

Introduction



His Person



His Works



His Indwelling

4

His Baptizing



His Sealing



His Filling



His Gifting



His Helping



# The Holy Spirit—Our Helper

Bethany Bible Church, Adult Sunday School Class, September 18, 2011

## Grieving & Quenching

*The degree to which the Holy Spirit indwells the believer is unlimited, because that indwelling is by God's grace. But the degree to which the indwelling Holy Spirit works though the believer is limited only the believer's cooperation with Him.*

Over the past few weeks, we've been considering the indwelling ministry of the Holy Spirit in the life of the believer. Over the past few weeks, we've considered the blessedness of His indwelling ministry, and the persons in whom He graciously indwells, and the permanency of His indwelling. All of these are matters of God's grace toward us. But today, we take up the one matter of His indwelling that is dependent upon us--that is, the hindrances we place on His work in our lives.

There are two main ways that we can be a hindrance to the work of the indwelling Holy Spirit in us. They can be categorized as either (1) an active hindrance, or (2) a passive hindrance.

### I. ACTIVELY, WE MAY 'GRIEVE' THE HOLY SPIRIT.

A. In Ephesians 4:29-30, Paul was talking to believers about the importance of sanctification in their speech. And he wrote, "Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption."<sup>1</sup> To "grieve"<sup>2</sup> the Spirit means to make Him sorrowful or pained--which is based on the fact that He is a divine Person who experiences emotion. It also implies that He does not compel us against our will, but seeks to persuade us through His love. Just as a loving parent is saddened by a rebellious child's disobedience, so the Holy Spirit is saddened when we do what displeases Him. Taken in the context of this passage, we could see other things that would grieve the Holy Spirit--such as lying (v. 25), unrighteous outburst of anger (vv. 26-27), theft (v. 28), "bitterness, wrath, anger, clamor, evil speaking" and "all malice" (v. 31). And given the fact that it is contrasted with the filling of the Holy Spirit, we could add "drunkenness" (5:18).

B. Dr. Rene Pache<sup>3</sup> suggested that some of the names given to the Holy Spirit can also tell us what might grieve Him. Since He is the Spirit of holiness (Romans 1:4), impurity in the live and mind of the one He indwells would grieve Him. As the Spirit of wisdom, understanding and knowledge (Isaiah 11:2), deliberate ignorance of truth can grieve Him. As the Spirit of life (Romans 8:2), clinging to old patterns of our former deadness to Him grieves Him. As the Spirit of power, love and a sound mind (2 Timothy 1:7), a stubborn adherence to weakness, or a holding-on to hatred, or a lack of soberness in our inner man, would all grieve Him. Because He is the Spirit of truth (John 14:17), lying, falsehood, heresy and hypocritical pretense would grieve Him. As the Spirit of faith (2 Corinthians 4:13), fleshly doubts or attitudes of wavering would grieve Him. As the Spirit of grace (Hebrews 10:29), a lack of trust in the sufficiency of Jesus' atoning sacrifice, or a spirit of legalism, would "insult" Him. And as the Spirit of glory (1 Peter 4:14), living on the level of the mundane or keeping our focus only on earthly matters would grieve Him. More could be drawn from many of the other names of the Holy Sprit; but these are enough to both shock us with how much we must grieve Him, and to move us by

how much He must love us to still indwell us! May we grow to grieve Him less and less!

## II. PASSIVELY, WE MAY ‘QUENCH’ THE HOLY SPIRIT.

- A. In writing to the Thessalonian believers, Paul urged them, “do not quench the Spirit” (1 Thessalonians 5:19). The word for “quench”<sup>4</sup> is used elsewhere in the New Testament for the quenching of fire--either literally, as in the idea of extinguishing the flame of a lamp (Matthew 25:8); or figuratively in the image of quenching a smoldering wick (Matthew 12:20), or a fiery dart (Ephesians 6:16), or even the flames of eternal judgment (Mark 9:44-48). Here, it is used as a figure for stifling or suppressing the work of the Holy Spirit--which Dr. Leon Morris translates, “Do not put out the Spirit’s fire.”<sup>5</sup> He writes, “Exactly how the Thessalonians were trying to put out the Spirit’s fire is not clear. But many passages in the New Testament indicate that the manifestations of the Spirit occupied a large place in the life of the early church”<sup>6</sup>. He goes on to suggest that the problem may have been the opposite of that at Corinth. With the Corinthian believers, Paul had to restrain those who were going to excesses in their experience of the Spirit (see 1 Corinthians 12-14); while in Thessalonica, he may have had to deal with believers who were who were somewhat idle (2 Thessalonians 3:11-12), and who were discouraging any manifest expression of the Spirit to the loss of power and joy in the life of the believers in their midst.
- B. Herbert Lockyer suggested some ways that the Spirit can be “quenched” by us today. “We can put out the fire of the Spirit in another’s heart” through criticism or ridicule of a preacher (as Paul writes in 1 Thessalonians 5:20, “Do not despise prophecies”). “We can quench the fire of the Spirit in our own hearts” through “insufficient materials” of spiritual growth, “neglect” of prayer or study of the Scriptures, and “dross and dirt” of this world. “Disobedience to the Spirit’s promptings” can also quench the Spirit’s fire in us through “self-glorification”, “confidence in the flesh”, “the fear of man”, or “the mingling of strange fire upon the altar of God” in the form of combining worldly measures with the work of the Spirit.<sup>7</sup> Again, when we consider all the ways that we daily “quench” something that the Holy Spirit seeks to do in us, we should grow both shamed at our sin against Him and awestruck at His faithful love for us. May we learn to cease quenching His work, and thus allow Him to do more in and through us!

---

<sup>1</sup>All Scripture readings are taken from the Holy Bible, New King James Version; copyright © 1982 by Thomas Nelson, Inc.

<sup>2</sup>lupew, to grieve, pain, sorrow.

<sup>3</sup>This list is adapted from Rene Pache, J.D. Emerson, trans., *The Person and Work of The Holy Spirit* (Chicago: Moody Press, 1954), pp. 107-108.

<sup>4</sup>sbennumi, to extinguish, put out; restrain.

<sup>5</sup>Leon Morris, *The First and Second Epistles to the Thessalonians, Rev., NICNT* (Grand Rapids: William B. Eerdmans Publishing Co., 1991), p. 175.

<sup>6</sup>Ibid.

<sup>7</sup>Herbert Lockyer, *The Holy Spirit of God* (Nashville: Thomas Nelson Publishers, 1981), pp. 220-