

Of Quenching and Not Quenching of the Spirit

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London

1640

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“The apostle says, ‘Quench not the Spirit;’ not that He can be quenched, but that those who so act as if they wished to have Him quenched are deservedly spoken of as quenchers of the Spirit.”¹

Augustine

Letter 98, to Boniface

A.D. 408

“In the mean time, it is our part to ask from the Lord that he would furnish oil to the lamps which He has lighted up, that He may keep the wick pure and may even increase it.”²

John Calvin

Commentary on 1 Thess. 5:19

A.D. 1551

“Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent.”

Revelation 2:4-5

The ‘Epistle Dedicatory’ to the whole volume by Daniel Dyke has been omitted. Updated English, punctuation, capitalization, formatting and minimal stylistic changes have been made in order to make this work easier to read, while always seeking to preserve the original intent of the author. Text in [brackets] is the editor’s. The original text comes from the first sermon in the Google Books edition of Jeremiah Dyke, *Divers Select Sermons on Severall Texts* (London, 1640), pp. 1-150. Erroneous Scripture references have attempted to be corrected. This contemporary version of this public domain work is in the public domain. Please share this work in any godly way, shape or form desired.

¹ “*Dicit Apostolus, Spiritum nolite extinguere: non quia ille extingui potest, fed quantum in ipsis est, extinctores merito dicuntur, qui sic agunt ut extinctum velint.*”

² “*Interea partes nostrae sunt petere a domino ut lampadi accensae oleum suppeditet, servet purum Ellychnium, atque etiam promoveat.*”

“Quench not the Spirit.”

1 Thess. 5:19

Jeremiah Dyke³

Introduction

The Context

In the 16th verse, the Apostle had exhorted the Thessalonians to *rejoice evermore*. That is, that they should carry themselves so holily and circumspectly, they should walk so closely with God, that they might have continual joy in the Holy Ghost from the sense of God’s love and favor. For it is a sure thing that a Christian, so demeaning himself as his rule guides him, may live the most comfortable life of any man in the world. *He may keep a continual feast, and a feast is made for laughter* (Eccl. 10:19). Days of feasting are days of joy, and so a Christian may make all his days festive and joyful like the days of the Jews’ Purim (Esth. 9:22), *days of feasting and of joy*.

If it is not so with a Christian, it is mostly his own fault and comes from some failing and miscarriage in himself that he does not do what he should to maintain his heart in this happy frame. The Apostle therefore, having advised, hereto he lays down some rules and means in certain precepts for the procuring and preserving of this *spiritual joy*.

1. The first precept, in verse 17, *pray without ceasing*. He that would *rejoice evermore* must *pray continually*, he that would *rejoice evermore*, must *pray without ceasing*. As is our conscience and constancy in the duty of prayer, such is the constancy of our joy. Prayer neglected, intermitted, brings an eclipse and an intermission and interruption of our joy. Seldom praying and constant rejoicing will never stand together.

2. The second precept is this, in verse 18, *In every thing give thanks*. He that would *rejoice* in all states and conditions must be thankful in all states and conditions. He that would

³ Jeremiah Dyke (d. 1620) was a conforming, English, puritan minister and the brother of Daniel Dyke. For a brief bio see his entry in the [Dictionary of National Biography](#).

rejoice εν παντι [in every], whether in everything or in every time, must be thankful εν παντι. The more thankful we are to God, the more cause for joy we shall have in God.

3. The third precept is this verse 19, *Quench not the Spirit*. He that would rejoice evermore must keep the Spirit unquenched. The way to keep oneself warm, is to keep the fire burning. It is a foolish thing for a man to quench his fire and then think to keep himself still warm. It is no wonder that this man complains of cold that has let his fire go out, or has himself quenched and extinguished it. And thus we have the coherence of these words with the former.

Explanation of the Text

Now for the words, *Quench not the Spirit*. In them there is a metaphor and a metonymy. The metaphor is in the word *quench*; quenching properly is of fire; when the light and heat of fire is abated and put out, we usually say it is quenched. And hence is this word borrowed to signify the abating, decaying or extinguishing of the Spirit.

The metonymy is in the word *Spirit*. *Spirit* is taken:

1. For the essence of the deity; see John 4, *God is a Spirit*. It is not so taken here.
2. For the third Person in the Trinity, the Holy Ghost, as in 1 Jn. 5:7, *The Father, the Word, and the Holy Spirit*. This is not meant here.
3. For the gifts of the Spirit. And thus it is meant here. Quench not the gifts and graces of the *Spirit*. Note the *Spirit*, in this sense, is taken diversely:

1) First, for the gift of prophecy in 1 Sam. 10:6 & 10. *Then the Spirit of the Lord shall come upon thee; And the Spirit of the Lord came upon him, namely Saul.*

2) For gifts and abilities to discharge any calling, whether it is extraordinary or heroic (and this is called the Spirit of fortitude and courage, *And the Spirit of the Lord came mightily upon him, Samson, Judg. 14:6, upon Othniel in Judg. 3:10 and upon Saul against Nahash in 1 Sam. 11:6*) or whether it is ordinary gifts of government by which a man is fitted for magistracy (as in 1 Sam. 10:6), or for ministerial gifts, or for art and skill in any mechanical trade (like when Bezaleel was filled with the Spirit of God to find out curious works to work in gold, as in Ex. 31:3).

3) For the gifts and common graces of illumination, as knowledge of the doctrine of religion, understanding of the truths of the Gospel and other such common graces

as reprobates may have. Thus it is taken in Heb. 6:4, *have tasted of the heavenly gift and made partakers of the Holy Ghost*. That is, if they had their understandings enlightened and their judgments convinced by the Gospel, if they were enlightened by the work of the Spirit of God.

4) Fourthly, it is taken for the graces of sanctification, for the sanctifying gifts of the Spirit. And therefore it is that the name of the Spirit is given to diverse graces, as in Isa. 11:2, the *spirit of meekness* [in 1 Cor. 4:21; Gal. 6:1], [the spirit of wisdom and revelation in] Eph. 1:17, the spirit of faith in 2 Cor. 4:13, and the spirit of love in 2 Tim. 1:7, that is, the gifts of meekness, faith and love infused by the Holy Ghost.

Now concerning these graces of sanctification, we must remember two distinctions:

Distinction 1. Some sanctifying graces are radical, original, fundamental graces, primary graces as they may be called, which are the immediate work of the Spirit, as faith, hope, love; others are secondary graces issuing and flowing from these, which, though the Spirit works too, yet it works by these. Such is joy, which arises from faith, *Fill you with all joy and peace in believing*, Rom. 15:13; such is confidence arising from hope, such is zeal and fervor of spirit arising from love. These are, as it were, the luster, the shine, the radiance of the radical fundamental graces. They are the flame of them.

There is a difference between the coals of fire that lay on the hearth and the flame of the fire which is kindled from the coast on the hearth. When a man's faith causes joy, then faith enflames; when his hope breeds confidence, then hope enflames; and when a man's love makes him zealous, then his love enflames and burns out. They are like the body of the sun, and the beams of the sun, faith, hope, love, they are the body, and joy, confidence and zeal; they are the beams of the sun.

Distinction 2. We must consider three things in the sanctifying graces of the Spirit:

1. There are the gifts themselves, the habits infused, the habits of faith, hope and love.
2. There is the use and exercise and act of them.
3. There are the degrees and several measures of them.

5) The Spirit of God signifies the motions and holy suggestions of the Spirit, those gracious excitements to duty. *The wind blows where it listeth...so is every one that is born*

of the Spirit (Jn. 3:8). The motions of the Spirit are the breathings and the blasts of it. And this is also meant here.

How the Spirit may be Quenched

Now seeing what *Spirit* signifies, we are to inquire in what sense, and after what type the Spirit may be *quenched*. It may be *quenched*, or else the counsel is in vain to not *quench* it. And again, if it may be quenched, it may be an uncomfortable thing; what comfort can a man have in God's Spirit if it may be lost? What comfort to have this fire kindled in our hearts if so be it is a quenchable fire. Therefore, for the clearing of this point, we must know:

1. First, take the Spirit for the spirit of prophecy, that may be quenched and lost, and so for the gifts of government, ministry, etc. This Spirit may be quenched. A man may have such gifts much decayed and abated, yes, a man may wholly lose such gifts. As it is said of Saul, that the *Spirit of the Lord came upon him*, so it is said of him that *the Spirit of the Lord departed from him* (1 Sam. 16:14).

2. Secondly, take the Spirit for the gifts and common graces of illumination, and so the Spirit may be quenched and utterly extinguished, so as such [persons] may quite lose that grace that looked like grace and came very near a saving grace. *If they shall fall away*, Heb. 6:6. Therefore men may have all that there is spoken of [in Heb. 6:4-6] which fall away.

3. Thirdly, take the Spirit for the sanctifying Spirit, and then make use of this first distinction. And according to it, the radical and fundamental graces of the Spirit, such as faith, hope, love, cannot be wholly and totally extinguished where once they are wrought in the heart, but yet their luster, their radiance, their shine and flame may be quenched. A man, though he cannot lose his faith, yet he may lose and lack and quench his joy. A man, though he cannot lose his hope, yet may lose his comfort and confidence. A man, though he cannot lose his love, yet may cool his zeal and fervor.

We see in a fire the wood may be burned out, and so the flame abated and quite quenched, but yet there remains still a heap of coals on the hearth, and there may be a good fire still, though the flame is quenched. The beams of the sun do not always shine out; a cloud may be interposed that may intercept the beams of the sun, and the bright

and comfortable radiance and splendor of them, but yet the body of the sun is in heaven still, though the beams are intercepted. So joy, confidence, zeal may for a time be quenched, lost, abated, but though the flame of them is down and the beams of them are hindered, yet there are coals of fire in the heart and the body of them is there. The flame of the Spirit, the feeling and sense of it, may be quenched for a time in the secondary graces of it, but yet the Spirit itself and the cardinal graces of it remain still in the heart.

It may be in this, as in that case in Isa. 6:13, *as a teil tree, and as an oak*, whose substance is in them when they cast their leaves. An oak may be green and flourishing all summer, but when winter comes, it casts and loses the leaves, but yet when the leaves are gone, the substance and the sap is in it still, though the leaf is gone. Faith, hope, love, these are the sap and substance of a Christian; joy, confidence, zeal, these are his leaves. There may come a winter when a Christian may cast his leaves, may lose his joy, etc., but yet even then his substance and his sap of faith, hope, and love is in him. It is one thing to lose life, another thing to lose a leaf. A Christian may be a teil tree or an oak without a leaf, but not without life.

This we shall see plain in David's case, *Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation* (Ps. 51:11-12). It is clear therefore that though David had the joy of the Spirit quenched, yet the Spirit was still unquenched. The Spirit was quenched in regard to the joy of the flame, but not quenched in regard to the fundamental graces of it, not in regard to the fire of it. The flame was down but the fire was alive. That the flame was quenched it appears because he prays, *Restore to me the joy of thy salvation*, as if he would say, *Lord, kindle this flame again*; therefore the flame was quenched. But yet the Spirit was not taken away in the fundamental graces of it, for he says, *Take not away thy Spirit from me*. If that had been taken away, he would have said, *Restore to me thy Spirit again*, as he does his joy, which his sin had quenched; but saying, *Take not away*, that argues that he still had the Spirit, though the joy was gone. He was still like an oak which had cast her leaves; he had his substance in him, he had lost his leaves, his joy was gone, but he had not lost his life; God's Spirit was still in him, untaken from him.

Objection. But this may be a doctrine of security: what do I care for quenching the flame as long as the fire does not go out? What do I care for my joy if I do not lose my faith, etc.?

Answer. This doctrine is no ground at all for security, for:

1. It must be a man's care not only to maintain fire, but to maintain flame, not only to have substance, but to have his leaf green. The righteous must be a tree not only bringing forth fruit, but a tree also whose *leaf must not wither* (Ps. 1:3).

2. There is little comfort in life when there lacks a leaf, little comfort in faith when by sin we quench our joy. A man, when he is cold, takes no pleasure in a fire that burns out, flames not; it does him no good to see the coals lay smothering under green wood. Though a man has the radical [root] graces, yet [he has] little comfort in them during the lack of the others. Because while these secondary graces are lacking, it brings the conscience to question the presence and truth of the primary ones. The lack of the leaf makes the conscience question the life of grace. If there were any comfort in such a case, what need had David, having the Spirit, to beg to have his joy restored? And what makes afflicted consciences in time of temptation call into question the truth of their fundamental graces but the lack of their flame, of their leaf. So that this gives no way at all to carnal security.

2. According to the second Distinction:

1) *First*, there are the infused habits of faith, hope, love; these habits cannot be lost, and so in regard to these habits, the Spirit cannot be quenched.

2) *Secondly*, there is the act, use, and exercise of them. In that regard, the Spirit may be quenched, for though the habit of faith cannot be killed, yet the act, use, and exercise of it may be deadened, so that it may not act and work for the present, and a man not use it. A man in his drunkenness loses the use, but not the faculty of reason. A man in his sleep loses the use, but not the faculty of his sense. Sin and temptation may as much distemper the soul as wine and strong drink may do the brain.

3. For the measure and degree, in that regard, the Spirit may be quenched. A man may come to have a lesser degree of faith, hope, love and a lesser degree of joy and zeal. The degrees of them may be abated and yet the things themselves remain. In Rev. 2:4, it is laid to the charge of the angel of Ephesus that he *had lost his first love*; he does not say that he had lost his love or all his love, but his *first love*, that degree of love he had at first; he had love still, but it was not so fervent as before; it was abated in the degree of it, and so the Spirit was quenched in degree. So then, look at the habits of grace and in regard to the habit, there is no loss of grace. Look at the act, and in regard to the act there may be an intermission of it. Look at the degree, and in regard to the degree, there may be a

remission. A remission of degrees, an intermission of acts, but no utter loss of habits, of fundamental saving sanctifying grace.

Observations

And thus, having opened and cleared the text, we come now to some observations. And here first begin with the metaphor, *Quench not the Spirit*, and out of it learn:

1. The nature of the Spirit of God and the Spirit of grace. That the Spirit of God is of the nature of fire, so much the word *quench* implies, for nothing is properly quenched but fire; *quench not the Spirit* is as much as quench not the fire of the Spirit. The Spirit of God then is of the nature of fire, as in Mt. 3:11, *He shall baptize you with the Holy Ghost, and with fire*, that is, with the Holy Spirit, which is as fire, and Mk. 9:49, *Every man shall be salted with fire*, what fire? As the fire of afflictions and the fire of the Word, so the fire of the Spirit, as in Acts 2:3-4, *There appeared to them cloven tongues with fire, and they were all filled with the Holy Ghost*. Sometimes the Spirit is compared to water, as in Isa. 44:3, and sometimes again to fire. As the Word of God is a fire, as in Jer. 23:29, *Is not my word like as a fire?* So is His Spirit a fire. And the Spirit is compared to fire in these regards:

1) First, fire, it gives light, and therefore in the lack of the light of the sun, we make use of fire to afford us light for doing our works. The sun was not created until the fourth day, and yet there was light all the three first days, which some conceive to have been from the element of fire under the sphere of the moon, which gave light to the world. So in Ex. 13:21, *They had a pillar of fire by night to give them light*. Fire and light go together. So is it with the Spirit of God. It is a Spirit of light (Eph. 1:17-18). All spiritual illumination comes from this fire. God's Spirit is an enlightening spirit, as in 1 Cor. 2:14. *The natural man receives not the things of the Spirit of God... neither can he... because they are spiritually discerned*, namely, by the light of the Spirit, which Spirit is lacking in a natural man: he is in the dark for lack of light that would show him divine truths. The Spirit of God is fire that brings light with it, wherever God's Spirit comes, there comes light.

