**The Study of Scripture**

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**Study/Review Questions**

Foreword

1. What did Moses, after walking a lifetime with the Lord and knowing His ways, press what he considered to be of the utmost importance upon the hearts of the Israelites? And where is this found in the Bible?
2. What multifaceted view is associated with Christians being built up in the faith? And what is the future aspect of this view, which is the “one purpose” upon which this book can be seen to be centered?
3. What are the “four features” that the writer of this foreword lists, which he states are not clearly seen in current theology and which stand out in this book as particularly noteworthy?

Chapter One

1. To what common occurrence do the opening statements in Genesis and John go? And to what verses of Scripture can the first five verses in Genesis be parallel? And how does the genealogy of Christ differ in the gospels of Matthew and Luke?
2. In what “fashion” does the Old Testament and the New Testament relate to each other? And to what “make-up” (form) do both together constitute? And how *must* one understand the Old and the New? And what is the “interpretative method” laid down in Scripture? And where in Scripture is this found?
3. How valid are many of the distinctions that Christians often view between the Old and New Testaments? And from what scriptural passage do Christians find a basis for calling the two parts of Scripture by the names “New Testament” and “Old Testament”? And how valid is it to see one Testament as Jewish and the other as Christian?
4. What must be understood relative to the two Testaments? And what leads to confusion when considering these two Testaments? And to what nation does God, within His covenant relationship to mankind, only concern Himself? And with what nation did God make a covenant in the days of Moses? And with what nation will He make a covenant when the One greater than Moses returns?
5. And during the time prior to the new covenant being made, what is the Christian’s role relative to it? And on what is this Christian’s role based? And what will the new covenant replace? And when one speaks of “New Testament doctrine or theology,” to what must this be confined? And the subject to which it must be confined is dependent upon what Scripture for proper understanding of the subject?
6. Where does revelation surrounding the shedding of blood for the remission of sins begin? And to whom does the entire Old Testament sacrificial system point? And to what “one continuous, complete revelation” do both Testaments comprise?
7. What is the meaning of *theopneustos*, the Greek word translated “*given by inspiration of God*” in 2 Timothy 3:16? And what different ways is the Greek word, *pneuma*, used (translated) in the New Testament? And how should a person study Scripture in order to understand what is meant by and the implications of Scripture being God-breathed?
8. Why is the Word of God “*living*,” “*powerful*,” and “*sharper than any two-edged sword*”? And where must one go in Scripture to understand why the Word is “*living*” because of its origin? And what two principles of biblical interpretation necessitate this procedure? And what is the principle that has to do with “unchangeableness” called? And upon what is this principle based (centered)? And how is this principle defined?
9. Where in Scripture is the “breath of God” first mentioned? And to what is the “breath of God” connected in this passage? And after what “fashion” (manner) is it connected? And what did the “breath of God” accomplish in this passage?
10. In what *only* way may life be produced beyond its initial production in Genesis 2:7? And to what Old Testament story does the author point, which illustrates this “*only* way” that life may be produced? And what does Ezekiel, chapter 37 reference? And how in Scripture is the *whole house of Israel* pictured, “after one fashion” today?
11. What three verses of Scripture does the author list in which the Greek word, *pneuma*, should be understood as “breath”?
12. What type of connection is there between the Holy Spirit and the Word (the canon of Scripture)? And what verse of Scripture does the author list to show this connection? And why is the Word (the canon) *living*?
13. How does the Holy Spirit affect man’s regeneration? In other words, what must happen to a person for that person to pass “from death to life”? And what relationship does the Holy Spirit have with a person after that person has passed “from death to life”? And what does a Christian have in common with Scripture (the written Word)? And what was instrumental in producing this commonality?
14. What is the only process in which the Spirit can nourish and nurture a Christian, which is the only way for spiritual growth to occur? And how is this process relative to pastor-teachers and Christians?
15. What occurs to an unsaved person upon that person believing on (in) Christ? And consequently, what does that person possess that he didn’t possess prior to believing on (in) Christ? And how is this acquisition accomplished? And then, how is this new acquisition fed and nurtured? And prior to this acquisition, how does a person’s experiences relate to life?
16. What capacity does a Christian possess that an unsaved person doesn’t possess? And in what realm alone is a Christian, within his spiritual walk, to act? And apart from this quality in which a Christian is to alone act, to what do all other   
     “interrelated realms” relate?
17. How is “acting or walking by faith” defined by the author? And of what that proceeds from God is redeemed man within his spiritual capacity to avail himself? And upon doing this, how is he to act?
18. Since “faith” is not defined in the first verse of Hebrews, chapter eleven, what is the meaning of the verse? And to what aspect of salvation does it relate? And how should chapter eleven of Hebrews be “understood” relative to the “thought” expressed in the final verses in Hebrews, chapter ten? And what will God’s attitude be toward the Christian who draws back from believing God and acting on the basis of faith?
19. Living in what realm secures in a Christian God’s delight? And when a Christian does this, what does he keep his eyes fixed upon and moves toward, which God has revealed to be of utmost importance?
20. What does the phrase, “*But we are not of those who draw back to perdition*,” mean, which is in the last verse of Hebrews, chapter ten? And conversely, what does the remainder of the verse mean? And relative to each meaning, to what does a Christian fix his eyes upon? And according to the author, in what sense should verse one of Hebrews, chapter eleven, be understood?
21. How should the word, “substance,” according to the Greek in Hebrews 11:1, be understood? And what is the “*firmly fixed foundation* *upon which all must be built*,” if it is to be built?
22. What does the text deal with in Hebrews 11:3, which says, “*By* (through) *faith we understand* . . . .”? And how has all the ages — encompassing all time (past, present, and future) — been placed? And when was this accomplished? And by whom was this accomplished?
23. Within the framework of the ages that God has established, to what does the book of Hebrews, in its opening verses, call attention? And to what age, contextually, must Hebrews 5:6ff refer? And what must be realized about the book of Hebrews if one is not to be lost in a sea of misinterpretation?
24. According to the author, what do the phrases, “*things that are seen*” and the “*things that do appear*,” mean in the eleventh chapter of Hebrews? And how may a Christian now see the orderly condition that God has decreed (past) will shortly exist (future)?
25. What “pleases” and, conversely, “displeases” God? And to what is referred in both Hebrews 10:38 and Hebrews 11:6? And what does the Greek verb translated “is” in Hebrews 11:6 refer to pertaining to God? And how does this verb relate to the Greek verbs translated “was” in John 1:1, 2 and “am” in John 18:8? And, therefore, to believe that “God is,” means one simply believes in what aspect of God’s nature? And then, upon believing this, what next according to Hebrews 11:6 does God expect a Christian to believe?
26. How does man often see the “teaching of rewards” as pertains to faithfulness in living for Christ? And how does Scripture treat the subject? And, according to the context in Hebrews, chapters ten and eleven, what is the *highest of all rewards* in which a Christian may believe?
27. According to the author, what are the beginning points and prerequisites for coming into an understanding of the Word? And what is the relationship between the “limit to the *heights* a person can rise in the realm of faith” and the “depths of God’s revelation to man”?

