

S T U D Y G U I D E

The Holy Spirit

R.C. Sproul



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Introduction

Do we take the role of the Holy Spirit seriously in our own lives? Many of us do not, for it is not without reason that the Holy Spirit has been called the neglected person of the Trinity. We tend to live as if we were all alone in this world. Our lives are often characterized by a sense of loneliness and alienation. However, God has not left us as orphans in this world, but rather, in the person of the Holy Spirit, He has set up residence in our hearts. We need to recapture a sense of living in the presence of the Holy Spirit each and every moment of our lives.

In our own day, the Holy Spirit has received renewed emphasis with the rise of the charismatic movement. Unfortunately, this renewed emphasis has led to a serious division in the church with respect to the person and ministry of the Holy Spirit. Regardless of where you find yourself in this discussion, it has become imperative that we begin to explore in depth the nature and work of the Holy Spirit in the world today.

May this series better enable you to bear the fruit of the Holy Spirit.

Sincerely,

A handwritten signature in black ink that reads "R.C. Sproul". The signature is written in a cursive style with a large, prominent "S" at the end.

R.C. Sproul

The Breath of Life

MESSAGE INTRODUCTION

Many Christians have some concept of the Father and of the Son. The Holy Spirit, however, is much more difficult to grasp conceptually. In this message, the focus will be upon coming to an understanding of who the Holy Spirit is in relation to the Father and the Son.

LEARNING OBJECTIVES

1. To introduce the doctrine of the Trinity
2. To define the distinctions between the Trinitarian persons
3. To explain the distinctions in the external works of the Father, Son, and Holy Spirit

QUOTATIONS

In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

—The Westminster Confession of Faith, 2.3

In keeping with this truth and Word of God, we believe in one God, who is one single essence, in whom there are three persons, really, truly, and eternally distinct according to their incommunicable properties—namely, Father, Son, and Holy Spirit. The Father is the cause, origin, and source of all things, visible as well as invisible. The Son is the Word, the Wisdom, and the image of the Father. The Holy Spirit is the eternal power and might, proceeding from the Father and the Son. Nevertheless, this distinction does not divide God into three, since Scripture teaches us that the Father, the Son, and the Holy Spirit each has his own subsistence distinguished by characteristics—yet in such a way that these three persons are only one God. It is evident then that the Father is not the Son and that the Son is not the Father, and that likewise the Holy Spirit is neither the Father

nor the Son. Nevertheless, these persons, thus distinct, are neither divided nor fused or mixed together. For the Father did not take on flesh, nor did the Spirit, but only the Son. The Father was never without his Son, nor without his Holy Spirit, since all these are equal from eternity, in one and the same essence. There is neither a first nor a last, for all three are one in truth and power, in goodness and mercy.

—The Belgic Confession, Article 8

LECTURE OUTLINE

A. Introduction: Genesis 1:1–2

1. The Holy Spirit broods over the unadorned creation and brings light and order.
2. The question we face is this: Who is the Holy Spirit and what does He do?

B. The Holy Spirit is the third person of the Trinity.

1. The word *Trinity* is found nowhere in the Bible, yet the church has found it to be an important, useful, and meaningful term.
2. Although the word is not found in the Bible, the concept is.
 - a. God is one, yet the fullness of biblical revelation about God makes crucial distinctions within God.
 - b. There is a sense in which God is one and another sense in which God is three.
 - c. God is one in essence but three in person.
3. The terms “first person,” “second person,” and “third person” distinguish the order of the Godhead.
 - a. The Father is the first person, the Son is the second person, and the Holy Spirit is the third person.
 - b. Jesus is the second person, yet He is eternal.
 - c. To say that the Son is “eternally begotten” does not mean that the Son had a starting point in time.
 - d. There has been much philosophical speculation on the internal nature of the Trinity.

C. The persons of the Trinity are also distinguished by their external works, by what are termed *economic distinctions*.

1. God the Father is the Creator.
2. God the Son is the Redeemer.
3. God the Holy Spirit is the Sanctifier who applies the work of the Son.
4. These are not distinctions within the essence of God; all of these works are Trinitarian in character, and each person participates in each work.

D. The Holy Spirit is referred to as God.

1. The Holy Spirit is called God and given the attributes of God (see Acts 5:3–4).
2. The Holy Spirit receives worship and honor.

3. The Holy Spirit is sent by Jesus to indwell His people.
4. As Christians, we must confess the full deity of the Holy Spirit.

E. Conclusion

1. The Father is self-existent.
2. The Son is generated by the Father.
3. The Holy Spirit proceeds from the Father and the Son

STUDY QUESTIONS

1. The word _____ is not found in the Bible, but the _____ is.
2. Three propositions are essential to a correct statement of the doctrine of the Trinity. They are:
 - a.
 - b.
 - c.
3. What is the order of the Godhead? In other words, who is first, who is second, and who is third?
4. When Christians say that the Son is “eternally begotten,” does this mean that He had a starting point in time?
5. According to those who have speculated philosophically about the Trinity, what is the difference between God Himself and God’s perfect idea of Himself?
6. What common Greek word did these philosophers use to describe God’s perfect idea of Himself?
7. The persons of the Trinity are distinguished by their external works.
 - a. God the Father is the _____.
 - b. God the Son is the _____.
 - c. God the Holy Spirit is the _____.

Answers are found at the end of the lesson.

