

# THE WORD AND THE SPIRIT



THE NEW BIRTH AND THE INDWELLING SPIRIT

CHRIST IN YOU THE HOPE OF GLORY (COLOSSIANS 1:27)

THE HABITATION OF GOD (EPHESIANS 2:22)



❖ John 3:3–8

❖ Ezekiel 35:25–27

❖ I Corinthians 3:16

❖ I Corinthians 6:19, 20

❖ Regenerating power begets a new life  
(*SC 57.2*).

❖ A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.” John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That **regenerating power**, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. (SC 57.2)

While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. **A change will be seen** in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. (SC 57.2 )

It is true that there may be an outward correctness of deportment without the renewing power of Christ. The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on? (SC 58.1)

Who has the heart? With whom are our thoughts?

Of whom do we love to converse? Who has our warmest affections and our best energies? If we are

Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things. (SC 58.2)

Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Galatians 5:22, 23. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated they now love, and the things they once loved they hate. The proud and self-assertive become **meek and lowly** in heart. The vain and supercilious become **serious and unobtrusive**. The drunken become **sober**, and the profligate **pure**. The vain customs and fashions of the world are laid aside. Christians will seek not the “outward adorning,” but “the **hidden man of the heart**, in that which is not corruptible, even the ornament of a **meek and quiet spirit**.” 1 Peter 3:3, 4. (SC 58.3)



Christ is our “everlasting light,’ ‘a sun and shield.’  
Isaiah 60:19; Psalm 84:11. He shall be as ‘the dew  
unto Israel.’ ‘He shall come down like rain upon the  
mown grass.’ Hosea 14:5; Psalm 72:6. He is the living  
water, ‘the Bread of God ... which cometh down  
from heaven, and giveth life unto the world.’” John  
6:33. (SC 67.3)

- ❖ Regenerating power begets a new life (SC 57.2).
- ❖ Power of the Holy Spirit creates a **new heart** (\_\_\_\_\_).
- ❖ The birth of Christ was **due to the Holy Spirit** (\_\_\_\_\_).
- ❖ We are begotten of God **through his word** of truth (\_\_\_\_\_).
- ❖ We are **born of his Spirit** (\_\_\_\_\_).
- ❖ We are **sons of God** (\_\_\_\_\_).
- ❖ We receive **power** through the Holy Spirit (\_\_\_\_\_).

Act 1:8

Psalm 51:10

John 3:3,5

Luke 1:35

James 1:18

1 John 3:1,2

For as many as are led by the Spirit of God,  
they are the sons of God. (Romans 8:14)

❖ The mystery of  
godliness is that as God  
dwelt and worked in  
Christ (\_\_\_\_\_) and  
in him condemned sin  
in the flesh (\_\_\_\_\_),  
so Christ shall dwell in  
us (\_\_\_\_\_) and  
live in us (\_\_\_\_\_),  
being with us always  
(\_\_\_\_\_), enabling  
us to do all things  
(\_\_\_\_\_).

John 14:10

Romans 8:3

Ephesians 3:17

Galatians 2:20

Matthew 28:20

Philippians 4:13

The doctrine of the incarnation of Christ in human flesh is a **mystery**, “even the mystery which hath been hid from ages and from generations.” It is the great and profound mystery of godliness. “The Word was made flesh, and dwelt among us.” Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He “so loved the world, that he gave his only begotten Son.” John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. (*1SM* 246.3; *ST*, April 26, 1899; *RH* April 5, 1906)

❖ Colossians 1:26

❖ John 1:14

❖ John 3:16

“Search the scriptures,” Christ declared, “for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39). Those who dig beneath the surface discover the hidden gems of truth. **The Holy Spirit is present with the earnest searcher.** Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word spirit and life.

(2SM 39.1; Letter to S. Haskell 1900)

❖ This new life and power come through the Holy Spirit (\_\_\_\_\_), which is to dwell in us (\_\_\_\_\_).

Ephesians 3:16

❖ After Christ left his disciples, “their union with him was closer than when he was personally with them.” (SC 74.1)

John 14:17

Ephesians 2:22

❖ Thus we become a habitation of God (\_\_\_\_\_), a spiritual house (\_\_\_\_\_), a temple of God in which he dwells (\_\_\_\_\_).

Hebrews 3:5; 1 Peter 2:5

2 Corinthians 6:16



And Pentecost brought them the presence of the Comforter, of whom Christ had said, He “shall be in you.” And He had further said, “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.” John 14:17; 16:7.