2) Secondly, fire, as it gives light, so it also gives heat; fire and heat are inseparable. When our bodies are pinched with cold in the winter, coming to the fire, we are warmed and heated; fire warms and heats that which is cold, and by the heat of it,

thaws and melts what is frozen. Thus is it with the Spirit of God; it is a heating, warming Spirit, it warms and heats the affections, our hearts that are frozen and cold in prayer, hearing, it heats and warms them, it melts and enlarges them. It kindles both affections of love, zeal, joy. The Spirit of God will make a man's heart burn within, in the hearing of the Word, as in Lk. 24:32, *Did not our heart burn within us... and when He opened the Scriptures?* It will make a man's heart glow and flame in prayer, it will melt a man's heart and make it drop at a man's eyes, as ice thaws and drops against the fire.

3) Thirdly, fire, as it heats and warms, so it also burns and consumes whatever combustible matter it lights and lays hold on. It feeds on combustible matter and does not leave until it has brought it into ashes. *Fire is one of the four things that never says it is enough* (Prov. 30:16). A little spark of fire burns down and consumes whole houses and towns. It is always in action and eating up and consuming what it lands on. So is it with the Spirit of God and the graces of it. When the Spirit of God comes once into a man's heart, look what combustible matter it finds there, it consumes and eats it up; it will consume and burn up our lusts and corruptions. It will do with the body of sin as the King of Moab did with the King of Edom in Amos 2:1: he burned the bones of the King of Edom into lime, as the papists did with God's servants in Queen Mary's days, burned the body thereof into ashes. It is like the fire that came down from heaven at the first sacrifice in the Tabernacle which turned the sacrifices into ashes. Like the fire that came down on Elijah's sacrifice, it burned not only the sacrifice, but it licked up all the water in the ditch about the altar (1 Kings 18:38). The Spirit of God, when it is kindled in a man's heart, it makes sore work amongst a man's corruptions; it eats and licks them up strangely; a man may see there has been fire by the cinders and ashes.

4) Fourthly, fire is a purging, purifying, refining element. It purges water from the scum, it separates dross and baggage from the metals. And as there is a natural purifying property in fire, so there was a ceremonial purification by fire, as in Num. 31:23. Thus is it with the Spirit of grace. And that which is said of prayer is true of the Spirit (Mal. 3:2-3). For prayer purifies by His Spirit, therefore faith is said to purify the heart (Acts 15:9) and hope is said to purge (1 Jn. 3:3). God's Spirit is a purging, purifying fire that fetches dross and scum out of a man's soul. The fire of the Spirit,

this is the true purgatory fire, and the purgatory fire that everyone must pass that ever means to come to heaven.

Application

By all this may men try themselves, whether they have the Spirit of God in them or not. *If any man have not the Spirit of Christ, the same is none of His* (Rom. 8:9). Therefore it concerns us as much to know whether we have the Spirit, as to know whether we are Christ's. If men have the Spirit of grace in them, their understandings are enlightened, they have a pillar of fire that lights them in their way to Canaan. Is the Spirit in them? They have their hearts warmed and heated in holy duties of prayer, etc., and enlarged hearts in ordinances. They have their lusts consumed, turned into ashes; they have their scum and dross of earthliness, covetousness purged out. If thus, it is a sign of these effects of fire that they have the Spirit of God. But these things show that men are generally fleshly, *not having the Spirit* (Jude 19).

If you have God's Spirit in you, how is it you have no more light of knowledge in you? You are in the dark, therefore no fire is in you, for then would there be light in you. How cold and formal and frozen is your heart at prayer, sermon, sacrament? Certainly, if there was fire in you, there would be heat in you also; no heat, therefore, no fire. All your lusts and the body of sin is untouched, unhurt, your lusts as strong, your corruptions as potent as ever. Alas, it may be said of you, as of the three children in Dan. 3 when they came out of the fiery furnace, *Not a hair of their head was singed, not the smell of fire upon their garments*. Just so with you. Alas, what do you talk of having the Spirit of God in you? See Prov. 6:27-28, *Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?*

So in this case, it would be impossible, but if this fire was in you, but your corruptions should be burned and consumed. And what purity of heart or life is wrought in you? The dross and scum of your oaths, your rotten speech is still in your mouth, the dross of the world is still in your hands. By this it appears that men do but vainly boast of having the Spirit of grace in their hearts, when they have neither light in their hands, nor heat in their hearts, nor mortification and holiness in their lives. Their fire is a fire without light, a blind, dark fire, a fire without heat, a cold fire, a fire that does not burn, that does not

flame. It is only false fire, it is but a painted fire. It is a sign God's Spirit, and that fire from heaven, is not come down to their hearts.

The Doctrine:

The Special Care of the Christian is that God's Spirit be not Quenched

Now to come to the main point of the text. The lesson it teaches is, *that it must be the special care of a Christian that God's Spirit and the graces of it be not quenched nor extinguished in him.* The Spirit of God is of a fiery nature and is like fire in a man. Now a man's care must be to keep this fire always burning and flaming, and to take heed that he does nothing that may extinguish and put out either the flame or the fire, either the light or the heat of it. It is a rule in the exposition of the Commandments that always the negative [command] includes the contrary affirmative, as when we are forbidden to kill, we are also by all means commanded to preserve our neighbor's life.

So here, when we are forbidden to quench the Spirit, we are not only forbidden the quenching, but we are commanded also to kindle and keep it alive, to keep it flaming and burning in us. This negative comprehends that affirmative, as in 2 Tim. 1:6, *that thou stir up the gift of God which is in thee.* He puts him in mind, αναμυνησκω, to blow up and to kindle and keep alive the grace of God in him. It must be with the Spirit of God and the fire of it, as it was with the lamps of the sanctuary (in Ex. 27:20) *That they bring thee pure oil... to cause the lamp to burn always.* See what the canon was for the fire on the altar in Lev. 6:12-13. And the Jews say that he that quenched the fire of the altar was to be beaten, yes, though he quenched only one coal, yes, if he quenched only one coal that was down from on the altar, yet he was to be beaten. Thus should it be with us in our care for preserving the fire of the Spirit in our hearts alive. This fire should always be burning, it should not be put out, and men should have a care that not one coal of it, no not one spark of it should be quenched. It should burn and never be put out; *quench not the Spirit, quench not the flame, the coals, the sparks.*

That which is the good housewife's commendation in one kind, *that her candle goes not out by night* (Prov. 31:18), should in this way be the praise of a Christian, that his fire and candle goes not out, but are ever kept burning. *Let your lights be burning* (Lk. 12:35); the participle notes the continuance, that is, *always burning.* We know who they were that

said, *Give us of your oil, for our lamps are quenched* (Mt. 25:8). They were not of the wisest, but the foolish virgins said to the wise, etc. They are foolish virgins that allow their lamps to quench. The wise virgins slept, but yet their lamps were burning. But the foolish virgins had their eyes and their lamps out. And we see that Hezekiah reckons this amongst other transgressions of their fathers in 2 Chron. 29:6-7, *Our fathers have trespassed and have done that which is evil in the sight of the Lord. And what was that trespass, and what was one evil they had done in the eyes of the Lord? They have put out (or quenched) the lamps.* To quench the lamps of the Temple was a trespass and a thing evil in the eyes of the Lord. And so is it no less a trespass, a thing no less evil in the eyes of the Lord, to quench this lamp and to put out this fire of our spirit.

Now for the further prosecution of this point, consider three things:

- 1) First, the means and ways to keep it from quenching, to keep it kindled, burning and flaming in our hearts.
- 2) Secondly, the things that quench it, which must be avoided.
- 3) Thirdly, the danger of quenching the Spirit, that may make us afraid to quench it.

Point 1:

The Means & Ways to Keep the Spirit from being Quenched

The First Motions of the Spirit

First, to be careful and watchful not to quench it, but to cherish it in the first motions of it. Quench not the Spirit. Quench not the first motions of it. Quench not the Spirit, that is, foster, cherish, and make much of the first motions of the Spirit. In the first creation, in Gen. 1:2, it is said, *the Spirit of God moved upon the face of the water, or was moving. Incubabat aquis* ['incubating on the waters'], says [Francis] Junius, namely, as birds upon their eggs or young. They sit and are moving on them to hatch them and bring them forth, and when they are hatched, they still sit and move on them to cherish and sustain them with their heat and warmth, until they bring them to perfection. So the Spirit of God did sit or move on that face of the deep by His motion or incubation, to hatch and bring forth out of that vast mass the various kinds of creatures. He, by an effectual and comfortable

motion, cherished that matter until He brought forth the various creatures, until He hatched them and brought them to perfection. Now look as the Spirit in the creation moved on the waters, just in the same manner the Spirit moves in men's hearts, that by the gracious motions of His Spirit, He may hatch and bring forth graces and good works in us and may bring them to perfection.

The same word is used by God again in Dt. 32:11-12, *As the eagle... flutters over her young... so the Lord alone did lead him*. The Lord, as an eagle over her young, flutters over His people, or moves *As the eagle stirs up her nest*, that is, *her young ones*. The eagle, she stirs up her young ones and rouses them up with her cry, and not only sits on them, but flutters over them with her wings to awaken them. So did God stir up Israel to go out of the land of Egypt, Eze. 20:5-7, so that before God brought them out of Egypt, He first stirred them up to be gone. He said to them, *Cast away every man the abomination of his eyes*. Now how did God stir them up? Not only by Moses and Aaron in their ministry, but by the gracious motions and solicitations of His Spirit; and those motions by which He stirred them up and called on them to be gone, and to cast away their abominations, those were the eagle's fluttering with her wings. As the eagle stirs up her nest, how stirs she up her nest, her young ones? She rouses them by her cry.

So the Spirit rouses, excites, and stirs men up by His voice in the motions of it, and therefore those motions are called a voice, though not a voice audible to the bodily ear, yet audible and sensible to the soul (Isa. 30:21), *Thine ears shall hear a word behind thee*. Behind thee, as in John's Revelation, 1:10, *I heard a voice behind me*, not before me, as implying that the Spirit of God comes and calls on us being secure, passing by, and not regarding those things it calls for. It is a voice that many times comes all of a sudden, *The voice of my Beloved, behold he comes* (Song 2:8). It is a secret whispering voice, breathing holy motions into our hearts, stirring us up to some good. But yet it is a pressing voice that follows a man and presses him close to what it calls for, as in Acts 18:5, *Paul was pressed in the Spirit and testified, etc*. The Spirit of God moved him and stirred up his spirit, and forcibly and strongly moved him so that his spirit was pressed to do. All this was that he had strong and vehement motions from God's Spirit to do what he did.

Now then, when we have such motions, such breathings, stirrings, fluttering, then should our care be not to quench them, but to cherish, kindle and uphold these motions. The Spirit of God is fire, the motions of the Spirit are the sparks of this fire; now our care should not be to quench these sparks, not to let them go out, but to kindle and cherish

them unto a great fire unto flame. It is said of Christ that, *he will not quench the smoking flax* (Isa. 42:3), that if there is in a man's heart only a small spark of grace, so small that it burns not but only makes a little smoke and a poor smother, yet He will not quench it, but He will make much of it, cherish and foster it until it kindles and grows to a great fire. So should it be with us, when the Spirit of God injects and casts into our hearts only the sparks of fire in the gracious motions of it, quench not those sparks, cherish and kindle those sparks, keep them from quenching and dying and going out.

Now for the doing of this, two things are required:

Watch for the First Motions of the Spirit

1) First, have a care to take notice of the motions of the Spirit, watch where He moves and stirs, that a good motion may no sooner stir in your heart, but you may presently be able to say, *This is God's Spirit, these are the flutterings of the Eagle's wings, this good motion is from God's Spirit*. Thus does the Church in Song of Solomon 2:8, while she is in that holy discourse, she finds a good motion stirring and abruptly she breaks off and says, *The voice of my well beloved*. Now Christ speaks by the good motions of His Spirit. Excellent is that in Rev. 1:10-12, *I heard a voice behind me*, and verse 12, *And I turned to see the voice that spoke with me*. The voice was behind him at his back; now when he hears the voice behind him, he does not go on and never mind, and not grant once to look back and to heed it, but he turns himself around to see the voice that spoke with him, to take more special notice of what was said. So when we hear that voice of the Spirit in the motions of it, and hear it behind us, we should not go on negligently and carelessly, and leave and cast it behind our backs, but turn around to see the voice, take special and serious notice of it.

Do as the people did at the Pool of Bethesda, they sat watching for the moving of the water by the Angel, that the waters could no sooner move (Jn. 5:4), but presently they saw it, observed it, took notice of it and all cried out, *The Angel moved in the waters!* So should we watch when at any time the Spirit of God moves in our hearts and take special notice of it, and say, *Now God's Spirit speaks to me, this is the voice of the Spirit*. That when a good motion stirs in our hearts, we might be able to say, as Jacob on his dream, *Surely the Lord is in this place* (Gen. 28:16). This would be a great means to kindle the Spirit in us, and to make Him continue His gracious counsels to us, as the contrary is a shrewd means

to quench the Spirit. If a man speaks to us and gives us good counsel and advice for our benefit, if we hearken and give ear to him and take notice of what he says, then he will go on and give us further information and direction, but if he perceives that we do not regard him, that we hear him with a dullness of spirit, and that we are minding other matters and are talking and chatting with other idle persons that are by us, the man is finished, he will not trouble himself, he will not lose his sweet words, he will have the wit to hold his peace and let us alone. Just so here. If God's Spirit speaks to us and counsels us in the holy motions of it, if we will mind Him, observe Him and give Him audience, then He will go on and give us further counsel and continue His directions to us.

We shall see that God called Samuel three times in 1 Sam. 3, and Samuel thought it had been Eli and did not take notice of it that it was the Lord. And all that while that he does not take notice of it to be the Lord, all that while, God is silent, says no more to him, does not communicate His mind to him. But on the forth call, when Samuel answers (verse 10), *Speak, Lord, for thy servant hears*, then the Lord goes on, reveals His mind to him, and tells him all that in the following verses and all that chapter, *ad finem* [to the end], which is there set down by way of anticipation. So when the Spirit of God calls and we mind it and note it, and say, *Lord, I mind and mark that You move in my heart, and You begin to speak to me, speak Lord, thy servant hears You and takes notice of You*, then the Spirit of God will go on, will continue His counsels, and will reveal His mind further to us. But if God's Spirit stirs in His motions and we are heedless and supine and do not regard Him, He will cease and break off and we may be long enough before we hear Him again.

Rev. 3:20, *I stand at the door and knock*. He knocks in the motions of His Spirit, every motion of the Spirit is a knock, a rap at the door of our hearts to have us open. Now we see if one of us comes to a man's door and we knock once, twice, etc., and either they within do not hear us, or if they do, yet do not regard our knocking (who cares that they knock, let them), then we will go away and knock no longer, when it may be we come on an errand that might be beneficial to the family. So if the raps and knockings of the Spirit at the doors of our hearts are neglected and disregarded, He will have done knocking and knock no longer, though He knock and come on an errand for our own good. The observation of the motions of the Spirit is an excellent kindler, and the neglect and discontinuance of them is a very dangerous quencher of the Spirit. As therefore we would

keep the Spirit of God from quenching, as we would keep it alive and burning in us, so have a care to take notice of it and to observe the first motions of it in our hearts.

