

## **190904-4 Doctrine Series, The Baptism of the Holy Spirit-CThurman**

### 56. Baptism of the Holy Spirit\*

The baptism of the Holy Spirit is the same as the “Promise of the Father” of which Jesus Christ spoke before his ascension back to the Father. The baptism of the Holy Ghost came upon the assembled church on the day of Pentecost fifty days after the resurrection of Jesus Christ. It was a bestowment of power on the church to preach the gospel to every creature. A second manifestation of the baptism of the Holy Ghost came on the believers in Samaria at the preaching of Philip. A third came upon the gentiles who were converted at Caesarea at the preaching of the apostle Peter. Finally, a fourth came upon the twelve Ephesian brethren noted in the 19th chapter of Acts. There are no other Scriptural references to the baptism of the Holy Ghost. However, when a church is constituted, its members are made to drink into that same Spirit. There is no commandment of the LORD to seek a baptism of the Holy Ghost.

*Lk.24:49; Jn.14:26; 15:26, 27; Ac.1:8; 2:1-13; 8:14-18; 10:44-48; 11:1-18; 19:1-7; 1Co.12.13.*

*\*This is an added article not in the 1644 COF.*

The primary text under consideration is 1Co.12.13. From the very beginning let me state what truth it is that I believe this text addresses. By comparing the four of the instances where the Spirit of God was pour out corporately at Jerusalem, Samaria, Caesarea, and the twelve disciples near to the city of Ephesus, and considering the statement of Paul to the Corinthian church in 1Co.12.13 I believe this text refers to the Holy Spirit organizing baptized believers into a body of Christ, a church. It is only at this moment that a church truly becomes an habitation of the Spirit of God.

*Eph 2:21 In whom (in Christ) all the building fitly framed together groweth unto an holy temple in (or, by) the Lord:*

*22 In whom ye also are builded together for an habitation of God through (or, by) the Spirit.*

With that in mind let's examine the text of 1Co.12.13. It reads,

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*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 references the immersion of a believer into water, but there are instances where this is not 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 (cf. He.6.1):

- one baptism with water,
- baptism with the Holy Spirit, and,
- baptism with *fiery* trial.

Though many great brethren have said otherwise, 1Co.12.13 is not a reference to baptism with water. The text says *by one Spirit ... into one Spirit*. Nothing is said about water.

This exegetical error is similar to those that insist upon interpreting the Holy Spirit into the text of 2Th.2.6, 7. Only the power of God can deliver us from superimposing upon the word of God our preconceived notions.

First, let's examine the grammatical construction of the sentence. In this way I hope to impress more strongly upon the mind what this verse says. It can be divided into these parts of speech:

There is a single subject: *we*

There are two verbs; both are passive: *are baptized* and *have been made to drink*

Both of these passive verbs are modified (receives further definition) by three prepositional phrases which function as adverbs:

*by one Spirit* tells us how *we* received the actions of the verbs *baptism* and *drinking*

*into one body* and *into one Spirit* tells us where and/or perhaps to what extent *we are baptized* and *have been made to drink*.

Because the action of the verbs is passive voice, *are baptized* and *have been made to drink*, the subject, *we*, is receiving these actions. Now, we have in this verse all of the components necessary to turn it from a passive to an active voice. (Active voice means that the subject produces the action.) Again, by doing this there can be no mistake about what the verse is saying.

The subject of this reconstructed verse will be the Spirit because the prepositional phrase, *by one Spirit*, tells us how the action was performed, and therefore who the actor is. The passive verbs, instead of *are baptized* and *have been made to drink* become active by eliminating the passive helping words *are* and *been*. Instead of *are baptized*, it is *baptized*. Instead of *have been made to drink*, it is *has made to drink*. The subject of the passive voice verbs is now changed to the object. *We* becomes *us*. Here's an example of what we're doing:

Passive: We were baptized by John.

Active: John baptized us.

When we assemble all of the basic parts of 1Co.12.13, in the active voice it reads:

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

There is no denying that Paul and those of the Corinthian church, and any others that fits this circumstance, were baptized *by* the Spirit of God into one body, and made to drink into one Spirit. Now to the meat of the real issue: what does it mean to be baptized by the Holy Spirit?

