

# BAPTISM WITH THE HOLY SPIRIT – PART I

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Peter Hay, prepared for the Presbytery fellowship word, 03 April 2022

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## Introduction

In our session today, we will consider the subject of 'Baptism with the Holy Spirit'. In recent weeks, we have had some excellent teaching on this in the Bible school, from the perspective of 'The Seventy Weeks Prophecy'; in particular, the fulfillment of the objective 'to anoint the Most Holy'.

I will address the subject of baptism with the Holy Spirit from the basis of the steps of salvation'. This is the first of three sessions on this subject.

## The transition from the adoption to sonship – receiving the Holy Spirit

As we considered these steps of salvation in previous studies, we noted that *receiving the Holy Spirit* is the point at which *the seed of sonship*, which is the Spirit of Christ, *germinates* within a believer's heart. That is a very important understanding.

This transition from the adoption to sonship, or germination, is by *receiving the Holy Spirit*.

As well as understanding the miracle of new birth, it is important to understand that there is an essential distinction between receiving the Holy Spirit and baptism with the Holy Spirit. We will focus on that today.

When the seed of sonship germinates within a believer's heart, they have progressed from being a son by adoption to becoming *an authentic son* who has been *born of God's life*.

This was most starkly demonstrated on the day of Jesus' resurrection when He met with the disciples – eleven of them at that stage – in the upper room.

He breathed on them and said, 'Receive the Holy Spirit,' and they were born of God. Joh 20:22.

'Then, the same day [as His resurrection] at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you."

'When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them.' Joh 20:19-22.

We understand that the breathing of the Lord upon them was ministering *regeneration to their spirits*, so that Christ Himself could dwell in their hearts.

'He breathed on them, and said to them, "Receive the Holy Spirit".' Joh 20:22.

## Receiving the Holy Spirit is not baptism in the Holy Spirit

Receiving the Holy Spirit, through which a person is born of the life of God, is not the baptism of the Holy Spirit.

That is obvious from this passage; but, in our language and understanding, that point has been very confused.

Receiving the Holy Spirit is not baptism in the Holy Spirit. The disciples were not baptised with the Holy Spirit *until* the Day of Pentecost. We will consider that day.

Prior to this event, Jesus explained to the disciples that, when they were baptised with the Spirit, they would *receive power to bear witness of Christ*.

Receiving the Holy Spirit was the point at which they transitioned from being an adopted son to an authentic son.

This was because, in receiving the Holy Spirit, the Spirit took the life that belonged to the Father and was in the Seed, and made it the life of those disciples. That is the *new birth* transaction.

Later in the forty days that Jesus was among His disciples and interacting with them, He spoke to them as born-again sons of God.

He said, in effect, 'Then you will be baptised with the Holy Spirit; and that baptism will give you a particular capacity that you didn't receive in your birth.'

## **Baptism in the Spirit – receiving power to be Christ’s witnesses**

‘And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” He said, “you have heard from Me; for John truly baptized with water, but you shall be baptised with the Holy Spirit not many days from now.”

‘Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you”.’ Act 1:4-8.

‘The Holy Spirit coming upon them’ is what it means to be baptised with the Spirit.

When they were baptised with the Spirit and the Holy Spirit came upon them, they *received power*.

And that power was for them to be ‘*witnesses to Me* in Jerusalem, and in all Judea and Samaria, and to the end of the earth’. Act 1:8.

## **The distinction between John’s baptism and baptism with the Holy Spirit**

The first point to note is that the baptism with the Holy Spirit is described as ‘the Promise of the Father’. Act 1:4.

Second, Jesus referenced the distinction between the baptism that John the Baptist revealed, or baptised the people with, and the baptism that they would receive from Christ.

We remember that, when John spoke to the people, he distinguished his ministry from the ministry of Christ, and his baptism from Christ’s baptism. Jesus referred to this very statement.

Jesus said to them, ‘John truly baptised with water, but you shall be baptised with the Holy Spirit.’ Act 1:5.

## **Baptism with the Holy Spirit separates ‘wheat’ from ‘chaff’ in the context of the church**

John had declared that. ‘John answered, saying to all [in response to the query as to whether he was the Messiah – obviously, he was telling them he was not the Messiah], “I indeed baptise you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. *He will baptise you with the Holy Spirit and fire*. His

winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and *gather the wheat* into His barn; but *the chaff He will burn* with unquenchable fire”.’ Luk 3:16-17.

John’s statement is quite amazing! It helps us to understand some of the key implications of baptism with the Holy Spirit.

John connected baptism with the Spirit to the process by which ‘wheat’ is separated from ‘chaff’ in the context of the church.

Often, when people think about the baptism of the Spirit, they immediately think of speaking in tongues or of the gifts of the Spirit.