BIBLE STUDY

1. Read the following passages of Scripture and explain the primary point or intent of each with respect to the Trinity.
 - a. Deuteronomy 6:4–5
 - b. 1 Kings 8:59–60
 - c. Isaiah 45:5–6, 21–22
 - d. Romans 3:30
 - e. 1 Corinthians 8:6
 - f. 1 Timothy 2:5

2. What do the following Scripture passages reveal to us about Jesus?
 - a. John 1:1–2, 14
 - b. John 20:28
 - c. Acts 20:28
 - d. Romans 9:5
 - e. Colossians 1:15–18
 - f. 1 Timothy 3:16
 - g. Titus 2:13
 - h. Hebrews 1:8
 - i. 1 John 5:20
3. Why is it significant that the Holy Spirit is put on the same level as the Father and the Son in the following passages: Matthew 28:19; 2 Corinthians 13:14; Ephesians 4:4–6; 1 Peter 1:2; Jude 20–21?
4. What do the following passages teach us about the Holy Spirit?
 - a. Acts 5:3–4
 - b. 1 Corinthians 3:16
5. Read the following Scripture passages and note the way in which they refer to the Holy Spirit. What is the significance of the pronoun used?
 - a. John 14:26
 - b. John 15:26
 - c. John 16:13–14
6. What activities unique to persons are attributed to the Holy Spirit in the following passages?
 - a. John 14:26
 - b. John 15:26
 - c. Romans 8:16
 - d. Romans 8:26–27
 - e. Acts 8:29
 - f. Acts 13:2
 - g. 1 Corinthians 2:10–11
 - h. 1 Corinthians 12:11
 - i. Ephesians 4:30
7. Some people teach that the Holy Spirit is simply another name for the “power of God.” Examine the following passages and explain why this view is not possible.
 - a. Luke 4:14
 - b. Acts 10:38
 - c. Romans 15:13
 - d. 1 Corinthians 2:4

DISCUSSION QUESTIONS

1. In Romans 1, Paul says that there is some sense in which God's existence and attributes are known through creation. Is the Trinitarian nature of God revealed in creation? Or does knowledge of the Trinity require special revelation?
2. Do believers in other monotheistic religions worship the same God as Christians? Defend your answer.
3. Having discussed the orthodox doctrine of the Trinity, name some errors regarding this doctrine that someone could make easily if he were not careful.

APPLICATION

1. How does the unity in diversity inherent in the Trinity affect our understanding of the family?
2. How does it affect our understanding of the church?
3. How does our understanding of the Trinity affect our views of authority and obedience?
4. What is more ultimate—unity or plurality? Or are both equally ultimate?
5. How does one's view of the Trinity affect his prayers?

FOR FURTHER STUDY

Augustine. *On the Trinity*

Bavinck, Herman. *The Doctrine of God*, pp. 255–334

Berkhof, Louis. *Systematic Theology*, pp. 82–99

Brown, Harold O.J. *Heresies*, pp. 95–157

Calvin, John. *The Institutes of Christian Religion*, I

Hodge, Charles. *Systematic Theology*, I

Kaiser, Christopher B. *The Doctrine of God: An Historical Survey*, pp. 23–71

Answers to Study Questions

1. Trinity; concept
2.
 - a. There is one God.
 - b. God is three persons: Father, Son, and Holy Spirit.
 - c. Each of these three persons is fully God, yet the Father is neither the Son or the Holy Spirit, the Son is neither the Father nor the Holy Spirit, and the Holy Spirit is neither the Father nor the Son.
3. The Father is the first person, the Son is the second person, and the Holy Spirit is the third person.
4. No
5. Nothing
6. Logos
7. Creator; Redeemer; Sanctifier

2

The Spirit in Creative Expression

MESSAGE INTRODUCTION

For many Christians, art in any form is inherently opposed to Christianity. In this lecture, Dr. Sproul explains the concept of beauty and its relationship to God—specifically, God the Holy Spirit.

LEARNING OBJECTIVES

1. To understand the basic concept of beauty
2. To examine the role of art in Scripture
3. To define several helpful distinctions within the concept of beauty
4. To identify what, if anything, is the relationship between Christianity and art

QUOTATIONS

Christians, unlike the secular culture, have a basis for affirming the personal and the beautiful—a personal God who created structures of beauty in the very texture of the universe. Christians, therefore, ought to cultivate what is aesthetically worthy.

—Gene Edward Veith Jr.

Life is full and rich and complex like a story, not abstract and neat like a theory. The things that happen to us—the great joys, the intense sorrows, the surging passions—are too much like drama to be accounted for by anything less than drama.

—William Kirk Kilpatrick

LECTURE OUTLINE

- A. Introduction: Is art inconsistent with the things of God?
 1. Exodus 28: Aaron
 2. Exodus 31: Bezalel—God filled him with the Holy Spirit to design artistic works.

