

“Ministry Diversity and the Centrality of Christ in the Local Assembly”
 Issues of Diversity
 Understanding Spiritual Gifting

Author: Patrick J. Griffiths ©
 Date: September 10, 2006
 Title: The Baptism by the Holy Spirit
 Text: 1 Corinthians 12:12, 13
 The Big Idea: All NT believers are one because all NT believers have been baptized by the Holy Spirit into the Body of Christ.

Why is this important?

In the absence of this truth you will live the Christian life depending on your own ability to get something you already have. In the presence of this truth you will live the Christian life resting in Him living His life through you.

When you lie dying on your death bed and feverishly wonder if you have done enough, this is the truth that will tell you, “It is finished.”

It is the baptism of the Holy Spirit that makes the church an organism and not simply an organization.

ILLUSTRATION:

When you think of how we are made in the image of God our material bodies are organizations. The animating side of our make-up, the immaterial side, is what causes the organization of parts to be a living organism. A dead body is still an organization, but it is not an organism.

An organism is a living thing and an organization is a structure or building. An organization could be an organism, but it is not necessary so. An organism will be organized. The danger in ministry and in a local church is that we become simply an organization without being an organism.

The baptism by the Holy Spirit is what causes us to be an organism and not simply an organization.

Introduction:

The baptism of the Holy Spirit is the means whereby the body is one. Is there a difference between a baptism by the Holy Spirit (outside action, He is working on me) and a baptism with the Holy Spirit (inside action, He is working in me)? Perhaps only in so far as a distinction does exist between a baptism by the Holy Spirit and a filling with the Holy Spirit.

For us to understand Paul’s usage of this idea we need to look at the baptism in its proper historical and theological context within the book of Acts. Throughout the book of Acts we have the ministry of the Holy Spirit

highlighted. Some would suggest a change of title from *the book of Acts* to *the Acts of the Holy Spirit*. He is seen as *filling* His people with His power and presence (2:4). Such a filling often produced visible signs (“tongues” 2:4; 10:46; “prophecy” 19:1-6). Within the book there are two Spirit generated “fillings.” Though it is difficult to determine where one ends and the other begins **they are to be viewed as two distinct entities**. One refers to His placing of believer's into the body of Christ and the other refers to His control and power.

The baptism of the Holy Spirit appears to be *dispensationally* qualified. Acts 8:15 finds Peter and John praying for the new believers in Samaria to *receive the Holy Spirit* (19:1-6). Such a baptism is a *gift from God* (5:32; 8:20; 10:44; 11:15-17; 15:8). The two can also be seen as happening simultaneously (10:44-47). Both Stephen (6:3, 5, 8; 7:55), Barnabas (11:24) and the disciples (13:52) were described as people who exemplified the Spirit filled life. This filling was visible to others. It is important to note how the words used to describe the ministry of the Holy Spirit are interchangeable in the book of Acts from filling to baptizing to coming upon and to receiving.

“For John truly baptized with water; but ye shall be **baptized with the Holy Ghost** not many days hence” (Acts 1:5).

“And they were all **filled with the Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4).

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, **and ye shall receive the gift of the Holy Ghost**” (Acts 2:38).

“Then Peter, **filled with the Holy Ghost**, said unto them, Ye rulers of the people, and elders of Israel” (Acts 4:8).

“And when they had prayed, the place was shaken where they were assembled together; and **they were all filled with the Holy Ghost**, and they spake the word of God with boldness” (Acts 4:31).

“(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)” (Acts 8:16)

“And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and **be filled with the Holy Ghost**” (Acts 9:17).

“While Peter yet spake these words, **the Holy Ghost fell on all them which heard the word**” (Acts 10:44).

“Can any man forbid water, that these should not be baptized, **which have received the Holy Ghost as well as we?**” (Acts 10:47).

“And as I began to speak, **the Holy Ghost fell on them**, as on us at the beginning” (Acts 11:15).

“Then remembered I the word of the Lord, how that he said, John indeed baptized with water; **but ye shall be baptized with the Holy Ghost**” (Acts 11:16).

“Then Saul, (who also is called Paul,) **filled with the Holy Ghost**, set his eyes on him” (Acts 13:9).

“And when Paul had laid his hands upon them, **the Holy Ghost came on them**; and they spake with tongues, and prophesied” (Acts 19:6).

The baptism of the Holy Spirit is the fulfillment of the Father’s promise. This promise gives His people two visible expressions. **First**, His unconditional power (Acts 1:8) and **second**, His unqualified presence (Matt. 28:20). **All we need we have and all we need He is.**

The historical context of the book of Acts and 1 Corinthians are the same. This is also true theologically. Within 1 Corinthians much is made of the Holy Spirit. Two primary categories are noted: His character and His activity.

