

# THE WORD AND THE SPIRIT



## THE OPERATIONS OF THE SPIRIT





# JOHN 16:7-14

- ❖ Comforter—advocate, intercessor, helper, mediator
- ❖ *Heteros, allos*





	RP2AP	CLC	CAC	VAPS1S		VFAI1S	RP3ASM	P	RP2AP	
	5209	1161	1437	4198		3992	846	4314	5209	
	92.7	89.124	89.67	15.10		15.66	92.11	84.18	92.7	
8	And	when	he	is	come	,	he will	reprove	the	world
	καὶ <sub>1</sub>	▶ <sub>2</sub>	ἐκεῖνος <sub>3</sub>	→	ἐλθῶν <sub>2</sub>	→	→	ἐλέγξει <sub>4</sub>	τὸν <sub>5</sub>	κόσμον <sub>6</sub>
	καὶ		ἐκεῖνος		ἔρχομαι			ἐλέγχω	ὁ	κόσμος
	CLN		RD-NSM		VAAP-SNM			VFAI3S	DASM	NASM
	2532		1565		2064			1651	3588	2889
Surface	And	when	he	is	come,		he will	reprove	the	world
MSS	καὶ <sub>1</sub>	▶ <sub>2</sub>	ἐκεῖνος <sub>3</sub>	→	ἐλθῶν <sub>2</sub>	→	→	ἐλέγξει <sub>4</sub>	τὸν <sub>5</sub>	κόσμον <sub>6</sub>
MSS Trl	kai		ekeinos		elthōn			elenxei	ton	kosmon
Lemma	καὶ		ἐκεῖνος		ἔρχομαι			ἐλέγχω	ὁ	κόσμος
Lemma Trl	kai		ekeinos		erchomai			elenchō	ho	kosmos
Morph	CLN		RD-NSM		VAAP-SNM			VFAI3S	DASM	NASM
Strong's	G2532		G1565		G2064			G1651	G3588	G2889
Louw	LN 91.1		LN 92.30		LN 15.81			LN 33.417	LN 92.24	LN 9.23

❖ *Ekeinos*—that one (demonstrative pronoun)

❖ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: (John 16:8)



# JOHN 14:16, 17

- ❖ Comforter—advocate, intercessor, helper, mediator
- ❖ Him—third person



The nature of the Holy Spirit is a mystery. Men cannot explain it, **because the Lord has not revealed it to them**. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. (*AA 52.1*)

The office of the Holy Spirit is distinctly specified in the words of Christ: “When He is come, He will reprove the world of sin, and of righteousness, and of judgment.” John 16:8. (*Ibid. 52.2*)



❖ John 6:25–63 (mystery)



And he said unto them, Unto you it is given to know  
the **mystery** of the kingdom of God: but unto them  
that are without, all *these* things are done in parables:  
(Mark 4:11)



Christ came to teach human beings what God desires them to know. Just before His trial and crucifixion, He said to His disciples, [John 16:24-33 quoted]. (*9MR* 123.1)

The disciples had asked many questions that revealed their ignorance of God's relation to them and to their present and future interests. Christ desired them to have a clearer, more distinct knowledge of God. "I will show you the Father, and will make you better acquainted with Him," He said. It is this knowledge that Christians need today. This knowledge, which Christ alone can give, is the highest of all education. (*9MR* 123.2)



When, on the day of Pentecost, the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in proverbs. **The teachings that had been mysteries to them were made clear.** The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories.

Their suppositions and interpretations were foolishness compared with the knowledge of heavenly things that now came to them. Their confused ideas were gone; they were **led of the Spirit**; and light shone into their once-darkened understanding. (*9MR 123.3*)



While with the disciples, Christ had revealed to them all the knowledge of God that they could bear. The complete fulfillment of the **promise that He would show them plainly of the Father**, was yet to come. Thus it is today. Now we know in part only. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who in a world of sin have borne true witness for Him, they will understand clearly **what now are mysteries** to them. (*9MR 123.4*)



- ❖ John 16:7-14—The Comforter, the Spirit of truth
- ❖ How does Christ subdue His chosen people to Himself?—It is by the power of His Holy Spirit; for the Holy Spirit, through the Scriptures, speaks to the mind, and impresses truth upon the hearts of men. (*ISM* 133.3)
- ❖ It is the office of the Holy Spirit to reveal to the mind the character of the consecration that God will accept. Through the agency [power, instrumentality] of the Holy Spirit, the soul is enlightened, and the character is renewed, sanctified, and uplifted. (*ISM* 134.1)



