

THE WORD AND THE SPIRIT



THE EFFECTS OF THE SPIRIT



- ❖ Galatians 5:16–25: Works of the flesh vs. fruit of the Spirit
- ❖ Romans 8:9–17: The body of sin vs. the Spirit of righteousness

Even the righteousness of God *which is* by **faith of
Jesus Christ** unto all and upon all them that
believe: for there is no difference: (Romans 3:22)

Here is the patience of the saints: here *are* they
that keep the commandments of God, and the
faith of Jesus. (Revelation 14:12)

For ye are all the children of God by **faith in
Christ Jesus.** (Galatians 3:26)

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is **the righteousness of God** revealed from faith to faith: as it is written, The just shall live by faith. (Romans 1:16-17)

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the **faith in Christ**. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. (Acts 24:24-25)

The only defense against evil is the indwelling of
Christ in the heart through **faith in His**
righteousness. (*DA* 324.1)

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. (*16LtMs*, Ms 125, 1901, par. 70)

Matthew 20:28

He is the King of glory, yet He declared, “The Son of man came not to be ministered unto, but to minister.” [Matthew 20:28.] He is the Majesty of heaven, yet He willingly consented to come to this earth to do the work **laid upon Him by His Father.**
(*16LtMs*, Ms 96, 1901, par. 22)

The Lord would have His people have real, **genuine faith**, for without faith it is impossible to please God. “And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many”
(Matthew 20:27, 28). (*17MR 167.3*)

He served all, ministered to all. . . . Again and again Jesus had tried to establish this principle among His disciples. When James and John made their request for pre-eminence, He had said, “Whosoever will be great among you, let him be your minister.” Matthew 20:26. (*DA* 649.4, 650.1)

When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. (*DA* 644.1)

But Jesus taught the highest place was not next to him, but next to the grieving one, the sorrowing one, the sick one, the needy one. It is washing another person's feet.

God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. “He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matthew 5:45. **This ideal of ministry God has committed to His Son.** Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. (*DA* 649.4)

TERESA OF CALCUTTA

- ❖ Where is my faith? Even deep down . . . there is nothing but emptiness and darkness. . . . If there be God – please forgive me. When I try to raise my thoughts to Heaven, there is such convicting emptiness that those very thoughts return like sharp knives and hurt my very soul. (Wikipedia, “Mother Teresa”)
- ❖ . . . the darkness is so dark and the pain is so painful. . . . People say they are drawn closer to God—seeing my strong faith.—Is this not deceiving people? Every time I have wanted to tell the truth—“that I have no faith” . . . (*Mother Teresa: Come Be My Light*, Mother Teresa, Brian Kolodiejchuk, p. 238)



For by grace are ye saved through faith; and
that not of yourselves: *it is* the gift of God:
Not of works, lest any man should boast.
(Ephesians 2:8-9)

Christ gave His disciples a most important lesson in regard to who should be His disciples. “In the kingdom that I am about to set up,” He said, “strife for the supremacy shall have no place. All ye are brethren. All my servants there shall be equal. The only greatness recognized there will be the greatness of humility and devotion to the service of others. He that humbleth himself shall be exalted, and he that exalteth himself shall be abased. **He who seeks to serve others** by self-denial and self-sacrifice **will be given** the attributes of character that commend themselves to God, and develop wisdom, true patience, forbearance, kindness, compassion. This gives him the chiefest place in the kingdom of God.” (*13LtMs*, Ms 165, 1898, par. 3)

Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. (Matthew 20:20-22)

And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matthew 20:2-28)

Now faith is the **substance** of things hoped for,
the **evidence** of things not seen. For by it the
elders obtained a good report. Through faith
we understand that the worlds were framed by
the word of God, so that things which are seen
were not made of things which do appear.

(Hebrews 11:1-3)

- ❖ Substance—the Greek means the essential or basic structure of an entity; its substantial nature, essence, actual being, or reality.
- ❖ Such as when we think of the Son of God to be the exact representation of the Father
- ❖ Or when things unseen are a true reality based on the promises of God—heaven, for example
- ❖ Evidence—Something presented as indication for something else

We believe by faith that Christ gave up his life to die in our stead, that he lay down his own “life a ransom for many.”
Matthew 20:28.

- ❖ As the Father knoweth me, even so know I the Father: and **I lay down my life for the sheep**. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because **I lay down my life**, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John 10:15–18)

God does not propose to remove all occasion for unbelief. He gives **evidence**, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the **weight of evidence**. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith. (*CCh* 93.4)

There is **but one course** for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them **give heed to the light which already shines upon them**, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt. (*GC 528.1*)

Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth and the “Light, which lighteth every man that cometh into the world.” John 1:9. The Spirit of truth has been sent to guide men into all truth. And upon the authority of the Son of God it is declared: “Seek, and ye shall find.” “If any man will do His will, he shall know of the doctrine.”

Matthew 7:7; John 7:17. (*GC 528.2*)

The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil. (*GC 528.3*)

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness No man is safe for a day or an hour without prayer. . . . we should pray in faith continually: “Lead us not into temptation.” (*GC* 530.1, 530.2)

❖ “The eyes of the Lord are over the righteous, and His ears are open unto their prayers.... And who is he that will harm you, if ye be followers of that which is good?” 1 Peter 3:12, 13.

