**Study/Review Questions**

**Book: Salvation of the Soul**

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**Foreword**

1. Why is the salvation of the soul one of the most misunderstood subjects in Scripture? To what part of man are biblical teachings surrounding eternal salvation always related? And in what realm alone are these biblical teachings always centered?

2. What one New Testament verse does the author list to show the simplicity of the (spirit) “salvation message”? And in what two areas is the salvation of the soul different from the salvation of the spirit?

3. On what basis is Christ now performing His work as High Priest? And to what specifically does this work relate? And relative to the salvation of the soul, in relation to what aspect in the life of Christians do Scriptures deal? And when is the salvation of one’s soul to be realized? And with what three subjects is the realization of this salvation associated?

4. With what segment of mankind does “soul-winning,” as seen in Scripture, deal? And what subject in Scripture is associated with “soul-winning”?

**Chapter One,** [**Salvation — Past, Present, Future**](https://www.koffeekupkandor.com/salvation-of-the-soul.php#Salvation%20%E2%80%94%20Past,%20Present,%20Future%20(SOS))

1. In what three tenses is “salvation” in Scripture presented? And what is virtually important for a person to “first ascertain” in Scriptural interpretation when considering any given passage on “salvation”?

2. In Ephesians 2:8, what type of Greek construction is represented by the two words that are translated “you have been saved”? And what does this Greek construction indicate? And what kind (aspect or nature) of salvation does this Greek construction constitute? And what is the strongest means in Greek grammar in which the eternal security of the believer can be expressed?

3. How does the Greek grammar in 1 Corinthians 1:18, relative to the topic of salvation, differ in terms of meaning from the Greek grammar that is used in Ephesians 2:8? And then how does the Greek grammar in Hebrews 1:14 differ in terms of meaning of salvation from the Greek grammar used in both Ephesians 2:8 and 1 Corinthians 1:18?

4. What other aspect of the salvation that is expressed in Hebrews 1:14, besides its temporal quality, distinguishes it as different? And how is the term “inheritance,” associated with the topic of salvation, seen as different from the term “free gift” about the same?

5. Relative to “inheritance,” as seen in the Old Testament, what role did “sons” play? And relative to the Old Testament “law of inheritance,” what would occur if there were no sons or daughters in the immediate family to inherit? This being the case, what position must a person occupy before he could be considered for an inheritance? And how does this apply in the “present dispensation,” relative to Romans 8:17 and Hebrews 1:14?

6. What verse of Scripture best reveals the tripartite nature of man? And what are the three aspects or parts of man, which constitutes his tripartite nature? And what is the temporal perspective of man’s tripartite nature, which is relative to salvation?

7. What is the type of noun of the Hebrew word, which is translated Elohim in Genesis 1? And how should this type of noun be viewed as it relates to God? And then, how does this relate to the composition of created man? And how is man’s composition different from the composition of animals?

8. How is the tripartite nature of Christ seen in His death? What scriptural passages reveal this? And understanding the tripartite nature of man and of Christ, then what must be encompassed in man’s complete redemption?

9. Regarding the composition of man, what transitioned into a “fallen state” as a result of man’s transgression in the Garden of Eden? And what did man lose as a result of his transgression? And what “twofold condition” did man find himself in as a result of his transgression?

10. In what is God arrayed (clothed), which is connected to “honor and majesty”? And what passage of Scripture reveals this? And recognizing their loss, with what did Adam and Eve attempt to replace their loss? And then, recognizing their “utter inadequacy” in their replacement effort, what did they next try to do relative to God?

11. What was God’s reaction to the method that Adam and Eve used to cover their loss due to their disobedience? And then, what method did God use to cover their loss? And what did this method necessitate? And what “two things” did this method portend relative to man’s redemption, which would be “basic, unchangeable truths” that can never change?

12. What is the difference in meaning of the two Hebrew words used for “naked” relative to Adam and Eve before the Fall (Genesis 2:25) and after the Fall (Genesis 3:7)? And how does the author see this relative to the “reason for man’s creation”?

13. Upon his disobedience, how did man “die” in the garden; that is, what part of man immediately died in the garden? And what parts of man did not immediately die? And what one word represents the “life-giving principle” of man? And in what substance within man is this “life-giving principle” located?

14. And what part of man “links him directly with God”? And what type of death established the “primary meaning of death in Scripture”? And what does it mean when man is described as “dead in trespasses and sins” (Ephesians 2:1), *i.e.*, what kind of spirit does he have and what is his relationship with God?

15. How is man spoken of in Scripture once he is “born from above,” *i.e.*, what kind of spirit does he then possess and what is his relationship with God? And how is this salvation (birth) brought to pass? And upon what is it based? And then, once it is brought to pass, what is its state of finality?

16. In what temporal sense does Scripture always deal with spirit-salvation? And in what temporal sense does it always deal with soul-salvation? And to what classification of people alone does soul-salvation always pertain?

17. Temporally speaking, when does Scripture indicate that the body will be redeemed? Until then, what principle governs the condition of the body?

18. Within the human body what are the two opposing entities, each seeking dominion? And which one is mutually compatible with the body? And why is the other one mutually incompatible with either of the other two?

19. What are three categories of man revealed in Scripture? And to what class of individuals does each of these categories apply?

20. To what “state of being” of an individual does the Greek word, which is translated “soul” in the New Testament, refer? And this “state of being” is the seat of what traits in man? And what “type of life” does man have in common with the animal kingdom? And how does this type of life relate to spiritual truth?

21. What are some of the individuals or things referred to in Scripture by the Greek word that is translated “spirit”? And man’s spirit is the seat of what quality? And by whom and how is a “spiritual man” controlled? And how do the spiritual and soulical natures relate in a “spiritual man”? And what “power” makes this relationship possible? And why is this spiritual-soulical relationship impossible for the unredeemed man?

22. How is the carnal Christian different from the spiritual Christian? And how is the carnal Christian like, yet different from the soulical person? How is the reception of spiritual truth different between the spiritual and the carnal Christian? And what is the result of this with the carnal Christian?

23. What is meant by Christ coming “in the likeness of sinful flesh” [Romans 8:3]? And what was the “crux of the ignominy and shame surrounding the events of Calvary”? And what type of body does Christ presently possess? And how long will he possess this type of body? And with what must this body be covered in order for it to be acceptable?

