

The text under consideration is 1Co.12.13. From the very beginning let me state what truth it is that I believe this text addresses. I believe this text refers to the time when the Holy Spirit comes upon a covenanted relationship of at least 2-3 baptized believers whose desire it is to carry on with the order of our Lord Jesus Christ in the Great Commission. With that in mind I propose the following exposition of 1Co.12.13. The text reads,

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1Co 12:13

Often in the Word of God baptism is in reference to the immersion of a believer into water. But there are instances where that is easily proved not to be the case.

Mt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire ...

Mt 20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Lu 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Ac 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

In these few verses there are three *kinds* of baptisms referenced: one baptism with water, another baptism with the Holy Spirit, and yet another baptism with *fiery* trial. 1Co.12.13 cannot be a reference to baptism in water. Even the grammatical construction of the sentence tells us that much. This statement can be divided into these parts of speech:

There is a single subject: we

There are two verbs; both are passive: are baptized (into one body), and have been made to drink (into one Spirit)

Both verbs are governed by one prepositional phrase which is functioning as an adverb: by one Spirit.

The action of the passive verbs *are baptized* and *have been made to drink* are performed on the subject *we*. To be certain that we understand the sense of this statement correctly convert the passive voice verb into an active verb. To do this the subject becomes the object of the verb, and the passive verbs become active. And since we know *how* the action was performed (by the Spirit) the Spirit will be the subject. It would read like this:

The Spirit baptized (into one body) and has made to drink (into one Spirit) us. Or, The Spirit baptized us (into one body) and has made us to drink (into one Spirit).

There should be little doubt that this baptism is synonymous with the text of Acts 1.5. *Ac 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* And the fulfillment of Acts 1.5 is the event at Pentecost. As promised to the first Jewish church of Jerusalem, we also we see the Spirit of God come upon the first church of the Samaritans in Samaria and the first church of the Gentiles in Caesarea, as well as upon the twelve disciples that Paul met in the area of the city of Ephesus.

The Samaritan church

Ac 8:15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

The Gentile church

Ac 10:44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

The Uttermost Parts of the World: The Twelve Ephesian brethren

Acts 19.1 ¶ And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

Following this there are no other examples of this kind of a manifestation of the Spirit coming upon a *body* of baptized believers in the word of God, but these set before us what occurs when either baptized believers come into a true church of Jesus Christ or when at least 2-3 of the same would constitute themselves into a new N.T. church. There is no requisite for an ongoing public, visible manifestation of the Spirit's coming and presence? In these four occasions, Pentecost, Samaria, Caesarea, & Ephesus, is revealed the fact that the disciples of Christ went out from Jerusalem, Judaea, Samaria, and into the uttermost parts of the earth as they were commanded of the Lord Jesus. And in every instance they became the habitation of the Spirit of God. (Ac 1.8)

Paul's conversion experience was unique. If we lack a similar manifestation in our conversion experience, does that mean our conversion to Christ was not genuine? Certainly not! Since those four special manifestations, no church needs

a Pentecost manifestation to know that the Spirit of God is with them. How do we know that the Spirit of God is in fact with us? We know that He is with us because of the proofs of His directing, teaching, gifting, and comforting of us with the Holy Word of God. (Jn.16.13) When genuine, baptized believers come into a local N.T. church, or form into one, they come into real, living, corporate fellowship with Christ by the Holy Spirit. Coming into a church is not only an instance when physical people come to a physical church and say 'I want to be counted with this church as a member of it.' Coming into a church is a spiritual act done by the Spirit of God. Faith in Christ doesn't put us in a church. Brethren, neither does water baptism! It is after faith in Christ, and after water baptism, as we unite together to become a part of one of the Lord's churches, or as we might unite together to begin another church does the Spirit baptize us into that body and cause us to drink into one Spirit.

Before we close this topic consider when the first church was begun. Oftentimes in our circles of fellowship we repeat rote points and fail to keep a keen sense to what the Scripture actually teaches. This might be one of those instances. Let's see if it is. Reading of an already existent church the Bible says,

Ac.1.4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Notice in this instance that the Spirit of God was *poured* (Ac.2.17) upon the already existent church. (Ps.22.22; He.2.12) Christ didn't give His word, commandments, and ordinances to a non-existent church. It already existed! (Mt.16.18; 18.17; 28.18-20; Lk.22.-15-20) Christ had years earlier personally began, organized & established His church, which would later become known as the Jerusalem church. The event which occurred on the day of Pentecost was the *empowering* of an already existing Jerusalem church by the Spirit of God so that they might carry out the will of the Lord during His absence, or during the absence of His bodily presence. The following is what the Lord Jesus said to this church just before He ascended into glory.

Ac 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Ten days later, on the day of Pentecost, the Spirit of God descended upon that Jerusalem church.

Ac 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

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

...

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

...

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

The proof that our Lord Jesus was granted His request of the Heavenly Father was the coming of the Holy Spirit in this way upon this congregation. (Jn.14.16-20, 26)

Jn.1.5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

But since the ascension of our Lord Jesus Christ into glory the Holy Spirit of God became, not only the power, but subsequently the originator or organizer of the churches of Jesus Christ. As Jesus Christ had organized and empowered His first church during His earthly ministry (cf. Lk.9.1, 2; 6.13), now, in the absence of His Person, the Spirit of God does the work to organize and empower it. That's right! It is the Holy Spirit that brings the members together into one body, meaning one kind of body, a body of Christ. This is not some mystical, universal body. It is the only kind of body that there is. It is a local body of baptized, believing members. The Holy Spirit puts the individual members into this kind of a body.

1Co 12:11 But all these

... manifestations of the Spirit through the various gifts, ministries, & operations of the members ... (vss.4-10)

worketh that one and the selfsame Spirit, dividing to every man severally (or, individually) as he will.

12 For as the [human] body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ[']s body, the church].

...

18 But now hath God set the members every one of them in the body, as it hath pleased him.

27 Now ye are the (or, a) body of Christ, and members in particular.

In conclusion, it cannot be maintained that the baptism of the Holy Spirit is with reference to water. The grammatical construction of 1Co.12.13 makes it impossible for this interpretation to stand. The baptism of the Holy Spirit refers either to the organizing of a new N.T. church, when at least 2-3 baptized believers covenant together to carry out Christ's commandments, or to what takes happens when a member is received into an already existent church. So this baptism is either when there is the formation of a new church body, or when a new member is received into that fellowship to be a partaker of that same Spirit which the church has. Brethren, I believe this is precisely what the baptism of the Holy Spirit is all about.

The Baptism of the Holy Spirit

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