

Agenda

1. Roll Call & Homework Check
2. Preach the Word
3. Disperse into Companies
4. Discuss Sproul, chapters 31–37

Roll Call & Homework Check

1. Sproul, *Everyone's a Theologian*, Chs 31–37
2. Psalms 43–49
3. Optional:

Preach the Word

Disperse into Companies

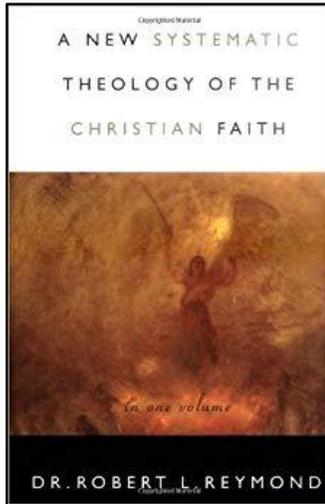
And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken (Ecclesiastes 4:12).

1. Identify one area of personal character that you are working on by God's grace (6 min)
2. Pray (9 min)
 - a. Each man for another man
 - b. That God would bless our efforts in Frontline, and change each of us significantly

Discuss Sproul

Everyone's a Theologian
Chapters 28—30

In addition to Sproul, I have integrated insights into these notes from:



Reymond, Robert L. *New Systematic Theology of the Christian Faith*. Second edition, Revised and Updated. Nashville: Thomas Nelson, 1998. 1210-pages.

Chapter Thirty-One: The Holy Spirit in the Old Testament

1. The Holy Spirit in the Old Testament (173–175)
 - a. WHO not WHAT
 - i. Jesus and the apostles referred to the Holy Spirit as “He”
 - ii. “Personal pronouns are used of him (John 15:26; 16:13 – 14; see particularly Acts 10:19 – 20: ‘the spirit said to him, ‘Simon, three men are looking for you . . . I have sent them’” (see 11:12); Acts 13:2: ‘the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’”);
 - iii. “Personal properties are ascribed to him, such as understanding or wisdom (Isa. 11:2; 1 Cor. 2:10 – 11), will (1 Cor. 12:11; John 3:8), and power (Isa 11:2; Mic. 3:8; Acts 10:38; Rom. 15:13; Eph. 3:16).
 - iv. “Personal activities are ascribed to him: he speaks (Mark 13:11b; Accts 13:2; 21:11; 1 Tim. 4:1; Heb. 3:7; 10:15), he reveals (Luke 2:26; 1 Pet. 1:11), he guides into all truth (John 16:13), he teaches (Luke 12:12; John 14:26), he comforts, counsels, helps, and loves the believer (John 14:16, 26; 15:26; 16:7; rom. 15:30; James 4:5), he encourages (Acts 9:31), he warns (1 Tim. 4:1), he appoints to office (Acts 13:2;

20:28), he may be grieved (Isa. 63:10; Eph 4:30), may be lied to (Acts 5:3), may be resisted (Acts 7:31), and may be blasphemed (Matt. 12:31 – 32).

- v. “These data show that the Holy Spirit is, like Christ, a divine Person. Thus we have to do with three divine Persons in the Godhead—God the Father (for whose deity we have offered no separate argument since it has never been seriously questioned in the church), God the Son, and God the Holy Spirit.”¹

- b. Differences between activity of the Holy Spirit in Old Testament and New Testament

2. The Spirit of Power (175–177)

- a. The *dynamis* of God

- b. Charismatic Offices, empowered by the filling of the Holy Spirit

- i. Judges

- ii. Prophets

- iii. Priests

- iv. Kings

- v. Artisans

- c. Moses, the most gifted man in the Old Testament

- i. Individual anointing (OT)

- ii. Corporate anointing (NT, post-Pentacost)

- 3. “The third person of the Godhead is referred to in Scripture in many striking ways. In the Old Testament, in addition to the numerous references to him simply as ‘the Spirit of God’ (Gen. 1:2 et al.) and ‘the Spirit of Yahweh’ (Judg. 3:10 et al.), he is designated ‘the Spirit of the Lord God’ (Isa. 61:1), God’s ‘good Spirit’ (Neh. 9:20), God’s ‘Holy Spirit’ (Ps 51:11, Yahweh’s ‘Holy spirit’ (Isa. 63:10, 11), ‘the Spirit of wisdom and of understanding’ (Isa. 11:2), ‘the Spirit of counsel and of power’ (Isa 11:2), ‘the Spirit of knowledge and of the fear of the Lord’ (Isa 11:2), and ‘the Spirit of grace and supplication’ (Zech. 12:10).”²

¹ Reymond, *New Systematic Theology*, 314–315.

² Reymond, *New Systematic Theology*, 312–313.