24. What kind of person alone is able to exercise spiritual discernment? And why is it impossible for a redeemed man to teach an unredeemed man the Word of God? And how do spiritual things from God’s Word appear to the unredeemed?

25. Why do certain Christian intelligentsia of the present dispensation, even though saved and in a position to understand the Word of God, often are not able to understand spiritual matters? And why is spiritual truth available to “babies” in Christ rather than these “wise and prudent” Christians?

26. What is redeemed man, who has been brought from death to life, now in a possession to realize? And what aspects of salvation must a saved person recognize? And how do these aspects of salvation relate to the purpose of man’s creation?

27. On what basis alone does the Holy Spirit deal with an unsaved person? And on what basis does the Holy Spirit deal with a saved person? And pertaining to issues of what aspect of salvation do all scriptures deal, which are about carnality or unfaithfulness of Christians, resulting in forfeiture or loss? And on the other hand, with what issues pertaining to what aspect of salvation do they NEVER deal?

28. How is the salvation of the spirit different from the salvation of the soul? And upon what does the salvation of the soul depend? And if this dependence is fulfilled, what growth-pattern takes effect in the Christian’s life? And, on the other hand, if this dependence is not fulfilled, what is the result for a Christian?

29. What corresponding shift must take place when there is a shift of the salvation issue from the spirit to the soul at the time of the birth from above? And why “must this ever be the case”? And this being the case, what is the “tremendous responsibility” of a minister who has a congregation under his charge? And what is his “central ministry”?

30. What is the only thing that God has provided for a minister to feed his flock? And how does the Holy Spirit figure in regards to this, the minister’s responsibility? And if such is done in accordance with the Word, what will be the “end result”? And what is the tragedy in Christian circles today? And due to this “tragedy” what will be the “end result”?

31. What has wrought untold confusion in Christian circles? And does this confusion come about? And what does the author “forever state” in the last part of the chapter?

**Chapter Two,** [**If Any of You**](https://www.koffeekupkandor.com/salvation-of-the-soul.php#If%20Any%20of%20You%20(SOS))

1. What are the four categories in which the revelation by Christ in Matthew 16:13ff fell?

2. What did the disciples believe about Christ that was evident from Peter’s confession and which the masses of Israel did not believe? And what is the meaning of the word “Christ” (or “Messiah,” as translated from the Hebrew text)? And what three offices are encompassed within Christ’s ministry? And how is this so?

3. In so far as Peter and the other disciples, what one office of the three that were encompassed within Christ’s ministry, was their concern? And pertaining to Peter’s confession, what additional means of recognition of Christ did he offer, which implied rulership?

4. Apart from what two things could the future role of Christ as king, within the scriptural framework in which it is set forth, not exist? And what was the primary reason for Christ’s severe rebuke of Peter in Matthew 16:23? And how did Peter unknowingly deny what he attributed to Christ in Matthew 16:16?

5. What must precede “glory,” which is a biblical principle that cannot change?

6. The book of Matthew centers upon what office of Christ? And in the midst of this, what announcement makes this book different from the other gospels? And in what particular time in Christ’s ministry was this announcement made? And since this announcement would not effect a change in the primary message of the book of Matthew, what change did it effect?

7. For and to what future reality was the Church definitely and specifically called into existence? And when will this “reality” take place? But what had to take place prior to the Church being brought into existence? And how is that which “had to take place prior to the Church being brought into existence,” connected to, yet apart from Israel? And how is this seen in the sacrifice of the Passover lamb?

8. And based on the sacrifice of the Paschal Lamb, how does one pass from “death to life” and placed “in Christ” as part of the new entity, the Church? And beyond this, why is it necessary for this “new entity” to have a Priest? And how does this relate to Israel as seen in the Old Testament? And how does “death and shed blood” figure into this, both for Israel and the “new entity,” the Church, a factor that can never change? And, in regards to man’s salvation (past, present, and future) how does Christ’s death and present life effect the whole of it?

9. To what end does everything surrounding God’s redemptive work through His Son move?

10. When did Christ in effect (for all practical purpose) take the kingdom of the heavens from Israel and offer it to the Church? And because of this, what would the Church do regarding this position that Israel failed to do when it was in this position?

11. What basic principles relative to two facets of the bride of Christ were introduced in the first three chapters of Genesis by the account of Adam and Eve and reintroduced by Christ’s earthly ministry, which remain unchanged? And how is this seen?

12. Adam was a type of whom? Eve was a type of whom? And when was Adam “made complete”? And how long did the antitype of Eve remain in the antitype of Adam? And when could these antitypes separate (*i.e.*, the antitype of Eve be brought into existence as a separate entity)? And where did this separation take place? And what happened there?

13. What two elements came forth from Christ’s side when on the Cross? And what did these two elements represent, relative to Christ’s bride? And when will Christ be complete as a Person?

14. How is the word “church” used in different ways in the Bible? And as to its specific meaning in Matthew 16:18, how is it being built today? And when will this process be complete? And how does the “bride of Christ” differ from the “body of Christ”? And how does Matthew 22:14 relate to this difference?

15. How was it possible with Adam, as it will be the same for Christ, to reign?

16. To what “climatic dispensation” does the entire program of God during the preceding dispensations, along with the present dispensation, moves toward? And what is the name for this era? And what Old Testament saints will have a part in this era? And what other saints will have a part in this era? And to what government does the “salvation of the soul” relate?

17. To what type of inheritance did many Old Testament saints, *e.g.* Moses, look forward? And to what other type of inheritance will many Jews obtain? And what part of the “salvation of the soul” message was not understood by the Old Testament prophets?

18. Through what means did Jesus make known to His disciples additional facts concerning the new entity, the Church? And to what apostle was the full revelation of this new entity vouchsafed? And how was it designated by him? And through what means was this designation known within the Old Testament?

19. What “pivotal” passage within the New Testament concerns itself with the transfer of the “salvation of the soul in relation to the kingdom of the heavens” from Israel to the Church? And in what passage in the New Testament is the announcement made concerning the removal of the kingdom from Israel?

20. To whom specifically is Christ speaking to in Matthew 16:24ff? And what is the spiritual state of those to whom He is speaking in this passage? And what is the manner in which the salvation of the soul is brought to pass; and, conversely, what is the manner in which the loss of the soul is brought to pass?

21. According to the author, what is the fourfold context of Matthew chapter sixteen? And within this context what is the end or the goal toward which everything moves? And how does Matthew 16:28-17:5 relate to Matthew 16:24-27?

