

I suggest last week that we examine Galatians 5:16 with the help of three questions: What is it to walk in the Spirit? How are we to walk in the Spirit? Why are we to walk in the Spirit? Having considered the first last week, we come this week to the second: How are we to walk in the Spirit?

"Walk in the Spirit" is a command. While it's a sweet command, it's nevertheless a command. It's not an option. Furthermore, the verb "walk" is present active—keep walking in the Spirit. In other words, walking in the Spirit isn't something we do once, but continually. This command comes to us afresh every morning.

- I. We must understand what walking in the Spirit entails
- II. We must not grieve the Spirit or quench His motions
- III. We must pray for and be filled with the Holy Spirit

I. We must understand what walking in the Spirit entails

1. By this I mean, it's always necessary to have a clear understanding of any duty, both with regards to what it is and is not.
2. All Christians walk in the Spirit even though they may not be able to clearly explain what that entails.
3. But it renders us more effective if we have a clear understanding of what walking in the Spirit entails.
4. Thus, I here want to briefly remind of what I said last week concerning, what is it to walk in the Spirit.
5. If you remember I suggested five things, that when taken together, explain what walking in the Spirit entails.
6. Walking in the Spirit means we walk in dependence to the Spirit, empowered by the Spirit, obedient to the Spirit, directed by the Spirit, and mindful of the Spirit.
7. (1) To walk in the Spirit is to walk dependent upon the Spirit—those who walk in the Spirit no longer lean upon their own understanding.
8. To walk in the Spirit obviously means we no longer walk in the flesh—we no longer walk in our own, merit, wisdom, or strength.
9. (2) To walk in the Spirit is to walk empowered by the Spirit, Gal.5:25—"If we live in the Spirit, let us also walk in the Spirit"—if we live by the Spirit, let us continue to live by the Spirit.
10. We are too weak to take a single step through this wilderness, without the Spirit communicating grace to our hearts from Christ.
11. Thus, to walk according to the Spirit is walk by the grace of Christ as worked in our hearts by the Spirit.
12. (3) To walk in the Spirit is to walk obedient to the Spirit—that is, it's to comply with the motions of the Spirit.
13. The Holy Spirit creates holy desires within our souls which are in contrast to the unholy desires of the flesh.
14. The Spirit makes His desires our desires—He works in us to will and to do according to His good pleasure.
15. Thus, to walk in the Spirit is to walk obedient to the desires of the Spirit, and not the desires of the flesh.
16. (4) To walk in the Spirit is to walk directed by the Spirit, Gal.5:18—"But if you are led by the Spirit, you are not under the law."

17. The Spirit leads us in and through the word—He ensures that His NC people make it from Egypt to Canaan.
18. (5) To walk in the Spirit is to walk mindful of the Spirit, Rom.8:5—"those who live according to the Spirit, set their minds on the things of the Spirit."
19. Those who walk in the flesh love and cherish the things of the flesh, whereas, those who walk in the Spirit, love and cherish the things of the Spirit.
20. Taken together, these five things comprise what it means to walk in the, by, and with the Holy Spirit of Christ.

II. We must not grieve the Spirit or quench His motions

1. As I mentioned last week, it's the task of the Holy Spirit to work within us to will and do according to His good pleasure.
2. In short, the Holy Spirit, creates within us desires to resist the lusts of the flesh and comply His holy motions.
3. I also mentioned, last week that by motions I mean the inward workings, longings, and nudgings of the Spirit.
4. Thus, if we are to walk in the Spirit, we must be mindful of the Spirit's presence and ministry within us.
5. At this point, I want to briefly explain two texts (Eph.4:30 and 1Thess.5:19), and then suggest five ways we grieve the Spirit and quench His motions.
6. (a) Eph.4:30—"And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption."
7. To grieve is to made sad or sorrowful—that the Holy Spirit can be grieved underscores His personality (He is a divine person and not merely a power or force).
8. And yet, we must be careful to remember, while the Spirit is grieved, He is not grieved in the same way we are.
9. We are grieved when external circumstances affect us and changes our disposition from happy to sad.
10. For example, a little boy is happy because his parents gave him a pet turtle, but is grieved when it dies.
11. He changes from a state of happiness to a state of grief because of external circumstances beyond his control.
12. This is obviously not true of God—Scripture ascribes to God human body parts, passions, and actions, to teach us truth about God.
13. God isn't bullied by external circumstances—He never changes—He never becomes something He isn't.
14. The Scripture ascribe grief to God to underscore the truth that deeply concerned with the behavior of His people.
15. God is far from being indifferent to our behavior—just as our obedience gladdens Him our disobedience saddens Him.
16. Why the Spirit is grieved can be learned from the immediate context of Eh.4:30—v25 says "put away lying" v26 "be angry, and sin not" v28 "let him who stole steal no longer" v29 "let no corrupt word proceed out of your mouth."
17. These are all violations of God's holy law, and thus we can conclude, the Spirit is grieved by our sin.
18. But the main thing I want to focus on under this point is, why shouldn't we grieve the Holy Spirit of God.