- B. The first person Scripture describes as filled with the Holy Spirit was filled for the purpose of art.
1. There are three basic elements to the Christian faith.
 - a. The good
 - b. The true
 - c. The beautiful
 2. God is the source of all good, all truth, and all beauty.
 3. Where there is beauty, there is the Spirit of God.
- C. There is a distinction between primary beauty and secondary beauty.
1. Primary beauty refers to the beauty in God Himself.
 2. Secondary beauty is found in God's creation and bears witness to Him.
- D. God has made every human being and stamped them with His image.
- E. Anytime art or beauty is communicated, there is a secondary, indirect witness to the glory and beauty of God.
- F. What is the nature of beauty?
1. The marks of beauty are found in relationship, symmetry, harmony, and proportionality.
 2. There is a distinction between simple beauty and complex beauty.
 - a. The more complex the elements and relationships, the more beautiful things become.
 - b. Discord is naturally displeasing to the soul.
 - c. The universe is the most diverse thing there is, but does it make sense or is it ultimately chaotic?
 3. The Holy Spirit brings resolution.
 - a. The Spirit continues to bring resolution to our souls.
 - b. God's goal for man and the universe is glory and beauty, and the Holy Spirit is driving toward this goal.
 - c. To hate art is to embrace a Christianity without beauty, and a Christianity without beauty is a Christianity without the Spirit of God, and without God there is no Christianity at all.

STUDY QUESTIONS

1. How are Exodus 28 and 31 important to a discussion of the relationship between Christianity and art?
2. The first person Scripture describes as filled with the Holy Spirit was filled for the purpose of _____. What was his name?
3. The three basic elements of the Christian faith are _____, _____, and _____.

4. Where there is beauty, there is _____.
5. To what does primary beauty refer? Secondary beauty?
6. Anytime _____ or _____ is communicated, there is a secondary, indirect witness to the glory and beauty of God.
7. The marks of beauty are found in _____, _____, _____, and _____.
8. What is the distinction between simple beauty and complex beauty?
9. Why is a hatred of art an implicit denial of Christianity?

Answers are found at the end of the lesson.

BIBLE STUDY

1. Read Exodus 31:1–11 and 35:30–36:2. Using these passages as a starting point, answer the following questions.
 - a. Is the creation of art contrary to God’s will?
 - b. Can art be a legitimate vocation?
 - c. Is artistic ability a gift of God?
2. According to Exodus 28:2, what was the reason God gave for the production of such lavish artistic works?
3. Read Exodus 35:31, 34. What gifts did God give to Bezalel in order for him to be an artist? How do these gifts provide us with criteria for evaluating works of art?
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
4. Exodus 26:1 and 1 Kings 7:15–22 describe certain types of art used in the tabernacle and the temple, respectively. Does the artwork described here represent anything outside of itself, or is it art created simply for the sake of glory and beauty?
5. Examine the following passages of Scripture: Exodus 25:18–20, 31–35; 26:31; 1 Kings 7:2–37. Is representational art acceptable to God?
6. Examine the following passages of Scripture: Exodus 25:18–22; 26:1; 2 Chronicles 3:10–13. Does God allow art that portrays spiritual realities?
7. Examine the following passages of Scripture: Exodus 25:23–30; 28:15–21, 29; 1 Kings 7:23–26. Are symbolic works of art acceptable to God?
8. What do the following passages teach us about the acceptability of musical art to God?
 - a. 1 Chronicles 9:33
 - b. 1 Chronicles 15:16

- c. Psalm 149:1–3
 - d. Psalm 150
 - e. Colossians 3:16
9. Examine the following passages of Scripture: Exodus 32:1–6, 17–24. Is it possible for art to be misused? How?
 10. Read Exodus 20:4–5. What is forbidden in this commandment?

DISCUSSION QUESTIONS

1. Dr. Sproul mentioned in the lecture that some churches tend to emphasize one facet of Christianity (the good, the true, and the beautiful) almost to the exclusion of the others. In your experience, has this proven to be the case? Why do you think this occurs? What are some ways churches could balance the three?
2. Dr. Sproul said that a painting does not have to be of someone with a halo in order to be beautiful. Must Christian artists deal solely with “religious” topics? Can Christians appreciate the works of art created by non-Christians?
3. Does beauty lie in the eye of the beholder, or is there an objective standard of beauty? If there is such an objective standard, what is it? How do we evaluate claims of beauty?
4. Throughout much of the history of the church, Christians were at the forefront in the production of great works of art (e.g. the architecture of the great cathedrals, the music of Bach, the paintings of Rembrandt, the poetry of George Herbert). Based on what Dr. Sproul said, discuss some of the reasons Western Christianity no longer seems capable of such artistic heights.

APPLICATION

1. What are some ways the church can encourage and assist believers who have been artistically gifted by God?
2. How does a proper understanding of beauty affect your attitude toward such things as movies, literature, and popular music?
3. How does a Christian view of beauty help us to deal with controversies such as the contemporary Christian music debate? How should such music be judged?

FOR FURTHER STUDY

Ryken, Leland. *The Liberated Imagination*
 Sayers, Dorothy. *The Mind of the Maker*
 Veith Jr., Gene Edward. *Reading Between the Lines*
 Veith Jr., Gene Edward. *State of the Arts*

Answers to Study Questions

1. They are the first descriptions of art and artists in the Bible.
2. Art; Bezalel
3. The good, the true, the beautiful
4. The Spirit of God
5. Primary beauty refers to the beauty in God Himself. Secondary beauty is found in God's creation and bears witness to Him.
6. Art; beauty
7. Relationship; symmetry; harmony; proportionality
8. The more complex the elements and relationships, the more beautiful things become.
9. To hate art is to embrace a Christianity without beauty, and a Christianity without beauty is a Christianity without the Spirit of God, and without God there is no Christianity at all.

3

Who Is the Comforter?