Obey the First Motions of the Spirit

2) Secondly, the motions of the Spirit observed and notice taken of them, in the second place, be careful to give present obedience to them and to close with them, and to do that thing for which the Spirit of God moves and excites you to do, as those at Bethesda; they not only watched when the angel moved, but everyone labored to step in and step in presently into the waters while the motion was on foot. So soon as the Spirit strikes these sparks into our hearts, we should have our hearts as tinder to catch those sparks, and to have them take fire in our hearts. Sparks smitten into tinder, the tinder takes fire, and by it a candle is lit, and so a greater fire. A little spark that lays in the ashes, if it is left alone, it soon dies and goes out, but if other small coals or small sticks are laid on it and it is gently and softly blown, it will at length kindle to a great fire. So deal with the motions of the Spirit, do not allow them to die in the ashes, but foster and cherish them until, little by little, they grow from motions to actions, and from many actions to a habit.

The motions of the Spirit are the knockings and rappings at the door of the heart, *I stand at the door and knock*. Now when one raps at the door, we do not only take notice that one knocks, but we command the door to be opened, we are angry with our servants if they do not presently go and open the door. So that is what we should do when the Spirit knocks, allow Him not to stand knocking too long, but make haste to open the door and give Him entrance.

The motions of the Spirit are the strivings of the Spirit, as in Gen. 6:3, *My Spirit shall not always strive with man*. He strives in them to bring us to some good or to know some evil. Now when we find Him striving with us, we should not strive against those motions; we should strive with ourselves to let the Spirit of God overcome us in His strivings. We should close with Him and do what He calls for, and second [confirm] His counsels by our obedience. We see mariners at sea, if the wind serves not, how they are looking at the top sail to see and watch when the wind turns and blows for them. And when the wind blows from the point they desire, they presently take notice of it. *Now, they say, the wind blows fair*, but yet that is not all; as soon as they see they have a fair gale of wind, they presently get every man to his tacking and, as fast as they can, hoist up their sails. So

when the Spirit blows in the motions of it, we should not only take notice of the blasts and fair gales, but presently hoist up sail and set on that thing the motion calls for. Do as God commands David in 1 Chron. 14:15. The motions of the Spirit are the sound of His goings, the footsteps of His anointed (Ps. 89:51).

The motions of the Spirit sometimes are for direction, as in Isa. 30:21. The Spirit solicits a man to believe, to repent, to pray, to good duties; *this is a good duty, do it*. Sometimes they are for correction and reproof, as in Jonah 4:9, *Then said the Lord, do you well to be angry? Do you well to swear? Do you well to break the Sabbath? Do you well to neglect prayer in your family?* etc. Now then, where motions are for direction, take that good way they point to, when they are for correction, avoid that evil way they pluck you from, thus hearken to them, and this will kindle and keep alive the Spirit in your heart. If I see a man will follow my counsels and reproofs, I will follow Him with counsels and reproofs still; he encourages me to be forward to do him that good office. So here, follow the motions of the Spirit, and the Spirit will delight to follow you with good motions still.

I stand at the door and knock, if any will open. What then? I will come in to him and sup with him and He with me (Rev. 3:20), as if He should say, *If any will listen to these motions of the Spirit, he will have the sweet work and the sweet consolations of the Spirit in him; the Spirit shall come in, shall cheer and refresh him. He that will make much of these sparks shall have a comfortable fire kindled, at which he shall warm and comfortably refresh himself*. See how the cherishing of the motions of the Spirit keeps it from quenching and causes it to enflame and burn. But on the contrary, when a man neglects the knocks of the Spirit and does not yield obedience to them, opens not the door, that causes a sad quenching of the Spirit. See an example in Song of Solomon 5:2, *It is the voice of my Beloved that knocks, saying, open to me, my sister*. There are the motions of the Spirit of Christ. And she takes notice of them, therein she did right. *It is the voice of my Beloved that knocks*. But she failed in the second thing, she does not arise presently and open, but she shucks and shuffles (verse 3) and has her put-offs, *I have put off my coat, etc*. Well, what is the issue [result]? Verse 5, *she arose to open to her beloved* after her heart smote her for not opening before, but it was too late, for verse 6. See, how for lack of obedience to the motions of the Spirit, she quenched the comforts and joy of the Spirit.

Therefore take heed of this, if we would save the Spirit from quenching. Have a care of these two things; the neglect of these will quench the Spirit. It is with the Spirit of God, as with the spirit of Satan. It should be our care and endeavor to quench the spirit of the

devil, as in Eph. 6:16, *Wherewith you shall be able to quench the fiery darts of the wicked*. The darts of the devil are fiery ones, we must look to quench them. Now how may one quench the fiery darts of Satan? The only way to quench them is to quench them in the first motions, when the first motions come, do not mind them, disregard them, slight them, yield no obedience to them, and then that fire of hell will go out and die. Just so is the Spirit of grace also quenched. Therefore the way to keep it from quenching is to cherish it in the first motions.

Keep the Graces of the Spirit in Action

2. The second means to kindle and keep alive this fire, and to keep it from quenching, is to keep the graces and gifts of the Spirit in action and exercise. The gifts and graces of the Spirit kept in action and exercise kindles and increases the fire of the Spirit in us, it so keeps the flame from quenching, that it increases and blows it up. It is as with our natural spirits when a man sits still and does not stir, does not walk, does not work, is not in action, his natural spirits extinguish and he grows lumpish and lifeless. But let a man in such a case be in action, be in exercise, let him walk or work, and that raises and recovers and increases his spirits in him. So in this case, the setting grace to work, the exercising of it, does so keep it from decaying and dying that it increases and adds to it, as in Gal. 5:25, *If we live in the Spirit, let us also walk in the Spirit*. That's sure, that the life of the Spirit is to be evidenced by the works of the Spirit, and life of grace by the works of grace. And what if a man does so? Then it may be said as truly, *If we walk in the Spirit, we shall also live in the Spirit, and the Spirit live in us*. Walking in the Spirit, acting and exercising the gifts and graces of it, will cause the Spirit to live and keep it from quenching in the gifts and graces of it.

And this is what Paul wishes Timothy to do in 2 Tim. 1:6, *to stir up the gift of God that was in him*. He speaks of his ministerial gifts. Now how are they to be stirred up and to be kindled and increased? Among other ways this is one, to be in action, in exercise of them, and not out of sloth or out of fear (verse 7) to let his gifts lay idle. Use legs, says our proverb, and have legs; and use gifts and graces, and have gifts and graces. We shall see it true in particulars.

Cultivating the Gift of Knowledge

1) First, for the gifts of the Spirit in knowledge and utterance, the way to keep them from dying and decaying is to be in action in the exercise and communication of them. It heats, keeps them alive, and increases them. See Dt. 4:9, *Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons, and thy sons' sons*, as if he should say, *Take heed of quenching the Spirit*. When a man forgets what God has taught him, and knowledge of God departs from a man's heart, that's a flat quenching of the Spirit. It is the putting out of the light of the fire of the Spirit. *Take heed of that*, says God. Well, but what course may be taken to keep these gifts, to keep a man from decaying in his knowledge? *Teach them to your sons, and your sons' sons*. The exercising of those gifts in teaching others should keep alive their gifts in themselves. He that in that way endeavors to kindle God's Spirit in others, does at the same time and in the same action kindle it in himself.

There are lips that Solomon calls *lips of knowledge* (Prov. 20:15), and he says that *they are a precious jewel*. Now a man, if he has such lips, should be as careful to keep them as he would be to keep a precious jewel. How careful is a man to keep a precious jewel, he would not by any means lose such a jewel. As careful should a man be to keep the lips of knowledge. And what are the lips of knowledge? When they are such as in Prov. 5:2, *that thy lips may keep knowledge*. Those lips are lips of knowledge, those lips are a precious jewel that keep knowledge. Well, but how should a man come to have his lips keep knowledge? When he does, as in Prov. 10:21, *the lips of the righteous feed many*. When a man uses and exercises his gifts of knowledge and communicates them to others by feeding others with the knowledge he has, his *feeding lips* shall prove *keeping lips*. Communication of knowledge and truth is the preservation and our keeping of it and the keeping ourselves from losing it.

It is in this as in that case, in Gen. 22:16-17, *Because thou hast done this thing, and hast not withheld thy son, in blessing I will bless thee, and in multiplying I will multiply thy seed*. So if men do not withhold their gifts, but use and exercise them in instructing others and teaching others, God will in blessing bless our gifts, God will in multiplying multiply our gifts, and exceedingly increase them. The loaves did not multiply while they were in the basket, nor while they were whole, but when they were breaking and distributing, under

the breaking and distribution, it was then that they multiplied (Mt. 14:13-21). Gifts of knowledge are not spent in distribution, but increase and multiply thereby. It is true here when Solomon speaks in Prov. 11:24-25, *The scattering of knowledge makes it increase*, and watering others with those waters will only make way for the more abundant watering of himself.

The gifts that God gives men are pounds [money] He gives them. And He gives a pound to a man, not to be put into his purse, but to be put into the bank. He gives men a pound with a command to trade, as in Lk. 19:13, *Occupy till I come*. And what was the issue? *Lord, thy pound hath gained ten pounds, Lord thy pound hath gained five pounds*. Investing therefore with the gifts of God's Spirit is the increasing of the gifts of the Spirit.

On the contrary, the lack of exercise of gifts, the not employing them in communicating our knowledge, decays them and quenches the Spirit. In the former parable, we find some servants trading with their pounds, and another servant lays up his pound in a napkin. Now one would think that this servant had taken the only sure course to keep his pound. Trading, we see, often proves hazardous and uncertain, and many a man trades away his stock and loses all he has by trading, but when a man ties his money up in a napkin and binds it, he seems to take a sure course for keeping it. But yet not so in this trading in the gifts of the Spirit. They that traded gained more pounds, kept and increased their gifts; he that did not trade, he lost his gifts (verse 24), *Take from him the pound*. He has quenched the Spirit, he lost his gifts. And how does he come to lose them? Because he did not employ them, because he wrapped his pound in a napkin.

We see in 2 Kings 4 that the oil did not stop pouring until there was a lack of vessels and the widow did not pour out. It is not pouring out, but lack of pouring out that dries up the streams and fountains of grace. *And the oil stopped*, says the text in verse 6. When did the oil stop? Not when she was pouring, but when she stopped pouring; she first stopped pouring before the oil stopped running.

No man, when a candle is lit, puts it under a bushel. The putting of a candle under a closed bushel, or any other closed vessel, may quench the light and put out the candle which would have continued burning if it had been set on the table. The mother's milk does not dry up with drawing out her breast and giving suck, but it dries up with being kept back, with not giving suck.

Quench not the Spirit. Fire is quenched not only by water but by lack of ventilation. If fire is shut close up in an oven or a still, it dies and goes out, but if it has air and

ventilation, then it lives and burns. And what is it that more quenches the Spirit in this way than our not using and exercising of men's gifts? No man, when he lights a candle, puts it under a bed or under a bushel. The Spirit of God lights many a man's candle, gives him much light, he has a fair burning lamp, and yet the same thing happens to him that's threatened to him that curses father and mother (Prov. 20:20), *His lamp, or his candle is put out in obscure darkness*. His lamp goes out and then follows not only darkness, but obscure darkness. He not only grows ignorant, but sottishly and grossly ignorant. But how does this candle and this lamp come to be quenched, and to be put out in obscure darkness? He has put it under a bed or under a bushel, he has had more mind for his bed and his bushel, for his ease and profits than for giving and communicating his light to others. Sloth and covetousness have made him neglect the use and exercise of his gifts, and so the bed and the bushel have put out his lamp in obscure darkness; these put out their candle and make them go out like the snuff of the candle with a stink and an ill savor.

A candle may be put out though it is not blown out, though water is not cast on it, by the putting of an extinguisher over it. Negligence and slothfulness in not exercising the gifts of the Spirit is an extinguisher put on the candle and flame of the Spirit that quenches and puts it out, as in Zech. 11:17, *Woe to the idol [worthless] shepherd*. And who is the idol shepherd that *leaves his flock*? Therefore an idol shepherd that does not exercise his gifts with his flock, he is an idol shepherd. And what is the woe that shall befall him? *A sword upon his arm, and on his right eye*. He did not stretch out his arm all the day long to gather in his flock, therefore his arm shall be withered. He did not use his eye, would not be a seer to instruct his people, therefore his right eye shall not be dimmed, but utterly darkened. The Spirit should be quenched in him. He had made himself an idle shepherd, and therefore God makes him an idol shepherd. Of idols, it is said, *Mouths they have and speak not, eyes they have and see not* (Ps. 115:5). He made himself an idol: a mouth he had and spoke not; gifts he had and used them not; he leaves his flock, and therefore God will make an idol of him too; eyes he shall have and not see; his right eye shall be utterly darkened. He leaves his flock and God's gifts leave him; so dangerous a quencher of the Spirit is the not using of gifts, whether by ministers or others.

Cultivating the Gift of Faith

2) Secondly, in the gift and grace of faith. The way to keep faith in vigor, in life, to keep it from quenching in the desire, to make it grow and increase, is to put faith to it, to keep it in action, to keep it in exercise and to make it put itself forth in frequent acts. So long as faith is on the increasing hand, so long no fear of its quenching or decaying, so long as faith is acted and in exercise, so long it is on the increasing hand, every new and fresh act of faith adds growth and increase to it; the use of faith increases faith, and the more fresh acts of believing, the more the habit of believing is increased.

Many acts strengthen and increase habits. Mark how that man speaks in Mark 9 when Christ tells him that if he can believe, he can heal his child. *Lord, he says, help my unbelief,* as if he should say, *Lord, I want to believe, I find much unbelief, help me to overcome it.* But first he says, *Lord, I believe, help my unbelief.* That act of his in putting forth his faith to believe as he could, was the way to overcome his unbelief, and to come to believe as he would want. The way to have the faith we want to have is to use and set on working the faith we already have. See Jn. 1:48-51, as if he would say, *Since you are so ready to believe on such a small ground, therefore you shall see greater things than these. Great matters shall be revealed to you that shall set your faith to work in a great measure.* The way then to keep faith in vigor and in life is to set faith frequently to work and to have it ready and forward to believe. Take the promises and set them before you and put your faith to work on them, and stir up your heart to believe them; strive to act your faith in believing them, and this will keep your faith lively and vigorous. When faith is not exercised and set down and kept from work, it breeds a spiritual torpor in our faith and so quenches it, that when we may have most need of it, it can do us no service or comfort, as in Lk. 24:25, *O fools, and slow of heart to believe.* God would have men quick and ready, forward to believe. Now when faith is not called on and kept in action, then it is slow and backward to do that work which God requires of it.

Cultivating the Gift of Prayer

3) Thirdly, in the gift of prayer. The gift of prayer, when a man can pour out his heart to God, it is an excellent gift and grace of the Spirit, and a man, once having obtained that

grace, should have a care to keep it up and increase it, and no better way to do it than to be frequent in the exercise of it, and to be often in the work. Hezekiah's message to Isaiah is that he should lift up a prayer, in Isa. 37:3-4.

A man that would be good at lifting must often accustom himself to lifting, and the more often he lifts, the more easily he lifts. *Lift up a prayer*, says Hezekiah; *I lift up my heart, or my soul, unto thee*, says David [Ps. 25:1; 86:4; 143:8]. A man that does not accustom himself to lifting heavy burdens, how hard is it for him to lift? What work does he have to do to get up a heavy burden when he comes to it. But he that uses every day to be exercised in lifting, it is an easy thing to him, he has by his frequent use gotten a dexterity, a handiness at the work. To lift up a man's soul to God, to lift up a man's heart so high as heaven is from the earth is a hard matter. Oh, how heavy a man's heart is by nature! And how hard to lift it up, to lift it up so high! If a man is not practiced and daily exercised in it, a man will as soon lift up a millstone, yes, a mountain, to heaven. But a man that is every day and on every occasion at the work, he will find the work of it facilitated and will get his heart up with much readiness. Prayer is a running to God. A man that is to run must be in breath, have his wind at command. He that runs every day is every day fitter to run; yesterday's running prepares for today, today's running for tomorrow. But put a man to run that has not done it for many years, he is so short-winded and so quickly out of breath that he wants to quickly give up.