Chapter Thirty-Two: The Holy Spirit in the New Testament

1. The Spirit of Life (178–180)
 - a. *Pneuma*
 - b. *Bios*
 - c. *Zōē*
 - d. Regeneration (“born again”)
 - i. Ephesians 2:1–10
 - ii. John 3:1–10
2. Holy Nurturer (181)
 - a. Regeneration
 - b. Sanctification
 - c. Glorification
 - d. Re-creation
3. Holy Teacher (181)
 - a. Supreme teacher of the truth of God
4. “In the New Testament, in addition to the numerous references to him as ‘the Spirit of God’ (Matt. 3:16 et al.), he is designated as ‘the Spirit of the living God’ (2 Cor 3:3), ‘the sevenfold Spirit of God’ (Rev. 1:4; 3:1; 4:5; 5:6; see Isa. 11:2), ‘the Spirit of your Father’ (Matt. 10:20), ‘the Spirit of him who raised Jesus from the dead’ (Rom 8:11), ‘the Spirit of [God’s] Son’ (Gal. 4:6), ‘the Spirit of Christ’ (Rom. 8:9; 1 Pet 1:11), ‘the Spirit of Jesus Christ’ (Phil. 1:19), ‘the Holy spirit’ (Luke 11:13), ‘the Holy Spirit of promise’ (Eph. 1:13), ‘the eternal Spirit’ (Heb. 9:14), ‘the Spirit of truth’ (John 14:17; 15:26; 16:13), the Spirit of sonship [or adoption]’ (Rom. 8:15), ‘the Spirit of life’ (Rev. 11:11), ‘the Spirit of grace’ (Heb. 10:29), ‘the Spirit of wisdom and revelation’ (Eph. 1:17), ‘the Spirit of glory and of God’ (1 Pet. 4:14), and the ‘Counselor [or Comforter]’ (John 14:16, 26; 15:26; 16:7).”³

³ Reymond, *New Systematic Theology*, 313.

Chapter Thirty-Three: The Paraclete

1. “Consumed as the Nicene Council was with the working out the doctrine of the person of the Son over against the claims of the Arians, it said nothing about the Holy Spirit beyond the simple declaration that the Church believed in him. It was but natural that until the church had settled the issue of the deity and personal subsistence of the Son it could not make much progress regarding the doctrine of the Holy Spirit. This lack was addressed at the Council of Constantinople in 381 A.D. when, in addition to addressing the teaching of Apollinaris (or -ius) which damaged the full humanity of Christ, it declared against the Arian and Semi-Arian parties who were teaching that just as the Father had created the Son so also the Son had created Spirit, that the church believes ‘in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who, with the Father and Son, is worshiped and glorified, who spoke through the prophets.’ By the phrase ‘who proceeds from the Father’ the Council intended to point out the unique property of the Spirit which distinguished him from the Father and the Son, and by this confession it meant to say that just as the Son is essentially, necessarily, and eternally generated by the Father, so also the Spirit essentially, necessarily, and eternally proceeds from the Father. The later doctrine of the Double Procession—that the Spirit proceeds from also from the Son—can be traced back to Hilary, Ambrose, Jerome, and Augustine and was current at Rome in the fifth century with Pope Leo I declaring it an aspect of the orthodox faith. It is also reflected in the *et Filio* in verse 23 of the fifth-century Athanasian Creed. Accordingly, the Third Council of Toledo in 589 A.D. proclaimed it a tenet of orthodoxy and may have had the words ‘and the Son’ inserted in the third article of the Creed, reflecting Western Christianity’s anti-Arian theology by announcing in the fact of the spirit’s procession from both the Father and the Son the latter’s co-equality with the Father. . .
2. “The actual scriptural ground for this doctrine, beyond the names of the persons of the Godhead, is quite slight at best. The New Testament teaches that the Father and the Son ‘send’ (John 14:26; 15:26) the Holy Spirit, and that the Son ‘breathed’ (John 20:21) and ‘poured out’ (Acts 2:17; 33) the Holy Spirit on the day of Pentecost. But these expressions are descriptive of the Father’s and the Son’s soteric activity as well as the spirit’s operational submission to them in the economy of redemption and not of an inscrutable mysterious process transpiring eternally within the trinity. In fact, only one verse in the entire New Testament even remotely approaches such a teaching, namely John 15:26, which contains the phrase, ‘who is coming forth from the Father.’ But even here, the much more likely meaning, in accordance with John 14:26, is that the Spirit ‘comes forth from the Father’ into the world on his salvific mission of witnessing to Jesus Christ” . . .
3. “Therefore, I would suggest that Christians should not believe that the Holy Spirit, through an act of proceeding in the depth of the divine being that is always continuing, is continually proceeding out of the Father and the Son as to his essential being as God, which act thereby ‘puts the third person in possession of the whole divine essence.’ They should believe, rather, that the Holy spirit, with respect to his essential being, is wholly God of himself. They should also believe that the Holy Spirit from his ‘spiration’ ‘before all ages’ from God the Father, the first Person of the Godhead, and God the son, the second Person of the Godhead (what this means beyond ‘order’ and how spiration differs in nature from generation I cannot say and will not attempt to say except to assert that the former is from both the Father and the Son and the latter is from the Father alone), and

that the Father and the Son precede the Holy Spirit by reason of order. This means that there is no essential subordination of the Spirit to the Father and the Son within the Godhead.”⁴

