

## **Baptism of the Spirit** (4<sup>th</sup>)

(Today's episode contains Part 4 of our study of I Corinthians 12:13. It is a compilation of various scholars who support the view that this verse is water baptism and not some kind of "spirit baptism.")

In our previous studies of I Corinthians 12:13, we considered four (4) things: (1<sup>st</sup>) How the Greek words for baptism are used throughout the New Testament. (2<sup>nd</sup>) How the Greek word βαπτίζω is used in I Corinthians. (3<sup>rd</sup>) The pattern for how baptism is performed both with water and with the Spirit as on the Day of Pentecost. (4<sup>th</sup>) We presented a detailed study of the verse in the context and the interpretation of the verse itself and how the Greek phrase ἐν ἐνὶ πνεύματι (in one spirit) is used in the New Testament to promote congregational unity. Today we will give some quotes from various scholars that support the position that this verse is speaking of water baptism and not some type of "spirit baptism." While the authority is in the Scriptures, it is generally admitted that the views of sound scholars and historical use should be considered in biblical interpretation.

The *Westminster Confession of Faith* referenced I Corinthians 12:13 regarding baptism from Article 1 where it is stated "for the solemn admission of the party baptized into the visible Church." The confession also quoted Colossians 2:11-12 and Romans 6:3-4 for this (as they called it) "sacrament." (This is taken from the confession as issued by The Publication Committee of the Free Presbyterian Church of Scotland as printed in 1970.)

While the *London Baptist Confession of 1689* did not list I Corinthians 12:13, it did reference Romans 6:3-5, Colossians 2:12, and Galatians 3:27 as proofs of baptism as an ordinance. William Lumpkin in his book *Baptist Confessions of Faith*, published the General Baptists confession (the 1689 confession is a Particular Baptists confession.) *The Orthodox Creed*. Lumpkin called this "their so-called 'Orthodox Creed' to 'unite and confirm all true protestants in the fundamental articles of the Christian religion.'" This confession was published in 1678 and Article 28 regarding baptism and it referenced I Corinthians 12:13 and Romans 6:3-5 in support of this initiatory rite into the "visible church of Christ."

Some may try to affirm that since the 1689 Confession did not reference I Corinthians 12:13 that was because they believed it referred to "spirit baptism." However, William Kiffin and those associated with him believed I Corinthians 12:13 was water baptism. We will prove this from following quotes from him and John Bunyan. (Please remember that Kiffin signed both the 1643 and 1689 confessions.)

William Kiffin wrote against John Bunyan for his practice of open communion. Kiffin maintained that open communion was a new practice not only for the Baptist but also for other parties within the borders of Christianity. History clearly reveals that Bunyan's practice was a novel occurrence, and that it was later popularized by Robert Hall. (Allow me to add here that Kiffin and Bunyan were good friends. In fact, while Bunyan was in Bedford jail Kiffin went before the king of England on Bunyan's behalf seeking his release.)

Bunyan wrote:

Now that baptism is essential to church communion, I prove from I Cor. xii., where we shall find the apostle labouring to prevent an evil use that might be made of spiritual gifts, as thereby to be puffed up; and to think that such as wanted them, were not of the body, or to be esteemed members; he thereupon resolves, that whoever did confess Christ, and own him for his head, did it by the Spirit, (I Cor. xii. 3,) though they might not have such a visible manifestation of it as others had, and

therefore they ought to be owned as members, as appears, ver. 23. And not only because they have called him Lord by the Spirit, but because they have by the guidance and direction of the same Spirit been baptized, ver. 13, “For by one Spirit we are all baptized into one body,” &c. I need not go about to confute that notion that some of late have had of this text, viz., that the baptism here spoken of is the baptism of the Spirit, because you have not owned and declared that notion as your judgment; but, on the contrary, *all of you that I have ever conversed with have declared it to be understood of baptism with water*, [Emphasis mine—JKB.] by the direction of the Spirit. If so, then it follows, that men and women are declared members of Christ's body by baptism, and cannot be by Scripture reputed and esteemed so without it; which farther appears from Rom. vi. 5, where men by baptism are said to be planted into “the likeness of his death;” and in Col. ii. 12 we are said to be buried with him by baptism: all which, together with the consent of all Christians, (some few in these latter times excepted,) do prove that baptism is necessary to the initiating persons into the church of Christ. (From “An Exhortation To Peace And Unity,” (1688) as found in *The Complete Works of John Bunyan*, (Marshallton, DL: The National Foundation for Christian Education, 1968), Four Volumes in Three, Vol. IV, p. 396.)

Kiffin said:

Object. 4. *Whereas some infer from I Cor. 12:13. By one Spirit we are baptized into one Body, whether Jews or Gentiles, Bond or Free, and have been all made to Drink into one Spirit, &c. That Baptism is the Inchurching Ordinance, the conclusion is impertinent, for not Water Baptism, but the Baptism of the Spirit is there meant.*

Ans. That Baptism was of so constant and Universal use to the Enchurching of all sorts Ranks and Degrees, is fairly deduced from this Text, however excepted against, and that none were Inchurched without it, unless any man can find or name some persons that were neither *Jews* nor Gentiles, Bond nor Free, which denotes plainly, that all sorts were receiv'd by Baptism: the Jews though before Circumcised, yet were Baptized; the *Gentiles*, some times a People a far off were upon their believing by Baptism received. If free, as Masters, yet not admitted without it; If Bond, as Servants, yet by this Ordinance they were made equally of the same Church Priviledge by Baptism, *Gal. 3. 27, 28.*

And that Water Baptism is here meant is the Judgment of the most Learned Expositors: and the next words do make it Appear, *We have been all made to Drink into one Spirit.* By being baptized into one body and made to Drink into one Spirit. The Apostle shews the Communion which Believers have with the Holy Spirit in the Two Ordained, *Baptism* and the *Lords Supper*. For what else can be intended by Drinking into one Spirit, but the Saints Communion in the Spirit, in, and by the Supper [*Drinking*] by a *Synecdoche* being put both for Eating and Drinking: And if so, why must we not as well understand the First Ordinance in its proper Sense for Water Baptism in the former part, as the Later Ordinance, the Supper in the first part of the Text.