Chapter Two

1. What is the subject matter of Hebrews 4:1-11? And to whom does it apply? And upon what three portions of Scripture are teachings surrounding this subject based?
2. What forms the *type* and the *antitype* of the “subject” in Hebrews 4:1-11? And from what Scripture passages are teachings drawn, which form the *key* to the entire matter pertaining to this “subject”? And what “structure” of Scripture does the author introduce and discuss, an understanding of which will govern one’s interpretation of the rest of Scripture?
3. What specific portion of Scripture must be understood correctly in order to avoid being wrong in interpreting the remainder of Scripture? And what two examples of misinterpretation of Scripture is suggested by the author when this “specific portion of Scripture” in not understood correctly?
4. What controversy among theologians and Christians in general has resulted in confusion reigning supreme in Christian circles? And what is the nature of this “confusion” that has reigned supreme in Christian circles?
5. What are the two major schools of thought surrounding the two opening chapters of Genesis? And what is the variation within the second major school, which in effect forms a third school of thought regarding the matter? And in what grammatical study does the controversy surrounding the different views of these different schools of thought center? And what are the two grammatical facets of this study?
6. What are the three circumstantial clauses that form a key component in correctly understanding the opening chapters of Genesis? And what Hebrew grammatical component begins Genesis 1:2, which grammarians see in both either a conjunctive or a disjunctive fashion? And how does one’s interpretation of this Hebrew grammatical component color one’s view of the association between the first two verses in the first chapter of Genesis? And what principle of the study of Scripture normally determines the meaning of this Hebrew grammatical component?
7. If there is an inseparable connection of the clauses in verse two with verse one of the first chapter in Genesis, what interpretation (linguistic view) of God’s creation would necessarily follow? And although accepting an inseparable connection of the clauses in verse two with verse one, what is another interpretation by others? And how does Isaiah 45:18 impact on Genesis 1:2?
8. What particular position pertaining to the actual creation of the heavens and the earth are those individuals, who see God’s perfect creation undergoing a subsequent ruin but also view the three circumstantial clauses in verse two as inseparably connected with verse one, forced into seeing?
9. How did the translators of the Septuagint version of the Old Testament treat the participle “*waw*” that is at the beginning of Genesis 1:2? And therefore, using the KJV to illustrate, how did they translate the verse? And with this interpretative translation, what interpretation (linguistic view) of the events (of verse one and the events in and following verse two) would necessarily follow? And yet, how do some with this linguistic view, who hold that verse one describes a “grand summary declaration that God created the universe in the beginning,” see the events in and following verse two?
10. According to a literal Hebrew rendering and the Septuagint translation of Genesis, how should the Hebrew word, *hayah*, be best translated?
11. Since it appears that linguistic questions surrounding the first two verses of Genesis cannot be resolved from the Hebrew text alone, what is another way to approach the matter? And sense there is conflict between good Hebrew scholars as to the interpretation of the linguistics of the first two verses in Genesis, what must be examined in order to come to the correct interpretation? And what position is therefore affirmed by an examination of that which “must be examined” in the previous question?
12. How does the author show the “affirmed” position of the previous question by the use of the Hebrew words, “*tohu wavohu*,” as used elsewhere in Scripture?
13. According to the author, what pattern “is what the whole of Scripture is about”? And under what three headings does the author set forth the structure of God’s revelation to man?
14. What “thought” was Israel to keep ever before them, which was due to a work of restoration performed by God? And, in other words, what is the *antitype* (work of restoration), and what is the *type* (work of restoration)? And, since the Sabbath is a *sign*, to what does it point? And each day represents what period of time in both the *former* and *latter* restorations? And then, where in Scripture is the matter brought to a conclusion? And how does Scripture deal with time, which must be understood if one would correctly understand God’s redemptive plans and purposes that He has revealed in His Word?
15. What eight events is the gospel of John built around? And to whom were these eight events directed? And what was the one central purpose for these eight events? And to what future occurrence do all these events refer?
16. What event took place in John 2:1-11? And what is the interpretation of this event?
17. What event took place in John 4:40-54? And what is the interpretation of this event?
18. What event took place in John 5:1-9? And what is the interpretation of this event?
19. What event took place in John 6:1-14? And what is the interpretation of this event?
20. What event took place in John 6:15-21? And what is the interpretation of this event?
21. What event took place in John 9:1-41? And what is the interpretation of this event?
22. What event took place in John 11:1-44? And what is the interpretation of this event?
23. What event took place in John 20:1-29? And what is the interpretation of this event?
24. How does the book of 2 Peter parallel the book of Jude in two thematic sequences? And how does 2 Peter differ from the book of Jude in two thematic sequences? And what are the two aspects of the second thematic sequence introduced by the book of Jude?
25. How does Peter in the third chapter of 2 Peter draw the entire matter to a climax? And in respect to the restoration that took place in Genesis, chapter one, where must all that exists in the present secular world of history and science be placed?
26. By viewing the whole of Scripture, through what two ways can the correct interpretation of the opening verses of **Genesis** be clearly and unquestionably presented?
27. What is God’s redemptive message as a whole, which only a correct view of the opening verses of **Genesis** can reflect positively, *at the very outset*? And what are the two thematic issues that *must* be considered in the opening verses of Genesis? And what is “the central theme of Scripture”?
28. What is the *only* interpretative view that will fit — *at all points* — within the divinely established septenary arrangement of Scripture (which has it basis in the opening verses of Genesis)?