MESSAGE INTRODUCTION

Some philosophers have argued that the problem with modern man is a lack of passion. A few have suggested that the Christian faith is responsible for this state of affairs. In this lecture, Dr. Sproul demonstrates that Christianity, far from crushing passion, instead demands passion.

LEARNING OBJECTIVES

1. To understand certain philosophical criticisms of Christianity
2. To understand the counter-arguments to those criticisms
3. To explain the Holy Spirit's work as the Paraclete

QUOTATIONS

Jesus goes to the Father in order to prepare a dwelling-place (John 14:2) for the disciples, while the Paraclete comes from the Father in order to prepare a dwelling-place (John 14:23) for the Father and the Son.

—Sinclair B. Ferguson

Q. What do you believe concerning the Holy Spirit?

A. First, he, as well as the Father and the Son, is eternal God. Second, he has been given to me personally, so that, by true faith, he makes me share in Christ and all his blessings, comforts me, and remains with me forever.

—The Heidelberg Catechism, Q&A 53

LECTURE OUTLINE

A. Introduction: John 14:15ff.

1. Adolf Hitler gave the book *Thus Spake Zarathustra* by Friedrich Nietzsche to his friends as a gift.

2. Nietzsche's dream for humanity was biological heroism.
 3. Nietzsche's philosophy laid the foundations of Auschwitz.
- B. Soren Kierkegaard complained that the modern age was paltry and lacked passion.
1. Nietzsche said modern man had lost his passion and humanity because he had been brainwashed by the Judeo-Christian faith.
 2. He said that God was dead and that He died of pity.
 3. He believed we needed a new society of "supermen" based not upon humility but upon individual courage.
 - a. Courage is the chief virtue.
 - b. Because it involves a tension between two poles, it is dialectical courage.
 - c. The tension arises because ultimately life has no meaning.
 - d. In light of the fact that life is meaningless, be courageous.
- C. The Christian faith demands passion.
1. We are not to be spectators; we are to be players.
 2. We are not called to mere contemplation; we are called to action.
- D. The greatest barrier to Christian expansion is the cowardliness of the church.
1. The most common prohibition in the New Testament is "Fear not."
 2. We are called to encourage one another.
 3. One absolute prerequisite for courage is fear, because it takes no courage to do something you are not afraid to do.
 4. Courage is doing what you are afraid to do.
- E. Jesus said He would send another Comforter (John 14:16).
1. Jesus is our first Paraclete; the Holy Spirit is our second Paraclete.
 2. In Elizabethan English, the word *comfort* was closer to the Latin *cum forte*, or "with strength."
 3. Nietzsche wanted conquerors; those in Christ are made *more* than conquerors.
 4. Nietzsche said to be courageous because the world has overcome you.
 5. Jesus says, "Be of good cheer for I have overcome the world" (John 16:33b).
 6. We are to have passion, but we must have a reason for that passion; passion for passion's sake is insanity.
 7. We have a reason for passion—Christ has overcome the world.

STUDY QUESTIONS

1. What book did Adolf Hitler give to his friends as a gift, and who was the author?
2. Nietzsche said that modern man had lost his _____ and _____ because he had been brainwashed by the _____.
3. What is the chief virtue, according to Nietzsche?
4. Why does tension arise in the Nietzschean concept of courage?

5. The greatest barrier to Christian expansion is the _____ of the church.
6. What is the most common prohibition in the New Testament?
7. What is one absolute prerequisite for true courage? Why?
8. What Greek word is translated “Comforter” in John 14:16?
9. What did the word *comfort* imply in Elizabethan English?
10. Why should Christians have passion?

Answers are found at the end of the lesson.

BIBLE STUDY

1. Read John 14:16. The same Greek word translated “Comforter” or “Helper” here is also used in 1 John 2:1. How does the passage in 1 John shed light on the meaning of John 14:16?
2. What does Romans 8:15 tell us about Jesus’ promise in John 14:16?
3. In 1 Corinthians 3:16 and 6:19, Paul uses a specific metaphor to describe the relationship believers have with the Spirit. What is this metaphor, and what is its significance?
4. Compare 1 Corinthians 3:16 and 6:19 with Ephesians 2:19–22. Is Paul speaking individually, corporately, or both?
5. What do Deuteronomy 31:6 and Joshua 1:9 teach us concerning true courage?
6. What do the following passages teach believers concerning fear?
 - a. Psalm 27:1
 - b. Psalm 34:9
 - c. Psalm 36:1–4
 - d. Psalm 111:10
 - e. Proverbs 1:7
 - f. Proverbs 29:25
 - g. Matthew 10:28
 - h. 2 Timothy 1:7
 - i. 1 Peter 2:17
 - j. 1 John 4:17–18

DISCUSSION QUESTIONS

1. How does the Spirit comfort us? How does He work in our minds, wills, hearts, and bodies? What are the means He uses to bring us comfort? Why is it sometimes difficult to experience the comfort of the Spirit?
2. In what sense has Jesus overcome the world? Does this mean that all our battles have been fought for us? Does it mean that there is no more struggle left for the Christian?

3. How does Jesus' victory bring us comfort and encouragement?

APPLICATION

1. How can you and your church be agents of the Spirit's comfort in other people's lives?
2. Meditate upon what it means for our final judgment to be made by the One who is also our Advocate.
3. Do you experience a passion for Christ, His Word, and His people? If not, consider the reasons why. Which of these factors are you able to change?
4. If there are things you fear, confess these to God, asking Him to grant you peace and the faith to trust in Him completely.