22. What is meant by “deny himself”? What is the “self-life”? And how is the unredeemed soul housed in an unredeemed body kept under subjection? And how does the Word and the Spirit figure into this process? And in what Old Testament persons can the subjective state of the soul in relation to the spiritual man be graphically illustrated? And in other words, how can a Christian be victorious over the fleshly impulses of the soul?

23. How can blessings relative to the self-life only occur? And what two forces strive for control of the Christian’s life, with the saving of the soul hanging in the balance? And how can the salvation of the soul only be realized? And with what process are blessings in connection with the self-life inseparably connected?

24. What is meant by “taking up one’s cross”? And how is this seen in Romans chapter eight? And what must be kept in a constant state of dying? And how does the author show this action with the tenses of the Greek words translated “take up” and “follow”? And how does the author show this same concept or process using Romans 12:1? And why is the concept of “rededication” not a biblical concept?

25. What two words in the English translation of Matthew 16:25-26 are synonymous? From what common Greek word are they derived? And this being the case, how does the author state the meaning of these two verses, both the positive and the negative?

26. How does the author explain the concept of “building upon an initial investment” relative to the Christian life? And in what realm alone can this be done? And in what two parables may this concept be illustrated? And how is this concept seen in these two parables?

27. To what part of man is salvation that is completely apart from works related? And to what part of man is salvation that is in connection to works related? And in what order must these two salvations be realized?

28. What New Testament epistle mainly deals with faith and works in relation to the salvation of the soul?

**Chapter Three,** [**The Implanted Word**](https://www.koffeekupkandor.com/salvation-of-the-soul.php#The%20Implanted%20Word%20(SOS))

1. What is the central issue throughout all of Scripture? And where does “redemption” begin and end in Scripture? And what is God’s revealed purpose for man’s redemption? And when this has been accomplished, what position will man then occupy?

2. What does the Hebrew word, which is translated “dominion” in Genesis 1:26, 28, mean? And how does this word relate to Psalms 110:2? And to what does this verse in Psalms refer? And what will be the composition of the “rule” to which these passages refer?

3. What “scope” is encompassed by James 1:18, 21? What type of term is the word, which is translated “brought us forth,” in James 1:18; and, to what does it refer? And in what “position” did those to whom this term applied then find themselves? And on what did the realization of the ultimate goal, relative to this “position,” depend?

4. What is the relationship of spirit-salvation to soul-salvation? And to what “verities” does each one involve?

5. What is the “one command,” seen clearly in the Greek text, of James 1:21? And how does this “one command” relate to one’s soul-salvation? And what must one do first before this “one command” can be implemented?

6. What are the two different thoughts, which are conveyed by the words “filthiness” and “wickedness,” in James 1:21? And what is the thought conveyed by the word “implanted” in James 1:21? And what is the “process” to which the word “implanted” applies? And how does this “process” involve the Holy Spirit? And to what eventuality does this “process” lead?

7. In light of what “subject matter at hand” must the book of James be understood? And what is the central subject matter in all of the epistles, which, apart from understanding this “subject matter,” it is not possible to properly understand the central message of the epistles? And where is this “subject matter” introduced in the Bible? And what is the greatest thing God could ever design for redeemed man?

8. Within what two words, translated in the ASV (not the KJV) of the Bible, lies the revealed reason for growth towards maturity? And what is that revealed reason?

9. What “finished work” can never be changed or altered in any fashion? And to what aspect of salvation does this “finished work” apply; to which a newborn babe in Christ, a carnally immature Christian, and a spiritually mature Christian all occupy identical positions?

10. What element, when harbored in a Christian’s life will impede the reception of the Word to the extent that the individual may fail to grow “unto salvation”? And what is the reason that Christ is presently exercising a high priestly ministry in the heavenly sanctuary? And on what is Christ’s high priestly ministry based? And what is the Christian’s part in Christ’s high priestly ministry? And in what verse of Scripture is this, the Christian’s part, described?

11. What aspect of salvation relates to Christ’s past ministry? And what aspect of salvation relates to His present ministry? And how may God’s complete purpose for man be realized?

12. What are the two indispensable elements that allows a Christian to progressively grow from an immature infant into a mature adult spiritually? And in the physical realm what does the author refer to as “a living organism that cannot be duplicated”? And, also in this realm, what kind of food consumption normally comes after one has been on this “living organism” for a period of time ?

13. What appears to be the primary thought behind the words El Shaddai when used with God’s own people in view? And what is the means through which God nourishes, strengthens, and satisfies His people throughout their pilgrim walk? And a Christian, if proper growth is to take place, must move from what aspect to what aspect in regards to the Word?

14. Where in Scripture are Christians severely rebuked for their inability to handle anything but “milk;” and should not only have progressed from milk to meat, and then to strong meat, but they should also have progressed to the point where they could teach the Word to other Christians? And what is the “subject matter at hand” in relation to “strong meat” in Hebrews 5?

15. What is the relationship between the “living Word” and the passage in John chapter six where Christ is described as the Bread of life, and the process of eating His flesh and drinking His blood is mentioned? And, precisely, how does one partake of the living Word?

16. Why was there no proper spiritual growth and “proper exercise of faith” in those described in Hebrews chapter five? And what is the only way to rectify this situation then or now? And how is this process of rectification described in Hebrews 6?

17. In what book of the Bible have the roots of all biblical doctrine been established? And in what biblical account is insight given into certain truths concerning “life” derived from God? And what would be the relationship between this “biblical account” and the reception of the Word of God?

18. In what chapter in the Bible may one find the point where the origin of numerous biblical doctrines are traced; and which these doctrines cannot be properly understood apart from this chapter? And in what verse of the Bible may one find the means that God used in both man’s creation and the subsequent impartation of life into His new creation?

19. What was the difference between God creating man and God imparting life into man? And what aspect of God actually produced life in man? And how does Scripture show that not only the Father, but also the Son and the Holy Spirit were instrumental in producing this life?

20. What pattern (type) in Scripture must be followed in the impartation of life to unredeemed man, who is “dead in trespasses and sins”? And once this is done, what then must be “continued and sustained”? And through what aspect of God is this accomplished, which reflects a “first-mention principle” established in Genesis 2:7?