Chapter Three

1. What “future restoration” is dealt with in Ezekiel chapter thirty-seven? And when following what event will this “future restoration” take place? What will be the composition of the “whole house of Israel”?
2. Will events in Ezekiel chapter thirty-seven, apart from viewing the bones as very dry and lifeless, have anything to do with events in the Middle East prior to the time of Christ’s return? And why is this? And in addition to “primary interpretations” of Scripture, what other aspects pertaining to scriptural passages are to be considered? And on what “basics” does the author center his treatment within this study, relative to the “other aspect” of Ezekiel chapter thirty-seven? And, in fact, what will this “other aspect” illustrate relative to the Word of God?
3. To what can the “structure of the Word” be likened? And what does God use numerous places in Scripture to set forth spiritual truths?
4. What is foreshadowed by God removing that portion of Adam’s body that He used to bring Eve into existence in Genesis chapter two?” And how does God use the human anatomy in Ezekiel chapter thirty-seven?
5. How is the “relationship” depicted between Christ and the Church in the New Testament? And then, what process does the author mention that is “closely aligned with the present study”?
6. What is the “textual connection” between Ezekiel chapter thirty-seven relative to the Word of God? And what does God always do relative to “building” (doctrine) in His Word? And how is this illustrated in Ezekiel chapter thirty-seven?
7. How does the author answer the question: “Where and how does one begin a study of the Word of God?”? And what contributes to the vast confusion that presently exists in theological circles today? And through whom was the beginning point of Scripture given?
8. What passage of Scripture contains the skeletal framework for the whole of Scripture that follows, which passage covers the whole panorama of Scripture, from beginning to end? And if one understands this passage correctly, what then will he be able to do with the remainder of Scripture? But if one doesn’t understand this passage, what will follow in his study of Scripture?
9. What two prerequisites could be said about the beginning point in Scripture, which, from a biblical standpoint, it may be said that nothing is more important than these two prerequisites in studying Scripture?
10. What can man really know about “time” concerning that which is revealed in Genesis 1:1, 2a? And where does God begin to count time insofar as the revelation of Himself, His plans, and His purposes are concerned? And what marks the beginning point of a six-day period that God used to restore the ruined material creation? And on what day did God create man? And what followed this day?
11. What is the skeletal framework upon which all subsequent Scripture rests? And what does the six and seven days of creation foreshadow in terms of time? And what scriptural passages substantiate this? And with what, with very few exceptions, does the whole of Scripture concern itself? And for what purpose alone does Scripture reveal events preceding and succeeding that which is foreshadowed by the six and seven days of creation in terms of time?
12. In terms of time, how does God’s work of restoration of the past creation Genesis 1:2b-25) to be compared to His restoration of two presently ruined creations? And what are these two presently ruined creations? And what will follow for God when He finishes restoring these two ruined creations?
13. With what are God’s activities within the six and seven days of restoration in Genesis 1:2a-25 fraught? And thus, what provides the skeletal foundation upon which all subsequent Scripture rests? And what must a person then do upon reading the book of Genesis and God’s activities within the six and seven days of restoration?
14. What are the seven parts in which Scripture can properly be divided, each forming a complete section of Scripture? And which parts (divisions) form the skeletal framework upon which the remainder of Scripture rests? And what part (division) covers the first 2,000 years of human history extending from Adam to Abraham? And what part (division) begins with Abraham and covers the next 2,000 years of human history? And what does the author say about the fourth division? And what does he say about the fifth division? And what does he say about the sixth division? And, then, the seventh division?
15. In what scriptural passage is the “thousand years,” which pertains to the Messianic Era, mentioned seven times? And where in type is it first mentioned in Scripture? And what is the point in time toward which everything moves, with repeated mention of it being a very natural and necessary part of Scripture?
16. Why was the Sabbath given to Israel? And what was Israel acknowledging every time they kept it? And any study of the thousand years as revealed in Revelation 20:1-7 *must* begin that which God has revealed in what scriptural passage?
17. What did God then do after He had set forth the skeletal structure of Scripture at the beginning? And this being the case, what does the author state that can’t be overemphasized?
18. If man wants to see that which God considers of *primary importance*, where will he find it? That which God establishes as uppermost in His mind will be established the same where else in Scripture? And relative to the study of Scripture what forms a stable, complete building?
19. What application does Genesis 2:4-25 have relative to previous Scripture? And what is the “unchangeable pattern” established by the coverage of Eve and her relationship with Adam in Genesis 1 & 2? And how does this “type” explain the “antitype,” which is the “second Man, the last Adam”?
20. What unchangeable foundational truths are revealed in Genesis chapter three? And why did Adam knowingly partake of sin? And how does this explain the actions of the “second Man, the last Adam”?
21. With what type of acquisition does partaking of the tree of life represent?
22. Pertaining to “restoration, salvation,” what basic unchangeable truths are established in Genesis chapter three? And in the same chapter, what is introduced relative to man’s salvation, restoration?
23. In Genesis chapter four, what foundational truths are set forth surrounding Israel and Christ? And what is set forth in an unchangeable fashion in Genesis chapters five through nine?
24. In accordance with Hebrews 11:4-7, what three things are seen in the mention of Abel, Enoch, and Noah? And how does this relate to the New Testament? And what topics are dealt with, in “type,” in Genesis 2:4-11:26?
25. What three things did God set forth to do beginning with the call of Abraham in Genesis 11:27ff in order to bring His plans and purposes surrounding man to pass?
26. How do events surrounding Melchizedek in the Old Testament, as the “type,” represent events in the New Testament “Antitype”? And in the author’s concluding remarks, to what is “breath” connected?

Chapter Four

1. What “one complete section of Scripture” provides the foundational structure upon which the whole of all subsequent Scripture is built and must be understood? And what are the divisions of this section of Scripture?
2. What two creations is God presently taking six days to restore after the pattern that He restored a previous creation? And what follows the six days, as in the previous creation? And what length of time comprises the days of the restoration of the first ruined creation? And what length of time comprises the days of the restoration of the subsequent two ruined creations?
3. In order to properly understand events pertaining to the restoration of the latter two of the three mentioned ruined creations, what must one understand? And how does the author depict this by using construction terminology?
4. Where is man to begin his study of Scripture? And why is this so? And in what scriptural location does God tell man what *the whole* of His plans and purposes is all about? And subsequent to this, how is the remainder of Scripture to be viewed? And to what can all error in biblical doctrine ultimately be traced?
5. According to the author, what has been the result in Christian circles throughout the years of not properly establishing a stable foundation for a solid, stable superstructure to exist (upon which the structure *must* rest on the foundation) relative to the study of Scripture? And what three areas of biblical doctrine does the author use to illustrate this point?
6. What is the meaning of the Greek word from which the English word soteriology comes? And the author states what one theme is the Bible all about? And from where in the Bible does God, in His infinite knowledge and wisdom, restore a ruined creation? And does this restoration relate to any subsequent restoration by God? And what type of “intervention” must rule in each? And where must one begin in order to establish correct thinking relative to the fundamentals of salvation? And what would have prevented *the numerous*, *erroneous views that man holds concerning salvation*?
7. What two aspects of salvation does the author address? And how does he relate these two aspects of salvation to God’s restoration of a ruined creation in the opening verses in Genesis? And where must man begin in order to understand salvation within its correct perspective, avoiding all error?
8. What revelation is seen in Hebrews 4:12? And from what other Scripture is this revelation drawn? And relative to what is portrayed in this revelation, what is the “type” in the Old Testament, and the “antitype” in the New?
9. Upon what are all things within the framework of man’s salvation experience based? And what is conveyed by the Greek perfect tense, which is used for Christ’s proclamation from the cross, “It is finished”?
10. How does the regeneration of a person mirror the creation of life as seen in the opening chapters of Genesis? And what is the order of a person’s regeneration, as is also seen in Genesis? And how does this regeneration affect the spirit and the soul of a person? And what is the state (spiritual condition) of the soul after a person is regenerated?
11. What three changes are mentioned by the author with/in man upon the salvation of the spirit? And when considering the full salvation of a person (antitype), what had to first be foreshadowed in the opening chapters of Genesis “within the framework of the type”? And what two things does the author say to “note” when considering how God’s complete restoration of man is patterned after God’s complete restoration of the material creation in Genesis, chapter one?
12. Within a type-antitype framework pertaining to man’s salvation in the antitype (creation sequence in Genesis chapter one), what is represented in day one? And what is represented in days two through six? And how do these two applications, as pertains to man, differ?
13. What issues will be considered at the Judgment Seat of Christ, which will take place at the end of this dispensation?
14. Considering the type set forth in Genesis chapter one, what type of actions take place in days two and three (as was also in day one)? And what where these actions? And then, considering days four through six, what in general was depicted? And what exactly was depicted on each of these days?
15. What does the *whole* of God’s restorative work relative to the material creation in Genesis foreshadow relative to man? And only through what process can the *whole* of God’s restorative work as it pertains to man be realized?
16. What is the major difference, considering both the type and the antitype, relative to how God brings forth a restoration, as to “participation” within the steps within the process (restoration) of that which is being restored? But ultimately, what type of work is the entire restoration (salvation) process?
17. What is pointed to (foreshadowed) by the events that transpire during the first three of the type (restoration of earth), in the antitype (the restoration of man)? And in the type-antitype arrangement, what must first be learned before a move can be made into the things depicted by that which was brought to pass on days four through six? And then, upon moving on, what is seen in the type?
18. Considering the restoration process in Genesis chapter one, in general how does this process reflect that which must take place in the restoration (salvation) of a person? And what is in view relative to this process as it pertains to man?
19. How does the author, relative to the process of restoration, tie it all together in order to show the connection between *maturity in the faith* (present) and *occupying a position as co-heir with Christ in the kingdom* (future)?
20. How is “faith,” “walking by faith,” and “living by faith defined” by the author? And what must a believer know and understand in order to “act by faith”? And what is the “pilgrim’s walk”? And what is the “only hope for victory” relative to it?
21. Relative to attacks by Satan, what is the only recourse for a believer in order to achieve victory? And what will happen if this recourse is not taken?
22. What parallel does the author draw between the restoration process in Genesis chapter one and the deliverance of Israel from Egypt under Moses?
23. From what Greek word is the English word, anthropology, derived? And what does the Greek word mean? And in theology, what doctrinal teachings are referred to by the word, anthropology?
24. Regarding doctrinal teachings surrounding man, what is conveyed in the first three chapters of Genesis, up to Genesis 3:21, and then in Genesis 3:22ff? And what issue cannot be separated between man’s creation and his redemption?
25. What four statements does the author make which provides God’s unchangeable foundational revelation surrounding man?
26. What principle of “biblical government” is stated by the author? And to what historical account in Scripture does the author point in order to illustrate this principle?
27. What Greek word does the word, eschatology, come from? And what does the Greek word mean? And to what does eschatology pertain in theology?
28. Within what foundational framework is the *whole* of eschatology in Scripture set forth? And to what does everything move forward in eschatology? But where does it begin? And with in what process must one “work his way” between the beginning and the end? And what events preceding day one as recorded in Genesis the first chapter must a person understand before he can then begin in Genesis 1:2 and move forward?
29. Within the foundational actions of who (two persons) does the scriptural truth of the Church being brought into existence has its teachings? And where in Scripture are these found? And where can the *foundational teachings for all biblical doctrine* be found?
30. What parable in Scripture shows that doctrinal error will continue and progress in Christendom until “the whole” has been corrupted? And what type of salvation does the author point to in illustrating this process? And what aversion to what specific doctrine does he then mention to exemplify this process? And what is the message that Satan hates, and he will do everything within his power to prevent its proclamation or understanding?