FOR FURTHER STUDY

Berkhof, Louis. *Systematic Theology*, pp. 95–99

Ferguson, Sinclair B. *The Holy Spirit*, pp. 36–38, 56, 186–189

Answers to Study Questions

1. *Thus Spake Zarathustra* by Friedrich Nietzsche
2. Passion; humanity; Judeo-Christian faith
3. Courage
4. Tension arises because ultimately life has no meaning.
5. Cowardliness
6. Do not fear
7. Fear. Because it requires no courage to do something one is not afraid of doing.
8. *Paraklētōs*
9. Strength
10. Because our Lord Jesus Christ has overcome the world.

4

Regeneration— A Sovereign Act

MESSAGE INTRODUCTION

Regeneration is that work of the Holy Spirit whereby He brings the spiritually dead sinner to life. Regeneration is spiritual resurrection. In this lecture, Dr. Sproul examines this sovereign work of God, explaining its essential meaning and its relation to man's faith and repentance.

LEARNING OBJECTIVES

1. To define the doctrine of regeneration
2. To discover the relationship between regeneration and faith
3. To understand whose work regeneration truly is

QUOTATIONS

Repentance is a change of the mind, and regeneration is a change of the man.

—Thomas Adams

And this is the regeneration, the new creation, the raising from the dead, and the making alive so clearly proclaimed in the Scriptures, which God works in us without our help.

—The Canons of Dort, 3rd/4th points, Art. 12

LECTURE OUTLINE

A. Introduction

1. Jesus said, “Unless a man is born again, he cannot enter the kingdom of God” (John 3:3).
2. To be born again is to be regenerated.

- B. John 3:3 indicates that regeneration is an absolute prerequisite for entering the kingdom of God.
1. The word *regeneration* has to do with both rebirth and quickening.
 2. We are not born Christians.
- C. Ephesians 2:8–9
1. Regeneration is a divine work by which a human is changed spiritually from a state of death to a state of life.
 2. *Re-* refers to something happening again; *regeneration* is generation happening again.
 3. We are by nature children of wrath.
 4. We are born in a state of spiritual death.
 5. We must be resurrected spiritually.
 6. Only God can raise the dead.
 7. The Holy Spirit is the One who regenerates.
- D. Man has a heart of stone; he is biologically alive but spiritually dead.
1. This spiritual death leaves a person in a state of moral (not natural) inability.
 2. God demands repentance, and this requires a brain, a will and the ability to choose.
 3. We have the moral ability to choose, but we lack the disposition, inclination or desire for God.
 4. Man by nature is at enmity with God.
- E. John 6:44
1. “No man”: a universal negative
 2. “Can”: indicates ability
 3. “Come to me”: that to which ability refers
 4. “Unless”: a necessary condition
 5. “God . . .”: the condition
 6. Regeneration requires divine initiative.
 7. Most people think they accomplished regeneration by having faith, but God did it; He called us from the grave unto life.

STUDY QUESTIONS

1. What is the meaning of the term *born again*?
2. The word *regeneration* has to do with both _____ and _____.
3. Regeneration is a divine work by which a human is changed spiritually from a state of _____ to a state of _____.
4. Are people born naturally good?
5. Who accomplishes the work of regeneration?

6. What does God's command of repentance require?
 - a.
 - b.
 - c.
7. We have the moral ability to choose, but we lack the _____, _____ or _____ for God.
8. Explain the significance of the following words or phrases in John 6:44.
 - a. "No man"
 - b. "Can"
 - c. "Come to me"
 - d. "Unless"
 - e. "God . . ."
9. Regeneration requires divine _____.

Answers are found at the end of the lesson.

BIBLE STUDY

1. Read John 3:3. What does Jesus indicate here about the necessity of the new birth?
2. What do the following verses teach about the nature of regeneration?
 - a. Ezekiel 36:26
 - b. John 5:24
 - c. 2 Corinthians 5:17
 - d. Ephesians 2:4–6
3. What do the following passages of Scripture teach concerning the nature of the natural man (Ps. 58:3; Eph. 2:1; Rom. 3:10–12; Rom. 8:7–8).
4. What is the significance of Ephesians 2:8–9 for the discussion of regeneration?
5. Whether the natural man has the ability to believe apart from regeneration is a highly controversial question. What do the following passages contribute to the debate?
 - a. Job 14:4
 - b. Jeremiah 13:23
 - c. Matthew 7:16–18
 - d. Matthew 12:33
 - e. Romans 11:35
 - f. 1 Corinthians 2:14
 - g. 1 Corinthians 4:7
 - h. 2 Corinthians 3:5
6. Explain the significance of John 6:44 to the discussion on regeneration.

DISCUSSION QUESTIONS

1. Why must God create a new heart within us? What is our old heart like?
2. Is it fair that God would create a new heart in us if we did not want Him to? Would any of us before our regeneration want God to create a new heart within us? Why or why not?
3. In what sense is salvation itself a gift? What part does the Holy Spirit play in this? What part do we play in this?
4. When God gives us a new heart in regeneration, does He destroy our personality? What is different about us if it is not a change of personality?