21. What is the only way unregenerate man today may come into a right relationship with God? And what other meaning does the Greek word for “Spirit” in the New Testament indicate; which, when used in this sense, shows life being produced through a “breathing in,” or death being wrought through a “breathing out”? And how is this seen in James 2:26?

22. What is the established pattern by which God restores a “ruined creation”? And where is this pattern found in the Bible? And how does the author describe this pattern relative to the “complete restoration” for ruined man? And what “direct allusion” is seen in Paul’s words in 2 Corinthians 4:6 and 5:17?

23. What is the septenary structure upon which the whole of subsequent Scripture rests?

24. What three processes are seen when one studies 2 Timothy 3:16 in light of Genesis 2:7? And what is the “best of all possible translations” of the Greek word *theopneustos*, which is found in 2 Timothy 3:16, particularly when seen in light of Genesis 2:7? And what is the “element” that the Spirit uses to sustain the life that He Himself originally imparted and presently continues?

25. What item alone can be used by the Holy Spirit to bring about the Christian’s walk by faith (*cf.* Romans 10:17), ultimately resulting in the salvation of his soul?

**Chapter Four,** [**The Breath of God**](https://www.koffeekupkandor.com/salvation-of-the-soul.php#The%20Breath%20of%20God%20(SOS))

1. What aspect of God produced life in man following his creation? And in what verse of Scripture does one find a first-mention principle concerning “life” in relation to man? And what does this first-mention principle dictate concerning anytime Scripture mentions life in relation to man?

2. With what two things is the *Neshamah* identified in scriptural terminology? And how is “life,” which comes from God alone, always produced? And remaining within the basic teachings drawn from the typology of Genesis 1:2-5; 2:7, how does God redeem man today? And then, how does this act of redemption continue within man?

3. What two conditions, one pertaining to eternity and one pertaining to the temporal, prevail due to God’s indwelling Spirit of redeemed man? And how is Scripture unlike any other writings (*i.e.* set apart from all other writings)? And on what basis alone is “life” attributed to Scripture? And how does what “God has to say” compare to what “man has to say”? And what “continuing process” can result in progressive spiritual growth to maturity in redeemed man?

4. What is the difference between redeemed man and unredeemed man? And how does this “difference” relate to the Word of God, in both unregenerate and regenerate man?

5. Considering regenerate man, how may he be classified relative to the leadership of the Holy Spirit in his life? And, depending upon his classification, what does this indicate pertaining to the leadership of the Holy Spirit in his life?

6. What are the two differing progressive and concurrent results that happen to a Christian who experiences a continued flow of the “breath of God” into his redeemed human spirit? And what two spiritual factors are co-dependent upon each other to effect these “results.”

7. How do the Holy Spirit’s actions differ toward a Christian upon his “birth from above” and during his subsequent spiritual life? And what type of “temple” is established by the Holy Spirit relative to Christians? And what difference of occupancy may there be in this “temple” upon a Christian’s “birth from above” and during his subsequent spiritual life?

8. With regards to a Christian’s spiritual life, what is the command of Scripture relative to the Holy Spirit? And regarding this command, what is the biblical manner in which it may be accomplished?

9. How is being filled with the Spirit (the neshamah) associated with dwelling deeply in the Word of God (the neshamah)? And how is this clearly taught in two companion books (Ephesians and Colossians) of Scripture? And what contextual parallel should be noted in the commands of Ephesians 5:18-20 and Colossians 3:16-17? And what is the only conclusion that may be drawn from this contextual parallel?

10. How does the author describe the difference between the “indwelling of the Spirit” and the “filling of the Spirit”? And relative to the “filling of the Spirit,” what three relationships are discussed in the verses immediately following Ephesians 5:18-20 and Colossians 3:16-17? And how is each person within each relationship described when “filled with the Spirit”?

11. Why is it “no wonder” that the living Word of God remains constantly under attack by Satan, his emissaries, and those who do his bidding? And apart from what aspect (issuance) of God will a Christian remain in a spiritually carnal (*i.e.* immature) state? And, consequently, apart from this, how will this affect the coming kingdom (Messianic Era)?

12. What is the “inherent thought” in the compound Greek word, *sunschematizo* (translated “conformed”), along with its negative command, in Romans 12:2? How (or through whom) is Satan ruling this world? And what must take place prior to a change in this rulership?

13. What is the “rightful place” for Satan and his angels? And what is the “rightful place” for Christ and His co-heirs? And what is the “rightful place” for Israel? And what is the “rightful place” for the Gentile nations? And when will all of these be in their “rightful place”?

14. In whom does Scripture declare that the world presently lies? And where is the positional standing of the Christian? And why does Scripture command the believer, “Love not the world, neither the things that are in the world . . . “?

15. What activities will one day reach an apex under the reign of the “man of sin,” during the coming Tribulation? And “from this apex,” what will come to a sudden and climactic end? And then, what will happen to Satan and his angels? And because of all of this, what conclusion does the author come to pertaining to Christians involving themselves in the affairs of this present world system, during the present age? And, on the other hand if they do become involved, what “in effect” are they doing? And, how do Christians fail to share Christ’s rejection by and separation from the world?

16. What is the second command of Romans 12:2 pertaining to Christians? And to what does the Greek word in this verse, which is translated “transformed,” refer? And what part does the Christian play regarding that to which the word refers? And how is the word, translated “transformed” in Romans 12:2, different from the word that is translated “transforming/transformed” in 2 Corinthians 11:13-15?

17. Considering the meanings of the two Greek words that are translated “transformed” in Romans 12:2 and 2 Corinthians 11:13-15, what is Satan attempting to do? And is this easily recognized by Christians/non-Christians? And which of the words (translated “transformed”) in Romans and 2 Corinthians apply to Christians who seek this action their own? And in what practical way do these Christian often seek this transformation?

18. How often is a Christian to experience the process of transformation (the metamorphosis) indicated in Romans 12:2? And what is the meaning of the Greek word translated “knowledge” in Colossians 3:10? And how does this Greek word differ from the regular Greek word for “knowledge” throughout the New Testament? And this being the case, what is the only way a Christian can experience the process of transformation (the metamorphosis) indicated in Romans 12:2? But prior to this process being able to take place, what must the Christian do, which is indicated in James 1:21; 1 Peter 2:2; and Romans 12:2?

19. Within the culmination of the work of the Spirit in that future day of Jesus Christ, what will happen to Christians in addition to their present “inward change”? And what two New Testament verses does the author state that stipulates this? And how is this typified by Christ in the book of Matthew? And how is this confirmed in the book of 2 Peter?