19. V30—"And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption."
20. We should not grieve the Holy Spirit because of who is and what He does—He is the holy Spirit who has sealed us for the day of redemption (our glorification).
21. In olden days a king or prince would place his seal upon His documents, to show the document belonged to him.
22. Thus, fundamental to the sealing of the Holy Spirit is the idea of possession—the thing sealed belongs to Christ.
23. This happens when we become Christian—all Christians have been sealed by the Holy Spirit at conversion.
24. But this doesn't deny, what the Spirit does in our conversion, He ongoingly does throughout our sanctification.
25. And this is why, in part, we should not grieve the Spirit, because it's His task to ongoingly assure us we are His.
26. We should not grieve the Holy Spirit because of the work He does within our hearts—He bears witness with our spirit we are sons of God.
27. But the work of the Spirit within us is more than sealing and assuring—He works strength and grace within us.
28. He convicts us when we sin, and brings comfort when in distress—the Spirit is always at work within us.
29. (b) 1Thess.5:19—"Do not quench the Spirit"—perhaps the best way to explain this is to tie it with the next verse.
30. V20—"Do not despise prophecies"—to despise prophecies is to quench (or extinguish) the Holy Spirit.
31. Prophecies likely refer to the gift of the Spirit, whereby Christians were able to proclaim the truth of God.
32. We tend to think of prophesy as foretelling future events, but it largely refers to the proclamation of truth.
33. In fact, it likely refers to the public preaching that took place within the assembled church at Thessalonica.
34. To "despise" prophecy is to ignore or disbelieve it—to refuse to allow it to impact your heart and life.
35. The word quench brings to mind the imagery of a fire—it here refers to the quenching of His work through the word.
36. This is possible an allusion to the lampstand in the temple that always burned—our Savior threatened the church at Ephesus that unless they repented He would remove the lampstand from its place (Rev.2:5).
37. As the Spirit spoke in and through the prophet or preacher, to despise prophecy is to despise the Spirit.
38. This results in quenching the work of the Spirit, by putting out the flame He creates through the word.
39. And thus, grieving the Spirit and quenching His Spirit are closely related—we grieve the Spirit when we quench His work.
40. Thus, at this point I want to suggest five ways we grieve the Holy Spirit by quenching His holy work.
41. (1) We allow unconfessed sin in our hearts—I trust this is rather evident—nothing grieves the Spirit as sin.
42. But I want you to notice I've said, unconfessed sin—that is, sin that lays upon our conscience undealt with.

43. The longer we allow sin to remain in the heart undealt with, the more it grieves the Spirit and quenches His work.
44. For example, think of a house that is relatively clean in every room except for one—let's say the kitchen.
45. And let's say for illustration purposes, this kitchen is not simply a little dirty, but is excessively filthy.
46. I mean smelly dirty (I will leave the details to your imagination)—this would offend most clean people.
47. Well, let me ask you this—how clean is the Holy Spirit? He's obviously perfectly and essentially clean (holy).
48. You know brethren, if you think about it, it's really rather amazing, that God the Holy Spirit indwells us.
49. And it's impossible to keep the kitchen clean—if your house is anything like ours, it gets dirty every day.
50. But it ordinarily gets cleaned every day (I'm not sure how – I think little elves clean it through the night).
51. Thus, one sure way not to grieve the Holy Spirit, is to daily cleanse our souls through fresh repentance.
52. (2) We ignore His person and live self-dependently—that is, we simply forget about Him and His ministry.
53. For example, if I visited you, and you and left me in the living room while you remained in the other room, that might be offensive.
54. And the longer I was ignored in your house, the more offended (grieved or sorrowed) I would become.
55. Jas.4:4-5—"Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain, 'The Spirit who dwells in us yearns jealously'?"
56. James calls them spiritual adulterers and adulteresses because they were cheating on their beloved Savior (to whom they are spiritual wed).
57. But remember, every person who weds Christ by faith, is indwelt by His Spirit—or Christ indwells us, by His Spirit.
58. Richard Sibbes—"It grieves the Holy Spirit when men take the office of the Spirit from Him; that is, when we will do things in our own strength and by our own light, as if we were gods to ourselves."
59. (3) We ignore or resist His suggestions and motions—that is, His holy workings, promptings, or nudgings.
60. It's the task of the Spirit to directly work within us—convicting of sin, giving assurance, and making us willing and able to obey.
61. And this He ordinarily does, as I mentioned last week, by working in our own spirits, through the word.
62. Richard Sibbes—"When the Spirit suggests good motions, turn them presently into holy resolutions. Is this my duty which leads to my comfort? Certainly I will do it. Let not these motions die in us. How many holy motions are kindled in hearing the word, and receiving the sacraments, which die as soon as they are kindled for lack of resolution! Therefore let us not give over till these motions be turned into purposes, and those good purposes ripened to holy actions, that they be not nipped in the blossom, but may bring forth perfect fruit."
63. I still believe many of us are under the impression, that talk like this is either Arminian or Charismatic.

