

Baptism with the Holy Spirit and Fire
Wayne Hilsden
King of Kings Ministry, Jerusalem
Scripture Reference: Luke 3:16-17; Acts 1:5-8

Introduction

- A. There are two main passages that describe what we call, a "baptism of the Holy Spirit."
 - a. Luke 3:16-17
 - b. Acts 1:5-8

1. Definitions of Baptism

- A. Definition of baptism: "to dip in or under; to immerse; to sink" (*Theological Dictionary of the New Testament*)
- B. Typically such an immersion is in *water*, but not exclusively so. Baptism can also mean "to be overwhelmed by some difficult experience or ordeal" (*Greek-English Lexicon of the New Testament*).
- C. "I came to send fire on the earth, and how I wish it were already kindled! "But I have a baptism to be baptized with, and how distressed I am until it is accomplished!" (Luke 12:49-50).
- D. Here Jesus spoke about his own suffering and death as a type of baptism. But He also tells his disciples that they too will experience this baptism of fire through suffering and persecution.
- E. *...You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized....* (Mark 10:36-39).
- F. Jesus' baptism was much different than John's: Luke 3:16, 17
- G. Jesus's baptism is not merely going under water, but undergoing an overwhelming purging and purifying.
- H. Are you ready for this kind of baptism? It might be the most painful experience imaginable. How terrible the baptism of fire can be. But the fruit that is produced is pure and holy—and imprinted with the character of Messiah.

2. Grain Farming Analogy

- A. What a farmer used to do to attain pure grain from a city-boy's perspective ☺
 - a. **Separate** ripened grains of wheat or barley from the stalks and chaff.
 - b. Farmers would take grain stalks recently cut from the field and spread them out on a flat rock or hard earthen surface called a "threshing floor."
 - c. The stalks of grain were left there until they become completely dry.
 - i. Have you ever gone through a dry place? Maybe it was for a divine purpose. Almost every man or woman of God Even the greatest of prophets and kings has been brought low to the threshing floor and humbled before God, that they might eventually become useful.
 - d. Once those stalks of grain were completely dry, the stalk, chaff, and corn were separated from one another by a variety of methods; sometimes by the trampling of animal hooves (Deuteronomy 25:4), or beaten with a flail (Ruth 2:17), or by being crushed by a heavy board having sharp stones embedded in the wood.
 - e. The loosened chaff then had to be completely separated from the corns of grain—the farmer takes a winnowing fork or shovel, and throws everything lying on the threshing floor into the wind. The wind blows away the chaff, but the heavier corn falls straight down to the floor. At this point the farmer gathers up the corn and takes it to his granary for storage and distribution.
 - f. The stalks and chaff, which have been scattered around by the wind, have to be completely removed from the threshing floor in order to bring fresh sheaves of grain for threshing. So the farmer gathers up the remaining stubble and chaff **and burns them completely in the fire.**

Baptism with the Holy Spirit and Fire

Wayne Hilsden

King of Kings Ministry, Jerusalem

Scripture Reference: Luke 3:16-17; Acts 1:5-8

3. What is the spiritual point?

- A. Jesus is the farmer.
- B. This world is His threshing floor.
- C. The inhabitants of this world are His fields of grain.
- D. Jesus the farmer is in the business of collecting grain for his Father's heavenly granary.
 - a. But in order to get pure grain for the granary, he must separate the corn from the chaff. But in order to do that he has no choice but to use some pretty brutal farming implements. His flail and his winnowing fork are his tools of choice for holy separation, often through trial and tribulation. His Spirit, or "*Ruach*" (Hebrew term for both "wind" and "Spirit") is the rushing wind that ultimately brings about this holy separation between what is fruitful and eternal, from the chaff of our lives, which is useless and temporal.
 - b. We call this the process of sanctification—what Jesus accomplishes when he truly baptizes us in His Holy Spirit. He baptizes us not only to make us **bold** witnesses, but **believable** witnesses.
- E. The prophet Malachi prophesied of the coming of John the Baptist to prepare the way of the Messiah. And what would the Messiah's work be like? He will be a *refining fire* (Malachi 3:1-3).
- F. We can never be a fully acceptable "offering in righteousness" to God until we have been:
 - a. Baptized in the "refiner's fire."
 - b. Melted down
 - c. And remade/ reshaped into the image of God that we were first created to be.
- G. This fire is not a fire that burns once and then goes out once your personal Pentecost is over; this baptism of fire is a personal Pentecost experience that burns for a lifetime. As Jesus says, his baptism is an *unquenchable* fire (Luke 3:17)
 - a. Someone might testify: "I was baptized in the Holy Spirit back in the 90's." But if there's no fire burning *now* then that person needs to get back to the threshing floor.
 - b. If there is an unholy chaff clinging to us, there is need for God's Spirit to blow and burn—that the character of the old will disappear and the pure kernel of Jesus' character will remain.