20. How does the author understand the typology of the “six days;” the seventh day; the “high mountain;” the transfiguration of Christ; “Moses and Elijah;” “Peter, James, and John;” and the “bright cloud:” all within the passage in Matthew 17:1-5?

21. When will the Holy Spirit complete the metamorphosis mentioned in Romans 12:2? What will be the relationship between the Holy Spirit and the bodies of Christians in that future day when the Lord returns for His Church? And why is the “outward change” to the body, which will occur with Christians at the resurrection and rapture, not contingent upon the inward change during the present time?

22. What will Christians experience should their “outward change” at the resurrection and rapture not be apart of their prior “present inward change”?

23. In what type of bodies will Christians be resurrected or raptured at the end of the present dispensation? And, like Christ’s body upon His resurrection, what “animating principle” will be replaced by what “animating principle” in the body?

24. How was Christ’s resurrection body different from His soulical body? When did Christ receive His glorified body, a body which came after His resurrection body? And in what two post-resurrection appearances by Christ are these two bodies (resurrected but not glorified and glorified) seen?

25. When (“following actions surrounding” what event) will Christians be able to receive their redeemed bodies, which are connected to “the adoption”? And how will these bodies be different from their resurrected/raptured bodies? And with what action upon Christians is “the adoption” connected? And what type of separation will occur at this time?

26. What type of Christians will (in the future) appear as the ones seen in Hebrews 12:8 — as individuals who had previously rejected God’s child-training [Hebrews 12:5-7] and cannot now be His sons [the sons seen in Romans 8:19, adopted into a firstborn status in Romans 8:23].

27. What are the meanings of the Greek words translated “chastening” and “illegitimate” in Hebrews 12:5-8? And contextually, what types of persons are in view in this passage? And this being the case, what type of persons alone can be classified as “illegitimate”?

28. When will “the Glory” be able to be connected with the body of a resurrected or raptured saint? And what type of body is meant by the phrase “redemption of our body” in Romans 8:23?

**Chapter Five,** [**Faith Made Mature**](https://www.koffeekupkandor.com/salvation-of-the-soul.php#Faith%20Made%20Mature%20(SOS))

1. What are the two self-answering questions by which the passage of James 2:14-26 is opened? And how, according to their Greek construction, must they be answered? And in connection to what issue does each question present the relationship between faith and works?

2. According to the author, what must be recognized if one is not to be lost in a sea of misinterpretation when dealing with the epistle, James? And what aspect of salvation relates to “faith and works” in the epistle? And where is this aspect of salvation first introduced in the epistle?

3. Where do numerous individuals go wrong when studying the book of James? And to what two results does this lead?

4. What role do “works” play in eternal salvation, the present possession of every believer? And how is this relative to both the unredeemed; and, the redeemed? And if “works” do enter into one’s eternal salvation, either before or after it, then what would cease to be?

5. What “fact” does James in his epistle readily acknowledge, upon which his entire epistle is built? And when can “justification by works” first appear, and not before, relative to man’s salvation? And in this fashion, how is the subject handled in the remainder of Scripture? And why must this “be the case” with both the unsaved and the saved? And, on the other hand, what “works” can enter (apply) surrounding one’s eternal salvation?

6. What failure “over the years” has resulted in untold confusion among Christians? And what have numerous Bible students understood, which have perplexed them when studying the book of James? And why is this so? And why did Martin Luther declare the book of James to be “an epistle of straw,” questioning whether or not it should be included among the canonical books?

7. How do Bible students mostly attempt to reconcile “justification apart from works” in the Pauline epistles and “justification by works” in the epistle of James? And in keeping with this form of “reconciliation,” what is “justification by works” meant to convey? And to whom? And this being one’s position, to what is “living” faith, as opposed to “dead” faith (in James 2), often equated?

8. What conclusion is drawn by a Christian, who accepts the aforementioned “reconciliation,” regarding another Christian who evidences no works? And what two concepts does the author mention, which he says are “fallacious from one end to the other”? And if man could through works show the reality of his justification by grace through faith, then what doctrine would cease to be?

9. What is the “key” to a correct understanding of the book of James? And on what basis only does God deal with the regenerate? And in relation to what basis does God never deal with them? And how is this reflected in the “type,” that of the children of Israel who were delivered from bondage in Egypt?

10. To what aspect of salvation must works (by man) never pertain? And, then, to what aspect of salvation must they always pertain? And why is it wrong to contrast works in the Pauline epistles and works in the epistle of James in an attempt to approach and explain the matter? And, in fact, what aspect of salvation is the central message throughout all of the epistles, beginning with Romans and ending with Jude?

11. Why does the author say that the book of Romans is a book that Christians should probably study only after they have come into a good understanding of the salvation of the soul?

12. How are the two key words of “profit” and “save” linked together in James 2:14? And considering the “meaning” of the root word from which comes the word “profit” in James 2:14, what must one have initially before this “meaning” may take place? And why does the author say there is no such thing as the word “profit” being used in connection with the unsaved?

13. What two parables in the New Testament does the author say best provide two of the best scriptural examples concerning “profit” on an initial investment in relation to the Lord’s servants during the present day and time? And what do these two parables teach concerning the handling of one’s “initial investment”?

14. What must a Christian have in order for profit to accrue according to the book of James? And why does the author say there is no such thing as a non-saving faith in relation to the unsaved? And as to “faith,” how does it relate to first to the unsaved; and, then, to the saved? And also as to “faith,” how many conditions of it may exist within the saved? And what does the expression “dead faith” definitely not mean?

15. To what “other fact” does the very fact that faith is “dead” in James chapter two bear witness? And what analogy in the book of James illustrates this “other fact”? And the “departure of what element” produces a “dead faith”? And what must happen in order for a “dead faith” to be restored to life (a living, active faith)?

16. How does the “law of first mention” in Scripture, as it relates to the impartation of life, apply to both a “dead body” and a “dead faith”? And, in this respect, to what is a “dead faith” inseparably connected? And how do a number of older Greek manuscripts translate the Greek word that is translated “dead” in the KJV? And this being the case, how would one understand the condition of a “dead faith”? And in this respect, out from where does “fruitfulness” (works) and “barrenness” (no works) in the life of a Christian emanate?

