

# Baptism of the Holy Spirit's Unquenchable Fire vs. Outward Water

By George Fox

And here you may see a distinction between the baptism of John, with his element of water, which must decrease, a forerunner of Christ's baptism, which does increase; who came after John, who baptizes with fire, and with the holy ghost; who comes with his fan, and thoroughly purges the floor of the heart from sin and corruption, and burns up the chaff with unquenchable fire. And this fire that is unquenchable, is above the natural fire that may be quenched. And Christ gathers his wheat into his garner, into which garner the devil with his foul spirit, nor none of his vermin, his followers, can come to hurt God's seed or wheat.

And all men and women must come to this baptism of Christ, who baptizes with unquenchable fire and the holy ghost, before ever they know the wheat or the seed of God come into God's garner; for John who said, he must decrease, his baptism with outward elementary water, does not bring the wheat, the seed of God, into God's garner.

And the apostle said, 'he thanked God that he had baptized none of the Corinthians but Crispus and Gaius,' &c. for he said, 'Christ sent him not to baptize, but to preach the gospel, (1 Cor 1:14-17) not with the wisdom of words, lest the cross of Christ should be made of none effect.'

And John the Baptist was prophesied of by Isaiah, before his coming, Isaiah 40:3. 'I indeed baptize you with water unto repentance, but he that comes after me, is mightier than I, whose shoe latchet I am not worthy to unloose; he shall baptize you with the holy ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but he will burn up the chaff with unquenchable fire.' Mat 3:11-12, Mark 1:9, Luke 3:16-17. And John said, 'He that has the bride, is the bridegroom; he must increase, but I must decrease.' And John further speaks of Christ, and said, 'He that is from above, is above all.' And again, 'He that comes from heaven, is above all.' John 3:29-31. So John confesses Christ was greater than he, and came after him, who must increase, and was mightier than he, and preferred before him, for he was before him. And indeed Christ is preferred before John in his birth, in his

miracles, in his offices, and in his death, who 'by the grace of God tasted death for every man,' and was mightier than John in his birth, who was conceived by the holy ghost, and in his power, who has 'all power in heaven and earth given unto him.' So he was preferred before John; for he was before him, for all things were made and created by Jesus Christ, whose name is called the 'word of God.' John 1-9.

And when Christ came to be baptized of John, John forbade him, saying, 'I have need to be baptized of you, and come you to me?' And Jesus said unto him, 'Permit it to be so now, for thus it becomes us to fulfill all righteousness;' then he allowed him. Mat 3:13-15. So here, John knew that himself must be baptized with Christ's baptism, with fire, and with the holy ghost, before the seed of God, the wheat, could be gathered into God's garner. And John answered the Pharisees, when they questioned him, and said, 'I baptize you with water; but there stands one among you, whom you know not, he it is that comes after me, which is preferred before me, whose shoe latchet I am not worthy to unloose.' And John seeing Christ come unto him, said, 'Behold the lamb of God which takes away the sins of the world.' This is he of whom John said, 'After me comes a man which is preferred before me, for he was before me; and that he should be made manifest to Israel; therefore came I baptizing with water.' John 1:27-31.

Here you may see, John clearly declares for what end he was sent to baptize with water, namely, that Christ might be *made manifest to Israel*, the Jews, that had the figures and shadows of Christ; for John does not say, he came baptizing with water, that Christ might be made manifest to the Gentiles or heathen, but to Israel. For the apostle Paul said to the Corinthians, 'he was not sent to baptize, (namely, with the element of water), but to preach the gospel;' for the apostle thanks God that he baptized none of the Corinthians, but two or three, that he mentions in 1 Cor 1:14-17. And he tells the Corinthians, (which were the Gentiles), 'By one spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit.' 1 Cor 12:13.

So this was the spiritual baptism of Christ that the apostle brought both Jews and Gentiles into. Then surely the apostle Paul must see the decreasing of John's baptism with elementary water, who brought them to the spiritual baptism.

And the apostle Paul writes to the Ephesians, and exhorts them, 'to keep the unity of the spirit in the bond of peace;' and said 'There is one body, and one spirit, ... and one Lord, and one faith, and one baptism, and one God and Father of all, who is above all, and through you all, and in you all.' Eph 4:3- 6.

So God was in them all, and through them all, by his spirit; and this was the one Lord, and one faith, and one baptism, that the apostle brought the church of Christ the Ephesians to, which was not John's baptism, with elementary water, but Christ's baptism with the holy ghost, which burned up the chaff, by which God's wheat, or seed was gathered into his garner. Surely these Ephesians had their wheat, or seed, gathered into God's garner; for the apostle said, 'they sat together in heavenly places in Christ Jesus.' Eph 2:6. And these were not Jews, but Gentiles. And if John's decreasing baptism, with elementary water, had been Christ's baptism, then the apostle would not have thanked God he baptized none but these few; nor have said, that Christ did not send him to baptize with water, but to preach the gospel, as in 1 Cor 1:14-17. but it is clear, the apostle did bring the church of Christ to the one spiritual baptism of Christ Jesus.