APPLICATION

1. Have you been born again? Is there any evidence of regeneration in your life?
2. Does it affect your view of God to know that regeneration is entirely a work of God?
3. Does the sovereignty of God in regeneration affect your views of evangelism? If so, how?

FOR FURTHER STUDY

Berkhof, Louis. *Systematic Theology*, pp. 465–479
Calvin, John. *The Institutes of Christian Religion*, I
Hodge, Charles. *Systematic Theology*, II
Hoekema, Anthony. *Saved by Grace*, pp. 93–112

Answers to Study Questions

1. Regeneration
2. Rebirth; quickening
3. Death; life
4. No
5. The Holy Spirit
6.
 - a. Brain
 - b. Will
 - c. Ability to choose
7. Disposition; inclination; desire
8.
 - a. A universal negative
 - b. Indicates ability
 - c. That for which we need ability
 - d. A necessary condition
 - e. The condition
9. Initiative

5

Is There a Second Baptism?

MESSAGE INTRODUCTION

One of the most controversial issues to face the twentieth-century church has been the doctrine of the baptism of the Holy Spirit. With the rise of the Pentecostal and charismatic movements, virtually every branch of the church has been forced to deal with this question. In this lecture, Dr. Sproul examines the nature of what occurred at Pentecost and how that applies to the church today.

LEARNING OBJECTIVES

1. To understand what happened on the Day of Pentecost
2. To understand the purpose and nature of the baptism of the Holy Spirit

QUOTATIONS

Pentecostals are correct in seeing a distinction between regeneration by the Holy Spirit and the baptism of the Holy Spirit. Regeneration refers to the Holy Spirit giving new life to the believer—making alive one who was dead in sin. The baptism of the Holy Spirit refers to God empowering His people for ministry.

—R.C. Sproul

The inaugural outpouring of the Spirit creates ripples throughout the world as the Spirit continues to come in power. Pentecost is the epicentre; but the earthquake gives forth further after-shocks. Those rumbles continue through the ages.

—Sinclair B. Ferguson

LECTURE OUTLINE

A. Introduction: The charismatic movement

1. The charismatic movement as we know it today began in the 1960s in the mainline churches.

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2. It has not produced a uniform, monolithic theology.
 3. It has crossed every denominational line.
 4. As people try to understand their experiences with the Holy Spirit, they have a tendency to explain them according to the theological position of their particular denomination.
- B. The baptism of the Holy Spirit empowered people to fulfill the Great Commission.
1. Acts 2:1–21 gives a historical narrative of the events that occurred on the Day of Pentecost, followed by an Apostolic interpretation of the meaning of those events.
 2. The disciples experienced three unusual events on the Day of Pentecost.
 - a. They heard a rushing wind.
 - b. They saw tongues of fire.
 - c. They spoke in tongues—an unscrambling of the confusion of languages at the Tower of Babel.
 3. Peter said this outpouring of the Spirit was that which was prophesied by Joel (Acts 2:16; see Joel 2:28–32).
 4. The work of the Holy Spirit has different dimensions to it, but it is all the work of the same Spirit.
 5. The work of regeneration is different from the baptism of the Holy Spirit.
 6. The purpose of the baptism of the Holy Spirit is to empower Christians for ministry.
 7. In the Old Testament, only a few received empowering.
 - a. In Numbers 11, Moses prayed that all would be filled with the Spirit.
 - b. Moses' prayer became Joel's prophecy.
 - c. The prayer was answered and the prophecy was fulfilled on the Day of Pentecost.
- C. There are four Pentecost-type episodes recorded in the book of Acts.
1. Acts 2: Jerusalem—the Jewish disciples
 2. Acts 8: Samaria—the Samaritans
 3. Acts 10: Caesarea—Cornelius, the God-fearer
 4. Acts 19: Ephesus—the Gentiles
- D. At that time there were two levels of believers:
1. Those who were born again and baptized by the Holy Spirit.
 2. Those who were born again and not yet baptized by the Holy Spirit.
- E. Some argue that there are still two classes of believers.
1. The Old Testament promise, however, was that the Holy Spirit would empower the whole church.
 2. There is no gap today between regeneration and Spirit baptism—everyone who is regenerated is baptized by the Spirit.
- F. The book of Acts follows the outline of the Great Commission.

1. Each of the four “Pentecosts” occurred with different groups of people.
 - a. Jews
 - b. Samaritans
 - c. God-fearers
 - d. Gentiles
2. This symbolizes the baptism of all believers.

STUDY QUESTIONS

1. When did the Pentecostal movement begin? When did the charismatic movement begin?
2. Why has the charismatic movement so easily crossed denominational lines?
3. Acts 2:1–21 gives a _____ of the events that occurred on the Day of Pentecost, followed by an _____ of the meaning of those events.
4. What three unusual events did the Apostles experience on the Day of Pentecost?
 - a.
 - b.
 - c.
5. What Old Testament event was reversed at Pentecost?
6. What Old Testament prophecy did Peter say was fulfilled by the outpouring of the Spirit on the Day of Pentecost?
7. Is regeneration the same thing as the baptism of the Holy Spirit?
8. The purpose of the baptism of the Holy Spirit is to _____.
9. List the four chapters in which we find the four “Pentecost” experiences, along with the kinds of people who experienced the Spirit’s baptism in each chapter.
 - a.
 - b.
 - c.
 - d.
10. The book of Acts follows the outline of the _____. What does this symbolize?