4. Water Baptism

- A. Water baptism: demonstrating symbolically that your sins have been washed away; physical act to demonstrating that the old person is now dead and gone and you've now emerged as a brand new creation.
- B. But when we leave that water and go back home we soon face this reality: While our legal position has changed in our new birth, and symbolized in our water baptism, our character still needs to catch up with our *position*. Just because we've been saved and have died to our old self, this doesn't mean that we can now roll around in fresh dirt. We need to immerse ourselves daily in an ongoing process of sanctification, in which we are being made holy—being separated *from sin*—and separated *unto God*.
- C. How does that separation happen? By winnowing—by the wind of the Spirit blowing upon our lives and blowing away the chaff; And separation happens as the Spirit's unquenchable fire burns away the chaff until only the kernel of Jesus's righteous character remains.
- D. Some may wonder: Wasn't the baptism of wind and fire already fulfilled on the day of Pentecost? Doesn't it say, *And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them*" (Acts 2:2-3)?

Baptism with the Holy Spirit and Fire

Wayne Hilsden

King of Kings Ministry, Jerusalem

Scripture Reference: Luke 3:16-17; Acts 1:5-8

- a. Yes, what happened on the day of Pentecost was a fulfillment of John's prophecy—but only *in part*. Jesus' baptism of fire doesn't stop at Pentecost. Jesus' Holy Spirit baptism is "unquenchable" (Luke 3:17).
- E. Jesus's baptism of fire is not a one-time, one-day event, but an ongoing process of refining and purifying—a separating the chaff from the corn, the dross from the silver.

Conclusion

- A. If we ever think we've reached perfection in holiness and there's no more need for this baptism of wind and fire, Hosea 7:8 should be a wakeup call: *Ephraim is a cake not turned.*"
- B. "A cake not turned is *uncooked on one side*; and so Ephraim was, in many respects, untouched by divine grace: though there was some partial obedience, there was very much rebellion left. My soul, I charge thee, see whether this be thy case. Art thou thorough in the things of God? Has grace gone through the very centre of thy being so as to be felt in its divine operations in all thy powers, thy actions, thy words, and thy thoughts? To be sanctified, spirit, soul, and body, should be thine aim and prayer; and although sanctification may not be perfect in thee anywhere in degree, yet it must be universal in its action; there must not be the appearance of holiness in one place and reigning sin in another; else thou, too, wilt be a cake not turned. A cake not turned is *soon burnt on the side nearest the fire*, and although no man can have too much religion, there are some who seem burnt black with bigoted zeal for that part of truth which they have received, or are charred to a cinder with a vainglorious Pharisaic ostentation of those religious performances which suit their humor. The assumed appearance of superior sanctity frequently accompanies a total absence of all vital godliness. The saint in public is a devil in private. He deals in flour by day and in soot by night. The cake which is burned on one side, is dough on the other. *If it be so with me, O Lord, turn me!* Turn my unsanctified nature to the fire of thy love and let it feel the sacred glow, and let my burnt side cool a little while I learn my own weakness and want of heat when I am removed from thy heavenly flame. Let me not be found a double-minded man, but one entirely under the powerful influence of reigning grace; for well I know if I am left like a cake unturned, and am not on both sides the subject of thy grace, I must be consumed for ever amid everlasting burnings" (Morning and Evening Devotional, June 23).
- C. Maybe you're done on the one side. But maybe it's now time for the fire to touch you on the other side, the hidden side, the part you've not been ready to expose to His sanctifying fire.
- D. Don't pray, "Lord turn down the heat." Pray a more courageous prayer: "Lord turn up the heat. Overwhelm me with your Holy Wind and Fire until all the chaff and dross is gone and only your character remains.