A. His character

1. The Spirit of God (1 Cor. 2:10-12, 14)

The Holy Spirit is characterized as being the Spirit of God. Everything God is, He is. He is nothing less than God Himself. This is a common statement found inside of 1 Corinthians (7:40).

2. The Spirit of holiness (1 Cor. 2:13)

He is also described as the Spirit of Holiness. Perhaps His most common title is “Holy” Spirit.

The second category depicts His activity.

B. His activity

1. He empowers preaching (1 Cor. 2:4)

2. He illuminates for understanding (1 Cor. 2:10-13; 12:3)

3. He indwells believers (1 Cor. 3:16; 6:19, 20)

4. He justifies believers (1 Cor. 6:11)
5. He gives spiritual gifts (1 Cor. 12:4, 7, 8, 9, 11)
6. He baptizes believers into the body of Christ (1 Cor. 12:13)

Our desire in this study is to bring clarity to the idea of the Holy Spirit's baptism as it is found primarily in 1 Corinthians 12:13 and then as it is attested to throughout the New Testament (Rom. 6:3; Gal. 3:27).

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom. 6:3).

Baptized – Aorist Passive Indicative

“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” (1 Cor. 12:13).

Baptized – Aorist Passive Indicative

“For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27).

Baptized – Aorist Passive Indicative

TRANSITION:

First, I would like to consider what Spirit baptism is not.

- I. What it is not
 - A. The baptism of the Holy Spirit is NOT repeatable

The Spirit's baptism is the fulfillment of the promise made by the Father to His people.

“Luke records four ‘Spirit-baptisms’ or ‘comings’ of the Spirit in Acts – Acts 2, Jews; Acts 8, Samaritans; Acts 10, Gentiles; Acts 19, followers of John – marking by them the strategic steps in the extension of the church and teaching thereby that there is but one church into which all converts are baptized by the same Spirit – whether Jews, Samaritans, Gentiles, or flowers of John. In other words, the four ‘Pentecosts’ in Acts as events had revelatory import in the non-repeatable process. They were intended to teach that there is only ‘one body and one Spirit’ . . . regardless of the human mix within it. Therefore, the ‘Spirit-baptisms’ as events in Acts are not to be viewed as continuing and normative occurrences in the history of the church.” (Robert L. Reymond, A New Systematic Theology of the Christian Faith, 764).

In Romans 6:3, 1 Corinthians 12:13, and Galatians 3:27 all three verbs “to baptize” are aorist tenses. What is the aorist tense?

DEFINE AORIST TENSE:

- The aorist is said to be "simple occurrence" or "**summary occurrence**", without regard for the amount of time taken to accomplish the action. This tense is also often referred to as the 'punctiliar' tense. 'Punctiliar' in this sense means '**viewed as a single, collective whole, a "one-point-in-time" action**, although it may actually take place over a period of time. ...
www.ntgreek.org/learn_nt_greek/verbs1.htm
- a set of verb forms that indicate that **the action in the verb has been completed**, without implying continuance or duration of time. When used in historical contexts, **the aorist tense indicates an action completed in past time**. www.biblecentre.net/nt/greek/alex/glo.htm

ILLUSTRATION:

Your birth is an aorist tense. Your marriage is an aorist tense. Graduating from school is an aorist tense. Having lived yesterday, last week, last month, last year is an aorist tense. It might be more than that but it is at least that.

The activity of the Holy Spirit whereby He baptized us into the body of Christ is a past fact and event. It happened once.

B. The baptism of the Holy Spirit is NOT temporary

You cannot lose the baptism of the Holy Spirit. When we note the consequences of the Spirit's baptism it will become evident as to why the action is not temporary.

C. The baptism of the Holy Spirit is NOT merited

There is nothing you can do except believe to receive the baptism of the Holy Spirit. His baptism is done to you. In all three occurrences it is a passive voice.

DEFINE PASSIVE VOICE:

- In the passive voice, **the subject receives the action of the verb**.
www.englishclub.com/grammar/grammar-glossary.htm
- Indicates that **the subject is being acted upon**.
www.armour.k12.sd.us/Mary's%20Classes/literary_terms_glossary.htm

ILLUSTRATION:

For example: President Kennedy was killed. I was hit by the ball. I was born. In all of these examples the subject is the recipient of the action.

In Spirit baptism I am the subject of the action. I was baptized by the Holy Spirit.

TRANSITION:

Now let us consider what Spirit baptism is.

II. What it is

A. The baptism of the Holy Spirit is supernatural

Our baptism by the Holy Spirit into the body of Christ is the means whereby our union with Christ is established. It is through the agency of the Holy Spirit that we are now united with Christ. Some refer to this union as our “mystical union.” It is mystical only in so far that our comprehension of it is limited, but it is not mystical in being unreal.