4. Another (182–185)
 - a. ANOTHER Paraclete (helper)
 - i. Jesus is the first paraclete
 - ii. John 15:24—16:4
 - b. ANOTHER Comforter
 - c. ANOTHER Advocate
5. Sanctifier (185–187)
 - a. “Superconquerors”
 - b. Upper Room Discourse (John 14—17)
 - c. Day of Pentecost
6. “In several other ways, in addition to these titles, the Scripture affirm the full, unabridged deity of the Holy Spirit:
 - a. “He is identified as God: according to Peter, when Ananias ‘lied to the Holy Spirit,’ he was ‘lying to God’” (Acts 5:3–4).
 - b. “He is identified as the Yahweh of the Old Testament:
 - i. “what Isaiah reports that Yahweh said in Isaiah 6:9 – 10, Paul asserts that the Holy Spirit said (Acts 28:25 – 27),
 - ii. “what the Psalmist puts in the mouth of Yahweh in Psalm 95:7 – 11, the author of Hebrews puts in the mouth of the Holy spirit (Heb. 3:7 – 9), and
 - iii. “where Leviticus 26:11 – 12 foretells Yahweh’s ‘dwelling with his people,’ Paul, citing the Leviticus passage, speaks of the church in 2 Corinthians 6:16 as the antitypical ‘temple of the living God’ with whom Yahweh dwells. And how does Yahweh dwell in his church? In the person of the Holy Spirit (who, according to Romans 8:9, is also both the Spirit of God and the Spirit of Christ).
 - c. “Though distinguished from them, he is represented as equal with the Father and the Son in the great Trinitarian passages of the New Testament (Matt. 3:16; 28:19; 1 Cor. 12:4 – 6;

⁴ Reymond, *New Systematic Theology*, 335–340.

2 Cor. 13:14; Eph 2:18; 4:4 – 6; 1 Pet. 1:2). In Matthew 28:19 he is along with the Son, brought into and included within the divine Name itself, surely divine since it is the “name” of the Father.

- d. “He possesses divine attributes: he is eternal (Heb. 9:14; see also ‘with you forever’ in John 14:16), omnipresent (Ps 139:7 – 10), omnipotent (Ps. 104:30; Rom 15:19), omniscient (Isa. 40:13 – 14; 1 Cor. 2:10 – 11), and sovereign (John 3:8).
- e. “He comes from the Father (John 15:26), and is sent by the Father and the Son (John 16:7; 14:26; see also John 14:18; Acts 2:33; 16:7; Rom. 8:9 – 10).
- f. “Accordingly, he does divine works: he creates (Gen. 1:2; Job 26:13a; 33:4; Ps. 104:30a), regenerates (Ezek. 37:1 – 14; John 3:5 – 6; Titus 3:5). Resurrects (Ezek. 37:12 – 14); Rom 8:11), and exercised divine authority in Christ’s church (Acts 13:2, 4; 15:28; 16:6 – 7). More specifically, he effected Mary’s virginal conception (Matt. 1:18 – 20; Luke 1:35), he anointed and empowered Christ throughout his earthly ministry and in the hour of his death (Isaiah 11:1 – 2; 42:1 – 3; 61:1 – 2; Matt 12:28; Luke 4:1 – 18; John 1:32 – 33; 3:34; Acts 10:38; Heb 9:14), glorifies Christ (John 16:13 – 14), inspired the Scriptures (John 14:26; 16:13 – 14; Eph. 6:17; 1 Pet. 1:11; 2 Pet. 1:20 – 21), convicts the world of sin, righteousness, and judgment (John 16:8 – 11), invites men to come to Christ (Rev. 22:17), builds the church (Eph. 2:22), ‘comes upon’ and indwells believers as the ‘seal,’ the ‘down payment,’ and ‘firstfruits’ of their full inheritance (Joel 2:28; Ezek. 36:24 – 27; John 7:38; Acts 2:17; 8:15 – 17; 10:44 – 45; 11:15; Rom. 8:9 – 11, 23; 2 Cor. 1:22; Eph. 1:13 – 14; 4:30), baptizes (that is, regenerates; John 3:8), which leads to faith in Christ (1 John 5:1), dominion over sin (1 John 3:9; 5:18), works of righteousness (1 John 2:29), and love for others (1 John 4:7), induces believers to their perception of Jesus as Lord (1 Cor. 12:3) and to their filial consciousness of God as their Father (Rom. 8:15 – 16; Gal 4:6), empowers believers to boldness, love, and self-discipline (Acts 4:29; 2 Tim. 1:7), sanctifies (1 Cor. 6:11; Rom 15:16; Gal. 5:16 – 18), produces holy fruit in the believer (Gal. 5:22 – 23), gives ‘gifts’ to the believer (1 Cor. 12:1 – 11), intercedes for them in their ignorance (Rom. 8:26 – 27), and raises them to glory from the dead (Rom 8:11).
- g. “Thus the Holy Spirit is represented in Holy Scripture as fully divine.”⁵