Chapter Five

1. How is an “age” different from a “dispensation”? And “in so far as man is concerned,” when did ages begin? And how do these two (ages and dispensations) relate to the Church?
2. In what two New Testament books is the “mystery” explained in very simple terms? And how is it explained in these two books? And where must one go to find the foundational material relative to this “mystery”? And in what “days” of what “person” did God choose to fully reveal the “mystery”? And how does this “mystery” relate to the angels of 1 Peter 1:12?
3. Why bother with the Old Testament Scriptures once the matter (the mystery) to which this foundational material refers has, at a later time, been revealed? And how does the author define, in reality, a “mystery”? And what is required for a mystery to be made known? And who supplied this requirement in the days of Christ? And who supplies it today? And how is this (the making known of biblical mysteries) accomplished today?
4. What is the major problem in understanding “ages” as this word is used in the New Testament? How is the Greek word, *aion*, often translated in the Bible? And how and where in the KJV is the plural form of the Greek word, *genea*, translated, which complicates the understanding of “ages” in the New Testament? And beginning “where” does Scripture set forth the thought of a series of ages? And where does this series move toward and climax? And what misunderstanding is fostered by the word “genea” being translated “ages” in Ephesians 3:5?
5. How should one understand “generations” and “ages,” as for as frequency of existence, in Man’s Day? And how does Ephesians 3:5 in the KJV confuse this issue? And how many “ages”(only) exist within the framework of the 7,000 years foreshadowed by the seven days in Genesis 1:1-2:3? And where should one begin in Scripture in order to understand this within its scriptural framework?
6. And what does this “beginning point” (i.e., the scriptural passage), mentioned in the preceding question, deal with? And what impact does it have in the book in which it is found? And on “the same day,” because of the “impact” mentioned in the previous question, what did Christ do? And what “other thing” did Christ do on that “same day,” which was “something new in His ministry”? And then, shortly after this, what entity was first mentioned and toward what did the ministry of Christ move?
7. What was the announcement finally made by Christ in Matthew 21:43?
8. What two ages are mentioned in Matthew 12:32? And what period of time do they cover? And what sphere of the kingdom is in focus relative to the non-forgiveness associated with *a particular sin* and *two ages* in Matthew 12:31, 32?
9. What is the “subject matter” in the account of the rich young ruler in Mark 10:17-30? And from a “contextual standpoint,” how should the words “eternal life” in verse 17 be (better) translated? And, according to the Greek, how should the latter part of Mark 10:30 be (literally) translated? And, therefore, what is “in view” (in terms of the future) in Mark 10:17-30? And what age is specifically identified by the “coming age” in this passage of Scripture?
10. What four references does the author use to show that the age in existence at a time prior to Calvary — an age that extends forward to the Messianic Era (the end of Man’s Day) — also extends back to the very beginning of Man’s Day?
11. How should the word “prophet,” as used in two of these references (previous question) be better understood? And in this respect, what designation could be attributed to all of those chosen to write portions of the Word of God, beginning with Moses and ending with John, along with others who proclaimed God’s Word even back to Adam? And comparing the different ways *aion* (age) is used in Luke 1:70; John 9:32; Acts 3:21; 15:18, at what sole conclusion can a person arrive?
12. How many ages in Scripture can be seen relative to earth? And what are they?
13. How are “dispensations” used (to show what?) in Scripture? And what meaning does the Greek word, which is translated “dispensation” in Scripture, convey when it is also translated “stewardship”? And how are Christians stewards? And what corresponding change takes place when there is a *stewardship* change within God’s dealing with mankind?
14. Within the scope of the 7000 years as seen through that which is foreshadowed by the seven days in Genesis 1:1-2:3, what four dispensations are recognized by the author?
15. Why are dispensations treated incorrectly in the Scofield Bible? And how did Dr. Scofield define a dispensation? And what are dispensations equated to in the original edition of the Scofield Bible in the footnote commenting on Ephesians 1:10, which is also incorrect?
16. What three groups, mentioned in Scripture (1 Corinthians10:32) with which God deals, logically divide Scripture into four dispensations during the 7,000 years extending from the creation of Adam to the end of the Messianic Kingdom?
17. How many “cycles of time” comprise Man’s Day? And how long is each of these cycles? And what is the cycle of time that follows Man’s Day? And how long is that cycle? And where in Scripture are these cycles foreshadowed?
18. Who was the first person in Scripture (history) to be called a “Hebrew”? And what was the designation, “Hebrew,” “thought to mean”?
19. What period of time will complete Man’s Day? And what Old Testament passage of Scripture indicates this period of time?
20. In what manner does Scripture naturally divide itself (as to dispensations), which is in perfect keeping with the framework of time foreshadowed by the six and seven days opening the book of Genesis?