64. But remember, Richard Sibbes was neither Arminian or Charismatic, but next to William Perkins, he was likely the most influential, among all of the English Puritans.
65. It's the task of the Holy Spirit to make us willing and able to resist the flesh and walk in humble obedience.
66. But remember, He doesn't work within us as robots, but He works in us as rational, image-bearers of God.
67. In short—He makes His desires our desires—and when He does this we must comply with His holy motion.
68. (4) We neglect the regular and ordinary means of grace—these are the means used by the Spirit to strengthen us.
69. When I said the Spirit works direly in our hearts, I didn't mean to deny the Spirit uses various means.
70. These means are called the means of grace, and are the ordinary way the Spirit works grace in our hearts.
71. Christopher Love—"Give due attendance to the ordinances of God. They are that pool which the angel at certain times will move."
72. By "ordinances" are meant those means of grace ordained by Christ, through which blesses His people.
73. You might remember, in John 5, there was a pool called Bethesda, that had five porches—and a great multitude of sick people, blind, lame, paralyzed, waited for the moving of the water.
74. Jn.5:4—"For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had."
75. What a wonderful example of gospel ordinances—Christ, by His Spirit, meets with His needy people.
76. Richard Sibbes—"Those that neglect the word and sacrament, what do they despise? A poor minister? No. Mere bread and wine? No. They despise God Himself, who knows better than ourselves what need we have of these helps."
77. (5) We mistreat the brethren and disrupt the unity of the church—the church is the temple of the Spirit.
78. Brethren, the very same Spirit that's in me is in you, and if I mistreat you, it obviously grieves the Spirit.
79. Put another way—one way to grieve the Holy Spirit within me, is to grieve the same Holy Spirit within you.
80. In fact, if you go back to Ephesians 4:30 (and grieve not the Spirit of God), you'll find it's largely in the context of brotherly relations.
81. How we are to properly speak to and about each other—this is what grieves the Spirit and quenches His work.
82. 1Pet.3:7—"Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered."
83. Isa.63:9-10—"He bore them and carried them all the days of old. But they rebelled and grieved His Holy Spirit; so He turned Himself against them as an enemy, and He fought against them."

III. We must pray for and be filled with the Holy Spirit

1. Now, I put these two together (praying for and being filled with the Spirit), for they are closely and necessarily related.

2. (1) What does it mean to be filled with the Spirit? Eph.5:18—"And do not be drunk with wine, in which is dissipation; but be filled with the Spirit."
3. The Greek verb is present active which means "be continually filled with the Spirit" and its passive which means we are "to be ongoingly filled with the Spirit."
4. While we have to be filled it's the Spirit that does the filling—the activity is to be done to us by the Spirit.
5. For example, let's say you move an empty cup under the faucet to fill it with water—the cup is passive, it merely receives the water.
6. What it fundamentally means to be filled with the Spirit can be understood by comparing it with the previous negative.
7. Those who are filled with wine are influenced by the wine, and those filled with the Spirit are influenced by the Spirit.
8. John Stott—"A person who is drunk, we say, is 'under the influence' of alcohol; and certainly a Spirit-filled Christian is under the influence and power of the Holy Spirit."
9. Acts 5:3—"But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit"—as he was filled with the father of lies, he lied.
10. In other words, there's a direct connection between the one who fills us, and the way in which we respond.
11. If Satan fills us we lie, if the Holy Spirit fills us we live holy—filling necessarily influences or impacts our behavior.
12. Thus, to be filled with the Spirit is to be controlled by the Spirit—it's to be under the divine influence of the Spirit."
13. Technically speaking, we are not being filled with the Spirit, as much as the Spirit is filling us with His grace.
14. Thus, we read about the Holy Spirit filling the disciples with joy and faith, or, we could say, with Himself.
15. Acts 6:5—"And they chose Stephen, a man full of faith and the Holy Spirit" Acts 11:24—"For he was a good man (Barnabas), full of the Holy Spirit and of faith."
16. To be filled with the Spirit is the same thing as being filled with faith—or those full of the Spirit are full of faith.
17. Acts 13:52—"And the disciples were filled with joy and with the Holy Spirit"—to be filled with the Spirit is to be filled with joy.
18. Thus, to be filled with the Spirit doesn't mean you have more of the Spirit, but you have more of His grace.
19. Or perhaps another way of putting it would—it's not that we have more of the Spirit but that He has more of us.
20. BTW, let me say in passing, that following this command to be Spirit-filled, Paul provides three evidences of being Spirit-filled—worship (v19), gratitude (v20), submission (v21).
21. (2) How are Christians filled with the Spirit? While there are many things that could be said here, I suggest the most obvious way Christians are ongoingly filled with the Holy Spirit is through prayer.
22. This is the pattern we find throughout the book of Acts—over and over again the disciples prayed and then were filled.
23. Acts 1:14—"These all continued with one accord in prayer and supplication" 2:4—"And they were all filled with the Holy Spirit" Acts 4:31—"And when they had prayed, they were all filled with the Holy Spirit."
24. Lk.11:13—"If you then, being evil, now how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"

25. You know, it almost always comes back to the basics—how are we filled with the Spirit. Word and prayer. How do we walk in the Spirit? Word and prayer.