17. When James speaks of works in connection with faith, what two examples does he draw from Old Testament history concerning exactly what he has in mind? And what Greek word does the author emphasize to show that there is no distinction between the two examples insofar as both being equally justified by works?

18. What is the “key in the matter” of the above two examples being justified by works? And in accordance with what standard must one act in order to “act by faith”? And how does the author define “acting by faith”? And how was this definition made practical in the above two examples mentioned by James?

19. What kind of works in Christians today would reflect the works that James illustrates as works of faith? And what do these works “presuppose,” which is mentioned in the first chapter of James? And what specific verse states this? And what then must follow this presupposition, which is mentioned in the following verse?

20. What parable illustrates how a Christian is to be faithful to his calling? And what will be meted out, which the parable teaches that will be commensurate with an individual’s faithfulness or unfaithfulness to the task/tasks God has called a Christian to do?

21. Through what “vehicle” will bring faith to its goal (made mature, brought to full development) that is called “the principle” upon which “faith and works” rests? And specifically, for the Christian, what is this “goal” as is expressed in 1 Peter 1:9? And through what two words does 1 Peter 1:9 relate to James 2:22? And what will eventually be realized in “that coming day” by a Christian who fulfills that which is taught in these two verses of Scripture?

22. For what purpose, in this life, has each Christian been “created in Christ Jesus,” which is something that occurs over the entirety of the pilgrim’s walk? And in conjunction with what progressive process does this “occurrence” take place?

23. On what basis will be “all judgment” (including all “rewards” or “punitive actions” emanating from judgment)? In this regard, what does the author mention as “a major subject of Scripture,” a subject “in which all Christians who have been saved for any length of time at all should be quite knowledgeable”? And to what can a failure to understand this subject be invariably traced?

24. What passage of Scripture does the author use to illustrate this “major subject of Scripture;” and what does this passage indicate? And where and when will that, which this passage indicates, take place? And what does a Christian possess, which is the only thing that can be lost or saved at the event described in the above passage?

25. Why is there “no conflict at all” between rewards in one place in Scripture as seen the result of one’s works; and, in another place in Scripture as seen the result of one’s faith? What is the scriptural “relationship,” which makes this true?

**Chapter Six,** [**Hope, Inheritance, Salvation**](https://www.koffeekupkandor.com/salvation-of-the-soul.php#Hope,%20Inheritance,%20Salvation%20(SOS))

1. To what class of people does Peter and James, in their epistles, direct their message? And what is the purpose of Peter’s epistles relative to this class of people? And through what type of incentives does he fulfill this purpose?

2. Concerning what three topics does the subject matter deal with as set forth at the very beginning of Peter’s epistles? And what kind of encouragement is derived from a proper knowledge of these three topics?

3. In what things, which are beyond the resurrection of Christ, lies a Christian’s hope? And what three topics are “inseparably linked in Scripture”? And it is only because of what fact that a Christian can possess a “hope”? And to what does this “hope” look forward?

4. Concerning what scriptural teachings must a Christian be knowledgeable in order to respond in accordance with 1 Peter 3:15? And to what aspect of salvation are these scriptural teachings inseparably linked?

5. What are two of the best books to help Christians understand exactly what is involved in the hope that they possess? And on what “relationship” does the epistle of Titus center? And why is there this relationship? And what phrase in Titus 2:13 designates the Christian’s “hope”? And what topic is the object of this “hope,” as seen in the Greek structure of the verse? And therefore what will be the “realization” of the Christians’ present hope?

6. With what two items is the Christian’s “hope” associated in Titus 1:1 & 2? And for whom is this “hope” reserved in Titus 3:7? And this “hope” has to do with what future subject in Titus 3:7?

7. How should one understand the meaning of the Greek word, which is translated “eternal” in Titus 1:2 and 3:7? And why is this so? And what are the two ways the Greek language can express “eternal,” apart from textual considerations? And to what aspect of life do “hope” and “inheritance,” as used in the New Testament, pertain? And upon what condition does a Christian’s “hope” depend?

8. With what three items is the Christian’s hope associated in Hebrews 6:11 & 12? And how is “patience” to be understood? And according to 1 Peter 1:9, what is the “end” of a Christian’s faith? And is one to understand this “end” of a Christian’s faith?

9. What ministry of Christ is in view in Hebrews chapter six? How does the author explain Paul’s use of the word “anchor” as a metaphor pertaining to the Christian life?

10. Around what (and how many) major items is the book of Hebrews built? And to what is “hope” linked in Hebrews chapter three? And with what “house” is the “hope” in Hebrews 3 associated? And with what other “house” does the Spirit show a parallel in this passage? And within the context, what is the purpose for drawing this parallel? And what kind of “treatment” does this parallel constitute?

11. How does the author, utilizing the “houses” mentioned above, compare Christian’s today with Israelites of yesterday? And what is the difference in the “inheritance” relative to each? And how will “unfaithfulness” affect each relative to their inheritance?

12. What are the key words relative to “hope” in Hebrews 3:6? And how are these words to be understood? And how should Christian’s display their “hope”?

13. From what standpoint must the “future inheritance” of Christians be understood? And what three things are included in the rights of firstborn sons in the Jewish economy in the Old Testament? And how could this three-fold inheritance be forfeited? And what two Old Testament examples show a forfeiture of this inheritance?

14. How is the first example explained by the author? And how, in the first example, must “repentance” be understood? And how is the second example explained by the author? And, in addition to the person of the second example, what others were affected? And, in the second example, how was the three-fold inheritance distributed?

15. What are the three things that compose the inheritance of a Christian? And upon what scriptural account is the first based? And how will the second that is partially true now be different during the coming dispensation? And to what “association” does the third pertain? And how is this third (thing) seen in the book of Psalms?

16. How may a Christian forfeit the rights of primogeniture? And how do the events mentioned in Hebrews 3; 4; 12 show this?

17. What is involved in the underlying theme in 1 Peter? And to what “end” does the entire program of God move? And how is the salvation “characterized,” which is mentioned in Hebrews 1:14? And what is this salvation “called” in Hebrews 2:3?

18. What is the “just recompense of reward” in Hebrews 2:2 and how is it used? And what was the “danger” that the Israelites faced after being delivered from Egypt? And is this relative to Christians today?