However, the first point of explanation to do with receiving the baptism with the Holy Spirit – which Jesus directed His disciples to wait for – was the effect, or the outcome, of being baptised with the Spirit and with fire, which was a *separating, or sanctifying*, effect.

This is the first implication of baptism with the Holy Spirit. John connected baptism with the Holy Spirit to the process through which ‘wheat’ was separated from ‘chaff’, in the context of the church. This has an implication for every individual and for the church itself.

It highlights the reality that baptism with the Holy Spirit is necessary for the *refining* process through which *the flesh is separated from that which is spiritual*, within us. That is the distinction between chaff and wheat.

This does not only refer to that which is within us; it is also the separation of chaff and wheat in the church itself.

Baptism with the Holy Spirit and with fire has an individual implication – a *sanctifying* effect; and it also has a *dividing* effect in the church.

This fire is refining those who are joined to the fellowship of the Father and the Son. And that fire, or the capacity that the Spirit gives to a person when they are baptised with the Holy Spirit, *joins* them to the offering through which this sanctifying work is happening.

## **Baptism with the Holy Spirit - receiving power to be witnesses of Christ**

Let us return to Christ’s statement. He explained that when a person is baptised with the Holy Spirit, they *receive power for a very specific purpose*.

He was not saying that they would receive power to be a son. They would *become* a son by new birth.

Then, when they were baptised with the Holy Spirit, they would receive power for a specific purpose - to be *witnesses to Christ*.

The witness of the disciples was firstly in Jerusalem, and then it spread from Jerusalem to Samaria and Judea; then to the witnesses to the whole earth.

### **The witness of Christ to the whole earth**

In our last session, we referred to Christ being lifted up on the cross, revealing *His finished work*. He finished all the elements to do with our sonship - the bringing in or revealing of righteousness - and all the elements to do with judgement.

The prophet Isaiah described Christ lifted up in this way as 'a banner to all the nations'. Isa 11:10.

The cross of Christ is proclaimed as a banner to the nations *through Christ's witnesses*. And Christ's witnesses are those who are baptised with the Holy Spirit for this purpose.

### **Witnesses are joined to a lampstand church and to the fellowship of His offering and sufferings**

A person can be a *witness only* if they are *part of the body of Christ*, the church.

We know that the apostle John observed the church as seven lampstands. Rev 1:20.

A person who is a witness to the world will be revealing 'Christ lifted up'. They will be able to be part of that witness only if they are *joined to His body*; and that body is *a lampstand church*.

Also, they will individually be joined to the fellowship of His offering and sufferings.

Both elements are true. There is an individual fellowship in His offering and sufferings, through which the offering of Christ will be portrayed. However, we also have to be part of the corporate body that is being 'lifted up'; and it is a lampstand church, shining light to the world.

The point is that when you are baptised with the Holy Spirit, both those realities are your life. The baptism with the Holy Spirit enables you to be *joined to the fellowship of Christ's offering and sufferings*, through which it is doing a sanctifying work in your life.

Then you are also able to *portray Christ crucified*, because you are *joined to that crucified body*. You are conformed to His death and His resurrection.

Equally, baptism with the Holy Spirit is *joining* you to the corporate body of Christ, which is the church, which is *a lampstand shining light to the world*.

### **Christ lifted up as a banner - the light of salvation to the ends of the earth**

Baptism with the Holy Spirit equips you or empowers you for both those realities. By this means, Christ, through the members of His body, is being set forth as *a light to the world*.

Christ said, in effect, 'You will be baptised with the Holy Spirit, to be witnesses to Me to the ends of the earth.'

So a person who is baptised with the Holy Spirit and who is a witness will be set forth as *a light to the whole world*. That is what a lampstand is.

This will connect with a prophetic statement about Christ. I will demonstrate that Paul identified himself with this prophetic statement concerning *Christ being a light to the Gentiles*, as he was one who had been set apart by the Holy Spirit to a particular work of *bearing witness to Christ*. Isa 49:6.

Paul testified that that work of bearing witness to Christ was done by 'publicly portraying Christ as crucified' among his hearers. Gal 3:1.

'Indeed He [Yahweh] says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as *a light to the Gentiles*, that You should be My salvation to the ends of the earth''. ' Isa 49:6.

This referred to Jesus, who was lifted up as a banner to the nations - firstly to His covenant people, and then to the whole of the nations of the earth.

### **Our participation in the ministry of this light**

Amazingly, Paul and Barnabas identified themselves as being part of this 'light'.

Christ is the Servant who is 'My salvation to the ends of the earth'.

Paul and Barnabas declared that that prophetic statement that applied to Christ also applies to us.

‘On the next Sabbath almost the whole city came together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul. Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.

‘For so the Lord has commanded us: “I have set you as *a light to the Gentiles*, that you should be for salvation to the ends of the earth.” Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.’ Act 13:44-48.