Henceforth through the Spirit, **Christ was to abide continually in the hearts of His children.** Their union with Him was closer than when He was personally with them. The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, “marveled; and they took knowledge of them, that they had been with Jesus.”

Acts 4:13. (SC 74.1)

All that Christ was to the disciples, He desires to be to His children today; for in that last prayer, with the little band of disciples gathered about Him, He said, “Neither pray I for these alone, but for them also which shall believe on Me through their word.”

John 17:20. (SC 75.1)

Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father.

What a union is this! The Saviour has said of Himself, “The Son can do nothing of Himself;” “the Father that dwelleth in Me, He doeth the works.”

John 5:19; 14:10. Then if Christ is dwelling in our hearts, He will work in us “both to will and to do of His good pleasure.” Philippians 2:13. We shall work as He worked; we shall manifest the same spirit. And thus, loving Him and **abiding** in Him, we shall “grow up into Him in all things, which is the head, even Christ.” Ephesians 4:15. (SC 75.2)

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (John 15:4-7)

# POUR OUT MY SPIRIT

- ❖ Joel 2:28, 29; Acts 2:17, 18
- ❖ Isaiah 44:2
- ❖ Fruit of the Spirit—Galatians 5:22–23
- ❖ Gifts of the Spirit—1 Corinthians 12:4–11, 7:7; Ephesians 4:11; Romans 12:4–8

# BAPTIZE WITH SPIRIT

❖ *Acts 1:5*

❖ *Matthew 3:11*

# FILLED WITH SPIRIT

- ❖ Acts 2:4; 4:8, 31; 9:17; 13:9
- ❖ Luke 1:15, 41, 67

Christ's humanity was united with divinity; He was fitted for the conflict **by the indwelling of the Holy Spirit**. And He came to make us **partakers of the divine nature**. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character. (*DA* 123.3)



And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan?

By the word of God. Only by the word could He resist temptation. “**It is written,**” He said. . . . “Thy word,” says the psalmist, “have I hid in mine heart, that I might not sin against Thee.” “By the word of Thy lips I have kept me from the paths of the destroyer.” Psalm 119:11; 17:4.

*(DA 123.4)*

Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust.

(2 Peter 1:4)

# PARTAKER

- ❖ 2 Peter 1:4—*koinōnos*—partner, sharer, companion, gives or receives a part or a share

For we are made **partakers of Christ**, if we hold the beginning of our confidence stedfast unto the end;  
(Hebrews 3:14)

Giving thanks unto the Father, which hath made us meet to be **partakers of the inheritance of the saints** in light:  
(Colossians 1:12)

For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made **partakers of the Holy Ghost**, (Hebrews 6:4)

But rejoice, inasmuch as ye are **partakers of Christ's sufferings**; that, when his glory shall be revealed, ye may be glad also with exceeding joy. (1 Peter 4:13)

# PARTAKER

- ❖ 2 Peter 1:4—of the divine nature—*koinōnos*—partner, sharer, companion, gives or receives a part or a share
- ❖ Hebrews 3:14—of Christ—*metochos*—sharing, companion, partner
- ❖ Colossians 1:12—of the inheritance—*meris*—a part
- ❖ Hebrews 6:4—of the Holy Ghost—*metochos*
- ❖ 1 Peter 4:13—of the sufferings of Christ—*koinoneo*

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, **bringing a supernatural element into human nature**. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But **unless we do yield ourselves to the control of Christ, we shall be dominated** by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. (*DA* 324.1)

It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. **We have only to neglect** to ally ourselves with the kingdom of light. If we do not cooperate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place.

*(DA 324.1)*

The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. (*DA* 324.1)



We are God's workmanship, and his word declares that we are "fearfully and wonderfully made." **He has prepared this living habitation for the mind**; it is "curiously wrought," a temple which the Lord himself has **fitted up for the indwelling of his Holy Spirit**. The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God, and allies us to heavenly beings. Yet many spend all their lives without becoming intelligent in regard to the casket that contains this treasure. (*SpTEd* 33.1)

It is the duty of each student, of each individual, to do all in his power to present his body to Christ, a cleansed temple, physically perfect as well as morally free from defilement,—  
**a fit abode for God's indwelling presence.** (*SpTEd* 36.2)

❖ 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)