The verb *baptize*, βαπτίζω, means to dip, plunge or immerse. Paul's use of the word in Ro.6.4 tells us that baptism is an act which brings about a *burial* ...

*Ro 6:4 Therefore we are buried with him by baptism into death ...*

Water baptism brings about a burial in water. One who has believed that Jesus is the Christ of God and Savior for sinners, he being a proper candidate for baptism, should be completely plunged into water. The point here is that 1Co.12.13 tells us that the Spirit of God baptizes *us* into one body. That is, He puts us into one body. So the question to ask at this point is, What is this body that the Spirit puts us into?

There should be little doubt that the baptism of the Spirit in 1Co.12.13 is the same as that which our Lord Jesus spoke of just before He ascended to the right of the Father, which was about 10 days (cf. Ac.1.3) prior to the day of Pentecost. He said this to His disciples, that church which He inaugurated during His earthly ministry.

*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*

[Our Lord Jesus receiving His request of the Father, Jn.14.16-20, 26]

*of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

*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 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.*

How important this is know! A church is not only a group of believers that have gathered together into one place. A church is not only a group of baptized believers that have gathered together into one place. A church is a body of baptized believers that has been *fitly joined together* by the Spirit of God. (cf. Eph.2.21; 4.16) *For by one Spirit are we all* (Paul, where he was, the Corinthians, where they were, and we, where we are) baptized into one body.

For example, in this church the Spirit of God has made me a member with you. We are a body of Christ, a church. I am not a part of the body that we fellowship

with in Anchorage. I am not a part of the body where my father pastors a church in the State of Missouri. The Spirit of God has joined *us* together into this one kind of body. We are a church not just because we believed in Christ; not just because we received after believing water baptism; not just because the church voted to receive us into its membership. Don't misunderstand me, all of those things are right and necessary if the Spirit will ever put us into a body of Christ. Since the empowerment of the Jerusalem church we see that the Spirit of God begins to organize baptized believers into churches. This is what became of the baptized believers in Samaria; then of those Gentile believers in Caesarea; and finally in those which Paul met in an outlying area at Ephesus.

A reminder: the Lord Jesus had prophesied of the spread of the churches into the world in this order: Jerusalem, Judaea, Samaria, and the uttermost parts of the world.

*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.*

#### The Samaritan church

*Ac 8:14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God,*

*12 ... when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized (in water), both men and women.*

*they sent unto them Peter and John:*

*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. [That is, they that had believe in Christ had received water baptism.])*

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

This group of believing, baptized Samaritans were not a church until the Spirit of God came upon them and organized them into a body of Christ.

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.*

This is the only instance where the Spirit of God came upon believers that had not yet received water baptism. These Gentiles had mirrored the experience of the saints at Pentecost. Peter was one that had personally experienced Pentecost. He undoubtedly saw a parallel in the Samaritans' experience as well. ... now the Gentiles? Combine these with the visions that Peter had earlier in Joppa and there can be absolutely no question that God had come to the Gentiles. Apart from this Peter would never have administered believer's baptism to the Gentiles. Now, he can't deny them it!

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 (a believer's baptism), 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 implication is that Paul asked for the Holy Spirit to come upon them, just as Peter and John had*

done for the Samaritans, then ...), *the Holy Ghost came on them; and they spake with tongues, and prophesied.*

*7 And all the men were about twelve.*

After this the word of God records no other such manifestation, yet it is what Paul said had occurred to the Corinthian church. Without exception, in all of these instances, the Samaritans, Caesareans, the Ephesian disciples, and the Corinthian church, the Spirit of God organized each into a body of Christ, a N.T. church. The Spirit of God formed these members into a body & empowered them, in much the same way as God breathed life into the nostrils of that first man Adam, which He formed out of the dust of the earth. Adam became a living soul (cf. Ge.2.7) and each of these churches became spiritual, living organizations, unlike any other organization on the earth.