And the apostle said in Acts, how John first preached before the coming of Christ, the baptism of repentance to all the people of Israel; he does not say, to all the Gentiles. And as John had fulfilled his course, (mark, his course), of baptism, he said, 'Behold there comes one after me, whose shoes of his feet I am not worthy to unloose.' Acts 13:24-25.

Now, mark, as John had fulfilled his course of elementary water baptism, John said of himself, that 'he must decrease.' Then Christ's baptism came in with the holy ghost, and with fire, which does increase; by which holy ghost and fire, the sin and corruption, which is chaff, is burned up, and God's wheat and seed is gathered into his garner. And also, Christ is the true and heavenly baptizer, with his heavenly unquenchable fire and holy spirit.

And Christ commanded his disciples, 'that they should not depart from Jerusalem, but wait for the promise of the Father.' And further said, 'For John truly baptized with water, but you shall be baptized with the holy ghost not many days hence, (mark, not many days hence), and you shall receive power after that the holy ghost is come upon you, and you shall be witnesses unto me, (namely, Christ, who baptizes with fire, and with the holy ghost), both in Jerusalem, and Judea, and in Samaria, and unto the uttermost parts of the earth.' Acts 1:4-8. And in Acts 2, the apostles being met together at Jerusalem, they were all filled with the holy ghost. Here Christ's words were fulfilled in them, and upon them, who said, that 'John baptized with water, but you shall be baptized with the holy ghost not many days hence;' which came to pass, (Acts 2.) and they were witnesses of Christ, both in Judea and Samaria, and to the Gentiles..

And the apostle came to Ephesus, and finding certain disciples, he said unto them, 'Have you received the holy ghost since you believed? And they said unto him, we have not so much as heard whether there is any holy ghost.' And he said unto them, 'Unto what then were you baptized?' And they said, 'Unto John's

baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him; (that is, on Christ Jesus.), and when Paul had laid his hand on them, the holy ghost came upon them.' Acts 19:2-6.

Here you may see the baptism of John, with his elementary water, was not the baptism of Christ with the holy ghost; for those who baptized with John's baptism, said, 'We have not so much as heard whether there is a holy ghost.' Then they were not likely to know the baptism of Christ with the holy ghost. But when the apostle Paul laid his hands upon them, the holy ghost came upon them, then they were baptized with the holy ghost.

And while Peter spoke to Cornelius's family, the holy ghost fell upon them which heard the word that he preached. Acts 10:44. So the holy ghost was given through the preaching of the word Christ, and the holy ghost does baptize them; through which baptism the wheat or seed of God is gathered into God's garner.

And Saul, who had been a persecutor of God's people, and was struck blind, and Ananias went to him, and laid his hands upon him, and said, 'The Lord Jesus sent me to you, that you might receive your sight, and be filled with the holy ghost.' Acts 9:11-18, which came to pass unto Paul, who did receive his sight. And was not he baptized by the holy ghost, who was filled with it? And then after, did not he bring others to the same spiritual baptism, and called Jesus Lord by the holy ghost, and bore witness to Christ, both among Jews and Gentiles? And the apostles laid their hands upon the Samaritans that believed in Christ; and through the laying on of the apostle's hands, the holy ghost was given to the Samaritans, when they had prayed that they might receive the holy ghost. And Simon Magus\* offered the apostles money to buy their gift; but they sharply rebuked him, and said, 'Your money perish with you,' because he thought the gift of God might be purchased with money; and told him, 'that he was in the gall of bitterness, and in the bond of iniquity, and told him repent,' Acts 13:15-24.

\*[Simon the magician *believed* and was *baptised*. He tried to buy the power of laying on of hands. Acts 8:13-18

Peter said to him, "Repent therefore of your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you. For I perceive that you are in the gall of bitterness, and the bond of iniquity." Acts 8:22 ;  
Does this sound like a man saved by believing or water baptism?  
You can't be 'saved' and still be in bitterness and the bond of iniquity!

So *believing* and *being* water baptized don't save you.  
Peter said "perhaps" he could be forgiven, if he repented and prayed for

forgiveness.

But forgiven is not saved. He was forgiven before.]

Now were not these Samaritans, that received the holy ghost by the apostles' laying hands on them, baptized by the holy ghost? And the holy ghost said, 'Separate me Barnabas and Paul, for the work to which I have called them.' So they, being sent forth by the holy ghost, departed and preached the word of God. Acts 13:2-4.

Here you may see, it was the holy ghost that fitted Paul and Barnabas for the work whereto they were called, and sent them forth to preach Christ Jesus.