19. With what is the “so great a salvation,” mentioned in Hebrews 2:3, synonymous? And what how will the station of angels change between the world today and the world that will come? And what aspect of salvation do the books of Hebrew, James, 1 & 2 Peter, as well as all other epistles, deal? And within what framework must all these be interpreted?

**Chapter Seven,** [**Approval, Goal of Your Faith**](https://www.koffeekupkandor.com/salvation-of-the-soul.php#Approval,%20Goal%20of%20Your%20Faith%20(SOS))

1. What is a more exact meaning of the Greek word that is translated in its noun and verb forms as “genuineness” and “tested” in 1 Peter 1:7& 8? And what is a more exact meaning of the Greek word that is translated as “end” in verse 9? And what subject is in view in verses 7 and 9? And all this being the case, what is the message of 1 Peter 1:7 & 9?

2. Where will the “approval” and “goal” of one’s faith be realized or not realized? And what will determine this when there? And how does the book of James relate to the realization of “approval” and “goal” of one’s faith?

3. What is the relationship between 1 Corinthians 3:13 and 1 Peter 1:7? And what kind of “works” will result in an approved “faith”? And how is one’s “faith” brought to its goal during this present time? And where is one’s faith ultimately approved? And through what test or trial must it pass to gain approval?

4. What is “another side” of the judgment seat of Christ? And what will be the result of “disapproved works” at the judgment seat of Christ? And what are “disapproved works”? And what two results, which would be the inverse of that which is seen in 1 Peter 1:7-9, will occur to the person whose faith does not reach its goal at the judgment seat of Christ?

5. What must occur to the Christian before he receives a crown according to the book of James? And how is the object of “approval” spoken of in James 1:12 different from the objects mentioned in 1 Corinthians 3:13 and 1 Peter 1:7? And how do all these three “objects” relate? And what specific “entity” does the author say will realize the “goal of faith,” the salvation of the soul?

6. What is “in view” by the “race” that is mentioned in 1 Corinthians 9:24-27? And what must occur before that which is “in view” can be achieved? And what “one clear, uniform teaching” may be discerned by studying 1 Corinthians 9:24-27; James 1:12; and 1 Peter 1:7-9 in the light of one another? And what will be “allowed” for the one who is approved to receive crowns?

7. Where in the Word is found the contextual parallel to the “disapproval” for the crown referred to in 1 Corinthians 9:24-27? And what “disapproval” is recorded in this “contextual parallel? And where do the “experiences” in the recording of this “disapproval” begin, move, and terminate? And into what two sections are these “experiences” divided? And what are the “experiences” that are recorded in each section? And what principle of Bible study do these “experiences” reflect? And in accordance with this “principle of Bible study,” what specific relationship is seen in these recorded “experiences”?

8. What specific type-antitype treatment mentioned in the Word forms the basis for the first four of the five major warnings in the book of Hebrews (1:14-2:5; 3:1-4:16; 6:1-12; 10:19-39), apart from which these warnings cannot be properly understood?

9. What process has its basis explained in 1 Corinthians chapter 10? And since Scripture is to be interpreted in light of Scripture, what must be seen in order to understand what will occur at the judgment seat of Christ? And what is the primary, fundamental type that God uses in His Word to teach Christians great spiritual truths concerning dangers strewn along their present pilgrim pathway as they, under the leadership of Christ, traverse the only route that will culminate in the realization of the salvation to be revealed — the salvation of their souls?

10. When did God establish a “distinction” between the Egyptians and Israel? And on what “basis” was this “distinction” established? And what two things did this “distinction” involve? And what specific purposes were these two things to fulfill?

11. What two feasts were instituted at the very beginning of Israel’s national existence? And what does “leaven” always stand for in Scripture? And what does the number “seven” indicate in Scripture? And how many days were the Israelites to eat unleavened bread? And what was the penalty for those who ate leavened bread during the time they were directed by God to eat unleavened bread?

12. What was God’s dual truth concerning “blood” and “leaven” relative to Israel? And how did Israel keep the Feast of Unleavened Bread after the appropriation of the blood of the slain paschal lamb? And then how did they later keep that which the feast portrayed? And what would have Israel been able to accomplish if they later would have keep that which the feast portrayed? But what in fact did occur to Israel?

13. What “impossibility” of God, which was relative to Israel and the Promised Land, relates to Christians today? And in what two “rejections” by Israel is revealed the reason (basis) for Israel’s falling away, *i.e.* their unbelief/unfaithfulness? And which one occurred first? And in Scripture, what does “Egypt” always represent? And who is the “god of this world”?

14. What is the similarity between the “distinguishing factor” relative to Israel in Moses’ day (*i.e.*, between Israel and Egypt) and relative to Christians (*i.e.*, between Christians and the world), which has been the “distinguishing factor” since Adam’s sin?

15. What are the definite and specific purposes for which Israel was called into existence? And what are they for which the Church was called into existence?

16. How does the Feast of Unleavened Bread, which Israel as the type was commanded to keep, relate to the Church as the antitype? And what period of time, which is pictured in the type (Israel) as seven days, applies to the antitype (the Church)? And what will happen to Christians who fail to keep the feast?

17. What is the manner in which Christians will realize the purpose for their present positional standing “in Christ,” the very purpose for their calling? And what remedy did Israel have upon sinning post application of the blood? And what remedy do Christians have post application of the blood?

18. What is the two-fold manner in which Christians keep the Feast of Unleavened Bread? And how did Israel fail to keep the feast in the same two-fold manner? And then, how do Christians fail in this same way?

19. What is the comparison of the manna as seen in the “type” (Israel in Moses’ day) to the manna as seen in the “antitype” (the Church)? And what emanates out of the process of changing this manna, both for Israel then and the Church now?

20. What is the “proper place” for the Word of God in a Christian’s life? And what does the indwelling Spirit do to effect spiritual maturity in a Christian? And what does and does not constitute the Neshamah? And what cannot be used by the Spirit to sustain life, which He (through the Neshamah) brought into existence?

21. How did the Israelites ruin their manna? And how do Christians ruin their manna? And how is it easy to understand why the Israelites under Moses preferred the things of Egypt to the things of the land set before them? And then, how is it easy to understand why innumerable Christians today prefer the things of the world to the things of the land set before them?

22. Why is it important for a Christian to feed on manna from heaven? And when feasting on manna from heaven is not maintained by a Christian, what type of race will he run? And if this be the case, what then will be the end result as to the Christian’s works, his faith, and his soul?

