



## Quench **not** the Holy Spirit

### I Thessalonians 5:19 "Do not quench the Spirit." ESV

When the word "quench" is used in Scripture, it is speaking of suppressing fire. When believers put on the shield of faith, as part of their armor of God (Eph. 6:16), they are extinguishing the power of the fiery darts from Satan. Christ described hell as a place where the fire would not be "quenched" (Mark 9:44, 46, 48). Likewise, the Holy Spirit is a fire dwelling in each believer. He wants to express Himself in our actions and attitudes. When believers do not allow the Spirit to be seen in our actions or we do what we know is wrong, we suppress or quench the Spirit (I Thess. 5:19). We do not allow the Spirit to reveal Himself the way that He wants to.

#### **How do we Grieve the Spirit?**

**We grieve the Spirit by living like the pagans** (Eph. 4: 17-19, by lying (4:25, by being angry (4:26-27), by stealing (4:28), by cursing (4:29), by being bitter (4:31), by being unforgiving (4:32), and by being sexually immoral (5: 3-5). To grieve the Spirit is to act out in a sinful manner, whether it is in thought only or in both thought and deed.

**Both quenching and grieving the Spirit are similar in their effects.** Both hinder a godly lifestyle. Both happen when a believer sins against God and follows his or her own worldly desires. The only correct road to follow is the road that leads the believer closer to God and purity, and farther away from the world and sin. Just as we do not like to be grieved, and just as we do not seek to quench what is good—so we should not grieve or quench the Holy Spirit by refusing to follow His leading.

**The Spirit-Filled Life: Discovering the Joy of Surrendering to the Holy Spirit by Charles Stanley**



## The Rapture

**Rapture**- the transporting of believers to heaven at the Second Coming of Christ.

**The Rapture** is an eschatological (relating to death, judgment, and the final destiny of the soul and humankind; the study of "end things", whether of the end of an individual life, or the end of the age, of the end of the world, or of the nature of the Kingdom of God; the doctrine of the last things) position held by some Christians, particularly those of American evangelicalism, consisting of an end-time event when all Christian believers who are alive, along with resurrected believers, will rise "in the clouds, to meet the lord in the air."

**The origin** of the term extends from Paul the Apostle's First Epistle to the Thessalonians in the Bible, in which he uses the Greek word *harpazo* meaning "to snatch away" or "to seize," and explains that believers in Jesus Christ would be snatched away from earth into the air.

**The idea of a rapture** as it is currently defined is not found in historic Christianity and is a relatively recent doctrine. The term is used frequently among fundamentalist theologians in the United States. Rapture has also been used for a mystical union with God or for eternal life in Heaven.

**The view of eschatology** is referred to as premillennial dispensationalism, which is a form of futurism.

**Differing Viewpoints exist about the exact timing of the rapture and whether Christ's return would occur in one event or two.**

- **Pretribulationism** distinguishes the rapture from the second coming of Jesus Christ mentioned in the Gospel of Matthew, II Thessalonians, and Revelation. This view holds that the rapture would precede the seven-year Tribulation, which would culminate in Christ's second coming and be followed by a thousand-year Messianic Kingdom. This theory grew out of the translations of the Bible that John Nelson Darby analyzed in 1833. **Pretribulationism** is the most widely held view among Christians believing in the rapture today, although this view is disputed within evangelicalism. Some assert a **post-tribulation** rapture.
- **Premillennial dispensational views associated with its use.** Instead, these groups typically interpret rapture in the sense of the elect gathering with Christ in heaven after his second coming and reject the idea that a large segment of humanity will be left behind on earth for an extended tribulation period after the events of I Thessalonians 4:17
- **Belief in the Rapture** is often connected with a belief in the literal coming of the millennium, the 1,000-year rule of Jesus Christ after his return, as mentioned in chapter 20 of Revelation. Although there are also amillennial interpretations of the belief that reject that notion. There is also a divide among pre-tribulations, who believe that the Rapture will occur before a period of tribulation on earth mentioned in Daniel (12:1) and Matthew (24:21) and preceding the

End, and post-tribulation, those who believe that it will come after that period.

- **Finally**, dispensationalism, the notion that God periodically enters into a new covenant with his people, has had some influence on the belief, insofar as some believers in the Rapture consider themselves to be dispensationalists. (Holds that both the Old Testament and New Testament are interpreted using literal grammatical-historical interpretation. As a result, they reject the idea that the meaning of the Old Testament was hidden and that the New Testament can alter the straightforward meaning of the Old Testament.) Dispensation is an appointment, arrangement, or favor, as by God. A divinely appointed order or age: the old Mosaic, or Jewish dispensation, the new gospel, or Christian, dispensation. A dispensation is a way of ordering things—an administration, a system, or a management. In theology, a dispensation is the divine administration of a period of time, each dispensation is a divinely appointed age. Dispensationalism has two primary distinctives:

1. A consistently literal interpretation of Scripture, especially Bible prophecy
2. A view of the uniqueness of Israel as separate from the church in God's program. Classical dispensationalism identifies seven dispensations in God's plan for humanity.
  1. Innocence (Gen. 1:1-3:7)
  2. Conscience (Gen. 3:8-8:22)
  3. Human Government (Gen. 9:1-11:32)
  4. Promise (Gen. 12:1-Exodus 19:25)
  5. Law (Exodus 20:1-Acts 2:4)

6. Grace (Acts 2-4- Revelation 20:3)
7. Millennial Kingdom (Revelation 20:4-6)

These dispensations are not paths to salvation, but manners in which God relates to man. Each dispensation includes a recognizable pattern of how God worked with people living in the dispensation. That pattern is (1) a responsibility, (2) a failure, (3) a judgment, and (4) grace to move on.

**Dispensationalism**, as a system, results in a premillennial interpretation of Christ's second coming and usually a pretribulational interpretation of the rapture. To summarize, dispensationalism is a theological system that emphasizes the literal interpretation of Bible prophecy, recognizes a distinction between Israel and the Church, and organizes the bible into different dispensations or administrations.