And Stephen said to the outward professing high priests and Jews, their council, 'You stiff-necked, and uncircumcised in hearts and ears! You always resist the holy ghost; as your forefathers did, so do you.' Acts 6:15, 7:51. And may not the same be said of many that are called christians, that live in an outward profession of the letter of the scripture, and some outward elements of bread, wine, and water, and outward shows and signs? And how can such as resist the holy ghost, as their forefathers did, come to be baptized by the holy ghost, and by unquenchable fire, (which is the baptism of Christ), and have their sins and corruptions burned up, that chaff, and their wheat gathered into God's garner?

And some came unto John, and said, 'He to whom you bear witness, behold, the same baptized, and all men come to him.' And 'the Pharisees heard that Jesus made and baptized more disciples than John, though Christ himself baptized not with water; for Christ baptized with the holy ghost, and with unquenchable fire, as John bore witness of his baptism, John 3: 26, 4:1-2. And from that time John was cast into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, the kingdom of God is at hand, repent you, and believe the gospel.' Mark 1:14- 15, Mat 4:12,17. So here you may see, Christ preaches a higher doctrine than John, and comes with a greater baptism after John. [As well, you may see that as soon as John's ministry of water baptism of repentance was finished, Christ's ministry of the baptism of unquenchable fire began.]

And the apostle said to the Romans, 'that so many of us as were baptized into Jesus Christ, were baptized into his death.' Mark, they were baptized into Christ Jesus and his death. Then that must be by the holy ghost; and therefore the apostle said, 'We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.' So those who come out of this death by baptism, walk in newness of life; and this baptism into Christ and his death, is not the baptism of John, with his outward elementary water. The apostle said, 'If we have been planted together in the likeness of Christ's death, we shall also be

planted in the likeness of his resurrection.' Rom 6:3-5. And the apostle said, 1 Cor 10:12. 'that all our fathers were under the cloud, and all past through the sea, and were all baptized unto Moses in the cloud, and in the sea.' Mark, unto Moses in the cloud, and in the sea, they were all baptized. Exod 13:21, 14:21. 'The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them on their right hand, and on their left.' Here you may see, though it is said they were baptized in the cloud, and in the sea unto Moses, yet they went upon dry land, or ground, and the waters did not touch them.

But the apostle brings the same Corinthians to the baptism of the spirit, and said, '[By one Spirit] we are all baptized into one body, whether Jews or Gentiles, whether bond or free, and have been all made to drink into one spirit.' This is Christ's spiritual baptism, which is beyond John's with the element of water, which was to decrease. And the apostle said, 'he was not sent to baptize, but to preach the gospel.' And the apostle said, 'For as many as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female; for you are all one in Christ Jesus.' Gal 3:27-28. Mark, those who have been baptized into Christ, are all one in him, and have put on Christ. And this baptism is not into outward elementary water; for the spiritual baptism brings to put on Christ, the heavenly man, and makes all one in him. Heb 6:4. So it is clear, the apostle brought people off the doctrine of many baptisms, to the one faith, and one spiritual baptism, as in Eph 4:5. And by this one spirit were all to be baptized into one body, and so to drink all into one spirit, and in that they have unity and fellowship with the Father, and with his son Jesus Christ, and one with another. 1 Cor 12:13, 1 John 1:3. The Lord bring all people into this spiritual baptism, and into this fellowship. Amen.

*George Fox*

## POSTSCRIPT

Christ said, 'It is written, behold I send my messenger before your face, which shall prepare your way before you.' And Christ said, 'Verily I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than John; for all the prophets and the law prophesied until John. Since that time, the kingdom of God is preached, and every man presses into it. This is that Elias which was to come, (namely, John), he that has an ear to hear let him hear.' Mat 11:10-15, Luke 7:17-28, 16:16. And Christ said unto his disciples, 'But Elias has come already, and they knew him not, but have done unto him whatsoever they wished. Likewise shall also the son of man suffer by them,' (the Jews), Mat 17:12. And Christ's disciples understood that this Elias who had already come,

was John Baptist, whom the Jews and Herod had done unto whatever they wished.. So you may see here, the least in the kingdom of God, is greater than John. And since the time of John, the kingdom of God has been preached, and men press into it, and the least in the kingdom of heaven is greater than John. And the apostle said, 'God has delivered us from the power of darkness, and has translated us into the kingdom of his dear son.' Col 1:13. And Rev 1:9, 'I, John, who am your brother, and in the kingdom and patience of Jesus Christ.' So those that were in the kingdom and patience of Jesus Christ, were greater than John the Baptist.

And all those that do grieve and vex the spirit of God, and err from it, and rebel against it, are those who resist the holy ghost, whether they are Jews, or Gentiles, or Christians, or bond, or free; though they may make a profession of the letter of the scripture, and some outward shows and signs of some outward elementary things, they are not like to be baptized with the holy ghost — those who resist the holy ghost; and therefore the wheat or seed of God is not like to be gathered into God's garner; 'for none can call Jesus Lord,' as the apostle said, 'but by the holy ghost.' And by that holy ghost, and the unquenchable fire, (which is above the natural fire that may be quenched), are all they, who have their wheat gathered into God's garner, baptized; and all such have communion and fellowship in the holy ghost.

*George Fox*