

has ever been perpetrated on the Christian world. We repeat that baptism is an act of faith, "the appeal of a good conscience toward God" (1 Pet. 3:21)—or this nothing. Spiritual circumcision is the excision of the body of the guilt of sin by the entrance of the Spirit into the human heart to take possession of it and thus to make it, little by little, a partaker of the divine nature and meet for the interitance of the saints in light (2 Pet. 1:4, Col. 1:12, Heb. 9:11).

## 7. Questions for Review of Part Seventeen

1. List the effects which the Holy Spirit is said to accomplish by His indwelling of the saints, which are also said to be accomplished by the Word. What general conclusion do we draw from these correspondences as to the relation between the Spirit and the Word?
2. Explain what conversion includes, according to Scripture teaching. What is the name given to the same process of change on the Divine side?
3. How, that is, *by what means*, does the Spirit move men to repentance and obedience that results in conversion to Christ?
4. What are the steps psychologically by which this change known as conversion takes place, *i.e.*, according to the Scriptures?
5. Does the Spirit operate *directly* upon the person to be converted, that is, *independently* of the Word? Explain your answer.
6. Why do we reject the view that the Spirit operates on the person to be converted *in addition to* the Word?
7. By what general name is this *direct-operation* theology known? On what grounds do we reject it?
8. Why can we not depend on *feeling* as furnishing a reliable evidence of acceptance with God?
9. Why do we insist that the Spirit operates only through the Word in the conversion of sinners?
10. Name some of the "by-products" of the Word through which He may operate in the conversion of sinners.
11. State the facts to be believed, the commands to be obeyed, and the rewards to be enjoyed, through the Gospel Plan of Salvation.
12. Give the evidence from the Scriptures that the Spirit of God has striven with men through the Word as communicated to them through men of great faith, to lead them in the ways of righteousness.
13. Is there any evidence in Scripture that the Divine Spirit will strive with men for ever? What did God say about this in the Age before the Flood?
14. What is the all-embracing mission of the Spirit throughout the present Gospel Dispensation? In what two ways does He accomplish this mission?
15. Is there any evidence in the New Testament that the Spirit operated directly on the hearts of men, in some *mystical* manner, to turn them to God?
16. In what two instances in the book of Acts did He operate to bring the evangelist and the person (or persons) together, that the

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- latter might hear the preaching of the Gospel? In what cause did the Lord Himself appear *personally* to an individual, after His resurrection, and why did He do so in this instance?
17. Explain the problem in the account of the conversion of Lydia and her household, Acts 16:14.
  18. Through what media is the Spirit said to have revealed "the deep things of God"?
  19. Distinguish between God's *general* providence and His *special* providence.
  20. Distinguish between *accidental* circumstances and *providential* circumstances. Would you agree with the view of Dr. Brents on this problem? Explain your answer.
  21. To what particular realm (kingdom) of God does natural personal life belong? To what realm does the order of sainthood belong?
  22. Explain the *three* phases of the process of human *salvation*. From what are men saved in each of these three categories?
  23. What is the "natural progression of man from glory to glory"? What is "the putting on of immortality" according to Scripture teaching?
  24. What is the role of the Holy Spirit in assisting man to achieve this progression from the natural realm to the realm of immortality?
  25. Distinguish between mere *survival* and *immortality*. In this connection, explain 1 Corinthians 15:35-58 and 2 Corinthians 5:1-8.
  26. To Whom are we indebted for all that we can know about God and His Eternal Purpose for man?
  27. Explain what is meant by the term *regeneration*.
  28. In what sense does Christ Himself become "incarnate" in the Christian?
  29. To what extent does the Mind of Christ participate in this incarnation and how does the individual Christian become familiar with the Mind of Christ?
  30. Explain the phrase, "Christ in you, the hope of glory" (Col. 1:27. Correlate with this phrase the teaching to be found in 2 Cor. 3:18 and 4:17.)
  31. Is there any way whereby a "moral" man can become a spiritual man simply "by tugging at his own bootstraps"? Explain your answer.
  32. How does Jesus define this process of being *born again*?
  33. Why do we say that there must be a *begetting* before there can be a birth? By what means, then, does *spiritual begetting* take place?
  34. What is the spiritual seed that engenders spiritual begetting?
  35. Into what kind of soil must this seed be planted to engender a spiritual begetting?
  36. Who is the primary *Source* of this spiritual begetting? Who acts as the *agent*? What is the *means*? Who is the usual *instrumentality*?
  37. How may the world *know* that a person has been spiritually begotten?
  38. What is the consummating act in regeneration? What is the relation of spiritual birth to spiritual begetting?
  39. What is the *element*, according to the teaching of Jesus, from which spiritual birth takes place? What, then, is the Divine institution ordained for this purpose?

