

THE SPIRIT AND BAPTISM INTO ONE BODY

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I. INTRODUCTION

1. This has been a very difficult verse for many for many years.
2. It has been a fertile field of speculation for those who consider the work of the Holy Spirit as some kind of mysterious influence, especially those who have used it as their proof text pertaining to Holy Spirit baptism for believers in general.
3. Those holding or believing this theory use this verse without regard to the context, both immediate and remote, and to one of the serious problems such a position creates for them.
4. For instance they use the passage to prove that Holy Spirit baptism is available as a blessing for all, or for believers or Christians in general, and that all Christians, those already in the body, should seek it.
5. By this they create a major problem for themselves; for the baptism of this verse is said to be the means of entrance; it is a baptism that puts the one so baptized into the one body.
6. The baptism of this verse, therefore, is not something to be sought or receive by those already in the one body; such as Holy Spirit baptism.
7. If this verse refers to or teaches Holy Spirit baptism, then there is no one already in the one body who has not already been baptized by the Holy Spirit. Obviously, then, Holy Spirit baptism is not under consideration in this verse.
8. What the verse actually says is, “For by one Spirit are we all baptized into one body...an have been all made to drink into one Spirit.”
9. To help explain this verse we shall divide it up into its five component parts as follows, and discuss each as it is related to the other, and as the verse relates to the context as a whole of which it is a part.

II. DISCUSSION

A. THE FIRST COMPONENT PART IS THAT OF MEANS.

1. The verse says: “For by one Spirit”
 - a. Thus it is “**by**” one Spirit that “**we all**” are “baptized into one body.”

- b. On the word “by” compare V.3, which says: “...and that no man can say that Jesus is the Lord, but **by** the Holy Spirit.”
- (1) This simply means that the only way we can know about the lordship of Jesus, and thus be able, by faith, to call him Lord, is by the revelation of the Spirit, or as the Spirit teaches through the Spirit-revealed word of God. See 1Cor.2:1-13; Rom.10:17.
 - (2) Notice also Vv.4-11 and the use of “by” in the function of the Holy Spirit.
 - (a) Such spiritual gifts were given “by” the Spirit, or by means of the Spirit, who was sent by the Lord to be the means by which they were received through the “laying on of the hands” of an apostle to whom the Spirit gave such **power**.
 - (b) See Ac.2:1-8; 8:14-19; 19:6; 2Tim.1:6; Rom.1:11.
- c. Therefore, when one is led **by** the Spirit, through the Spirit-inspired Scriptures, to be baptized, he is “by one Spirit...baptized into one body,” V.13.
- d. Further proof that this is not Holy Spirit baptism is the fact that the baptism that puts one into the one body and into Jesus Christ is water baptism (a burial in water) preceded by faith, repentance, and confession, by which one is saved, Gal.3:26,27; Rom.6:3,4; Ac.8:35-37; Ac.10:47,48; Mk.16:15,16;Ac.2:36-41,47; 2Tim.2:10.
- (1) Thus to be in the body is to be in Jesus Christ.
 - (2) The same process by which one is put into Christ is the one by which one is put into the one body.
 - (3) Holy Spirit baptism was not for the purpose of, nor did it ever put one into Christ and the one body.
- e. Moreover, Holy Spirit baptism:
- (1) Was not a command (of which water baptism was, and is), but a promise – a promise to and received only by the apostles of Jesus Christ, Mt.3:7-11; Jno.14-16; Lk.24:49; Ac.1:1-6; 2:1-4.

- (2) Was administered only by Jesus Christ (as was not and is not the case of water baptism), Mt.3:11; Lk.24:49; Ac.1:4; 2:1-4,32,33.
 - (a) Cf. Lk.24:49; Ac.1:4,5, and Ac.2:32,33, one the expression “the promise of the Father.”
 - (3) Was limited to the apostles of Christ as these verses prove. For Jesus never made the promise to anyone except his chosen apostles. If not promised to anyone else, how can anyone else be included as recipients?
- f. For these reasons we are forced to conclude that the Spirit of 1Cor.12:13 is the means by which one and all are “baptized into one body,” and that the Spirit is neither the administer nor the element of the baptism, but the teacher.
 - g. This speaks of the unity of all baptized believers –the unity for which Jesus prayed (Jno.17:20,21), and the apostles preached and pleaded.

B. THE SECOND COMPONENT PART IS THE ACTION.

- 1. The verse says: “...are we all baptized...”
 - a. It’s an action by which one enters the “one body,” which is the church. See Eph.1:22,23; Col.1:18,24; Eph.4:4; Ac.2:41,47.
 - b. This verse is not saying that the Holy Spirit is baptizing people. The action here is on the part of the one being baptized in obedience to the Spirit’s teaching by means of the word.
 - c. This is the baptism of the “Great Commission” by the command of Jesus which puts one into the one body, as we say in our discussion of the previous component part: the **means**.
- 2. The baptism of 1Cor.12:13, which is the baptism of the Great Commission, by which one is “baptized into one body,” has several necessary components, which are as follows:
 - a. 1st, this baptism, the action of 1Cor.12:13, is a command given by Jesus Christ to sinners seeking salvation through him, Mk.16:15,16; Ac.10:47,48.
 - (1) Being a command proves it is not Holy Spirit baptism, which is a promise.