MOSES

As Moses journeyed to Egypt, the angel of the Lord met him and assumed a threatening posture, as though he would slay him. He was fearful of his life. He had yielded to the refusal of his wife to have their son circumcised, and, in compliance with her wishes, had neglected to obey God. His wife, fearful that her husband might be slain, overcame her feelings of undue affection for her son, and performed the act herself. After this, the angel let Moses go. In his mission to Pharaoh, he was to be placed in a perilous position, where his life would be exposed to the will of the king, if God did not by his power, through the presence of his angels, preserve him. (3SG 195.2)

While Moses was living in neglect of one of God's positive commands, his life would not be secure, for God's angels could not protect him while in disobedience. Therefore, the angel met him in the way and threatened his life. He did not explain to Moses why he assumed that threatening aspect. Moses knew that there was a cause.

He was going to Egypt according to God's express command, therefore the journey was right. He at once remembered that he had not obeyed God in performing the ordinance of circumcision upon his youngest son, and had yielded to his wife's entreaties to postpone the ceremony. After he had obeyed the command of God he was free to go before Pharaoh, and there was nothing in the way to hinder the ministrations of angels in connection with his work. (3SG 195.2)

In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministration of holy angels.

Those who come up to that trying time, neglecting to obey God's commands, will have no security of their lives. Angels cannot protect them from the wrath of their enemies while they are living in neglect of any known duty, or express command of Jehovah. (3SG 196.1)

NEW NAME

Neither shall thy name any more be called Abram,
but **thy name shall be Abraham**; for a father of
many nations have I made thee. (Genesis 17:5)

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. (Genesis 17:15)

No great difference exists between the two names Sarai and Sarah. Sarai, meaning “my princess,” became simply Sarah, “a princess.” (*SDA BC*)

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a **new name** written, which no man knoweth saving he that receiveth *it*. (Revelation 2:17)

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.* (Revelation 3:12)

A new name. Anciently, a new name was given or assumed to commemorate an event of major significance (Gen. 17:5; 32:28; Ruth 1:20; Hosea 1:6, 9; 2:1). Here God's people receive a new name appropriate to their new experience, to the glorious state to which they, as a nation, have attained. Concerning the nature of their new name see Isa. 62:4, 12. Compare Rev. 2:17; 3:12; 19:12.

And the Gentiles shall see thy righteousness, And
all kings thy glory: And thou shalt be called by a
new name, Which the mouth of the Lord shall
name. (Isaiah 67:2)

5. *Thy name shall be Abraham.* Abram was the first of several men whose names God changed. Names were of much greater importance to the ancients than they are to us. All Semitic names have meanings, and usually consist of a phrase or sentence that expresses a wish, or perhaps gratitude, on the part of the parent. In view of the importance people themselves attached to names, God changed the names of certain men to make them harmonize with their experiences, past or future. Abram, meaning “exalted father,” does not appear in this form elsewhere in the Bible, but is found under the form Abiram, meaning “my father is exalted” (Num. 16:1; 1 Kings 16:34). (*SDA BC*)

- ❖ Galatians 5:16–25: Works of the flesh vs. fruit of the Spirit
- ❖ Romans 8:9–17: The body of sin vs. the Spirit of righteousness

Galatians was addressed to the churches of Galatia. “And all the brethren which are with me, unto the churches of Galatia:” (Galatians 1:2)



Galatia was a Roman province in present-day Turkey.

- ❖ Galatians 5:18—But if ye be led of the Spirit, ye are not under the law.
- ❖ Galatians 2:16—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Galatians 5:18—Paul warns the Galatians that the Holy Spirit never leads men to seek salvation by compliance with the requirements of the Jewish ritual system, or for that matter through any system of legal righteousness. Conversely, those who submit to a legalistic religion are at war with the Holy Spirit. (*SDA BC*)

Paul is referring to law as a principle. His point is that Christians are not under law as a way of salvation, but under grace. Law cannot save a sinner, nor can law put an end to sin or its dominion. Law reveals sin (Romans 3:20), and because of the sinfulness of man, law, as it were, causes transgression to increase (Romans 5:20). Law cannot forgive sin, nor can law provide any power to overcome it. The sinner who seeks to be saved under law will find only condemnation and deeper enslavement to sin. Wherever the principle is held that man can save himself by his own works, there is no effective barrier against sin. (Ibid.)

The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin. (*DA* 35.2)

Paul is saying that as long as a man is under law he remains also under the dominion of sin, for law cannot save one from either the condemnation or the power of sin. But those who are under grace receive not only release from condemnation (Rom. 8:1) but also power to overcome (ch. 6:4). Thus sin no longer will have dominion over them. (*SDA BC*)

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1)

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:4)

But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: (John 1:12)

❖ ***The works of the law:*** The works of law, the ritual observances of the ceremonial law, believing that man could save himself by meticulously keeping the law. The Jews believed that salvation could be attained by one's own efforts, and they added to the law, as given by God, traditions, resulting in the Jewish legal system of righteousness by works.

❖ **Faith of Jesus Christ:** Justification comes as a free gift of God through Jesus Christ. Works have no part in this transaction. On God's part it is a gift made possible through Jesus Christ. On man's part it requires complete faith and trust in God that he is willing to justify the sinner. Faith is the means by which man receives justification.

Galatians 5:16–25

Galatians 2:20

Romans 8:9–17

- ❖ To suffer with him means to suffer for his sake and for the gospel.
- ❖ 1 Peter 4:12–13—Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 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.
- ❖ If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men’s matters. (1 Peter 4:14–15)