Answers are found at the end of the lesson.

BIBLE STUDY

1. What does Jesus command the disciples in Acts 1:4–8? Why?
2. What does Jesus say that His disciples will be and do in Acts 1:8? Compare this to what God said of Israel in the Old Testament in Isaiah 43:10 and 44:8. How is this significant?
3. Read all of Acts 2. Summarize what occurred on the Day of Pentecost.

4. Peter tells the crowd that the events they are witnessing are the fulfillment of the prophecy of Joel 2. What did Joel prophesy that Peter claimed was being fulfilled before their eyes?
5. What are some of the similarities and differences between the four “Pentecosts” of Acts 2, 8, 10, and 19?
6. What does 1 Corinthians 12:13 teach regarding Spirit baptism?
7. Some Christians teach that the gift of tongues is a necessary sign that one has been baptized by the Spirit. What do Acts 2 and 1 Corinthians 12–14 teach us about the gift of tongues? How does 1 Corinthians 12:30 answer those who claim that all believers must speak in tongues?

DISCUSSION QUESTIONS

1. The baptism of the Holy Spirit is intended by God to be an instrument of unity (1 Cor. 12:13). Why do you suppose the doctrine has become so divisive?
2. If you had a strong view on this doctrine before you began this study, has it been challenged? Strengthened? What arguments for each position do you find the most persuasive? The least persuasive? How can the church come to one mind on this subject?
3. What is your position on the gift of tongues? Must all Christians speak in tongues? Is the gift of tongues a gift of speech? Of hearing? Something else altogether? Was this gift limited to the Apostolic era?

APPLICATION

1. How do you respond when a fellow Christian asks you whether you’ve been baptized by the Holy Spirit?
2. If you are Pentecostal or charismatic, do you ever find yourself thinking of two classes of Christians? If you are non-charismatic, have you reacted against the charismatic movement to the degree that the Spirit’s empowering work is sometimes ignored?
3. Is it possible to discern in yourself or in others a special empowerment for ministry?

FOR FURTHER STUDY

Ferguson, Sinclair B. *The Holy Spirit*, pp. 57–92
Gaffin, Richard B. *Perspectives on Pentecost*
Hoekema, Anthony. *Holy Spirit Baptism*
Robertson, O. Palmer. *The Final Word*

Answers to Study Questions

1. 1901; 1960s
2. Because as people try to understand their experiences with the Holy Spirit, they have a tendency to explain them according to the theological position of their particular denomination.
3. Historical narrative; apostolic interpretation
4.
 - a. They heard a rushing wind.
 - b. They saw tongues of fire.
 - c. They spoke in tongues.
5. The confusion of languages at the Tower of Babel
6. Joel 2:28-32
7. No
8. Empower Christians for ministry
9.
 - a. Acts 2—Jews
 - b. Acts 8—Samaritans
 - c. Acts 10—God-fearers
 - d. Acts 19—Gentiles
10. Great Commission; the baptism of all believers

6

The Spirit's Work of Sanctification

MESSAGE INTRODUCTION

When believers are justified, their guilt and punishment for sin is taken by Jesus, and they receive forgiveness. However, they retain the corruption of sin. This lecture focuses upon the Holy Spirit's work of sanctification, in which He gradually conforms us to the holy image of Christ.

LEARNING OBJECTIVES

1. To understand the differences between justification and sanctification
2. To understand the absolute necessity of sanctification
3. To discover what sanctification means practically

QUOTATIONS

The growth of grace is the best evidence of the truth of it; things that have no life will not grow.

—Thomas Watson

There is nothing destroyed by sanctification but that which would destroy us.

—William Jenkyn

He leads none to heaven but whom He sanctifies on the earth. The living Head will not admit of dead members.

—John Owen

LECTURE OUTLINE

- A. Introduction: Why is the Holy Spirit called the “Holy” Spirit?
1. Holiness is an attribute of God; the Father and Son are holy, too.

2. The focal point of the work of the Spirit is sanctification.
3. He is working to bring us to the goal of holiness.
4. The goal of redemption is that we might become holy, that we might become conformed to the image of Christ.
5. The Holy Spirit is the author and power of our sanctification.
6. We may not know for sure what God's specific will for our lives is, but we do know that sanctification is His general will for our lives.

B. What is sanctification?

1. There are three results of sin.
 - a. It incurs guilt.
 - b. It exposes us to punishment.
 - c. It stains or corrupts us.
2. Our guilt and punishment are taken by Christ in the atonement.
 - a. When we are justified, we receive forgiveness but remain fallen.
 - b. We are simultaneously just and sinners (*simul justus et peccator*).
3. At the same time we are pronounced just, we are indwelt by the Holy Spirit and change begins.
4. That long and gradual process of change in which the stain of sin is removed is called sanctification.
5. Sanctification begins immediately when we are justified.
6. Sanctification is not completed the instant we are justified.
7. One of the Christian's greatest struggles is that he still sins.
8. The old man is dead, but we carry his corpse around.
9. The changes of sanctification work from the inside out.
 - a. The goal is external—the fruit of righteousness.
 - b. Behavior is a concern, but behavior is external and manifests what is going on inside.
10. There are three aspects of change accomplished by the Holy Spirit.
 - a. Our consciousness is changed; repentance is a changing of the mind.
 - b. The Holy Spirit convicts us of sin and righteousness.
 - c. The Holy Spirit works on our consciences.
11. All three involve the mind.