- b. 2nd, this baptism is a command to ***believers*** in Jesus Christ as God's Son, Mk.16:16; Ac.8:35-38; Ac.2:36-38.
 (1) Only believers in Jesus Christ can be scripturally baptized as per the teaching of the Holy Spirit by means of the written word of God.
- c. 3rd, this baptism is a command to ***penitent*** believers in Jesus Christ, Ac.2:36-38,41; Ac.17:30,31; Lk.13:3,5.
 (1) Thus only those who have sinned and have repented of their sins are proper subjects of the baptism of the Great Commission, which puts one "into" the "one body."
- d. 4th, the baptism of 1Cor.12:13, which is the baptism of the Great Commission, is a ***burial*** with Christ, a burial into his death, Rom.6::3,4; Col.2:12; Ac.10:47,48.
 (1) The ***action*** of sprinkling or pouring water on a person for baptism is a ***substitute*** for what the Lord commanded. Cf. Deut.4:2; Col.3:17; Rev.22:18,19.
- e. 5th, this baptism, the baptism of 1Cor.12:13, which is the baptism of the Great Commission, is burial ***in water***, Jno.3:23; Mt.3:16; Ac.8:38,39; 10:47,48.
 (1) Therefore, water is the ***element*** in which this baptism is performed.
 (2) Baptism in any other element, even in the Holy Spirit, is not the baptism of 1Cor.12:13.
- f. 6th, the baptism of 1Cor.12:13, which is the baptism of the Great Commission, is a command to a penitent believer to be obeyed "into the name of the Father, the Son, and the Holy Spirit, Mt.28:18-20.
 (1) Holy Spirit baptism was never a command to a penitent believer in order to be baptized into the name of the Father, the Son, and the Holy Spirit.
 (2) Therefore, Holy Spirit baptism is not the baptism of 1Cor.12:13.
- g. 7th, this baptism of 1Cor.12:13, which is the baptism of the Great Commission, is a command to a penitent ***confessing*** believer, Ac.8:35-38; Ac.2:21,37,38; Mt.10:32,33.
 (1) Only the penitent, confessing believer can be scripturally baptized into the one body.

- (2) No recipient of Holy Spirit baptism was ever taught to be a penitent confessing believer as a means of receiving it.
 - (3) Therefore, 1Cor.12:13 is not referring to Holy Spirit baptism.
- h. 8th, this baptism, the one of 1Cor.12:13, which is the baptism of the Great Commission, is for the remission of sins – the remission of the sins of the penitent confessing believer, Ac.2:38; 22:16; 3:19.
 - (1) Yet those in modern times, or present-day, who think 1Cor.10:13 is referring to Holy Spirit baptism, and who diligently seek it, readily admit their sins are already remitted.
 - (2) They are logically inconsistent in both doctrine and practice.
- i. 9th, his baptism not only puts the penitent confessing believer into the “one body,” but also into Christ, where salvation is found, Ac.3:26,27; Rom.6:3; 2Tim.2:10; Ac.2:41,47.
 - (1) To be “in Christ,” where salvation is found (2Tim.2:10), is the same as to be in his body, the “one body,” which is the church, 1Cor.12:13; Eph.1:22,23; Col.1:18,24; Eph.4:4.
 - (2) Therefore, 1Cor.12:13 has reference to the baptism of the Great Commission, not to Holy Spirit baptism.
- j. 10th, when one is baptized into Christ, he arise from that watery grave to walk in newness of life; for he is then and there a “new creature,” one who has been “born again,” or “born anew,” Rom.6:4,5; 2Cor.5:17; Jno.3:3,5.
- k. 11th, this baptism, being the baptism of the Great Commission; and being an integral part of that Commission, it must continue as long as he Commission continues in force, which is to the end of this world, Mt.28:18-20; Mk.16:15,16.
 - (1) By the time the N.T. was nearly completed Paul taught in Eph.4:5 that there is only “one baptism.”
 - (2) Since the baptism of the Great Commission was to continue as long as the commission itself, we must conclude that all other baptisms, including Holy

Spirit baptism, had ceased; it no longer existed for anyone for any purpose.