## THE ETERNAL SPIRIT — HIS WORD AND WORKS

40. In what sense is Christian baptism the "washing of regeneration"?
41. Explain all that the new birth definitely *is not*.
42. In what sense is the new birth a "birth of water and the Spirit" at one and the same time?
43. Why is it that in every case of conversion recorded in *Acts* special mention is made of preaching (or hearing) as the first step and of Christian baptism as the consummating act?
44. Explain the prerequisites of Union with Christ. Relate the language of the Apostle in Galatians, chapter 3, verses 26 and 27 to this subject.
45. To the question of what one must do to be saved, what is the Scriptural reply of (1) the non-believer, (2) the believer, (3) the penitent believer, (4) the baptized penitent believer, (5) the erring Christian. Cite examples from the New Testament.
46. Why is it that anything less than a burial in water and a resurrection therefrom cannot be a proper witness to the facts of the Gospel and hence cannot be Scriptural baptism? Explain, in this connection, the language of the Apostle in the sixth chapter of Romans.
47. Why do you suppose it is, that in every case of conversion recorded in the book of Acts, where rejoicing on the part of the person or persons baptized is mentioned, it is always said that they rejoiced *after* their baptism, not before?
48. In view of the fact that the Spirit has given us a revelation (a *letter*) telling mankind what to do to be saved from their sins, are they justified in asking Him for a *telegram* (some mystical experience, so called, or an emotional upheaval of some kind) to authenticate the letter? Explain your answer.
49. Why do men refuse to take the Spirit at His Word by refusing to accept fully what He told some three thousand believers on the Day of Pentecost (Acts 2:38) to do, in order to receive remission of sins and the indwelling of the Spirit?
50. Review fully the entire process of *spiritual birth*. On what grounds may we rightfully think of the Holy Spirit as the Spirit of Life?
51. Explain what is meant by *spiritual circumcision*. What is meant by the "heart" in Scripture language? What powers of man does the term include?
52. What was *fleshly* circumcision designed to signify in the Old Testament Dispensations?
53. What are the fallacies involved in the identification of spiritual circumcision with Christian baptism?
54. What is spiritual circumcision? When and how does it occur? What is the relation of the activity of the Holy Spirit to spiritual circumcision?
55. What are the fallacies involved in so-called "infant baptism"? What do we mean by saying that there is no *salvation by proxy*?
56. What provisions have been made for the salvation of those not old enough to believe in, and to obey, Christ and the terms of the Gospel Covenant?
57. Explain the statement that the innocent (infants) need to be redeemed only from the *consequences* of sin. What is the most formidable and frustrating consequence of sin?
58. Distinguish the import of Exo. 20:1-17 and Ezek. 18:19-20.

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59. Do the Scriptures teach that we inherit the *guilt* of the sins committed by our ancestors or of those committed by Adam? Explain.
60. Why do we affirm that so-called "infant baptism" is unscriptural? Why do we affirm that the practice is essentially a form of magic?
61. Is it possible Scripturally to baptize one who is not old enough to believe? Explain your answer.
62. What according to the New Testament is the necessary motivation for baptism?
63. Explain how "infant christening," "infant baptism," etc., reverse the order laid down in the Great Commission.
64. Show how these practices cannot be "the appeal of a good conscience" toward God.
65. Show how they serve to obliterate the distinction between the church and the world, and between church and state.
66. In what sense is the Kingdom probably more inclusive than the Church?
67. What fundamental error is involved in this predobaptist procedure with respect to membership in the New Covenant?
68. Where is the Divine Purpose of the New Covenant found in the Old Testament? Show how the language of this Divine Promise indicates the distinctions between the Covenants.