There is nothing that so quenches the Spirit of prayer as disuse of the duty. *I cannot go in these*, says David, *for I am not accustomed to them* (1 Sam. 17:39). And so lack of accustoming and exercising of themselves in prayer makes men utterly weak in prayer when their needs are most urgent. Many at their death beds and on other urgent occasions would want to pray, and, alas, when they try to drive, they draw heavily, they lack chariot wheels; they never wheeled their chariots nor oiled their wheels. As therefore men would keep up a Spirit of prayer, so let them be often and frequent in the exercise of it.

Cultivating Obedience

4) Fourthly, in the ability and power of giving God obedience. The more we obey God, the more able we shall be to obey God; our ability to obedience is from the Spirit, as in

Eze. 36:27, *I will put my Spirit into you and cause you to walk in my statutes.* When a man has got some ability to walk in God's statutes, his care should be to maintain and increase that ability. The way to do that is to set our ability to work and to exercise it. That will both keep and increase in us a Spirit of obedience, as in Ps. 119:55-56, *I have kept thy law.* How did he come by this ability? *This I had because I kept thy precepts.* A strange reason one would think, *I kept it because I kept it.* And yet a true reason, for every new act of obedience fits for a following act, and the use of spiritual strength increases spiritual strength, as in Rom. 6:19.

As in sin, so in grace (Mk. 4:24). Certainly the not exercising and putting forth of our ability and power of obedience quenches the power we had and so enfeebles it, that when we would at another time do it, we cannot. Samson, when his locks were cut off, thought he would go out and do as at other times, but the Spirit was quenched and the Lord was departed from him; and therefore he could not do as he had done at other times (Jud. 16:20). So when God calls us to do duties of obedience and has given us His Spirit, and some ability from it to do such duties as we have formerly done and when God calls us to it, we will not put forth our ability that He has given us; then we quench His Spirit. When at another time we think to do such duties, we cannot do them because by not exercising our ability we lose our ability. *I kept not thy precepts, This I had because I kept not thy precepts.*

3. The third means to kindle and keep from quenching is the use of those holy ordinances that God has appointed for this end. They are these:

The 1st Means: The Ministry of the Word

1) First, hearing the Word and attendance on the ministry of it. They that would keep alive and increase the fire of the Spirit must wait on the ministry of the Word. The ministry of the Word is fire, fuel, and bellows and all. It is fire, as in Jer. 23:29, *Is not my word as a fire?* As the Spirit is fire, so the Word is fire, and one fire kindles another (Prov. 26:21), *As coals are to burning coals, etc.,* so the Word is coals to burning coals; these laid together make the fire greater. And the fire of the Word kindles the fire of the Spirit in our hearts, and when it is kindled, kindles it more and makes it flame more, *Did not our hearts burn within us?* (Lk. 24:32). There was a fire kindled and burning in their hearts. But

how did it come to kindle and when did it burn? *Did not our hearts burn within us while He opened the Scriptures to us?* He kindled that fire in their hearts by the preaching of the Word. As Jeremiah speaks of the Word in another case in Jer. 20:9, *His Word was in my heart as a burning fire shut up in my bones.* So it is true of the Word preached in the hearts of the godly; it is a burning fire in their hearts that kindles in them the fire of the Spirit. There is no grace of God that is not wrought and increased in the hearts of God's people by the ministry of the Word. The Holy Ghost falls down from heaven on men in the Ministry of the Word (Acts 10:44). It is said of the manna in Num. 11:9 that it fell with the dew in the night. *My doctrine, says Moses, shall drop as the rain, and my speech distill as the dew* (Dt. 32:2). The ministry of the Word is a dew that distills from heaven.

Now in the dew of the Word and with it this manna, Christ and His Spirit falls down from heaven, according to that in 1 Pet. 1:12, *by them that preached the Gospel unto you with the Holy Ghost sent down from heaven.* See then that manna came down from heaven in the dews of the ministry of the Gospel. So much does Paul's question to the Galatians imply, in Gal. 3:2, *This only would I learn from you, received you the Spirit by the works of the Law, or by the hearing of faith,* therefore by hearing the doctrine of faith preached in the Gospel, the Spirit is received, not only for the beginning, but for the increase and continuance of it.

The ministry of the Word, that is the fire that kindles this fire in our hearts. It is also the fuel that feeds this fire. The lamps of the Temple must burn always (Ex. 27:20). But then there must be somewhat to feed and maintain it burning, therefore see what is commanded. *Command the children of Israel to bring thee pure oil olive beaten to cause the lamps to burn always.* There must be oil to feed the fire and to cause it to burn. The Word is the oil olive that causes the lamp of the Spirit to burn always, that feeds and maintains it that it does not quench. The fire on the altar must always burn and not be put out (Lev. 6:12-13), but verse 12 in the middle, *And the priest shall burn wood on it every morning.* There must be a care had that there should be fuel to keep the fire burning (Prov. 26:20), *where no wood is* (though there is no water) *the fire goes out;* but verse 21, *wood kindles fire. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife,* so is the Word to kindle the Spirit and to keep it from quenching. The Word is the wood and the fuel that keeps the Spirit from quenching.

Therefore mark here the apostle having said, *quench not the Spirit,* (1 Thess. 5:19), they might happily ask, *What must we do that we may not quench the Spirit?* See what the next

words are: *Despise not prophesying*, the preaching of the word, as if he should say: *The way not to quench the Spirit, but to kindle it and to keep it alive in you, is to make much of and to attend on the ministry of the Word. If once you despise and slight that, you will quickly quench the Spirit.* And to the same purpose is that in Isa. 30:20-21, *Thine eyes shall see thy teachers, and thine ears shall hear a voice behind thee saying, etc.* The way then to have our ears opened to hear the words behind us is to have our eyes open to see our teachers before us. If our eyes do not see our teachers, we cannot expect we will hear the voice behind us. The way to have the Spirit follow us with His motions and work of grace is for us to follow the Word. The hearing of the Word then is a special means to cherish the Spirit of grace in our hearts. It is the oil and the wood that keeps this fire burning.

It is also the bellows that blows and stirs up this fire in our hearts. When a man would kindle a fire, he takes the bellows and, by their help, he makes the fire burn with a great flame and heat, that before burned little or nothing. When a fire is quenched and is almost out, the bellows will quickly raise the flame again. The ministry of the Word is the bellows that blows up and kindles the fire of the Spirit in us and makes it flame, per Jer. 6:29. All the preaching of the prophets is in vain; it will not prevail with them. Therefore when the Word is preached, then the bellows blow to kindle the fire. Now when there is fire and fuel and bellows blowing, there is no danger of the fire going out; there is no question but that the fire will burn and be kept alive. And the ministry of the Word being fire, fuel and bellows, it must be a special means to keep the Spirit from quenching, to kindle and keep it alive in us. And therefore, those that would take heed of quenching, as would kindle and preserve this fire burning, they must come to this fire and catch fire at it, must lay on this wood, must come under the blast of these bellows, that is, they must come to and attend on the ministry of the Word. And what is it that more and sooner quenches the Spirit than the lack and neglect of the ministry of the Word? Many that have had fair lamps blazing, fair fires burning, yet it comes to pass that it may be said of them, as in Isa. 43:17, *They are extinct, they are quenched as tow* [a candle wick]. When wood burns and after quenches, yet for some good time after, there remains some coals and some fire still, but when burning tow quenches, it leaves no fire or heat at all, it goes suddenly quite out. So many not only quench in degree, but quench altogether, *quench as tow*, quench so that God in another sense, threatens to quench the wicked, in Job 18:5-6, *Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him.* So quenched that all sparks of goodness

are quenched in them. Now where did this mischief come from and where did this evil begin? Let it be considered if it did not have its first rise from the neglect of the ministry.

The taking away and the loss of the ministry must be a great cause of quenching the Spirit in men's hearts. When the lamps in the Temple are quenched (2 Chron. 29:7), the lamp of the Spirit must quench in men's hearts (Isa. 30:20-21), *Thy teachers shall not be removed anymore into any corner, but thine eyes, etc.... and thine ears, etc.* Therefore, when teachers are removed into corners, then no voice of the Spirit is to be heard; then the Spirit is quenched. As the quenching of the Spirit is the cause sometimes of the quenching of the fire of the Word (Rev. 2:4-5), *Thou has left thy first love... I will remove the candlestick... except thou repent; there is a quenching of the Spirit. I will remove the candlestick; there is the quenching of the light of the Gospel. Thou has quenched the fire of thy zeal; I will quench the fire of the Gospel, I will remove the candlestick and quench and put out the candle, the striving and burning light of the ministry. So also the quenching of the candle and light of the ministry is infallibly a cause of quenching the Spirit in men's hearts. When once preaching is taken from men, there must be a decay and a languishing of grace; without wood, the fire must go out. The lack or loss of means is a quenching. But now when men shall voluntarily of themselves, through negligence and disrespect of the means, slight them, this is a far more dangerous cause of quenching the Spirit, for then there is a double cause of quenching:*

1) First, the lack of fuel, the withdrawing of the wood.

2) And secondly, God's justice, who when He sees men begin to neglect and shift the means, He will in His wrath smite them with the loss of those gifts and graces they had.

As you would always therefore keep the Spirit from quenching, as you would always kindle it and keep it flaming and burning, so diligently and conscionably attend on the ministry of the Word.

The 2nd Means: the Communion of Saints

2. Communion of saints and the exercise of the duties of that communion in mutual exhortation, mutual provocation to love and good works, mutual quickening and exciting each other to good.

This is a special means to keep the Spirit from quenching, to keep the Spirit burning and flaming and to increase the gifts and graces of the Spirit in us. As of contentious men, so is it true of gracious men and godly men in this sense, Prov. 26:21, *As coals are to burning coals, and wood to fire*, so is a godly and gracious man to kindle the Spirit. Coals laid to burning coals do mutually communicate heat each to the other, and make each other's heat the greater. A few sticks laid on the fire and that lay apart too, they make only a poor fire; it gives only little heat. But when a good company of sticks are laid on together and laid close, then the fire burns to the purpose. We see that small sticks will kindle great ones. In blowing the fire, the smaller wood takes fire first, and that being fired, it fires the greater wood. Many times men that have greater measures of gifts and knowledge may lack heat and be short in their fervor and zeal, and they by their communion with Christians of lesser rank and lesser gifts than themselves may be warmed and heated and have the fire of love and zeal kindled in them. We see that green wood will hardly burn alone; lay that on the fire alone, and what a deal of blowing and stirring there must be before it will take fire; and if it does take fire, it will hardly burn any longer than it is blown, and but poorly. But now lay green wood on the fire with dry wood and the dry wood not only burns itself, but sets the green wood on fire also, and makes it burn to the purpose. Some men's hearts are exceedingly dead and cold, and it may be they use all private helps by themselves, and blow what they can, but their solitary endeavors will not do it. If once they do only join themselves in society with those that are godly and hold communion with them, that will get heat into their hearts, and those burning coals will set them on fire.

A live coal thrown out of the fire dies and quenches presently. A dead coal cast into the fire among coals that are alive, presently is on fire. And Solomon intends this very thing in Eccl. 4:11, *If two lie together, then they have heat*. There is a mutual contribution and communication of heat from each to the other. One gives heat to another and one receives heat from the other; each are the better and the warmer by the other's society. But how can one be warm alone? Especially if he is naturally cold and also the weather and the time is cold? A man that is then alone must be cold.

We see when David grew old, his natural heat abated and decayed, and he grew cold also, as in 1 Kings 1:1. And they used means to make him warm: they covered him with clothes, but yet he got no heat; clothes must first be heated from a principle of heat in the body before they can heat and warm the body. But verses 2 and 3 say Abishag, laying in

David's bosom, gave him heat and warmth. Clothes were dead cherishers; they could not warm David; but Abishag, having natural and living heat, it helped David to warmth. So here, if men use means in private by themselves and do not have exercise or communion with others, all means so used will be only covering with clothes, by which we shall neither get nor keep heat.

Holy conference is a duty of this communion. It kindles and stirs up the spirit, it refreshes, it cheers the Spirit in us. As in Eph. 4:29-30, corrupt communication grieves Him, and whatever grieves does quench the Spirit. Now as evil speech and communication grieves and quenches, so holy speech and conference cheers, and so kindles the Spirit in us. But if a man has communion with those that have spiritual life in them, the fire of the Spirit in them, the vigor and warmth of grace in them, have society with them in prayer, conference, mutual excitements to God, this will be an excellent means to keep our heat from cooling and quenching, yes, to increase and add to it. I think there is something in that in Acts 2. If we consider when the Holy Ghost came upon them and that there were cloven tongues of fire on them, and when was it? In verse 1, they were all with one accord in one place, met together in a holy communion, and about duties of holy communion, and then followed that in verses 2, 3 and 4.

How much mutual communion of saints quickens the life of grace and the heat of it, we may see in one particular in 2 Jn. 12, *That our joy may be full*: an apostle's graces [is here] furthered and quickened by the graces of a woman. When such grandies in grace have benefit by communion of saints, how much more may they whose measure are less!

It is certain that the neglect of this communion and the duties of it is a great quencher of the Spirit. When men fall off by apostasy, that is a quenching of the Spirit. The highest degree of quenching the Spirit is in the great sin against the Holy Ghost. And it is a clear case that the letting fall of this communion and the neglect of it is one of the first steps to apostasy and the sin against the Holy Ghost (Heb. 10:23-26). By which he implies that, as a special means to keep men from such quenching of the Spirit that makes way to the sin against the Holy Ghost is to uphold the practice of the duties of the communion of saints, so a special cause of such quenching as makes way to that sin is the neglect and throwing up of the practice of the duties of the communion of saints.

The 3rd Means: Meditation

3. Thirdly, the duty of meditation. Though there is wood and fire, yet if they are not laid next to one another, there will be no flame or heat; but when they are laid and applied each to the other, that kindles and makes the fire burn, especially when the fire is blown on the wood being laid on. Meditation lays wood and fire together; it blows the fire also, and raises the flame. All the prodigal son's graces began at this, *I will arise*, he said (he said it in his heart, in his thoughts, in his meditations), *and go to my father* (Lk. 15:18). He was in serious meditation: what a great man his father was, what an excellent house he kept, what a miserable case he himself was in, and this meditation quickened his heart to this, *I will arise and go to my father*.

So men's thinking to themselves is made an excellent help to repentance, as in 1 Kings 8:47. That is when men seriously use to meditate and use to think with themselves about what they have done, how God is offended with them, how great their misery is, where remedy is to be had, etc. This is an excellent help to make way for the spirit of repentance. It is a great measure of grace the godly man attains to (Ps. 1:3). But mark what is a great means conducing to these measures of grace and the Spirit (verse 2). *To be spiritually minded is life and peace* (Rom. 8:6). This is in one sense to be spiritually minded when the mind is employed in spiritual meditations, and this is life also in this sense, in that it breeds and maintains the life of grace and the Spirit in us. The lack and neglect of this duty exceedingly chills and cools and endangers the graces of the Spirit in us. Therefore, as we would not quench, but keep alive the graces of God in us, so we should exercise our hearts often in the duty of meditation.

The 4th Means: Prayer

4. Fourthly, the duty of prayer; it is a special means to keep the Spirit from quenching. Yet to cause the Spirit to kindle and increase in us, to be frequent and fervent in prayer, it is that by which we get the Spirit increased in us (Lk. 11:13), *How much more shall your heavenly Father give the Holy Spirit to them that ask Him?* Which is not to be understood so much of the first infusion and gift of the Spirit, as of the increase of the graces of this Spirit. For a man, to speak properly, cannot pray until he has the Spirit, and then when a

man has the Spirit and sets that Spirit to work in the duty of prayer, then the Spirit which was given before is given in a larger measure, in greater abundance in the graces of it.