Why only these four manifestations? It is good to remember that at this time in the early church history there was not Bible, no New Testament Scripture as we have today. The N.T. Scriptures will not become completed until late in the first century, or perhaps as late as into the mid-second century. These special manifestations helped the saints of God know that prophecies of the O.T. were fulfilled which referred to the Lord coming into the nations. (Ps.2.8; Is.11.10; 42.1, et al; Mal.1.11) These also revealed that the words of our Lord Jesus Himself in fact had come to pass. (Ac.1.8; Jn.14.16, 17, 26; Lk.11.13)

Now because there were no other such manifestations of the Spirit's outpouring recorded in the word of God doesn't mean that He no longer comes upon the churches. That cannot be so! Rather, the purpose for these special examples was to show us the certainty of His word. The Lord said that this would be the progress of the witness of Christ in the earth.

*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.*

There were an unspecified number of churches in the book of Acts in Syria and Cilicia of which origination we know nothing about. Yet they are every as much a church as the Jerusalem church or the church in Samaria. (Ac.11.22; 15.41) Yet no one should question the authenticity of these churches just because they didn't

have a powerful demonstration of the Holy Spirit's outpouring. They were the habitation of the Holy Spirit. And today, any baptized believers that would desire to begin a church where they are, though as few as 2 or 3, should expect, and ought to ask of the Lord that the Holy Spirit be given them so that they might carry out the Great Commission and corporately execute the commandments of Jesus Christ. After all, that is what starting a church is all about isn't it? Aren't we expecting to become an habitation of the Holy Spirit? And as far as I know this is the only instance where we should ask for the Holy Spirit of God to come upon us: when we would by His grace desire to be formed into another of the Lord's churches.

*Joh 16:26 At that day*

A later day, when the Lord Jesus was no longer with them in bodily presence.

*ye shall ask in my name: and I say not unto you, that I will pray the Father for you:*

*27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.*

*Lk.11.13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them (plural, at least 2 or 3) that ask him?*

The Jerusalem church was waiting, as the Lord Jesus had commanded them, for the coming of the Holy Spirit. In the Caesarean episode there is every reason to believe that without the visions and the special demonstration of the Spirit upon the Gentiles Peter never would have received these as candidates for baptism, nor acknowledged them as a true church of Jesus Christ. But in the Samaritan episode there is no question that Peter and John prayed that they might receive the Holy Spirit. And the Ephesian episode strongly implies that Paul also asked the Holy Spirit to come upon these twelve. Notice, these two.

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

*Acts 19.2 He [Paul] said unto them [the twelve disciples in the area of Ephesus], 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.*

...

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

What was it that took place? Certainly not the new birth or water baptism. These baptized believers became *the habitation* of the Holy Spirit of God. They were at that moment organized into a singular body, and became an empowered N.T. church.

*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.*

Only by the Spirit of God are genuine, baptized believers formed into or come into a church of the Lord Jesus Christ. Then they come into a real, living, corporate fellowship with Christ. 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.' Some want what we have without becoming what we are! Coming into a church is a spiritual act performed by the Spirit of God. It is not only that I have been born again. It is not only that I have come to faith in Christ. It is not only that I have obeyed the commandment to be baptized after believing. It is not only that the church voted to receive me into their number. All of that is right. But we ought to know that it is the invisible God that has brought us into this church relationship. This is as powerful and miraculous a work as the new birth. Judas Iscariot was only outwardly and visibly in the Lord's church. There's no question that the Spirit of God never spiritually joined that wicked man to the body of Christ as He had the others.

Brethren, whether it was at Jerusalem, Samaria, Caesarea, Ephesus, Corinth, or Alaska, when as few as 2-3 baptized disciples desire to unite in covenant together to carry out the commandments of Christ our Lord will, by the Spirit of God come and make them His holy habitation. The Spirit of God will assemble them into a body of Christ and empowered them to fulfil His holy commandments. In a nutshell, 1Co.12.13 is about the establishment and empowerment of New

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Testament churches since Christ began His first church. *2Ti 2:7 Consider what I say; and the Lord give thee understanding in all things.*