C. THE THIRD COMPONENT PART OF 1COR.12:13 IS THE OBJECT.

1. The verse says: "...into one body..."
 - a. This is the end in view in this verse; the ***object*** of the ***action*** – continuing the concept of the prevailing unity among all baptized believers.
2. But what is the one body into which all "by one Spirit" are baptized:
 - a. Consider the very next verse (V.14): "For the body is not one member, but many."
 - b. Then V.20: "But now are they many members, yet but one body."
 - c. Then V.27: "Now ye are the body of Christ, and members in particular."
 - d. Then V.28-30 which further identifies the "body" as the church, as that body into which God hath set apostles, prophets, teachers with certain duties and powers by which to carry out their duties in that body.
3. To be more specific, we answer the question: What is the church?
 - a. It is that church which Jesus promised to build that would be his, Mt.16:18.
 - b. It's the body (the spiritual body) of Christ, Eph.1:22,23; Col.1:18,24; 1Pet.2:5.
 - c. It's that of which he is the head, Eph.5:23a.
 - d. It's that of which Jesus is the Savior, Eph.5:23b.
 - e. It's that which Jesus loved and for which he died, Eph.5:25; Ac.20:28.
 - f. It's that to which he adds all the saved when they are saved, Ac.2:47.
 - g. It's that which wears his name, Rom.16:16.
 - h. It's that which is to be scripturally organized to collectively do the work of Christ here on the earth, Phil.1:1; Eph.4:11-16; 1Tim.5:16.
4. There are other results of baptism discussed in other verses which are related to this one, Ac.2:38; 22:16; 1Pet.3:21; Jno.3:5; Tit.3:4-7.

D. THE FOURTH COMPONENT PART OF 1COR.12:13 IS THE EXTENT.

1. The verse says: "...whether we be Jews or Gentiles, whether we be bond or free..."
 - a. "**All**", regardless of their background, were added to the same body; regardless of nationality: Jew or Gentile; regardless of legal or social position: slave or freeman. See Gal.3:26-29.
 - b. The extent is universal – no race or class or position in life are excepted from it.
 - c. See Mk.16:15,16. (Comment on S.T.W. Gibbs, the black preacher, at Kennett, Mo. at the tent meeting)
 - d. This baptism is for all penitent confessing believers, regardless of who they are or where they are, while Holy Spirit baptism was limited to the chosen apostles of Jesus Christ and for a specific period of time which is now past.

E. THE FIFTH COMPONENT PART OF 1COR.12:13 IS THE BLESSING.

1. The verse says: "...and have been all made to drink into one Spirit."
2. "**Drink**" is from the Greek "potidzo" – "pot-id'-zo".
 - a. Strong, #4222... "give (make) to drink..., the alternate of #4095, or *pino* – *pee'-no*" which (together with another)"
 - b. Thayer, p.533: Metaph. "to imbibe...one's mind with the addition of an accusative of the thing...that we might be united into one body which is imbued with one Spirit."
 - (1) "Accusative": "Designative or pertinent to the cause which marks primarily the immediate object of the action of influence expressed by the verb."
 - (2) "Imbued": "To cause to be impressed or penetrated"
 - c. Harper, Greek Lexicon: Made" to drink in, imbibe" "to drink in;" to receive or absorb into the mind and retain; s to imbibe principles..."
3. F.C. Cook, The Bible Commentary, Vol. IX, says: "...the first clause refers to baptism, the **initiative**, and the second to the **effusion**..."
 - a. Initiative: – "an introductory step.

- b. Effusion: -- “act of effusing –diffuse: to spread throughout. Being ‘poured out freely.’”
- 4. That is, to drink from the fountain of blessings revealed by the Spirit, which is just another way of saying that one is in the spiritual body of Christ where he has access to all the spiritual benefits revealed by the Spirit in the scheme of human redemption. See Ac.3:19.
- 5. It seems that 2Pet.1:3,4 states the same though in another way.
- 6. Thus drinking “into one Spirit” means partaking of that which is divine; partaking of the things delivered by the Spirit to make and keep one a child of God. One and all baptized into one body drink into one Spirit.
- 7. One thing for sure, when we consider the meaning of “and have all been made to drink into one Spirit,” we must consider Paul’s argument in the context, which is that every member participated in the same Spirit; therefore, there should be no diversity of doctrine or practice in the one body – the body of Christ, the church. See 1Cor.1:10-13.
- 8. The one who had the gift of tongue speaking drank into the same Spirit as the one with the gift of prophecy. Hence, there should be no spirit of rivalry among the Christians, which there seemed to be at Corinth. 1Cor.1:10-13; 3:1-7; 12:14-27.

III. CONCLUSION

- 1. The preceding V.12 introduces us to the oneness or the unity of purpose, plan, effect, action, and cooperative work that exists in the physical body, and further illustrates it in Vv.14-26.
- 2. So also it is to be in Christ, and the body of Christ, as per Vv.13,27.
- 3. In Christ there is unity of organization or one body, entered by the same means, with all partaking of the same blessing – drinking into one Spirit.
- 4. This same concept of unity, of purpose, and of blessings is revealed in Vv.4-11 on the subject of spiritual gifts.
 - a. There was a **variety** of gifts, Vv.4-10.
 - b. But **unity** of purpose V.7

(Credit to Howard Winters, from his book: “The Work of the Holy Spirit,” pp. 159-172)