The apostles had the Spirit of God in them before Christ's death, and after his resurrection, and in Jn. 20:22, *He breathed on them and said, 'Receive ye the holy Ghost'*. And yet after this it is said that they were filled with the Holy Ghost, that is, at that time the Holy Ghost came on them afresh. But when was it that they were filled afresh with the Holy Ghost? Prayer brought down a fullness of the Spirit. That speech in Song of Solomon 4:16 is conceived to be the speech of Christ, as if He should say, *Oh, my Spirit, blow on the hearts of my people, that their graces may abound in them and increase in them; work abundance of grace in them*. It is sure that the Spirit of God must blow on the garden before the spices of it can flow out, before the graces can increase and abound. But yet there must be something done before the north wind awakens and this south wind blows. Not only the voice of Christ must stir up and raise this wind, but the voice of prayer on our parts must raise the wind. *The wind blows where it lists* (Jn. 3:8), but yet there is a way to raise this wind so to blow that spices may flow out. Then when we are frequent and earnest in prayer, when our hearts are enlarged in prayer, then Christ stirs up His Spirit to blow, then He raises that wind to make the spices flow out. If spices do not flow out, if graces abound not, it is because the north and south wind blows not. If they blow not, it is because Christ stirs not nor awakens them. As He rebuked the winds and they were still, in Mk. 4:39, so when He commands these winds, they blow. And if Christ does not awake this wind, it is because we do not awaken Him by prayer; when they awakened Him in Mark 4:38, He stilled those winds, and when we awaken Him, He will awaken and stir up this wind to blow so that the sweet spices of His graces may flow out.

All rises to this, that the more we have our hearts enlarged in prayer, the more the Lord will enlarge His hands in the graces of the Spirit. *Open thy mouth wide, and I will fill it* (Ps. 81:10). The wide mouth proves the full mouth: the wider the fuller. The more our hearts and desires are enlarged in prayer, the more full shall our hearts be of the graces of the Spirit. Prayer will help us to every grace and cause every grace to increase in us. It will help us to a Spirit of knowledge and understanding, as in Dan. 9:21-22 and Jn. 16:24-25. It will help us to a Spirit of repentance and godly sorrow, as in Zech. 12:10. They would pour out their souls in mourning for their sins. There would be a great mourning, great measures of the grace of the Spirit, but how would they come to such measures of the Spirit of repentance! *I will pour upon them the Spirit of grace and supplication* (Zech.

12:10). He would pour a Spirit of prayer on them and then would that Spirit kindle and increase the Spirit of repentance. It is that which helps to spiritual wisdom in James 1:5 and to the increase of faith. The apostles, in Lk. 17:5, took a right way for the increase of faith while they prayed, *Lord, increase our faith*. It was, as we saw before, a great means of kindling and keeping the Spirit from quenching, to keep the graces of the Spirit in action.

Now prayer that keeps grace in action sets the graces of the Spirit to work, exercises them, and so keeps them in vigor. It sets faith to work, love to work, humility to work, hope to work, and so keeps and increases life in them all. As we therefore would keep the Spirit from quenching, as we would keep it alive and increase it, so we must be frequent and diligent and fervent in the duty of prayer; grace cannot abate nor decay or die as long as we keep alive a spirit of prayer. The neglecting and letting fall this duty has been what has quenched many a man's graces, that lets them die and come to nothing. Lay the 17th and 19th verses together, *Pray without ceasing, Quench not the Spirit*. As the way to pray without ceasing is not to quench the Spirit, so the way to not quench the Spirit, is to pray without ceasing. As when the Spirit ceases burning, men cease praying, so when men cease praying, the Spirit ceases burning.

Point 2:

We Must be Careful to Avoid Things that Quench the Spirit:

Sin

Point 2. Such things that quench the Spirit, we must be careful to avoid, and they are these.

1. First, sin in general, the committing of sin against knowledge and light, this quenches the Spirit as water quenches fire. There is a quenching of fire by subduction of fuel, as in Prov. 26:20. But it is a worse quenching of fire by casting water on, it is a more sudden and a more sure quenching and such a quenching that does not give way so soon to kindling it again. Foul sins committed against conscience, they are like the casting of water upon the fire. *Σβεννυσι δε αυτο βιος ακαθαρτος* ['An unclean life quenches it']

says Chrysostom⁴ on this place;⁵ and he illustrates by a similitude taken from the lamp that he was preaching by, *As, he says, if a man should take water or earth and put [it] on the light of this lamp, he quenches the light of it, etc.* His similitude is so much more worth noting because it lets us see that it was Chrysostom's practice to preach in the afternoon and by candle light, though he was a great bishop. It is no new thing to have afternoon sermons, it was an ancient and great bishop's practice. Well then, sin to the Spirit of God is as water thrown on fire: it quenches the Spirit.

Sin committed against conscience quenches the Spirit in the sparks of it. A man has had many motions and solicitations against a sin from the Spirit of God; against this, a man commits the sin. The Spirit of God, on this, is saddened and grieved, yes, quenched, and He lets the man alone [Hos. 4:17] and leaves him a long time before he shall hear from Him again. No question, but when David was in that temptation to adultery, but God's Spirit did His part, and plied him with many solicitations to the contrary, yet David does it. And what followed but a long and sad silence of the Spirit, and a suspension of that work? He lays almost a year in that sin (until Nathan comes to him) and never hears more of the Spirit of God, no solicitations nor motions to repentance; for surely if the Spirit of God had followed him, he would have been awakened before that time. And therefore no marvel that David not only prays in Psalm 51, *Restore unto me the joy of thy Spirit, but Lord, take not thy Holy Spirit from me, Lord uphold me with thy free Spirit* (verses 11 and 12). He has found such a long silence of the Spirit after his sin that he began to fear the loss of the Spirit itself and that God would take it quite away.

It quenches the flame of the Spirit. So David, after his sin, twice prays in verses 8 and 12, *Make me to hear joy and gladness; Restore unto me the joy of thy Spirit.* Before his sin, the Spirit flamed in him: oh, what joy and peace! What sense and assurance of God's love! But now that he had adventured to commit that foul sin he had thrown water on this fire, had put out the flame. Now his joy was gone; his peace was gone; his assurance of God's love was gone; now he felt no other flame nor fire burning in him, but the flame and fire of hell scorching and burning his conscience.

⁴ [John Chrysostom (c. 349 –407), Archbishop of Constantinople, was an important Early Church Father. He is known for his preaching and public speaking, his denunciation of abuse of authority by both ecclesiastical and political leaders, the *Divine Liturgy of Saint John Chrysostom*, and his ascetic sensibilities. He was among the most prolific authors in the early Christian Church, exceeded only by Augustine of Hippo in the quantity of his surviving writings.]

⁵ Homily 11 on 1 Thessalonians, on 5:19-22

It quenches the Spirit in the degrees of grace, so that a man, after sin, cannot do as he did before. See Jud. 16:20; he thought to do as at other times. Poor man, he was deceived; he arose from Delilah's knees and communicates the secrets of his hair to her, and now he has quenched the Spirit and cannot do as at other times. So when men have committed some foul sin, they will go to prayer to hear the word, to receive the sacrament, and they think to do as they have done in former times, to pray, hear, and receive as at other times, but the Spirit of God that was usually helping and assisting them, that is quenched and departed and they cannot pray as they were accustomed, nor hear, nor receive as they were accustomed to doing. Their strength and graces are so decayed in their degrees that they are nothing like the men that they were. David went to the Temple, no question, and to the sacrifices all the while that he lay in his sin, but what a difference did David find in himself? How far did he find himself from being able to do in prayer and other holy duties as he was accustomed to doing? Sin quenches the heat and warmth of the Spirit.

They that will quench the light of the Spirit in sinning against the light of it, shall quench it in the heat and warmth of it. Such a man may pray, hear, receive, but alas, how coldly, and with what deadness they do these things? Their hearts that were accustomed to burn and be heated and thoroughly warmed in these duties, are now key cold, no heat nor warmth at all. They do these duties as the poor man gave thanks that gave thanks for his stolen mutton. With what affection, life, heat and warmth of Spirit could he give thanks for that meat he had stolen? Just such is the case of those that commit gross sins against conscience and the light of the Spirit. Sinning and praying cannot stand together. If praying does not hinder from sinning, sinning will hinder from praying.

And as we see it true in David's foul sins, they are all water thrown on the fire. The sin of drunkenness, it is a swinish sin; a man that commits that sin throws water on the fire of the Spirit; it quenches the Spirit in the gifts of it. The prophet complains of the priests and prophets of his time that they had lost the knowledge of the truth, that light was quenched. But how came it so? In Isa. 28:7 they were a company of drunken sots. So in Isa. 57:10-12[?] they were a company of pot companions [drunkards], fitter for a cellar and a pot than for a Church and a pulpit; therefore their gifts were quenched, they were blind, ignorant, etc. Some prophets' spirits are spirits of the cellar, of the tavern, they are pot-divines (Mic. 2:11) and the Spirit of God quenches and dies where there is such a spirit.

And so it is in other men as well as prophets, the spirit of the ale house and the Spirit of God will never sort together. And we see many whose apostasy has had its beginning at the bottle, there began their first quenching of the Spirit. And this is what the apostle points at in Eph. 5:18, *Be not drunk with wine... but be filled with the Spirit*, as if a man must need to be empty of the Spirit that will be filled with wine. Drunkenness, we often see, quenches the very spirits of nature and makes men sodden-headed sots; therefore no wonder if it quenches the Spirit of grace. God's Spirit will not dwell in a beer or ale barrel. As therefore we would not quench the Spirit of God, so we take heed of committing any sin, but especially of sins against knowledge and conscience, of foul gross sins. Water must need to quench fire.

But though all sins are quenchers of the Spirit, yet there are some special sins that are not so gross and scandalous that a Christian may be subject to and having creeping upon him and are dangerous quenchers of the Spirit; and they are these:

1. Worldliness

First, worldliness: an inordinate desire of and affection to earthly things. The inordinate love of the world is a dangerous quencher of the Spirit. Demas quenched the Spirit; he had made zealous profession of the Gospel and religion, but he fell off from the apostles' doctrine and fellowship, and hence came Demas to quench the Spirit. *Demas has forsaken me, having loved (or 'he loved' as he made it) this present world* (2 Tim. 4:10). It was Demas' worldliness and earthliness that quenched the Spirit; see 1 Jn. 2:15, *Love not the world, nor the things of the world. But why not? If any man love the world, the love of the Father is not in him.* The love of the world quenches the love of God, and so the Spirit, for the love of God is a grace of the Spirit. The love of the world quenches the love of the Word, as in Mt. 13:22. The world chokes the Word. Worldliness is a choker and a quencher of the Spirit. A man may put out and quench fire not only with water, but with earth; earth thrown on a fire, though dry earth, will quench fire.

It is with the love of the earth as it is with the damp of the earth. They that work in coal mines and in the earth observe a damp to arise out of the earth, and when the damp arises, it will quench and put out their candles. They burn dim at first, and so little by little they quench and go completely out with the damp. So it is with the love of the world:

when it prevails in the heart, it dampens the Spirit of Grace and quenches the Spirit of God in the heart of a man. And our Savior, having spoken against worldliness in Mt. 6:19-21, He comes to verses 22 and 23 to show the mischief of it; and the mischief and danger of it is that it is a damp that puts out the candle, quenches a man's light and so leaves him full of danger.

Mark that description of the Church in Song of Solomon 3:6, *Who is this that comes out of the wilderness like pillars of smoke (elationibus fumi)*. A Christian therefore is a man ascending out of the wilderness with pillars of smoke. By the wilderness is meant the world; a Christian is a man not descending into, but ascending up out of the wilderness, a man that is coming up out of the world. And he comes up like pillars of smoke. His affections, his desires, his thoughts, they are the pillars of smoke; now smoke goes upwards, it rises and goes towards heaven. So his thoughts, affections, desires, they reek and rise upwards, they smoke heavenwards. Now we know there is no smoke but there is some fire; what is then the fire from which these pillars of smoke come? There is in a Christian's heart the fire of God's love, the coals of it are as coals of fire, the flame of Yah, in Song of Solomon 8:6, the fire of God, the fire of the Spirit. Now mark then where the fire of the Spirit is and the fire of the love of God, there will be pillars of smoke, there the affections, desires, thoughts of the heart will be rising and reeking heavenward. This is a description of a Christian, he is one *cum elationibus fumi*. But yet mark when these pillars of smoke rise, and so mark when the fire of Yah burns. *Who is this that comes up, that ascends out of the wilderness?* Therefore then this fire burns and this smoke ascends in pillars, when a man comes up and ascends out of the wilderness. Then the Spirit of God and the fire of God burns, when a man has his heart coming out of the world, forsaking and renouncing the world.

If then a man descends into the wilderness, the pillars of smoke fall, because then the fire goes out. A descent into the wilderness takes away the pillars of smoke, puts out the fire, as in Song of Solomon 8:7, *Many waters, etc.*, that is, many afflictions, tribulations, and persecutions cannot quench the love of God nor abate it. That is meant often in Scripture by waters. But yet many times a little earth may do that, which many waters cannot do. A little inordinate love of the world may do more mischief in abating, cooling and quenching the love of God than all the malignity of the world can do. The hatred of the world against a Christian is not as dangerous to quench the love of God as is our own inordinate love for the world. Persecutions kindle the Spirit. While the persecutors in

[Roman Catholic] Queen Mary's days [in England, 1553-8] kindled the fires, it did also kindle the fire of the Spirit in love and zeal the more in their hearts. But the loving of the world, that damps and extinguishes this fire. As therefore we would take heed of quenching the Spirit, so we take heed of the love of the world; if once that creeps on you and gets hold on you, you are in great danger of quenching the Spirit.

What is the reason that it is with many Christians as it was with Nebuchadnezzar's image in Dan. 2:32-33? This image's head was made of fine gold, his feet part of iron and part clay; a great deal of difference between the head of the image and the feet of it. So you have many in their youth, in their first beginnings, that seemed to be golden Christians, full of life, full of zeal, full of good, but in their elder age are cold, dead, brazen, little life or vigor is in them; their feet are part iron and part clay. What is the reason that they that began with a golden head have feet of clay? Because they came to have hearts of clay, and they did *load themselves with thick clay*, as in Hab. 2:6. By degrees they allowed the earth and the love of it to creep into their hearts, and so, having clay hearts, their golden heads have had clay feet. The love of the world being therefore gotten into their hearts has quenched the Spirit of God in them, and they have grown cold and dead hearted in their old age, in which the trees of God's plantation used to be most fruitful. Therefore, as we would take heed of quenching the Spirit, so we take heed of an earthly heart, of the besotting and bewitching love of the world.