# SPIRIT

- John 1:32
- John 1:33
- John 3:5
- John 3:6
- John 3:8
- John 3:34
- John 4:23
- John 4:24
- John 6:63
- John 7:39
- John 11:33
- John 13:21
- John 14:17
- John 15:26
- John 16:13



# COMFORTER

**John 14:16**

**John 14:26**

**John 15:26**

**John 16:7**



- ❖ John 16:7–14—The Comforter, the Spirit of truth
  - ❖ Ephesians 4:11
  - ❖ Roman 12:4–8
  - ❖ 1 Corinthians 12:4–10, 28
  - ❖ Acts 21:4, 8; 20:28 (*pastor* is a Latin word coming from the verb *pasco*, I feed; Greek in Eph 4:11 is translated shepherd); 13:1, 2
  - ❖ Acts 20:17–38
  - ❖ Acts 16:6–7



The Lord has presented the spiritual condition of certain individuals before me. He has presented general principles, that all the church might be benefited. But to some He has come personally, seeking to bring them into a vital connection with Himself. He has given them reproofs and warnings, mercifully presenting before them their individual defects of character, telling them what they must do, and what they must be in order to be saved. Some have taken heed. They have made every effort to obey, and the Lord has blessed and honored them. (*11LtMs*, Lt 98, 1896, par. 30, 31)



But the spirit of criticism has been the meat and drink of some souls. The defective members of the church has been their theme of conversation. It has become habitual for them to see evil and to talk of evil. . . . It is a lamentable truth that there are tares, counterfeit Christians, in the church. But because of this will you look at them, and feed on their defective character? If you do, you too will be ranked among the tares. (*II Lt Ms*, Lt 98, 1896, par. 30, 31)









**THE JEWISH DIASPORA  
AT PENTECOST**

- City with a Jewish population at the time of Pentecost
- Region attested at Pentecost (*Acts 2:9ff*)
- Other regions of Jewish diaspora

0 250 500 Miles  
0 500 500 Kilometers







❖ Romans 8:22–23

❖ *stenázō*—groan, sigh



Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (Roman 8:26)



And he that searcheth the hearts knoweth what  
*is* the mind of the Spirit, because he maketh  
intercession for the saints according to *the will*  
*of* God. (Romans 8:27)



Today, as in Christ's day, Satan rules the minds of many.  
(*SpTA10* 25.2, 26.1)

The spirit of Satan works through wicked men to carry on  
his schemes for the ruin of souls. (*MYP* 85.2)

For what man knoweth the things of a man, save the spirit of  
man which is in him? even so the things of God knoweth no  
man, but the Spirit of God. (1 Corinthians 2:11)



If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through **faith** in His righteousness.

*(DA 324.1)*



Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; (1 Timothy 4:1)



If any of you lack wisdom, let him ask of God,  
that giveth to all *men* liberally, and upbraideth  
not; and it shall be given him. (James 1:5)



The Son of God gave Satan every opportunity to try all his arts upon Him. The enemy had tempted the angels in heaven, and afterwards the first Adam. Adam fell, and Satan supposed he could succeed in ensnaring Christ after He assumed humanity. All the fallen host looked upon this engagement as an opportunity to gain the supremacy over Christ. They had longed for a chance to show their enmity against God. When the lips of Christ were sealed in death, Satan and his angels imagined that they had obtained the victory. (*16LtMs*, Ms 125, 1901, par. 69)



It was the thought of standing under the guilt of the whole world that brought the inexpressible anguish to Christ. In the death-struggle the Son of God could rely only upon His heavenly Father. All was by faith. He Himself was a ransom, a gift, given for the freeing of the captives. By His own arm He has brought salvation to the children of men; but at what a cost to Himself! (*16LtMs*, Ms 125, 1901, par. 70)



All heaven and the unfallen worlds watched the conflict between Christ, the Prince of life, and Satan, the prince of darkness. What a spectacle was this conflict! It resulted in demonstrating to the heavenly universe the justice of God. (*16LtMs*, Ms 125, 1901, par. 71)