Chapter Six

1. Into what three distinct groups (“three creations”) does the Word of God divide the human race? And how long will these three groups (creations) remain (exist) separate and distinct from one another? And how long did mankind begin and remain as only one creation? And then how long did it exist as two creations? And how long did God have all three divisions of the human race in view?
2. While ignoring the plans and purposes of God, how does man envision the human race? But through what time sequence does God deal with “the matter” in His Word? And when did God established and revealed His timetable, along with His redemptive work within this timetable, pertaining to mankind?
3. When man ignores the revealed Word of God, what must follow? And what scriptural passage does the author mention that indicates this? And what is the “God-established law of the harvest”? And what Old Testament expression indicates God’s climax of His dealings with man during man’s 6,000-year day?
4. How could a distinct division between individuals be viewed during the first 2000 years of man’s existence?
5. Viewing a division as noted in the previous question during the first 2,000 years of human history would be similar to viewing the same type of division during what coming period of time? And how is this division during the past dispensation and also during that “coming period of time” different from the type of division that exists during this dispensation?
6. With whom did God’s first creation relative to mankind begin? And with whom did His second creation relative to mankind begin? And how did the word “Gentile” distinguish a person in the past dispensation? And how does it distinguish a person in this dispensation?
7. Those comprising the nation of Israel were descendants of whom (one of Noah’s three sons)? And this being the case, what were they called prior to being called Jews? And, following the Flood, what was it about this person that was unique? And then at that time, how could Noah’s other two sons be blessed? And what did this “seeming division” within mankind portend, subsequent to the Flood?
8. What “central purpose” was set forth through that which is revealed in Genesis 9:26, 27 surrounding Shem’s descendants?
9. Viewing the history of the first group that was brought into existence by God, in what six Old Testament accounts (types) does the author see three for Israel and three for the Church (as antitypes)?
10. The beginning of the nation of Israel is usually looked upon as originating with what person in Scripture? And what designation was this person first to be called in Scripture?
11. For the most part, the present-day Arabic nations sprang through the union of what two persons in Scripture? And, the nation of Israel sprang through the union of what two persons in Scripture? And other than the Arabic peoples mentioned in the first part of this question, from where did the remainder of the Arabic peoples come (i.e., what union between what two persons)? And the Edomites sprang forth from what person in Scripture?
12. What three things pertaining to the plans and purposes surrounding man does the author attribute to Abraham? And through what nation would these plans and purposes come, which became specifically “Abraham’s seed”?
13. What two locations in Scripture is God seen as rejecting Abraham’s firstborn son Ishmael? The Old Testament centered on what nation from the birth of Isaac forward? And what is the linage of this nation, stemming from Isaac? And how does the Old Testament view the remainder of Abraham’s descendants?
14. What verse of Scripture may possibly mention indirectly the United States? And what nation will lead an invasion into the land of Israel during the Tribulation?
15. In what person of Scripture was there a “special creative act” involved, similar to the special creation in Adam (i.e., a divine work), insofar as the nation of Israel is concerned? And why couldn’t this “special creative act” have been brought to pass in the person of Abraham? And why couldn’t it have been brought to pass in Isaac? But following this “special creative act” in the person mentioned at the beginning of this question-series, in what “two segments” did mankind find itself?
16. To what historical person is the matter always taken back when the old sin nature is in view, whether dealing with Jews, Gentiles, or Christians?
17. From whose twelve sons did the twelve tribes of Israel spring? And what three blessings were derived from the nation that was formed from these twelve tribes? And how was the name, Israel, derived?
18. What was the third and last of the “special creative acts” of God within the human race? And how was this special creative act different from His first two “special creative acts,” as to the divisions of mankind it created and as to its nature?
19. Through whose seed was God’s plans and purposes, resulting in spiritual blessings for mankind (something that could never change) to be realized?
20. What two distinctions must apply to God’s third “special creative act” in order for His plans and purposes to ultimately be realized? And why is this “third creation” (along with the second) seen time after time in Old Testament typology? But when did the working out of matters and the bringing into existence of this “third creation” occur?
21. Of what two spheres was Israel made the repository, from which God’s blessings were to flow to the Gentile nations? And what was the contingency set forth by Christ, and later His apostles, for Israel to occupy proffered positions in heavenly places in the kingdom? And is one to understand that the heavenly kingdom was “at hand” during the days of Christ on earth? And during these times, what other realm of the kingdom would of necessity have to be established should the heavenly realm of it be established?
22. What provided the reason for God bringing a third creation within the human race into existence? And what was now possible with this “third creation,” which was not possible with Israel as the “wife of God,” and which then would reflect the creative work of God in His first creation regarding mankind?
23. Why could Christ tell the religious leaders in Israel that the sin they had committed, in Matthew 12, attributing Christ’s power to perform miraculous works to Satan rather than to the Spirit of God (referring to a miraculous work performed in connection with the proffered kingdom), would not be forgiven Israel for two ages — the present age, Man’s Day, and the coming age, the Lord’s Day, the Messianic Era (vv. 22-32)? And this was the reason for what other two announcements by Christ, which was mentioned by the author?
24. When and where did God initiate His “third creation” relative to mankind? And why did God choose and call Paul about five years following Calvary?
25. What are the two works of the Spirit in this dispensation? And in what chapter of the Bible is the Spirit’s second work initiated? And when do both works apply to a person in this dispensation? And what specifically occurs as each work is performed?
26. What happens to the national identity of a Jew or Gentile upon believing in Christ? And this being the case, to what destiny does each look forward? And how does one who is not physically born as “Abraham’s seed,” become “Abraham’s seed”?
27. What is the “key expression” involving the one new man? And what type of standing does this indicate? And how is this possible? And when does it take place?
28. How is the “third creation” performed by God different from His first two creations? How may each be achieved or obtained? And considering the types of Isaac and Ishmael, why does the author maintain that there can be no such thing as a “Jewish Christian” or a “Gentile Christian”?