2. Formality in Religion

2) Secondly, formality in religion and holy performances. God requires in all duties of religion and holy performances that we do them as David danced before the Ark (2 Sam. 6:14), *And David danced before the Lord with all his might*. If in such a service, David put forth himself with all his might, how much more do you think he would do it in other cases? If he *danced before the Lord with all his might*, how much more, do we think he prayed to the Lord with all his might? He that sets all his limbs to work and puts forth the utmost of his strength in dancing before the Lord, how much more would he set all the powers and faculties of his soul to work and put out the strength of them all in praying, in hearing, etc. So should men pray, hear, receive the sacraments, do duties of obedience to God, as Sampson bowed himself in pulling down the house in Jud. 16:30, *He bowed himself*

with all his might. So when men pray, they should *pray with all their might*, as in Ps. 119:58 and 145. So when men hear, they should do it with all their might, as in Eze. 40:4. And of all duties of religion and obedience that may go for a rule, as in Eccl. 9:10, *Whatsoever thy hand finds to do, do it with thy might.* Though it is spoken in an ill sense of the epicurean,⁶ yet it is a good rule to live by in holy performances: whatever duties we have to do, do them with all our might. And that is a special means to make the Spirit kindle, glow and burn in our hearts; that preserves and keeps alive the vigor of the Spirit in us, as in Jud. 5:31, *Let them that love the Lord be as the sun when he goes forth in his might.* When the sun breaks forth and shines in his strength in full force, what a deal of heat there is? And so they that love the Lord, they are like the sun shining and going forth in his might, because they do all they do *with all their might*, and that fills them with heat.

But on the other side, when men pray, hear, etc., and do duties slothfully, sluggishly and with formality of Spirit, that quenches and dampens and cools the Spirit of grace in a man. Formality is slothfulness, and slothfulness is a quencher, as in Rom. 12:11, *Not slothful in business, fervent in spirit.* Fervency of Spirit and slothfulness in holy business stand in opposition, and it implies thus much, that where men are slothful, there they will not be fervent in Spirit, that slothfulness will quench the Spirit and where men are formal in duties, they are slothful, for formality is spiritual slothfulness.

The apostle's counsel to Timothy is to *stir up the gift of God* that was in him (2 Tim. 1:6); as long as it is stirred up, it is out of danger of quenching and dying. There is a complaint in Isa. 64:7, *There is none that calls on thy name, that stirs himself up to take hold of thee.* There were those that did call on God, but did not stir themselves up in the performance of the duty; they prayed, but they did it sluggishly and formally. Now when men do pray and do not stir themselves up to prayer, they pray formally. And when men pray and do not stir themselves up, and do not stir up their affections, they do not stir up the grace of God in them; and when they do not stir up the grace of God in them, they quench the Spirit. Fire stirred up gives the greater heat, but fire not stirred up cools and quenches. There is no stirring in formality, and so, for lack of stirring the fire, formality quenches the fire and lets it go out if it does not put it out.

There are two separate paces in religion and performance of religious duties, and we find them both together in Prov. 4:12, *When you go, your steps shall not be straightened, and*

⁶ [Epicureanism, from Epicurus (fl. 307 B.C.), a Greek philosopher, held that one ought to seek the most amount of pleasure in life.]

when you run, you shall not stumble. There is a going pace and there is a running pace. A man must first go before he can run, and when a man begins with a going pace and rises to a running pace, that's commendable. When a man begins to practice and perform duties, it is a going, but when he comes to be zealous and fervent in duties of obedience and service, that's running; running is the pace of zeal. Now as long as a man keeps running, as long as he keeps warmth and heat in him, though it is cold weather, as long as a man is zealous in the profession of religion and performance of duties, so long the fire of the Spirit burns and is not quenched. But if a man leaves running and slacks his pace, his spiritual heat abates and is cooled and quenched. And when a man has been zealous in profession and zealous in performances and afterwards falls to formality, that is to turn running into going, and that's the way to cool and quench the Spirit.

It is formality in religion that undoes men; that's the cause the Spirit does not kindle in some, that the Spirit is quenched in others. Men content themselves with *a form of godliness, but deny the power thereof*, as in 2 Tim. 3:5; men come to Church, hear, pray, receive, but there is no life, no zeal, no heat in their profession and performances, and therefore the Spirit does not kindle, and therefore the Spirit is quenched. We know what Isaac said to his father as he was going to Mount Moriah in Gen. 22:7, *My father... behold the fire and the wood, but where is the lamb for a burnt offering?* But we may say to many, *Behold the wood and the Lamb, but where is the fire?* Here is profession, and here is praying and hearing and receiving, but where is the fire? Where is the zeal, the heat, the life, that these duties should be done also?

God was displeased with Nadab and Abihu because they offered with strange fire; it is a provocation to God to offer with no fire, as well as with strange fire, and because men come to offer without fire, because they perform duties formally, *Et solent non de pietate, sed de solemnitate concurrere* ['they do not use godly devotion, but they bring a solemnity'], as Austin speaks;⁷ therefore is the Spirit of God not kindled; therefore the Spirit of God is quenched. As therefore we would fear to quench the Spirit, so do we take heed of formality in holy performances; bring fire with your offerings; bring fire with your incense; what is fire without incense? And what is incense without fire?

If you profess, profess powerfully. If you pray, pray earnestly, pray with your whole heart. If we do perform holy duties, we stir ourselves up to do them *with all our might*. But if we do holy duties only for form, and satisfy ourselves in the bare ceremony of the

⁷ Augustine, *De Diversis*, Sermon 129

work done, we shall never kindle the Spirit if it is not kindled, and we shall quench the Spirit if it is kindled. *He shall baptize you with the Holy Ghost, and with fire*, Mt. 3:11. We are all baptized with water, but yet a Christian should see to it that he is not only baptized with water, but with fire also; and all that are truly baptized, are baptized with fire as well as with water. How many are baptized with water that were never baptized with fire! Their coldness and formality in religion shows that they were baptized with water alone, that there was not a spark of fire in their baptism. No, if men were baptized with fire, yet coldness and formality in religion, and holy performances would make their baptism a mere watery baptism; no, it would prove water to quench and put out that fire with which they had been baptized. Formality is water that will quench the fire of the Holy Ghost.

3. Self-Sufficiency

3) Thirdly, a conceit and an opinion of sufficiency of grace and godliness, when men once say of grace, religion and godliness, as Esau said of his goods and wealth in Gen. 33:9, *And Esau said, I have enough, my brother, etc.* As profane a person as he was, there are only a few that are of his mind and that can tell when they have enough. It was well said of Esau in that way, but when men come to say so of grace and godliness, *I have enough*, and entertain a conceit of a sufficiency of grace that they have enough knowledge, they have enough faith, enough zeal and that they need not trouble themselves any more to increase their knowledge, faith, zeal, they are in a direct and dangerous course of quenching the Spirit.

The next way to quench the Spirit is to quench a man's cares, desires and endeavors after more grace. When a man desires no more grace than he has, endeavors and labors for no more than he has, grace will die and decay, and so the Spirit will quench. Now there is nothing that so quenches a man's cares, desires, and endeavors after grace as the conceit and opinion that a man is well, that he has enough and that more is more than he needs.

If a man has a good estate, yet if he thinks that he does not yet have enough, but he yet wants so much and so much, that very opinion that he does not have enough, quickens his cares for, his desires of, his endeavors after more, and so makes him ply his

trade, ply his markets to get yet more. And his desires and endeavors quickened by that opinion makes the man's estate grow, makes him thrive and increase his wealth. So a man that has good measures of grace already, yet if he thinks that he is short of what he should be and have, he has not yet those measures of knowledge, faith, zeal, etc. he should have, that very thought quickens his cares, desires and endeavors to get more, and these endeavors increase his stock.

Paul, in Phil. 3:13-14, pressed hard forward *to the mark that was set before him*, and so ran on still, desired yet to go further in grace and religion. But what made him do it? *I forget the things which are behind*. He did not look at what he had already done, as if he had done enough, he did not think he had enough or had done enough, and therefore he desires to have more, to do more.

When a man thinks he has enough goods and riches, enough for him and his, he does not care for any more; he will not ride and run around and be up early and down late, he will not be so eager in his trade, but give it quite up, *Soul, thou hast much goods laid up for many years, take your ease*, as in Lk. 12:19, plod no more, bustle about no more. And so when a man ceases his pains and endeavors, sits still and takes his ease, then his goods do not come in and do not increase as they did before, but he spends from his stock. Just so here, when a man thinks he has enough grace, he will not do as they in Dan. 12:4, *Many shall run to and fro, and knowledge shall be increased*. Indeed when men find a lack of knowledge and so of other graces, they will run to and fro for it and take pains for it, and these pains shall not be in vain, their knowledge and their grace shall be increased. But when men think they have enough, they will not run to and fro, they will sit still and let all endeavors fall, and then knowledge and grace shall not be increased, but decreased; the stock will waste, and the Spirit will be quenched.

The Church of Laodicea had been unquestionably zealous and had the Spirit kindled in a most goodly measure, but yet see to what a temper she was come in Rev. 3:15-16, *You are neither hot nor cold, you are lukewarm*. To have been hot and to come to this to not be hot, to have been zealous and fervent and to come to be lukewarm, this is a quenching of the Spirit. Lukewarm Christians are quenched Christians; lukewarm Christians are quenchers of the Spirit; thus had Laodicea quenched the Spirit. But how did Laodicea come to quench the Spirit? *You are neither hot nor cold, you are lukewarm* (verses 15-16). But when did this lukewarmness come? See verse 17, *because you say, I am rich and increased with goods, and have need of nothing*. Here was an opinion of sufficiency, *I have enough* and

this quenched her endeavors of increasing grace, and this brought her to lukewarmness, and so to the quenching of the Spirit.

Prov. 10:4, *He that deals with a slack hand becomes poor.* He does not say he shall not be rich, but *becomes poor*, though he had a good estate before, yet he *becomes poor*. It stands in opposition to the latter part of the verse, *the hand of the diligent*, does not keep riches, but *makes rich*, though otherwise at first only poor. So a slack hand makes a man poor that was rich. Now when a man has had spiritual riches of grace and sinks in his estate and decays, that man quenches the Spirit. Now, what brings a man to decay and to become poor? When a man deals with a slack hand. He relaxes his diligence and his pains in using means to increase his spiritual riches. And what is a main thing that makes a man slack his hand? No one thing more than a conceit that a man has enough, a sufficiency of grace. Once admit an opinion that you have enough, and then you will deal with a slack hand, and will abate your pains and endeavors for grace; and pains abated, the Spirit is quenched. Once you think you have enough grace, faith, knowledge, enough zeal, and it will quickly come to pass that you shall be sure to have little enough.

No sooner is the moon come to the full but it presently decreases and abates her light, and no sooner is a man come to be full, to a fullness in his conceit, but he presently inclines to wane and is on the decreasing hand. Therefore, as we would fear to quench the Spirit, so we should take heed of nourishing, yes, of entertaining such a conceit of a sufficiency of grace. Remember the Spirit is here compared to fire, and fire is one of the *four things that never says, It is enough* (Prov. 30:16). It is a fire on the quenching hand and a fire that will soon be quenched that says, *It is enough*. There is nothing that so speedily and so dangerously impoverishes a Christian and decays and decreases the Spirit of grace in him as a conceit of riches and sufficiency.

4. Leaving Off Holy Duties

4) Fourthly, an abrupt and overly sudden breaking off from holy duties in which we have found our hearts heated and enlarged. When a man in prayer, hearing, or receiving has found spiritual heat raised and fire kindled, he should take care to keep up that heat warming him and that fire burning in him as long as may be. It is not possible after holy duties are ended to keep the fire in that heat and the heat in that frame it had in the

performance of the duties, but yet a man should keep it up as long as may be, and though that fire goes out, yet it should not suddenly be quenched and put out as soon as the duty is over, but it should go out leisurely, gradually.

When David found that holy and good frame of heart in the people (in 1 Chron. 29:18), see how he prays for them. He finds in them a float of good affections and he desires that this frame of heart may be upheld and kept in them forever. Not that that flame and float of good affections should always be in that heat and height that they were then in, but that such a frame of heart might always habitually be in them, that upon all good occasions, the same good affections might be raised and the same fire might flame. Now the way to do that is to keep them up as long as may be and when they do sink, yet to let them sink so gradually that they may leave in the heart a habitual disposition and inclination to the same frame again when occasion shall be. The string of a lute or a viola, if it has been wound up to a high note, if afterwards it is let down a note or so, yet it will of itself be rising again; so when our hearts have been enlarged in prayer, hearing, etc., and our affections have been wound and screwed up to a good height, when we go off from the duty, yet should we go off with a bent of the heart to the duty still, and we should do our best to keep our hearts as long as may be in that holy and good frame, in which holy duties left them. And when this frame goes down leisurely and by degrees, it will leave in the heart a habitual disposition and preparation for these duties again. And this is what causes a great quenching of the Spirit. It may be that men have their hearts sweetly enlarged and heated in prayer, hearing, receiving, and as soon as prayer is done, the sermon and sacrament is done, they chop suddenly off from these duties, break them off abruptly, and fall to talk of the world way too suddenly, so that the holy frame of heart got in these duties is suddenly gone, and the fire immediately quenched.

When a man is very hot, if he presently strips himself and throws off his clothes, he is in great danger of taking a cold that may quench the very life of him. So such a sudden and immediate chopping from the holy duties to matters of the world, especially to matters of vanity, it quenches, not only the fire and heat, but quenches the frame of heart, so that it is not easy to bring it to such a frame again; it exceedingly endangers the quenching of the life of grace. When a man has been at a sermon and has had his heart affected with it, and he presently goes from the sermon, and does not hold his heart in any thoughts of it, no nourishing of his spiritual heat by meditation, prayer or conference, but he falls instantly upon the world, is instantly up to his ears in the business of the

world, it brings a mighty damp on the Spirit. It is as if a man should fetch fire out of the sanctuary, and as soon as he ever comes to the door should cast it into water. In Ps. 5:3, *...in the morning will I direct my prayer unto thee, and will look up*, that when his heart finished praying yet his eyes were praying, he was still looking up, the bent of his heart still stood towards heaven. But when we pray and presently look down, scarcely up from off our knees, but our tongues are running on the world or our vanities, when we hear we are scarcely out of the Church doors, but sheep and oxen and such things take up our thoughts and discourses, we take water and flash it on the fire that was kindled in our hearts in holy duties. Take heed therefore of such a chopping off from holy duties, and keep a bent of heart still to them for a time after we come from them.

Point 3:

The Danger of Quenching the Spirit

Point 3, the danger of quenching the Spirit. There is a great deal of danger in quenching the Spirit, so great that may make any wise man fearful how he does it. David, being in battle with the Philistines and being in danger of being slain by Ishbi-benob the giant, was rescued by Abishai, which danger being escaped, the men of David swore to him, saying, *Thou shalt no more go out with us to battle, that thou quench not the light of Israel*, 2 Sam. 21:17. It would have been a sad and dangerous thing to have had the light of Israel quenched and therefore they would provide wisely another time against that danger. And it is no little danger that follows on the quenching of the Spirit. It is good therefore to know the danger of it, that the danger of it being known, we may take the greater heed of it and fear more to quench the spirit.

First, the danger of quenching the Spirit in the motions and solicitations of it, that is twofold.

We Lose the Help & Assistance of the Spirit

1. First, when a man quenches the Spirit in the motions of it, either by not observing them or not obeying them, that he does not mark them and yield a present obedience to them, he then loses the help and assistance of the Spirit which he might have had in the

doing of those things he was moved to, which help he might have had if he had then listened to the motions of the Spirit. This is a sure truth that, whensoever the Spirit of God moves a man to any good duty, as to believe, to repent, to pray, to hear, to perform any difficult duty of obedience, that whensoever He moves to such duties, He also offers his help and assistance so as to enable us to them and to carry us through them, as if He should say, *Do what I move you to, set upon it and go about it now; I call on you to do it and I that move you will also help you. Harken to my counsel and you shall have my help to carry you through the work, though it is a hard work. If you will close with Me in my motion, I will close with you in the action.* The motions of the Spirit are not bare motions, but there is always annexed to them offers of help; and motions being harkened to, the help of the Spirit goes along with them. Motions of grace have offers of grace; motions of the Spirit have the help of the Spirit offered with them.