Our participation in the ministry of this light is a key implication of the baptism with the Holy Spirit.

### **The day of Pentecost revealed the ‘lighting’ of the lampstand church**

This baptism was revealed on the day of Pentecost, when Jesus said it would happen. Act 1:4-5.

This was when the Spirit was poured out upon the disciples of Christ, and the lampstand church was first manifest. Then they began to *bear witness* to Christ.

Where was it seen first? It was in Jerusalem.

Jesus had said, in effect, ‘I do not want you to leave Jerusalem; I want you to stay there. I will baptise you with the Holy Spirit. I will pour it out on you, and you will begin to proclaim the gospel.’

This was the revelation of a lampstand church. It was as though the ‘lights’ of the lampstand church were ‘lit’ on the day that they were baptised with the Holy Spirit.

This was revealed on the day of Pentecost, when the Spirit was poured out upon the disciples of Christ and the lampstand church began to bear witness to Christ in Jerusalem.

From there it went to Samaria and Judea. And it continues to be proclaimed to the ends of the earth today, through lampstand churches, by the Holy Spirit.

### **Jesus’ disciples already part of His body, through birth and baptism, before Pentecost**

Let us consider the day of Pentecost because, obviously, this was where the baptism of the Spirit was given. And we saw the first implications of this baptism.

On the day of Pentecost, the disciples of Jesus were *already* part of His body, through birth and baptism. So, a person is not part of the body because of baptism with the Holy Spirit.

They were already part of the body of Christ because they had been born of God. Christ was now abiding in them, and they were abiding in Him.

They had the capacity of ‘one Spirit’, because they had been born of God. The Father, the Son and the Holy Spirit resided in them. And the Scriptures themselves attest that they already were living in ‘one accord’. Act 2:1. This is an amazing point.

They were already born of God and living in one accord, yet they were not witnesses to the world of that which they had been born.

‘When the day of Pentecost had fully come, they were *all with one accord* in one place.’ Act 2:1.

That was the *fruit* of having been born of the Spirit. They were already committed to *fellowship*. ‘They were all with one accord in one place’.

### **Enabled by the Holy Spirit, witnesses publicly portray Christ as crucified**

‘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 one of them.

‘And they were filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.’ Act 2:2-4.

In one of our next sessions, we will consider ‘speaking in tongues’ and its significance, as an implication of being filled with the Spirit.

The point that I want to highlight first is that they were all there ‘with one accord’. The Spirit came as ‘a rushing wind’ upon them. And ‘there appeared on them divided tongues, as of fire’.

They were being baptised with the Holy Spirit and fire, and the first effect of this fire was that it

was sanctifying them. It was dividing them, and *sanctifying them to a particular expression*.

### **Filled with the Holy Spirit, speaking in tongues**

‘And they were all filled with the Holy Spirit and they began to speak with other tongues, as the Spirit gave them utterance.’

They went out of the room and out into the community, speaking in tongues. Many who heard them speaking in their language were absolutely amazed. These were Galilean; they only knew their own language; but they were speaking in all the languages of the people who were in Jerusalem at that time.

And the people marvelled, ‘How can this be?’ But others mocked, and said, ‘Oh, they are drunk.’

The effect of the word ministered by the Holy Spirit, through those who are bearing witness to Christ, will illicit varying, different responses.

Some will marvel, because they will clearly hear the word spoken to their heart in their language – literally, perhaps in German or French.

The word will have no impediment in proclaiming their sonship to them!

But, for others, as the word is being proclaimed to them, they will mock, and say that these people are crazy.

### **Baptism with the fire of the Holy Spirit; anointing**

The next thing that happened was that Peter, who had one of these divided flames on his head, and who had been set apart to this proclamation, stood up with the eleven and raised his voice and spoke to the people.

The Holy Spirit gave Peter utterance in that moment. This was not because he presumed to be the one with pre-eminence. It was because of this *sanctifying work of the Holy Spirit*.

All eleven stood up, but Peter was the one who raised his voice to answer or to proclaim the gospel.

He said, ‘Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.’ Act 2:14. He was being quite clear and direct, and the ministry was coming through what he was saying to them.

‘For these are not drunk, as you suppose, since it is only the third hour of the day. But this is what was spoken by the prophet Joel.’ Act 2:15-16.

Then he quoted from the prophecy of Joel. ‘It shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh.’ Act 2:17.

This was not the same as when Jesus said, ‘Receive the Holy Spirit.’ This was *the baptism of the Holy Spirit*, which was being poured out upon them as an *anointing*.

‘That I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy. I will show *wonders in heaven above and signs in the earth beneath*.’ Act 2:17-19.

Having received the baptism of the Holy Spirit, which had been poured out upon them, what were the signs that would be shown in heaven and on earth, by these ones who were prophesying?

