer to sinners or to the saints who are said to be dead to sin (Romans 6:2)?
84. Paul spoke of himself as the wise master builder (literally: head carpenter) in II Corinthians 3:10. What does this mean to you?
85. What did Paul mean in II Corinthians 5:16 when he said henceforth Christians were not to know Christ after the flesh?
86. Does the AS of Ephesians 3:5 suggest comparative revelation?
87. Did Peter in Acts 10 preach Cornelius into the One Body of I Corinthians 12:13?
88. What is the explanation of Peter's words in Acts 2:16, “This is that”?
89. In Luke 12:50 the Lord Jesus referred to His suffering and death on the cross, for which He was born (Philippians 2:5 to 9) as His “BAPTISM”. We read in Romans 6:13 that members of the Body of Christ are alive from the dead; in Romans 6:3 that they are baptized into Christ and into Christ's death. This means that they are “BAPTIZED” into Christ's “BAPTISM” and are “dead with Christ” (Romans 6:8). According to Colossians 2:12,13 the

believer here in this life is also raised from the dead “through the faith of the operation of God who raised Christ from the dead”. Christ was raised from death on the third day. Is not the believer raised from the dead and made to sit down in the heavenlies in Christ Jesus (Ephesians 2:5 and 6) at the very same time he is baptized into Christ's death?

90. What is the meaning of I Corinthians 10:1 to 3 that Israel at the time they left Egypt were baptized into Moses in the cloud and in the Red Sea? (Exodus 14:29 to 31)