Chapter Seven

1. Toward what form of government does the “whole of Scripture” move? And what two “realms” will compose this coming government? And who will be the “Supreme Ruler” of this coming government? And from who (and from where) will this Supreme Ruler receiving governing assistance?
2. What type of role will Christ have in His coming kingdom? And from what two thrones will he conduct His rule? And in what two cities (and their locations) will His thrones be located?
3. And what will Christ ultimately do with His kingdom at the end of the Messianic Era?
4. What position does Satan have relative to earth? And how long has he held this position? And when will he relinquish it? And who will replace him?
5. Why did Satan’s fall produce no change in his appointed position? But what did Satan’s fall produce relative to the kingdom over which he ruled? And from Satan’s fall until immediately prior to the creation of Adam, what form of kingdom did Satan rule over?
6. According to the author, what four points does he list to illustrate how Scripture began? And what necessitated the appearance of the second Man?
7. For what purpose was the earth brought into existence? And after its ruin due to the introduction of sin, for what purpose did God restore it? And for what purpose was man brought into existence? And after man’s ruin due to the introduction of sin, for what purpose did God restore him?
8. Where was the pattern established for the restoration of man? And how does the actual restoration of man differ in terms of time from the pattern? And to what did “every Sabbath” of the Old Testament point?
9. From what realm do Satan and his angels presently rule? And what passage in the Old Testament does the author use to reflect Satan’s present rule? And what position of power, under whose ultimate authority, does any person occupying a position of power in any Gentile earthly kingdom, during the present age, occupy? And what nation is the “lone exception” to this ruling principle? And who is the prince over this “lone exception”nation?
10. What book within the New Testament does the author point to, which illustrates Satan’s rule relative to earth? And what is one of two central messages of this book? And then what is the other central message of this book?
11. In what “present existing warfare” are Christians now engaged? And why does this warfare rage? And how long will this warfare rage? And how does the author explain this present dispensation relative to the Seventy-Week Prophecy in Daniel chapter nine? And what designation is given to the final week of this prophecy? And with what people is this final week focused upon?
12. Through what nation that has been called into existence was God to be the channel through which He would bless all of mankind? But what must happen before the “fullness of blessings” through this nation can be realized? And what three things did this nation’s call involve in order to “effect the whole of the matter”? And when will the third one be realized?
13. What two times in history was the nation of Israel placed in a position where the people of Israel could have entered into and have occupied the kingdom? And what “segment” of the kingdom was in focus during their first time in history? And what “segment” of the kingdom was in focus during their second time in history?
14. Why did Israel never realize the “fullness of the purpose for their calling” during the days of Moses and Joshua, relative to the proffered kingdom? And when did the earthly segment of the kingdom under Israel reach its “heights”? And then, when did it take a “downward course”? And when did the period known as the “times of the Gentiles” begin? And how long will that period last?
15. What parallel does the author draw relative to Israel past and present? And then what second parallel does he draw regarding the same, relative to the temple? And when will Israel’s temple actually house the Glory of God? And who will eventually restore the nation of Israel and build the final temple?
16. What segment of the kingdom was in view during the days of Christ upon the earth? And how should the expression, “the kingdom of heaven,” as used in the KJV, be better translated? And why is this so?
17. The message regarding the kingdom in Christ’s day was first preached by whom? And that which was proffered by the message was contingent upon what specific action by the nation of Israel? And who took up the message next? And then, to whom was the message given to be carried to the people throughout the land of Israel? And then, who else was later commissioned with the same task?
18. What entity was called into existence to be the recipient of the heavenly segment of the kingdom offer, which was rejected by Israel? And when was the announcement of this fact made to the religious leaders in Israel? And from that point forward, in line with Matthew 12:31, 32, was Israel unable to produce fruit relative to the heavenly segment of the kingdom?
19. What segment of the kingdom can never be taken from the nation of Israel? And when will this segment of the kingdom be realized by Israel?
20. When was the Church first mentioned (by way of typology) in Scripture? And how is Israel mentioned (by way of typology) in Genesis chapter four?
21. The Church is composed of what type of people and what type of promises and blessings? And when will these promises and blessings be realized? And what erroneous understanding produces confusion regarding kingdom of the heavens?
22. And around what does the work of the Holy Spirit, during the entire present dispensation, revolve?
23. According to the author, what will occur after “exactly the same fashion set forth in Daniel 4:17? And at what location will Christ’s co-heirs show themselves “qualified”? And once “qualified,” what relationship-status will they ultimately achieve? And achieving this status, what will be their duty for one thousand years? And what corresponding duty will take place with Israel? And accordingly, from what two realms will blessings eventually flow to the Gentile nations from “Abraham’s Seed”?
24. What will be the object (purpose) of Christ’s rule during the Messianic Era? And once this object (purpose) is met, what action will Christ take? And what will be the purpose of this action, which is what the whole of Scripture, beginning in the opening verses of Genesis, anticipates?

Chapter Eight

1. What are the three things above all else that must be adhered to in the study of Scripture? And what makes Scripture different from all other writings? And at the very outset of God giving to man His God-breathed Word, what type of “structure” did He establish? And if a person is to understand Scripture correctly, what *must* he do?
2. Beyond the structure and foundational building material that God established at the outset of the giving of His Word, how did He “structure His revelation to man after a particular fashion,” which is alluded to in Luke 24:25-27, 44 and stated in so many words in 1 Corinthians 10:6, 11.
3. Although Scripture deals with a completely accurate history of certain events surrounding God’s dealings with the earth, angels, and man; how has God established His primary means of teaching truth within His Word? And what conclusion does the author derive from 1 Corinthians 10:11 regarding the correct means of interpreting the “whole of Scripture”? And therefore, how does God primarily draw from “historical accounts” set forth in His Word in order to teach “great spiritual lessons”?
4. How may a saved person understand facts within revealed biblical history, which would be different from what an unsaved person would understand from the same? And why is this possible? And what is meant by “*comparing spiritual things with spiritual*,” which is the manner in which God has structured His Word and in which fashion it must be studied?
5. What word picture is revealed by Scripture when it is viewed correctly? And in Luke 24, what was the underlying thought behind Christ’s rebuke of the two disciples on the Emmaus road, following His resurrection? And what should these disciples have known from the Scriptures, which they didn’t know? And where in Scripture did Christ go in order to instruct these disciples? And what action of Christ later that day appeared to be the trigger that opened the eyes of these disciples to the truth about Him, which was contained in Old Testament Scripture?
6. What food substance represented Christ during the “Last Supper”? And what did the breaking of this substance represent?
7. In 1 Corinthians 2:8, to whom does the statement “rulers of this age” refer? And what understanding on their part would have changed their course of actions pertaining to Christ?
8. How much of the Old Testament deals with the person and work of Christ? And how can one know the extent of “typical” teachings in the Old Testament Scriptures?
9. In what “manner” is Christ presented in all of Old Testament Scriptures? And, in what other manner is He not seen in them? And how is Christ seen in the very first verse of Scripture? And through whom did everything that exists in the material universe come into existence?
10. How do verses two and three in the opening chapter of Genesis “typically” illustrate “the ruin and beginning restoration of man”? And on what is the restoration of man based?
11. How are Christ and His bride “typically” seen in Genesis chapter two? And how are Christ and His bride “typically” seen in Genesis chapter three? And how is Israel and Christ “typically” seen in Genesis chapter four? And what “types” did Stephen single out in Acts chapter seven in order to reveal Christ’s identity?
12. “Types” are associated with what category of Old Testament writing? What categories of Old Testament writing are not associated with “types”?
13. What two New Testament passages does the author use to come to his conclusion concerning the extent of typology in connection with Old Testament history (i.e., that any Old Testament historic account, *of necessity*, has to do, after some fashion, with the person and work of Christ)? And how must one study Scripture in order for the whole of Old Testament history to “begin to come to life and open up”?
14. What is the relationship between the “written Word” and the “living Word”?
15. How does the author use Luke 24:13ff and Acts 9:1ff to show that events in the New Testament are highly “typical” in nature?
16. How will the Jewish people view their Old Testament Scriptures differently upon Christ’s Second Advent?
17. What is the “central focus” of Scripture? And how does the author show that the *coming King* and *His Kingdom* become inseparable; and for this reason, they can be spoken of in synonymous terms as in Daniel chapter two and in Hebrews 12:1, 2?
18. To what does the passage, “*joy that was set before Him*,” refer? And how is this to relate to (influence) a Christian?