‘Blood and fire and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord.’ Act 2:19-20.

What was that referring to?

It referred to the crucifixion of Christ. And the sign was those witnesses, enabled by the Holy Spirit to proclaim the word, as they, through their fellowship in the offering and sufferings of Christ, *publicly portrayed Him as crucified* among those who heard them.

Do you see that this is what the baptism of the Holy Spirit is? It is baptism with *fire*.

‘And it shall come to pass that whoever calls on the name of the Lord shall be saved.’ Act 2:21.

This day of Pentecost was the manifestation or the ‘lighting up’ of the lampstand church. Jesus Himself was the first Lampstand, and He was ‘lit’ as He endured His seven wounds.

### **The lampstand church is the New Jerusalem that has twelve foundations**

The corporate church of Christ’s body was manifest on the day of Pentecost because of the

baptism of the Holy Spirit, which was poured upon those who had been born of God.

This was the manifestation of the lampstand church, which John described as 'a bride adorned for her husband.' Rev 21:2.

This bride is the New Jerusalem that has twelve foundations. Those foundations were set on the day of Pentecost when, full of the Spirit, Peter and the eleven stood up. *Twelve foundations* were manifest. Rev 21:14.

This bride is the New Jerusalem that has twelve foundations, and is the helper to her husband Christ in the bringing forth of a multitude of sons of God.

And indeed, that was the impact of this city being revealed. While there were twelve foundations, there were actually one hundred and twenty people in the upper room with the disciples, who were also full of the Holy Spirit, or baptised with the Holy Spirit.

They were part of the ones who went out through the city, speaking in other tongues. It was a whole church administration called 'the bride', which is the 'New Jerusalem coming down out of heaven'. Rev 21:2.

### **Many responded in obedience and were joined to the fellowship of the body of Christ**

Three thousand souls were added to the church. These three thousand were the ones who responded to the conviction of the Holy Spirit. Act 2:41.

Under the conviction of the Holy Spirit, they came to Peter and the fellow apostles and said, 'Men and brethren, what shall we do?' Act 2:37.

They responded in obedience to Peter's command, which was, 'Repent, and let every one of you be baptised in the name of Jesus Christ for the remission of sins [this is fellowship in the offering and sufferings of Christ]; and you shall receive the gift of the Holy Spirit. For the promise [the Promise of the Father] is to you and to your children, and to all who are afar off, as many as the Lord our God will call.' Act 2:38-39.

Amazingly, as soon as they were 'born' and were joined to the fellowship of the body of Christ – being conformed to His death, burial and resurrection and entering into the gates of the city in one accord with the ones who were

proclaiming the word to them – they received the baptism with the Holy Spirit as well.

They also began to participate, both individually and corporately, as *witnesses*. We know this because great multitudes of people continued to be joined to them. Act 5:14.

### **The agape meal – the apostles' doctrine and fellowship, the breaking of bread and prayers**

Now, what was the basis of their participation, as those who had repented and were born and were baptised and then filled with the Holy Spirit?

They were connected to an *agape* meal.

That is exactly what happened. 'Then those who gladly received his word were baptised; and that day about three thousand souls were added to them. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.' Act 2:41-42.

The *capacity* of those who are baptised with the Holy Spirit is *established in those foundations*, which are necessary for our *individual* pilgrimage with Christ in the fellowship of His offering and sufferings, and then for our participation as *members of the body of Christ*.

The outcome was that thousands were saved, as 'great grace was upon them all'. Act 4:33.

### **An anointing for priesthood – individually, in the body of Christ, and in the world**

We can describe the baptism with the Holy Spirit as *an anointing*, which activates a person *for priesthood*.

There are three specific applications or implications of baptism with the Holy Spirit.

The first is that it will be a person's *individual priestly service* as they present themselves as a living sacrifice in the fellowship of Christ's offering and sufferings. As those who are doing that, they are joined to a *sanctifying process*.

They are also anointed for their priestly service as part of the body of Christ. This is a *priestly ministry with spiritual gifts, to His body*.

Equally, those who are anointed for this priesthood are also *those through whom Christ is publicly portrayed as crucified*. This is 'death working in them, and life being ministered to another',

both in the body of Christ and beyond His body.  
2Co 4:12.

This is the basis of one's testimony, or witness, in the places in the world where the Father has them; where they are exemplifying the obedience that belongs to their sonship.

**The key point**

Obviously, this has only laid a foundation and established the key point – that receiving the Holy Spirit is necessary for birth, which we have previously considered; and that it is different from baptism with the Holy Spirit.

Baptism with the Holy Spirit is the capacity that is given to a person, which empowers them to be *a witness of Christ* to the world – individually and, equally, as a member of His church, which is a lampstand, *a light to the world*.