The Spirit of God moves a man to believe, repent, to pray, etc. Now when He moves you to do these things, at the same time He offers His help for the doing of them; He offers His help and assistance to believe, to repent, to pray. And a man that takes advantage of the motions of the Spirit has also His help and is enabled by Him to do these things.

As in that case in Luke 5:17, as He was teaching, *the power of God was present to heal them.* So it is in the motions of the Spirit, as He is teaching, urging, pressing us to any duty, the power of the Lord is just then present to help a man and the man that hearkens to the counsel of the Spirit shall be sure to have that help from the power of God that is then present. As there in that case, the power of the Lord was present then to heal them as He was teaching. And see what followed on it in verse 18, *And behold men brought in a bed a man taken with the palsy.* When did they bring him? Just then *when the power of God was present to heal.* They took the very inch of time, and how did it go? He that was brought in his bed walks away with his bed and goes away whole. So happy a thing it is to take advantage of God's help when *His power is present to help.* Just so it is in the motions of the Spirit, when He moves to repentance, His power is present to help a man to repent. And let a man then stir himself up and, though he has a little power to repent as the palsy man had to walk, yet the power of God, which is present at the motion made, will do as much for his soul as it did for that man's body. See 1 Chron. 14:15-16; when David should *hear the sound of going in the tops of the mulberry trees,* then he must go out to battle, for then God was present with His power to smite the Philistines. Well David did so as God

commanded him just when he heard the sound of goings he went out just then, and what was the success? *And they smote the host of the Philistines.* He took advantage of God's presence and power that was then present to help him, and so he did the deed, went through happily with the work. When we have motions from God's Spirit to believe, repent, pray, these are the sounds of His goings. Well then, set on these duties! But alas, they are hard things; alas, I have no power to believe, no power to pray, to repent. Ah, but when you hear the sound of the goings of the Spirit in His motions, then is the Spirit of God going out before you to help you against your hardness of heart, to smite your hard heart and to soften it; and then is the time to set on the work of repentance, prayer, etc. Do therefore as the Spirit of God moves you and commands you, and you shall have the victory over your unbelief, over your impenitence, etc., then you shall be sure to have the help of the Spirit if you will instantly hearken to the motions of the Spirit. See how David speaks to Solomon about building the Temple, in 1 Chron. 22:16, *Arise therefore, and be doing, and the Lord be with thee. Arise, Solomon, and be building and doing and the Lord help you.* It is most certain that when the Spirit of God says to men, *Arise and be doing*, that then if men will arise and be doing when He calls them to be doing that the Spirit of the Lord will be with them to help them and assist them.

But now when men quench the Spirit of God in these motions and do not regard them nor hearken to them or yield a present obedience to them, here is the danger of it that they lose this help and assistance of the Spirit which then was to be had, and so when after they would do these things, they cannot do them because now they must do them alone and by their own strength and their own strength is too weak.

David went out against the Philistines just when he heard the sound of *goings in the top of the mulberry trees, and so he smote the Philistines*, and why so? Because when the sound of the goings was, then God was present to help him. But now suppose David, when he had heard that sound of the goings, had sat still and had said to himself, *There is no such hurry to go out against the Philistines*, suppose he had put it off until the next day, or for a matter of 3 or 4 hours, what would have been the result? Assuredly David would not have beaten the Philistines, he would have lost the day if he had only put it off but one day, a hundred to one, but if he had delayed his going out some few hours, but the Philistines would have beat him to clouts.

And this very thing is what destroys men, and a main reason that they never come to believe, repent, etc. God's Spirit moves to these things and when He makes the motion,

He offers His help; and men, having put off these motions, will set on faith, repentance, obedience and they will pray, but at this time they cannot so well do it. At such a time they will do their things and when they come at these, they cannot for their lives repent or pray, they find the work utterly impossible, which might have been possible if they had set on it when God's Spirit counseled to it, because then was the time in which God's help was to be had. So that the quenching of the Spirit is the losing of God's help and assistance in duties.

Behold, I stand at the door and knock, If any man will open... (Rev. 3:20). Alas, we cannot open the door, it is so locked and barred and bolted that it is impossible for us to open it. True, it is so, but yet there is a way to open, and that is to be opening when God would help us to open. When God offers to help you to open the door, then set upon opening the door, and whatever the bolts, bars and locks are, you shall be sure to have it open.

Ah, but when does God offer to help us to open it? Then when His Spirit knocks, when in the motions of it He solicits us to open, then God offers His help to help us to open. Take that time and then set on the work and the door shall be opened. But if that time is neglected we may strive to open but cannot open, because then that power is gone that would have helped us to open. See Eccl. 9:12, *For man also knoweth not his time.* This is one cause of man's misery, that he knows not his time, that he misses the time of doing himself the most good. Not to strike in and close with God when He offers His help is to miss our time and this makes us miserable. And this misery of missing our time is the fruit of quenching the Spirit. The time of God's help is the time of His Spirit's solicitations. They that neglect the time of the Spirit's motions, they neglect God's time of help; they that lose the time of God's help, lose ability and power to do God's work. *Today, if ye will hear His voice, etc.,* as in Heb. 3:7 & 15. What then? Hear His voice today and then today He will help you. But when men do not hear His voice today, but will wait until tomorrow and the next day, and I know not how many days, and so put off God's Spirit, they do thereby put out God's Spirit and so lose that help and assistance of the Spirit they might have had. This is that one danger of quenching the Spirit in the motions of it; we thereby lose the help and assistance of the Spirit in holy duties of obedience.

2. Secondly, a man's quenching the Spirit in the motions of it may prove the silencing of the Spirit for a long time after, if not forever. The Spirit quenched in this way will be hardly kindled again, if ever kindled, and it may never be kindled again, but so quenched as quenched forever.

It May be Very Hard to Recover the Spirit

1) First, it may prove such a quenching that it will be very hard to recover that Spirit again. Recovered it may be, but with so much ado, with so much difficulty and toil that could a man consider it beforehand, he would fear and take heed how he quenched the Spirit. We saw before how the Church quenched the Spirit in this way in Song of Solomon 5:2-6. There were the solicitations and motions of the Spirit, *It is the voice of my beloved that knocks, open unto me, etc.* But in verse 3, she has her put-offs, *I have put off my coat*; she does not yield present obedience to the motions of the Spirit, and the issue was that she had thereby quenched the Spirit in verse 6, *My well-beloved had withdrawn himself, and was gone.* There is the Spirit quenched. It is true that she recovers the Spirit again, as appears in the chapters following, but yet it cost her full dear first. It was not so easily kindled as quenched, not so easily recovered as lost. See verse 6, *My soul failed me* (or my soul went forth), *my soul was gone.* Her well-beloved had withdrawn himself and was gone, and now her soul was departed and gone; she was like a dead woman through fear and grief. See what a dangerous thing it is to quench the Spirit, sad things follow upon it.

Well, but then why does she not seek to recover all again? She does seek it, but alas, to her little comfort. *I sought him, but I could not find him.* Ah, but why then does she not call to him and cry after him? *I called him, but he gave me no answer.* This is a sad and a pinching temptation. Does Christ not say, *Knock, and it shall be opened to you?* True, but Christ before had knocked by His Spirit, verse 2, *It is the voice of my well-beloved that knocks, open unto me.* Christ knocks and she did not open, the Spirit is quenched on it, and now she knocks and Christ opens not. She is paid with her own coin, served in her own kind. She shall be taught to her hurt and sorrow what a dangerous thing it is to quench the Spirit; she shall find to her grief that being quenched, it will not so easily be kindled again. It shall cost her seeking and calling, much pains, much prayer, and yet not presently recover it neither. They that do not open when the Spirit knocks, and so quench the Spirit, they shall knock and knock hard and knock long before they recover the Spirit, if ever they do recover Him. *I sought him, but I could not find him, I called, but he gave me no answer.* Here was a deep silence, no answer. No, that's not all, but in verse 7, she is yet brought into further troubles, she is smitten, and she is wounded by the watchmen, and her veil is taken from her by the keepers of the walls. Thus, though at last she recovered the

presence of Christ and His Spirit again, yet we see after her quenching the Spirit with what ado, with what toil and difficulty, it is recovered. Such a danger is there in quenching the Spirit in the motions of it. Take heed of it. The Spirit quenched in the motions of it is not recovered without much tugging and toiling, it may make every vein in your heart ache again before you ever recover it, many a bitter tear, many a wrestling prayer, many a sad sigh, many a strong cry, many a drooping day, many a disconsolate night may it cost you before you may recover that gracious work of the Spirit again. This is sad, but there is a more sad thing yet behind. Therefore:

The Spirit's Motions May be Quenched Forever

2) Secondly, the Spirit of God quenched in the motions of it may be quenched forever. The Spirit of God moves in your heart and solicits you to believe, to repent, etc. You put Him off as Felix did Paul, when you have more convenient leisure you will hear more of Him, you neglect and disregard His counsels and motions, and so you have quenched the Spirit. Well, what can you tell whether He will ever come to you anymore, whether you shall ever hear that voice behind you anymore? It may be that He will never solicit you anymore.

A neglected motion may be the last motion that He will ever make. *The angel moved at a certain season* in Jn. 5:4 and whoever took advantage of the motion was healed of his disease; he that stepped in presently on the angel's motion of the water had been cured infallibly. Now suppose a man had neglected to take the advantage of the present motion, and had said to himself, *No indeed the angel moves the waters, but yet I will not step in now, he will move again before long, it may be tomorrow he will move again, and I will come again tomorrow and I will step into the water then when he moves next time.* Now, how could such a man tell whether the angel would ever move again or not? There was a time when that miracle ceased; there was a motion of the angel which was his last motion; there was a motion after which there was never any motion more. Now then, how could such a man tell but that motion which he neglected might be the last? For anything he could tell, the angel might never descend into the pool again, might never make another motion in the waters. So when we neglect and quench the Spirit of God in the motions of it, who can tell whether the Spirit of God will ever do him that favor anymore? Whether He will ever

dart any of those sparks of that heavenly fire into his heart or not? When he has so foolishly quenched them. The quenching of the Spirit may justly provoke Him to cease His work and to stir no more.

It is a sure thing that the Spirit of God unkindly used will forbear and will be gone. Isa. 30:21, *And thine ears shall hear a word behind thee, saying, etc.* The stopping of our ears against His motions will at last prove the stopping of His mouth. As in the case of the ministry, so God deals in this case in Eze. 3:26, *I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reproof, for they are a rebellious house.* Deaf hearts make ministers dumb; and rather than disobedient people having the ministry of the Word, God Himself will silence his ministers as in Jeremiah's case. God did not only forbid him to pray for that people, but He forbid him to preach to that people (Jer. 36:5). Just so will God deal in this case when He sends his Spirit to direct us, reprove us, and He comes and woos us, allures us, urges us to this and that duty and we slight His motions, disregard and disobey them. God, when He sees us deaf, He will make His Spirit dumb and He will stop his Spirit's mouth when we stop our ears. He shall no longer instruct us, direct us, reprove us, but He will suspend and silence His Spirit from doing these offices.

It suits just with that in Gen. 6:3, *My Spirit shall not always strive with man.* As if He should say, *My Spirit has strived with them for a long time, has strived in the motions of it to bring them to repentance, but He shall not always strive with them, there shall come a time that He shall strive no longer.* So then God would have His Spirit at last to forbear striving. And what was the cause of it? That we shall see by that place in 1 Pet. 3:19-20, the Spirit of Christ went along then with the ministry of Noah and seconded it by His solicitations. How were His solicitations received? They were disobedient. They did not listen to the gracious motions of the Spirit and so they quenched the Spirit. And how did they quench it? *My Spirit shall not always strive.* They so quenched it that it should not only cease striving, but it should cease forever; He would never strive anymore with them, but give them up forever: *Go your ways, do as you will, you shall never have a good motion from My Spirit anymore.*

See how Christ speaks to the Pharisees in Jn. 7:33-34, *Yet a little while I am with you, and then I go to Him that sent Me.* And what then? *Ye shall seek Me and shall not find Me.* Christ was with them a little while, striving with them to do them good, but they rejected the counsel of God and would have none of Him. Well, says Christ, *I am a little while with you,*

and then I go, etc., and then ye shall seek, and ye shall not find Me, though you would never so try, though you would give all the world for it. So I may say of God's Spirit, yet a little while He is with you, yet a little while He is striving with your conscience and urging you seriously to labor for grace; yet a little while He is with you knocking and rapping at the door of your heart; yet a little while He is with you to woo you, to allure you, to work on you in the Word and the rest of the ordinances. But if you quench Him in these His gracious dealings with you, He will go unto Him that sent Him, and then you shall seek Him. Oh that I had only one of those gracious motions I used to have! That I might only once more, once more hear the voice of God's Spirit! Thus shall you seek Him but shall not find Him forever; a world (if you could give it) shall not purchase one whisper more, not a syllable more from the Spirit of grace so unkindly quenched.

Consider now how dangerous such a case will be, and as you would fear it should be your case, so fear to quench the Spirit. It is a great mercy of God to give us His Spirit in this way to have these *eagles wings fluttering over us*, as in Dt. 32:11. Why then, for God to call home his Spirit and to forbid Him to strive with us, to call on us, to instruct us, how heavy a judgment is it! It is a judgment to have a good minister silenced; what is it then to have the Spirit of God silenced! It is a sad thing to have ministers' mouths stopped; what is it then to have the Spirit's mouth stopped! Quenching the Spirit will prove silencing the Spirit; quenching the Spirit will prove the stopping of His mouth. So much for the danger of quenching the Spirit in the motions.

The second danger of quenching the Spirit is in quenching the graces of the Spirit, and the dangers of quenching in this way are many.

The Spirit May be Quenched in his Offices for Us

1. The Spirit quenched in the graces of it is quenched in the offices of it. The Spirit of God does us many good offices, which He will cease to do if He is quenched.

1) First, the Spirit of God is a Spirit of prayer. He is called the *Spirit of grace and supplications* in Zech. 12:10, *praying in the Holy Ghost*, in Jude 20, and in Romans 8:26, *He helps our infirmities... and makes intercession for us with groanings, etc.* Prayer is a work which cannot be done without help, not without the help of the Spirit.

1) The Spirit affects our hearts with the sense of our own needs.

2) It sheds God's love into our hearts, that so with boldness we may appear before Him.

3) It excites and confirms those graces in us which are required in prayer, such as faith, humility, fervency, zeal; and by this His work and assistance, enlarges our hearts.

4) He suggests holy meditations and kindles holy desires in the act of praying.

5) It restrains Satan and the flesh that they do not molest, interrupt and distract us. All these helps we have from the Spirit of God in prayer; therefore, saying in 1 Thess. 5:17, *Pray without ceasing*, he adds in verse 19, *quench not the Spirit*. Now quench the Spirit and all this help is lost and this assistance is lost. He is a Spirit of grace and supplications (Zech. 12:10). Quench Him as a Spirit of grace and you quench Him as a Spirit of supplication. Quench Him and you quench Him from *making intercession*; quench Him, and you quench Him from *crying Abba Father* (Gal. 4:6) and stop His mouth from crying. And if He does not cry, we cannot cry; and if we do not cry, we do not pray. So dangerous a thing in that respect is it to quench the Spirit.

2) Secondly, the Spirit of God does not only help us to pray and do us that good office, but He does us another gracious office in assuring us of audience and the acceptance of our prayers, as in 1 Jn. 5:15. Therefore God's people may know that God hears them and accepts their services. David, in Ps. 6, begins it with a sad complaint, but yet see how suddenly his heart cheers in verses 8 and 9, and that on this, that he knew God heard and accepted his prayers. So then men may come to know that God accepts their prayers. Now, how do men come to know it? *Answer*. I find that God has assured His servants of the hearing of their prayers these several ways:

1. First, sometimes by the testimony of an angel sent from heaven, as in Lk. 1:13, *Zachariah, thy prayers are heard*, in Acts 10:4, *Cornelius... thy prayers and thine alms are come up for a memorial before God*.