Chapter Thirty-Four: Baptism of the Holy Spirit

- 1. Pentecostalism (188–190)
 - a. Second blessing
 - i. Second work of grace
 - ii. Perfectionism

⁵ Reymond, *New Systematic Theology*, 313–314.

- b. Neo-Pentecostalism
- c. Speaking in tongues
- 2. Poured out on All Flesh (190–193)
 - a. Old Testament
 - i. Spirit poured out on some
 - 1. Numbers 11:24–29
 - 2. Joel
 - b. Book of Acts
 - i. Spirit poured out on ALL Jewish believers
 - 1. Acts 2
 - ii. Spirit poured out on ALL Samaritan believers
 - 1. Acts 8:13–17
 - iii. Spirit poured out on ALL God-fearing believers
 - 1. Acts 10:44–46
 - iv. Spirit poured out on ALL Gentile believers
 - 1. Acts 19

Chapter Thirty-Five: Gifts of the Spirit

- 1. Paul's Teaching to the Corinthians (195–196)
 - a. 1 Corinthians 12–14
- 2. A Diversity of Gifts (196–197)
 - a. Gifts of the Holy Spirit are Diverse
 - b. Gifts of the Holy Spirit are meant for the Edification of the church
 - c. Priesthood of all believers

3. One Body (197–198)
 - a. Church is the Body of Christ
 - b. Members of the Church gifted for functionality within the One Body
4. The Gift of Prophecy (198–199)
 - a. Superiority of the Gift of Love
 - b. Prophecy versus Tongues
5. The Gift of Tongues (199–200)
 - a. Different than the gift at Pentecost?

Chapter Thirty-Six: The Fruit of the Spirit

1. Walk by the Spirit (201–202)
 - a. Galatians 5:16
2. Sarx (202–203)
 - a. Sarx
 - i. Corrupt nature, our fallenness
 - b. Pneuma
 - c. Sōma
3. Rotten Fruit (203)
 - a. Galatians 5:19 – 21
 - i. Sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, etc.
 - b. Antinomianism
4. Spiritual Fruit (203 – 206)
 - a. Galatians 5:22–26

- i. Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.
- b. Difference between GIFTS of the Spirit and FRUIT of the SPIRIT
- c. Exemplary Fruit
 - i. Gentleness
 - ii. Joy
 - iii. Patience
 - iv. Kindness

Chapter Thirty-Seven: Are Miracles for Today?

- 1. Miracles Defined (207–208)
 - a. Powers, wonders, signs
 - i. Miracles are manifestations of divine power
 - b. Periods of miracles in biblical history
 - i. Moses
 - ii. Elijah
 - iii. Jesus
- 2. The Purpose of Miracles (208–210)
 - a. Signs point to something beyond themselves.
 - b. God proves the truth of His Word through miracles.
- 3. Miracles Today? (210)
 - a. Yes, in broad sense.
 - i. Answers to prayer; outpouring of His Holy Spirit; Changing our souls, etc.
 - b. No, in a narrow sense.

- i. Altering the laws of nature.
4. Satan and Miracles (211)
- a. Satan can deceive, but he cannot do things that only God can do (miracles).

Questions to Direct our Discussion

1. **What are the similarities and differences between the role of the Holy Spirit in the Old Testament and the role of the Holy Spirit in the New Testament?**
 - a. Let's discuss the insight from the Upper Room Discourse (John 14 – 17) and the impact of Pentecost on our understanding of the function of the Holy Spirit in the life of the church.
 - b. Particularly, let's focus on whether we enjoy advantages post-Pentecost, that were not available to God's people in the Old Testament.
2. **Have any of the gifts of the Holy Spirit ceased to operate in the life of the church today?**
 - a. Let's discuss tongues, prophecy, and healing.
 - b. Particularly, let's focus our discussion on 1 Corinthians 12–14.
3. **What does it mean to walk in the Spirit?**
 - a. Let's discuss how one walks in the Spirit.
 - b. Particularly, let's focus our discussion on Romans 8:1–11 and Galatians 5:16–26.