2. If the Baptism of the Spirit had been meant, then the being Baptised into one Body, and Drinking into one Spirit, must be one and the same thing, but surely Baptising and Drinking are no more the same, than the Body and the Spirit are the same, into which they are said respectively to be Baptised, and to Drink. But it is clear the Apostle hereby intends to mind those *Corinthians*, how that by means of the same Spirit working upon all their Hearts, they became Members of the same Body by Baptism, and that being of the Body, they came to have Communion in Spirit, or with the Spirit in the Supper.

It cannot be the Baptism of the Spirit, because the Spirit is here set forth by the Apostle, as the Agent or working Cause, and Baptism as the Effect; and it is ridiculous to make Cause and Effect the same thing. It is true the Scripture speaks elsewhere of a being Baptised with the Spirit, but when it

doth so, it still declares either Jesus Christ, or God the Father as the Agent of Baptising with the Spirit, but never as making the Spirit both the Subject Matter wherewith, and the Agent whereby, men are Baptised in the same Baptism, see *Matth. 3.11. Mark 1.8. Luk. 3.16. and 24.49. Act. 11.4, 5, 16.*

We find in Scripture that when God chargeth men for sin, he tells them, *They did that which he commanded not, neither did it enter in his heart.* Now that this was the order of Administration with respect to these Ordinances, viz. I. To Teach, then Baptise, and then Admit to Church-Communion, is else where fully Evidenc'd from Precept and Example, *Matth. 28.19. Act. 2.41. &c.* And if that be the stated Method of God, and the Universal Practise of the Primitive Christians, we may Rationally infer that the contrary Practise is a Deviation from the Divine Rule, and a thing which God Commanded not.

The Apostle according to the Rule of Christ, first at *Jerusalem*, put this Commission in Execution, *Luk. 24.47.* And did Act according to it, and certainly their punctual Conformity to it, ought to be taken by us as the Interpretation of this grand Precept, and their Example a sufficient Pattern for succeeding Christians; unless we will suppose them to depart from it as soon as they began to Act in pursuance of it, which supposition includes a very strange Uncharitableness, and a very unbecoming Opinion of these Holy men. For nothing can be more plain than that Addition to the Church (or Church-Fellowship) followed after Baptism, and did not go before it: and why men now find a greater good in their own way than in his, is not to be easily resolved. Baptism in those days did certainly precede Church-Enjoyments, for it was esteem'd (as it still ought to be) a means of implanting men into Christ, or the Body of Christ the Church, *Gal. 3.27. Rom. 6.3.* Now let it be considered what a Planting together imports; It must be certainly the first putting of Christians together, in order to their Growing together in Christ, and yet all this was done by Baptism: and may we not suppose Trees to grow together before they are Planted together, as this Spiritual Plantation of Christ, viz. the Church, or Society of Christians, who were, and should still be Planted together by Baptism, not into this or that Particular Church; but into that one Church of Christ, which is distributed into several parts and particular Societies. Hence Baptism is called one of the Principles or beginning Doctrines of Christ, and part of the Foundation, *Heb. 6.1, 2.* Now there is no House can stand without its Principle, or can be Erected without a Foundation. See *I Cor. 12:13.* Where we have an account of all being Baptised into one Body, whether Jews or Gentiles, Bond or Free, which comprehended all Ranks and Degrees of Christians, as is elsewhere demonstrated. (From *A Sober Discourse of RIGHT to Church-Communion. Wherein is proved by Scripture, the Example of the Primitive Times, and the Practice of all that have Professed the Christian Religion: That no Unbaptized person may be Regularly admitted to the Lords Supper*, London, 1681, pp. 132-138.)

The Baptist, Henry Danvers, in his *Treaties of Baptism*, published in 1674, said, "The New Testament Church was by Christ's appointment to be a *separated* people out of the nations consisting only of the *spiritual seed* of Abraham; and therefore believers upon profession of faith by the ordinance of baptism, were added thereto (Acts 2:41: I Cor. 12:13).

Calvin, *Institutes*, Book IV, Chapter XIV, Section 7, when writing about the "sacraments" says, "Hence Paul, addressing believers, includes communion with Christ, in the sacraments, as when he says, 'As many of you as have been baptized into Christ have put on Christ' (Gal iii. 27). Again, 'For by one Spirit we are all baptized into one body' (1 Cor. xii. 13).

Matthew Poole, commenting on this verse stated, "The apostle proveth the oneness of the church, as the body of Christ, from the same sacraments of the New Testament instituted for all Christians, and wherein they jointly partake." He went on to say that the baptism is that of water baptism and the "made to drink into one Spirit" to be that of the Lord's Supper.

John Brown of Hadington (1722-1787), “For without any regard to our being Jews or Gentiles, slaves or freemen, or any other condition of outward life, we are all by these gifts, and by our participation of baptism and the Lord’s supper, and by the renovation which we have experienced, and the spiritual nourishment we received, divinely connected into on Christian church, and entitled to all the blessings and privileges thereof.” *Brown’s Self-Interpreting Family Bible*, (1778) p. 957.

Charles Hodge, commenting on this verse (published in the 1857) said, “This is commonly, and even by the modern commentators, understood of the sacrament of baptism; and the apostle is made to say that by the Holy Ghost received in baptism we were made one body.”