2. Secondly, sometimes by the testimony of a prophet, as in Isa. 38:5, *Go and say to Hezekiah, I have heard thy prayer*.

3. Thirdly, sometimes by a visible sign, as in Acts 4:31, *And when they had prayed, the place was shaken, etc*. That was a sign from heaven assuring acceptance of prayer. And so God did assure by fire coming down from heaven. So God gave evidence of acceptance when the first sacrifice was offered on the altar in the Tabernacle, in Lev. 9:24. And thus it is thought that God by fire from heaven did show His acceptance of

Abel's offering before Cain's. And to that former alludes that prayer for the king in Ps. 20:3, *The Lord accept thy burnt sacrifice*, because God had sometimes witnessed His acceptance by sending down fire to burn the sacrifice.

Now we must not think that God does not deal as well with His people now as he used to, He is still as gracious as ever in assuring His people of His acceptance. Now look what God used to do by angel, prophet, or visible fire; He now does the same thing by His Spirit. His Spirit says, as the angel and the prophet, *Thy prayers are heard*. God says to His Spirit, *Go to such a man and say, I have heard your prayer*. God assures men of His acceptance of their prayers by fire sent down from heaven.

When a man in prayer feels his heart mightily enlarged, when he feels his heart set on fire with fervency of holy affections, this is the fire of the Spirit. And this fire, this fervency and heat of the Spirit with which the heart burns in prayer, is fire that comes down from heaven, a sensible testimony of God's acceptance; thus God turns our sacrifices into ashes. And when it is thus with a man, how comfortable a condition it is! Thus David knew that God heard him in Ps. 6:8-9. Fire came down from heaven and burned his sacrifice; and by that inward fire in his heart, he as well knew that God accepted his prayer as Abel by that visible fire knew that God accepted his sacrifice. Surely when a man feels this fire burning in his heart in prayer, well may it be said to him as in Eccl. 9:7, *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepts thy works*.

But now on the other side, when a man shall pray and shall have no assurance that God accepts his prayers, alas, what a comfortless service is that? From such prayers may a man rise with a sad spirit. Go and eat thy bread with sorrow and drink thy wine with a sad heart, for God does not accept thy prayer, God does not answer with fire. Now what is it that brings a man into this condition? This is nothing else but a sad fruit of quenching the Spirit of grace. Because men quench the Spirit, therefore the Spirit does not burn in prayer and so gives no assurance of God's acceptance. What wonder is it that fire does not burn when it is quenched? You have quenched it in the graces and degrees of it and therefore it is quenched in the comfort of it; and now it gives you no testimony of acceptance, so we take heed that we do not quench the fire beforehand.

3) The Spirit of God does us this good office to make our prayers acceptable. Prayer is not acceptable unless it is fervent, as in James 5:16, *The effectual fervent prayer of a righteous man availeth much*. It is fervent prayer that prevails; therefore it is fervent prayer that is

acceptable. There is a phrase in Amos 5:21, *I will not smell in your solemn assemblies*. What that means is in verse 22, *I will not accept*. When incense was offered on the golden altar, if the priest had laid incense on it, upon the cold altar, if there had been no fire, there would not have been a smell; it must burn before it could smell. For as in that case in Ex. 29:41, *...for a sweet savor, an offering made by fire unto the Lord*, so this, it must be fire that must make an offering of *sweet savor*. So all our prayers, if there is no fire, they have no smell; they have no acceptance. Now if we quench the Spirit, we quench the acceptance of our prayers, our incense is not accepted if it does not smell; it cannot smell unless it burns; and how can we think it would burn when we have quenched the fire of the Spirit by which our incense could burn?

4) Fourthly, the Spirit of God does us this good office to give us a comfortable assurance of our good condition before God, as in Rom. 8:16, *The Spirit itself beareth witness with our spirit, that we are the children of God*; yes, it seals to us our adoption, as in 2 Cor. 1:22, *Who hath also sealed us, and given the earnest of the Spirit in our hearts*. But now, if the Spirit is quenched, where is that comfort of adoption? Can a quenched Spirit be a sealing Spirit? Can a quenched Spirit be an assuring Spirit? Can a quenched Spirit be a Spirit of consolation? It is a dangerous thing to quench the Spirit; it is the quenching of His witness; it is the blurring and defacing of His seal; it is the quenching of a man's own comfort.

5) Fifthly, the Spirit of God does us this good office to lead and guide us in the ways of truth and life, per Jn. 16:13, *when He, the Spirit of truth, is come, He will guide you into all truth*, and 1 Cor. 12:3, *...no man can say that Jesus is the Lord, but by the Holy Ghost*. It is He that by His light guides us, and shows us what is truth. He is like the pillar of fire in Ex. 13:21, *to give them light, to go by day and night*. We live here in the dark, and if we do not have the light of the Spirit, we cannot but wander and go amiss. And this is a danger of quenching the Spirit, that it being quenched, we are in danger of being in the dark: and being in the dark of miscarrying, of falling into dangerous and foul errors. It seems that sometimes Israel travelled by night (by that place in Ex. 13:21) and there was no danger of going out of their way or falling into pits, etc., because they had *the pillar of fire to give them light to go by night*. If they would have gone by night and did not have the pillar of fire, in what danger would they have gone? They would have been in danger of going astray, of losing their way, of falling into holes and pits, into which they might have broken their necks. So here, as long as we have the light of the Spirit to guide us, we are

safe from such danger; but if once we quench the Spirit, we quench the light of it, and then we are in danger of going astray and losing our way, of falling into this and that dangerous error.

Experience lets us see the truth of it. We see some that have been very forward in godliness and religion, very zealous and active, and who but they? But after they have abated their zeal and fervor, fallen off from good society and duties, they have quenched the Spirit. And what has become of them? Why, not one odd opinion stirring in a country, not any dangerous error appear, but they presently fall into it and are ensnared. And no wonder that such fall into the ditch, for the light of the Spirit is quenched. And thus the Spirit is quenched in the offices of it when quenched in the graces.

The Quenching of the Spirit is Often the Kindling of the Devil's Spirit

2. Secondly, a second danger of quenching the Spirit in the graces of it is this. The quenching of God's Spirit is often the kindling of the spirit of the devil. Saving and sanctifying graces, though they cannot be quenched in their habits, yet we saw before that they may be quenched in their acts and operations, may be quenched in their measures and degrees. And the quenching of sanctifying grace, though but in the act and degree, yet it makes way for the kindling of the fire of the spirit of Satan. We are counseled in Eph. 6:16 to *quench the fiery darts of Satan*. Now when we quench the Spirit of God in the acts and degrees of grace, we are far from quenching the spirit of Satan; no, we do thereby certainly give so much more advantage for the temptations of Satan to prevail and the fire of them to kindle so much more easily. But now when the Spirit is quenched in the common gifts and graces of it (such as reprobates may have), then the quenching of the Spirit of God is the kindling of the spirit of the devil, so that he enters with so much more power, to carry men into all manner of sin with greediness.

Mark that passage in 1 Sam. 16:14, *But the Spirit of the Lord departed from Saul*. There was the Spirit of the Lord quenched. And what was the result? Was that all? No, mark the danger that followed upon it: *...and an evil spirit from the Lord troubled him*. God's Spirit goes and the devil's spirit comes in, yes, he came so that Saul was carried into horrible and fearful sins. He proved unreasonably malignant and malicious against David. He commits a most barbarous and cruel murder in 1 Sam. 22:16: *Thou shalt surely die*,

Ahimelech, thou, and all thy father's house. It was a bloody act to put Ahimelech to death after so just an answer was made by him. But suppose Ahimelech was guilty, yet what had his father's house done? Suppose Ahimelech was guilty, yet what had all the rest of the priests done? Why must the throats of 85 priests be cut in verse 18? Why must Nob, a city of the priests, both men and women, children and sucklings, oxen, asses and sheep, why must all these be so bloodily butchered? What a fury and barbarous madness is this? All this showed that now the Spirit of God was quenched; the spirit of the devil was entered and kindled; for God's Spirit being quenched, the spirit of the devil is so kindled that it carries him to monstrous, foul, and horrible wickedness without all measure. Now the Spirit of God was quenched in Saul and the spirit of the devil is not only kindled, but so kindled that he grows outrageous in his wickedness. And again, after this he goes to consult with a witch; he goes and seeks to the devil himself. When men once play the apostates and quench God's Spirit, the spirit of the devil not only enters, but enters with a witness, so that he hurries them as his slaves into all excess of wickedness.

They do not sin the common sins of men, as in Ps. 53:3, *Every one of them is gone back, they are altogether become filthy.* See 2 Pet. 2:20-22; they are not only turned like swine, but *filthy swine, swine wallowing in the mire, not sprinkled with mire, not only falling into the mire, but swine wallowing and tumbling in the mire.* For when men quench the Spirit and fall off by apostasy, not only the spirit of Satan comes in, but there is a further matter. See Mt. 12:43-45, *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none... then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.* Where observe these things:

1) First, in that a case of apostasy, the Spirit being quenched, the devil does not enter alone, *but he takes seven other spirits more wicked than himself.* Christ cast seven devils out of Mary Magdalene in Mk. 16:9. These have seven devils enter with the former old devil, and they are worse devils than himself, to teach that, when men quench the Spirit by falling away, the devil not only comes again, but he comes so that he makes them seven times worse than ever they were before.

2) Secondly, those seven devils not only enter, but dwell there; not only lodge there for a night and a day, but they dwell there. It notes that, on the departure and quenching of God's Spirit, the devil is not only present in their hearts, but has his abode and residence there, as in that case in Zech. 5:11. Where a man dwells, there is his settled

abode and residence. And that's not all, but that he also was there as a lord and master, as in Esth. 1:22. So that it teaches that, when the Spirit is quenched, not only the spirit of Satan comes in His place, but he comes powerfully and efficaciously to reign in their hearts, and so to make them baser vassals to him than they ever were before; so that their latter end shall be worse than their beginning, not only in regard to their misery, but of their guilt and pollution. This is the dreadful danger of quenching God's Spirit. It makes way for the re-entry of Satan's spirit, yes, for seven spirits worse than himself. As therefore we dread such a condition and such a danger, so let us beware of such a sin as quenching the Spirit.

The Quenching of the Spirit's Graces may Prove Final

3) Thirdly, the third danger is that a man quenching the Spirit in the graces of it, may quench it finally and totally; the quenching of the Spirit may prove total and final. Indeed the sanctifying Spirit and grace of God we saw before cannot be so quenched, but yet the flame of that fire may be so quenched that a man may sit cold a long while after; and such a fire kindled in his conscience also, as may make him that does it rue [bitterly regret] his folly. Yes, the acts and operations of grace are so damped as they are not easily brought to life again and the degrees and measures of grace may be so quenched as possibly never to be recovered again, though the habits [roots] remain. And that's such a danger that may make any wise man to take heed of quenching the Spirit so.

But now for common graces: they may be so quenched, as quenched totally and finally. Totally, in Ps. 53:3: *They are gone backward, they are altogether become filthy.* Altogether, they are altogether quenched, not a spark of good or grace left in them. Lk. 19:24, *Take from him his pound; not part of his pound, not half of his pound, but take the whole pound from him* (Lk. 8:18).

Finally, like the fire that came from heaven in Lev. 9:24, after it was quenched at the destruction of the Temple, it was finally quenched; it was never kindled again. For as for that story about that fire in 2 Maccabees 1, it is only an apocryphal fable; ...*they have made shipwreck the faith*, as in 1 Tim. 1:19. When a ship wrecks at sea, the goods are utterly lost, without any recovery. Goods cast away at sea are lost forever. As he said of Saul in 2 Sam. 1:10, so here it is a question, and it proves too sure that such live not after they have fallen,

because they fall as Eli fell in 1 Sam. 4:18: he fell backward and his neck broke, and he died. When men fall backward, they break their necks and die; they fall fatally and finally.

The Quenching of the Spirit may Lead to the Sin Against the Holy Ghost

4) Fourthly, the quenching of the Spirit makes dangerous way to the dreadful and unpardonable sin against the Holy Ghost. Woe to that soul that commits that sin; that man is past the help of prayer. His damnation is irreversibly sealed up. There are diverse sins against the Spirit of God:

1. There is quenching the Spirit as here.

2. There is grieving the Spirit in Eph. 4:30, *grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*

3. There is resisting the Spirit as in Acts 7:51, *Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye.*

4. There is a vexing of the Spirit as in Isa. 63:10, *But they rebelled, and vexed His Holy Spirit; therefore He was turned to be their enemy, and He fought against them.*

5. A doing despite to the Spirit of grace, as in Heb. 10:29, *and hath done despite unto the Spirit of grace.* And this last is what we call the sin against the Holy Ghost. And mark that the first step to this sin is the quenching of the Spirit. Here that sin begins, though everyone that quenches the Spirit does not sin against the Holy Ghost, yet everyone that sins against the Holy Ghost begins his sin at quenching the Spirit.

These five are the unquestionable five stairs down to hell and to damnation. And this sin of quenching the Spirit is the first stair of the fire: a danger able to make our hearts tremble. Is it not dangerous to step one stair down towards hell? If you will venture to go down one step, what can you tell but you may go down the second, the third, etc. If you will venture to quench the Spirit, you may come to the sin of grieving the Spirit, and when you have urged it, you may come to despising the Spirit of grace. And when you are there, where are you then? As surely damned as irrecoverably gone, as if you were in hell already. Would we then avoid the danger of that sin of despite? Why then, take heed of vexing; if not vex, take heed of resisting; if not resist, take heed of quenching. He that keeps himself from quenching shall never come to a despite of the Spirit of grace. But if you will be too bold to meddle with the first, take heed that you do not come to the last.

The Quenching of the Spirit Leads to God's Wrath

5) Fifthly, the quenching of God's Spirit and the fire of it will prove the kindling of the fire of God's wrath.

1. First, it may kindle the fire of His wrath to bring temporal judgments. As when a nation and a Church shall quench the Spirit, shall forsake the truth of God and the zealous profession of His name, such a quenching will kindle a fire that will not be quenched. See 2 Kings 22:17, *Because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore my wrath shall be kindled against this place and shall not be quenched.* God's Spirit you may quench, but you cannot so easily quench the fire of His wrath which will consume a nation with temporal judgments.

2. Secondly, it may kindle the fire of His wrath to bring spiritual judgments in the removal of His ordinances, of his ministers. Ephesus quenched the Spirit: Rev. 2:4, *I have somewhat against thee, because thou has left thy first love. Thou hast quenched the Spirit, in that thou has not that zeal and fervency in the profession of the Gospel, etc.* Well, what follows? *Or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent* (verse 5). As if He should say, *Because thou hast quenched the Spirit, therefore I will quench the candle and the light of the ministry.*

Hezekiah complains that the lamps of the Temple were quenched in 2 Chron. 29:7. God does it often; He causes the lamps and lights of the Temple to be quenched; and people complain of it and find fault with it. But let them consider while they complain of others whether they have not most cause to complain of themselves? Have they not quenched the Spirit? Have they not quenched their love to and zeal for the truth? Therefore it is just with God to quench light as you quench heat. You put out the lamp of the Spirit, therefore God puts out the lamps of the Temple. As you fear this, so look that you keep the Spirit burning, and you shall keep the lamps burning. But quench the Spirit, and look for it, and be sure of it: God will quench the candles and remove the candlestick.

3. Thirdly, it may and will kindle the first of His wrath in eternal judgments. Did you never read of a fire that...

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