**Chapter Eight, [The Ministry of Elders](https://www.koffeekupkandor.com/salvation-of-the-soul.php%22%20%5Cl%20%22The%20Ministry%20of%20Elders%20%28SOS%29)**

1. What two occurrences go hand-in-hand in Scripture, which two are, in fact, inseparably linked? And in what order do they occur? And what example about Christ does the author use to illustrate this point?

2. Surrounding what event does one see the suffering of Christ in Scripture? And when will Christ experience His glory? And with a basis in the former (suffering) and a view toward the latter (glory), what ministry does Christ now fulfill?

3. Who will Christ bring with Him to His glory? And who were the three that saw Christ’s glory in advance? And where did they see it? And what two things did Christ mention immediately prior to this event? And how many specific days did this event take place after Christ made mention of these two things? And, according to the offer, how long a period do these six days represent?

4. In Hebrews 12:2, what is the reason given for Christ enduring the cross and despising the shame of it? And what is the condition set forth in Romans 8:17 regarding suffering and glory as it pertains to Christians? And according to Romans 8:19, when (specific time) will the glory of Christians be revealed?

5. What present order of “sons” will be replaced by God’s new order of “sons”? And from what people come this new order of “sons”? And what are they called in Hebrews 2:10? And what position do they presently occupy? And for what action do they wait? And how are they to look upon their present sufferings?

6. In what three places in the Bible are Christians referred to in a present sense as “sons”? And in each place, what is dealt with in the context?

7. Into what “mind-set” and experiences are Christians to enter if they are to have a part in “the resurrection [out-resurrection] of the dead” and receive “the prize of the high calling of God in Christ Jesus”?

8. In complete accord with the established “biblical pattern,” to what does the “glory that follows suffering” pertain? And when will this to which it pertains occur? And just prior to that time what “trail” will take place, which will result in it?

9. What is the central subject matter dealt with throughout the first four chapters of First Peter? And according to 2 Timothy 3:12, what is assured to those who desire to live godly in Christ Jesus?

10. What topic is introduced in the beginning of chapter five of First Peter? And in what verse of Scripture is it revealed that pastors (elders) are to be “pastor-teachers”? And what is the purpose of these elders relative to those in the Church placed under their care?

11. In verses two and three of 1 Peter chapter 5, how are elders instructed relative to those placed under their care? And understanding the two ways the Greek word that is translated as “heritage” [KJV] in verse three, what appears to be the meaning of the verse as it relates to their relationship? And also in verse three, how does the meaning of the Greek word that is translated “examples” to be understood with regard to this relationship?

12. What occupies the “center of attention” within these concluding verses surrounding instructions given to elders in 1 Peter 5? And also within these concluding verses, what has been entrusted to elders? And in view of what future occurrence is this trust? And in view of this, according to Peter, what will this “invariably involve”?

13. What will elders, who are faithful to their calling, receive when the Chief Shepherd appears? And what determines their being “faithful to their calling”? And if they are faithful in this manner, what will be the result? And how will this relate to Christ’s coming kingdom? But, if elders are not “faithful to their calling,” what will be the progression of events?

14. In accordance with the author’s “literal translation” of Hebrews 13:17, how are those under the care of elders to relate to these elders? And what is the two-fold reason for the relationship between elders and those placed in their charge? And what is the “highest calling any man can possess during the present day and time”?

15. What are the 16 qualifications for an elder (bishop), as are listed in 1 Timothy 2:3-7? And how must an elder be “blameless”? And how many wives may he only have? And how must he be “temperate”? How must he be “sober-minded”? And how must he be “of good behavior”? And how must he be “hospitable”? And how must he be “able to teach”? And how must he not be “given to wine” (*i.e.*, the true meaning of the word “given”)? And how must he not be “violent”? And how must he not be “greedy for money”? And how must he be “gentle”? And how must he not be “quarrelsome”? And how must he not be “covetous”? And how is he to “rule his own house” and “children”? Any why is this important? And what kind of “novice” must he not be? And why is this important? And what kind of testimony must he have among those who are outside the local church?

16. What is the one means in which elders may obtain a “good testimony” from those who are outside the local church? And how is an elder protected by a “walk by faith” from those who are without and those who are within the local church?

17. What is the basic thought underlying the entire ministry of elders in Hebrews 13:17? And where in the Old Testament is this same “basic thought” illustrated? And what passages in the New Testament does Paul express this same “basic thought” that surrounds the ministry of elders?

18. In accordance with Acts 6:4, what is the two-fold manner in which an elder is to conduct his incessant ministry? And what was the purpose for deacons in local churches as their duties related to elders?

19. Around what two things did Paul’s ministry revolve? And what was the uppermost thought in his mind relative to his ministry? And what “classic example” did Paul’s letter to the Colossians portray? And what specific type of knowledge did Paul desire for those in Colosse?

20. What was “the mystery” of which Paul was made a minister? And how was “the mystery” revealed to Paul? And to whom did it pertain? And what is the relationship between those to whom ‘the mystery” pertained?

21. What must an individual occupy in order to possess “the hope of glory”? And what is it that this occupancy does not guarantee? And, because of this, what did Paul make known to those in Colosse? And how does Colossians 1:28, James 2:22, and 1 Peter 1:9 relate to each other? And to what event does each of these verses point?

22. Of what will elders one day be called to give an account? And what passage of Scripture does the author use to express this fact? And how does this passage relate to Hebrews 10:31? And how do both of these passages relate to unfaithful Christians at the judgment seat of Christ?

23. What is the concept that Christians have been too long misled into believing? And what will the issues at the judgment seat of Christ (regarding every Christian) determine? And how is the Greek word (bema), which is translated “judgment seat,” used in the New Testament? And what are the examples that the author uses in the book to show this?

24. What account would the watchmen of Israel be eventually called to render? And what were the two possible outcomes of this account? And to what type of people does Ezekiel chapters three and thirty-three pertain? And to whom does this relate in the New Testament?

25. Why should the sheep (Christians) “depend upon and be submissive” to the shepherd’s (elder’s) leadership as he conducts his “watch” on behalf of their souls? And what will be the end-result if the shepherd and sheep possess a proper relationship? And conversely, what will be the end-result if the shepherd and sheep do not possess a proper relationship?

26. What is the present great issue (message) in Scripture confronting every Christian? And what is the “call relative to this message,” which pertains to both elders and Christians placed under elders?