C. Sanctification is doctrine.

1. How can a person do what is right and pleasing to God if he has no idea what is right and pleasing to God?
2. The Holy Spirit is the Spirit of truth; therefore, to despise doctrine is to despise the Holy Spirit.
3. It is sinful to be contentious over every detail.
4. We are called to be tolerant, not to tolerate the intolerable, and it takes wisdom and maturity to know the difference.
5. Errors in doctrine are not merely mistakes, they are sins:

- a. Because the Holy Spirit has revealed the truth in Scripture.
 - b. Because no one has loved God with all of his mind.
 - c. Most of our errors are due to neglect of the Word of God.
6. We are transformed by the renewal of our minds.
 - a. True living flows from true understanding.
 - b. We are to have a childlike faith, not a childish faith.
 - c. We are not to be satisfied with spiritual infancy.
 7. The Word and Spirit go together.
 8. We are sanctified from consciousness to conviction to conscience to life.

STUDY QUESTIONS

1. The focal point of the work of the Spirit is _____.
2. The goal of redemption is that we might become _____, that we might become _____.
3. What are the three results of sin?
 - a.
 - b.
 - c.
4. What is the meaning of the Latin phrase *simul justus et peccator*?
5. That long and gradual process of change in which the stain of sin is removed is called _____.
6. When does sanctification begin?
7. What are the three aspects of change accomplished by the Holy Spirit? What do they have in common?
 - a.
 - b.
 - c.
8. We are called to be tolerant, not to _____ the _____.
9. Why are errors in doctrine sin and not merely mistakes?
 - a.
 - b.
10. We are sanctified from _____ to _____ to _____ to _____.

Answers are found at the end of the lesson.

BIBLE STUDY

1. What do the following Scripture passages teach us about the sanctification of the body?

- a. 1 Corinthians 6:19
 - b. Romans 6:13
 - c. 1 Thessalonians 4:4
 - d. 1 Corinthians 15:44
 - e. Philippians 3:21
2. How does truth operate in the work of sanctification, according to these Scripture passages?
 - a. John 17:19
 - b. James 1:18
 - c. 1 Peter 1:22
 - d. 1 Peter 2:2
 - e. 2 Peter 1:4
 3. Do the sacraments play any part in sanctification? What do the following verses teach on this issue?
 - a. Matthew 3:11
 - b. Acts 2:41
 - c. Acts 10:47
 - d. Romans 6:3
 - e. 1 Corinthians 12:13
 - f. Titus 3:5
 - g. 1 Peter 3:21
 4. Read Acts 15:9; 26:18; Galatians 2:20; and Colossians 3:3. What role does faith play in sanctification? Are we sanctified by faith in the same sense that we are justified by faith?
 5. Is perfection in holiness attainable in this life, according to the Scriptures? Read 1 Kings 8:46; Proverbs 20:9; Ecclesiastes 7:20; James 3:2; and 1 John 1:8, and include their teaching in your answer.
 6. What do the following Scripture passages say about the lives of biblical saints? Were they perfect?
 - a. Paul: Romans 7:14–25; Philippians 3:12–14
 - b. David: Psalm 19:12; Psalm 51
 - c. Moses: Psalm 90:8
 - d. Job: Job 42:5–6

DISCUSSION QUESTIONS

1. We are justified by faith alone, but what is the role of good works in salvation? How do Protestants and Roman Catholics differ regarding the role of good works in salvation?
2. In the work of sanctification, is the believer to take a more-passive “let go and let God” stance, or is he to take a more-active “spiritual disciplines” approach? Or is there a third option?

3. Read Romans 7. In verses 13–25, is Paul speaking of a normal Christian; an unregenerate person; a carnal Christian; or a person in a transitional state? Provide evidence from the text itself and the surrounding context to defend your answer.
4. Discuss Dr. Sproul's comment, "Errors in doctrine are not merely mistakes, they are sins." Is this true or false? Defend your answer.

APPLICATION

1. Why is it sometimes so difficult to see our own personal sin? How does the Spirit convict you of your sin? What means does the Spirit normally use to convict you?
2. How is the Holy Spirit working to renew your mind? How does this renewal affect your heart?
3. Do you find the struggles of biblical saints and great Christians of the past encouraging or discouraging?

FOR FURTHER STUDY

Berkhof, Louis. *Systematic Theology*, pp. 527–544

Calvin, John. *The Institutes of Christian Religion*, I

Hodge, Charles. *Systematic Theology*, III

Hoekema, Anthony. *Saved by Grace*, pp. 192–233

Murray, John. *Redemption: Accomplished and Applied*, pp.141–150

Answers to Study Questions

1. Sanctification
2. Holy; conformed to the image of Christ
3.
 - a. It incurs guilt.
 - b. It exposes us to punishment.
 - c. It stains or corrupts us.
4. Simultaneously just and sinner
5. Sanctification
6. Immediately when we are justified
7.
 - a. Our consciousness is changed; repentance is a changing of the mind.
 - b. The Holy Spirit convicts us of sin and righteousness.
 - c. The Holy Spirit works on our consciences.
They all involve the mind.
8. Tolerate; intolerable
9.
 - a. Because the Holy Spirit has revealed the truth in Scripture.
 - b. Because no one has loved God with all of his mind.
10. Consciousness; conviction; conscience; life

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