Chapter Nine

1. What do parables and figurative language (together or alone) always appear in association with in the Bible? And on what do parables reflect? And after what fashion are figurative expressions, in or apart from parables, used?
2. Why is it sometimes more difficult for those in the West to grasp certain things in Scripture when it comes to parables and figurative language than those in the East? And how does this fact impact on Westerners understanding “types and antitypes”?
3. What part do parables and figurative expressions — as the use of types in Scripture — play in Scripture? And what type of consistency will one end up with when running “checks and balances,” (i.e., comparing spiritual things with spiritual) in Scripture? And why is this so?
4. Where in Scripture are parables seen in their “fuller use”? And only after what action by Israel did Christ begin to use parables during His earthly ministry? And in what chapter of Scripture is this “action” depicted? And what was the event that depicted this “action”?
5. In relation to what reality did Christ perform His miraculous works? And how did Christ look upon the blasphemous action by the Scribes and Pharisees in Matthew chapter twelve relative to His miraculous works? And what was Christ’s pronouncement pertaining to this “blasphemous action by the Scribes and Pharisees”?
6. Why was Christ performing miraculous works through the power of the Spirit when He Himself possessed the power to perform them?
7. What periods of time are encompassed by Christ’s statement of non-forgiveness pertaining to Israel relative to the “blasphemous action” committed by its religious leaders in the above question? And how do these periods of time relate to the “time covered in the antitype of the whole of the seven days in the opening two chapters of Genesis”? And for all practical purposes, where in Scripture was the proffered kingdom taken from Israel, though the announcement was not made until near the end of Christ’s earthly ministry (Matthew 21:43)?
8. What method of discourse by Christ would have been “out of place” prior to His offering the heavenly portion of the kingdom to Israel? And what “prophetic-in-nature discourses” did Christ start using once He withdrew the heavenly portion of the kingdom to Israel? And to what (event and people) did these “prophetic-in-nature discourses” pertain?
9. According to the author, what is the message of the first parable that Christ spoke in Matthew 13 verses three through nine? And what is the “backdrop” for this beginning parable? And what did this “backdrop” represent? And what was the “reason for parables,” which was given by Christ in response to the disciples’ question in Matthew chapter thirteen? And why were the last three parables spoken by Christ “back in the house”?
10. What is the meaning of the word “parable”? And to what does a parable refer when used relative to biblical teaching? And how are parables somewhat like “types and antitypes”? And how must types and parables be interpreted as that to which they relate is to be interpreted? And by whom and where in Scripture was the “reason for parables” given? And what “point of reference” must one have in order to understand a parable?
11. Where did God place all His foundational truths in Scripture, upon which parables add insight? And how much truth is further revealed (as to detail) by both parables and types? And in conjunction with (in light of) what specific writings are parables and types to be interpreted?
12. Although prior to His use of parables Christ was at times presented as “the Lamb of God who takes away the sin of the world, on what two things did His ministry center? And when did the events of Calvary began to come more and more into the forefront and occupy a central place in Christ’s earthly ministry? And what is the way parables began in the gospel accounts and remained as well? And in what dual fashion should Christ’s parables be understood?
13. To what extent should basic issues surrounding the salvation that we presently possess enter into the subject matter within parables? And what is “the goal” (which always is the same)toward which everything moves in parables? And what is the value of parables?
14. According to the author, how are parables “quite unique”? And also according to him, what is the “fourfold aspect” in which parables can be viewed? And on what subject do the truths of parables center?
15. How does the author explain the parable of the Sower (Matthew 13:3-9)? And how does he explain the parable of the marriage festival (Matthew 22:1-14)? And how does he relate the subject of “outer darkness” to each parable? And how does he explain the parables in the Olivet Discourse (Matthew 24:32-25:30)? And how does the author relate the parable of the talents to the parable of the ten virgins?
16. Why is one *never* left to his own imagination insofar as the interpretation of figurative language is concerned in Scripture? And how is Scripture always consistent when it uses language in a figurative manner?
17. How is Matthew 17:1-5 a good example of a figurative expression appearing in a type, with the whole event both reflecting back on the original type in the opening two chapters of Genesis and pointing to something very real out ahead? And how is Matthew 24:45-51 a good example of figurative language used in a parable, with the same figurative language used in another section of Scripture (non-parabolic) after the same fashion? And what does the word “meat” (NKJV: “food”) refer to as used in this passage?
18. What is the author’s final conclusion regarding types, parables, figurative language, or any other method that God has used in His revelation to man?

Chapter Ten

1. How is the difference between the finite thoughts and ways of man and the infinite thoughts and ways of God compared in Scripture? And what passage of Scripture indicates this?
2. According to the author, what solar system is associated with the future destruction of the heavens as mentioned in 2 Peter 3:7-13?
3. What restriction must a Christian adhere to in “preaching the Word”? And what is a correct Greek rendering of the word “preach” in 2 Timothy 4:2? And to whom does the charge in 2 Timothy 4:2 apply? And how must one determine what is to be preached in accordance with the use of the word translated “preach” in 2 Timothy 4:2? And what are several examples of this given by the author?
4. What are the two realms of the “whole counsel of God,” which each Christian is responsible to proclaim? And where may one find the skeletal framework for the whole of Scripture, which governs the message that Christians must proclaim?
5. Why does the author state that the four introductory biblical personalities who were noted for their “by faith” actions in Hebrew 11:4-10, which correspond to their introduction in the first twelve chapters of Genesis,are singled out alone and dealt with in the opening verses of Hebrews chapter eleven?
6. What two aspects of the “whole counsel of God” are revealed typically in/by Able? And what next is revealed in/by Enoch, Noah, and Abraham? And in what chapters in Hebrews are the different aspects of Abel’s offering as seen in Genesis chapter four dealt?
7. What is the “primary interpretation,” according to the author, of the part of Abel’s offering to God as mentioned in Genesis 4:4 and the introductory verses in Hebrews chapter eleven? And what introductory feature of Abel’s offering as noted in Hebrews 11 would be a “secondary application,” which would be central to a different facet of his offering (as a type) in Hebrews chapter twelve?
8. With what “shed blood” does the “subsequent part of the type” of Able and Cain deal? And in what part of the type of Able and Cain is seen death and shed blood associated with the primary interpretation of the whole of Genesis chapter four in the light of that stated in both Hebrews 11:4 and Hebrews 12:24?
9. Following the death of Able, of what are Enoch, Noah, and Abraham used as types? And how does the author reveal in four points the “complete type” as seen in Able, Enoch, Noah, and Abraham?
10. What aspect or structure of God’s Word is highly typical in nature, which through Scriptures’ own internal testimony and evidence, extends to *the whole of biblical history*? And what is required, according to the author, in order for the whole of God’s Word to be proclaimed “*after the manner in which it was given*”?
11. What is *the overall key thought* in the salvation message? And then what is *the one key word* in the salvation message? And what word did Christ cry out near the ninth hour on the cross? And what does this word mean? And what did Christ do after he cried out this word?
12. Where in Scripture is the truth concerning man’s salvation as being entirely through divine intervention first mentioned? And what is the sequence of events shown in these scriptures? And where in the type-antitype structure of Scripture is the point where the Word of God divides between man’s soul and man’s spirit? And then in what passage of Scripture, through the type-antitype structure of Scripture, has to do with redeemed man’s *soul*,which is presently in the process of being saved?
13. What type of intervention had to occur in relation to the ruined creation in Genesisin relation to the ruined creation today? And where must one begin in order to see the salvation message (or any other biblical message) — in its pristine simplicity and completeness?
14. What is the main reason confusion exists in matters surrounding salvation or any other biblical doctrine? And what must be done together in order to see and understand *exactly* what God would have man see and understand in relation to salvation as it has been set forth in *His unchangeable Word*?
15. What is the reason Paul and Silas could reply with their “simple answer” to the Philippian jailor’s question in Acts 16? And what was the only action the jailor could take in order to receive eternal salvation? And where in Scripture is *the only place in all of Scripture* where the simple, direct question and the simple, direct answer regarding salvation have been placed together in so many words? And how should one respond to a lost person’s question on how to be saved if one desires to remain within a completely biblical framework when answering the question?
16. With what does Scripture deal when one wishes to move beyond “*the gospel of the grace of God*”? And how can the expression, “the kingdom of God” be understood in an all-inclusive sense?
17. What province in the universe does the Bible primarily deal? And what God-appointed position does Satan still hold to in relation to this province? And how is the New Testament expression, “the kingdom of God,” almost exclusively used (synonymous to what)?
18. What four entities carried the message concerning the kingdom to Israel, that which they offered to the nation was “the kingdom of the heavens,” or, as also expressed at times, “the kingdom of God”?
19. To what specific part of God’s kingdom does the expression, “the kingdom of the heavens” refer? How may this differ from the expression, “kingdom of God”? And to which one does God deal with the Church today?
20. What kind of “seed” of Abraham is the Church? And how may Jews acquire a part in the “kingdom of the heavens” during this present dispensation? And insofar as the “man of spirit” is concerned, what does a converted (to Christ) Jew relinquish? And from what dispensations will there be those having a part in the future kingdom of the heavens?
21. For what purpose is the proclamation of the “gospel of grace of God”? And what is “redemption’s” complete scope, as seen in Scripture? And therefore, what is the “whole counsel of God,” as is set forth in Acts 20, 24, 25?
22. Where in Scripture does Moses devote the entirety of the remainder of that which he wrote to provide the largest single overall type in Scripture covering the whole of the original type in Genesis 1:1-2:3, relying on Joshua to complete the work.

