



**PNEUMATOLOGY: THE HOLY SPIRIT  
REGENERATION AND SPIRIT BAPTISM | OCTOBER 19, 2025**

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## **DEFINITIONS**

**Regeneration:** The impartation of spiritual life to the spiritually dead (new \_\_\_\_\_)

**Spirit Baptism:** The placing of a believer into union with \_\_\_\_\_ and His body (the church)

## **REGENERATION**

The Scripture teaches that the saving benefits purchased by Christ's cross are applied to believers through the work of the \_\_\_\_\_, and the first step is regeneration.

Fundamental to understanding regeneration is the reality that every human who has ever lived has suffered from spiritual \_\_\_\_\_ (Romans 3:23; Ephesians 2:1, 5), a condition that only God can rectify (Romans 8:2, 6, 10-11). There are at least three pictures of regeneration.

### **Spiritual Birth**

John explains clearly that believers are "born... of God" (John 1:13), "born again/from above" (John 3:3), and "born of water and the \_\_\_\_\_" (John 3:5).

John's first letter repeatedly refers to being born of \_\_\_\_\_ (1 John 2:29; 3:9; 4:7; 5:1, 4, 18).

Peter describes God's work of regeneration as a \_\_\_\_\_ granted to believers by the power of Jesus' resurrection and through the message of the Word of God (1 Peter 1:3, 23).

### **Spiritual Cleansing**

The texts that speak of \_\_\_\_\_ and the Spirit portray a two-fold aspect to regeneration: cleansing from sin and the giving of new life. Jesus spoke of this to Nicodemus (John 3:1-8).

This idea of \_\_\_\_\_ of sin and heart transformation is pictured in Ezekiel 36:25-27.

The apostle Paul puts these two aspects of the new birth in similar language, including the idea of "\_\_\_\_\_ " in regeneration (Titus 3:5).

### **Spiritual Creation**

Because of regeneration in the sense of spiritual renewal, Christians have a new \_\_\_\_\_ with new spiritual capacities (2 Corinthians 5:17).

Both Paul (2 Corinthians 3:6) and John (John 6:63) declare that the Spirit gives \_\_\_\_\_.

## **SPIRIT BAPTISM**

The *expectation* of Spirit baptism appears in all four Gospels and in Acts. The *experience* of Spirit baptism began in Acts 2, as recalled in Acts 11. The *explanation* of Spirit baptism came later, in 1 Corinthians 12.

### **Expectation of Spirit Baptism**

Matthew 3:11-12, Mark 1:8, Luke 3:16-17, and John 1:32-34 all report John the Baptist's reference to \_\_\_\_\_ baptizing with the Holy Spirit. As one is immersed "in," "with," or "by means of" water, so is one baptized "in," "with," or "by means of" the Holy Spirit.

Three different baptisms appear in these texts: (1) water baptism, signifying previous repentance and faith; (2) Spirit baptism, signifying \_\_\_\_\_ and entrance into the universal church, the body of Christ (1 Corinthians 12:13); and (3) fire baptism, pointing to the judgment of unbelievers (Matthew 3:12; 25:41; Luke 3:16; John 15:6; Revelation 20:14-15).

As He prepared to ascend to heaven from the Mount of Olives, Jesus reminded His disciples of what John the Baptist had previously said concerning Spirit baptism and indicated that the initial \_\_\_\_\_ would be just days away as they waited in Jerusalem (Acts 1:4-5).

### **Experience of Spirit Baptism**

On the day of Pentecost, John's and Christ's previous pronouncements came to pass (Acts 2:1-21). Luke did not explicitly record it as such; however, Peter confirmed later that it was on Pentecost ("the \_\_\_\_\_") that the Spirit "fell on" the apostles (Acts 11:15).

Thus, he concluded that what was happening to Cornelius's family had occurred on \_\_\_\_\_ (Acts 10:44-46).

### **Explanation of Spirit Baptism**

Spirit baptism occurs when Jesus Christ, Lord of His church, from Pentecost on, by the Spirit, places Christians into His \_\_\_\_\_, the church, at the moment a person puts faith in Christ as Savior and Lord. By Christ's doing so, Christians are immersed into and participate in the universal body of Christ by the Savior's sovereign will (1 Corinthians 12:12-13).

Paul in Ephesians identifies the body as the body of \_\_\_\_\_, or the universal church (1:22-23).

In Romans 6, Paul explains that a believer should not continue in \_\_\_\_\_ because of his union with Christ in His death, burial, and resurrection by means of Spirit baptism. Union with Christ is the objective, definitive breach with the reign of sin and the breaking of all sin's rights and the believer's obligations to it (Romans 6:3-5).

In Galatians 3:27-28, Paul uses the metaphor of clothing oneself with Christ to describe how Spirit baptism puts the believer into the judicial position of being "\_\_\_\_\_."

Paul encourages all believers to pursue \_\_\_\_\_ with one another since they have experienced the same Spirit baptism that unites them together (Ephesians 4:1-6).