Chapter Eleven

1. Where must one go in Scripture to see “t*he goal*,the climactic point toward which the whole of Scripture moves”? And what pattern is set at this place in Scripture?
2. As the federal head, the one created to hold the scepter, how did Adam’s fall affect the whole of the restored creation in the book of Genesis? And how did this parallel the fall of Satan? And how did man’s fall differ from Satan’s fall in terms of redemption? And what is the inseparable link between man’s fall and the redemption of the material creation?
3. What is God’s time-frame relative to the redemption of man and the material creation? And how does the time frame of God’s restoration of the material creation and the creation of man differ from His restoration of fallen man and the present corrupted material creation?
4. What is the manner in which God structured and established His Word, which studying it in this fashion, according to the author, cannot be overemphasized? And what is included in the “foundational type,” according to the author? And in what four ways must the opening section of Scripture be viewed?
5. What is the central thought covered by events during the six days in the “foundational type” of the previous question? And what is the central thought covered by events during the 6,000 years in the antitype, which is the same as in the type? And what three parts of man will this central thought in the antitype include?
6. What purpose for man is seen in both his creation (type) and his redemption (antitype)? And on what specifically is “the whole of Scripture” built? And what is the nature of biblical history? And what verse in the New Testament may best express this fact?
7. How many ages and dispensations comprise “Man’s Day”? And to what divisions do the dispensations correspond? And how many ages within the scope of time are typified by the seven days in Genesis 1:1-2:3? And then, how many dispensations are typified within these seven days? And what will God deal with during the dispensation, which is typified in the seventh day of Genesis 1:1-2:3?
8. Relative to the *purpose* of the events surrounding the six days, as typified in Genesis, what should be the Christian’s *focus*? And how long will Christ remain seated at the right hand of the Father? And what is the purpose of the Holy Spirit during this time? And subsequent to this time, what will Christ do? And what Old Testament person will He personify (type-antitype) at this time?
9. In what manner of viewing events in Scripture will present a very one-sided view of Scripture? And contrariwise, in what manner of viewing events in Scripture will equally present a very one-sided view of Scripture?
10. At the end of how many days did Jesus take Peter, James, and John up on a high mountain and was transfigured before them? And how did this affect Peter relative to his later writings? And with what does the subject under discussion preceding the mention of false teachers bringing in “*damnable heresies*” in Second Peter chapter two deal, which is also the subject under discussion at the conclusion of the mention of false teachers (3:1, 2; cf.1:12-15)?
11. To remain in context in the book of Second Peter, what then must be recognized relative to the “false doctrine” that the “false teachers”were proclaiming? And what was the state of eternal (spirit) salvation of these “false teachers”? And how does the author demonstrate their eternal state using 1 Corinthians 2:14 and 2 Peter 2:20? And how did the “evil report” of these “false teachers” compare to the report given by ten or the twelve spies upon their return from Canaan in Numbers chapter thirteen?
12. How does Peter in 2 Peter 3 put to silence the claims of the “false teachers”? And how does the author demonstrate that there is a septenary structure to Peter’s second epistle? And how does the author demonstrate that the destruction of the earth that occurred during Noah’s day [Genesis 6:13] was not the same type of destruction that occurred in Genesis 1:2a or that was referred to in 2 Peter 3:6?
13. During the first century, what gospel was the “central teaching” that was widely proclaimed throughout Christendom? And to whom was it proclaimed? And are the six passages of Scripture (advanced by the author), which refer to this gospel? And how does Matthew chapter thirteen (particularly verse 33) and Revelation chapters two indicate that this gospel is *not* being proclaimed in Christendom today?
14. From what level of understanding is derived a false message concerning the “word of the kingdom” today? And this being the case, how does this affect one’s understanding when dealing with the numerous passages having to do with this subject? And what false doctrine, as an example of this, is mentioned by the author, which is presently being widely proclaimed and received throughout Christendom in both liberal and so-called fundamental circles alike?
15. According to the Matthew 13:33, what will be the spiritual direction of Christendom down through time? And what will Christ not find upon His return in accordance with Luke 18:8? And that which He will not find deals specifically with what doctrine? And how do most Christians treat this doctrine today? And why today in Christendom is a “false message” regarding this doctrine, unlike the “false message” of the first century, unnecessary? And how does the author use the words “antagonism” and “silence” relative to the understanding of this doctrine?
16. Considering all of the above, what then has not changed according to the author? And what does the author state is “the capstone” to all previous revelation in Scripture? And where is this “capstone” to be found in Scripture? And to what does it refer? And then, how does the author answer the question: Can man place too much emphasis on events surrounding Christ’s return and the establishment of His kingdom?
17. What is the *goal*, which is connected to and foreshadowed by the events of the various days (1 through 7) in Genesis chapters one and two? And where does “Scripture end where it began”?

The Study of Scripture, Study-Review Questions, by Arlen Chitwood of Lamp Broadcast