This is something done to us by God the Spirit.

B. The baptism of the Holy Spirit is a point in time event accompanying New Testament salvation

Every New Testament believer has been baptized by the Holy Spirit into the very body of Christ. It is a non-repeatable event. We have already noted this idea earlier. When you accepted Jesus Christ as your Savior you were baptized by the Holy Spirit into the body of Christ. We will note the consequences of this event in just a moment.

C. The baptism of the Holy Spirit is permanent

You and I can never undo what God has done.

D. The baptism of the Holy Spirit is far-reaching

The union we have with Christ is more real than anything else we have in this life. Everything about this life is to be understood in light of our union with Christ. It is this union with Christ that was brought about through the work of the Holy Spirit that is now manifested in and through His Church.

I would like us to consider six consequences of Spirit baptism.

1. The baptism produces an organic union with Christ

“Christ and the believers form one body. The organic character of this union is clearly taught in such passages as John 15:5; 1 Cor. 6:15-19; Eph. 1:22, 23; 4:15, 16; 5:29, 30. Every part of the body serves and is served by every other

part, and together they are subservient to the whole in a union that is indissoluble.” (Lois Berkhof, Systematic Theology, 450).

In the absence of who Christ is and what He has done, you and I can do nothing.

2. The baptism produces a vital union with Christ

The union with Christ is vital in that it is the dominating principle of the whole body of believers. “It is none other than the life of Christ that indwells and animates believers. Christ becomes the formative principle of their life (Rom. 8:10; 2 Cor. 13:5; Gal. 4:19, 20).” (Lois Berkhof, Systematic Theology, 450).

It is through the gifting that the Spirit of Christ is manifested in and through His body. “As believers, [we] are one with the living Christ. We are one living organism through which pulses the eternal life of God by the Spirit of Christ living in us.” (John MacArthur on Spirit Baptism - <http://www.biblebb.com/files/MAC/sg1859.htm>)

3. The baptism produces a union that is mediated by the Holy Spirit

The Holy Spirit is the active agent through whom union with Christ and with other believers happens. There is a “spiritual” dynamic to the Christian life. In the absence of the Holy Spirit nothing we have or do is possible.

4. The baptism produces a union that is personal

“Every believer is personally united directly to Christ.” (Lois Berkhof, Systematic Theology, 450).

Each of us is equally united to Christ. No one has more or less of Christ than anyone else. Although the baptism happens at the moment of believing you do not enter into the richness of this union apart from mind renewal. Your knowledge and/or ignorance of this union does not negate the union or the ongoing work of the Holy Spirit, **but your knowledge and/or ignorance enriches or negates your enjoyment of and rest in this union with Christ.**

Herein is a great danger:

We hear of those who have experienced a powerful emotional excitement and they attribute this to a working of the Spirit and they assign the experience to the baptism by or filling of the Holy Spirit. I do not deny the experience, but I do deny that it is a baptism by or filling of the Holy Spirit. This is not what the Scripture teaches. Experience must be understood by theology. Theology cannot be shaped by experience. Why, because my experience is too volatile. If I am always looking for a sign from God to confirm His activity in my midst or if I am always looking for a feeling of euphoria, then I am not rooting myself in

the bedrock of God's Word. I have my emotional moments when I am feel consumed by who God is, what He has done, and who I am in Him, but these emotional feelings are driven by the truth as it is declared through the text of Scripture properly handled.

The appropriation of this union is ongoing in so far as we "feel our dependence on Christ in the very depths of our being. The constant feeling of dependence thus engendered, is an antidote against all self-righteousness." (Lois Berkhof, Systematic Theology, 452).

It is only as I "feel" through "knowing" my complete and utterly helplessness apart from Christ and thus dependency on Christ that I enjoy the union and rest in my union with Christ. When we live in light of "without you I can do nothing" (John 15:5) and "I must decrease, but you must increase" (John 3:30) that we enter into the experience of this union. It is not magical in that all your problems vanish, but it is life transforming in that your understanding of your problems change.

5. The baptism produces a union that is transforming

It is the union with Christ that is producing life transformation in and through His people. We are becoming more like Christ every day in our action and behavior. **As our minds are being renewed through the on going ministry of the Holy Spirit in union with Christ our behavior is being transformed to look more like Christ in His human nature.**

"Being in Christ, believers share in all the blessings which He merited for his people. He is for them a perennial fountain springing into everlasting life." (Lois Berkhof, Systematic Theology, 452).

What does this look like? The transforming power of the Holy Spirit in us and through us to those around us looks like service. Jesus Christ "did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:45). If you want to experience the baptism of the Holy Spirit, then serve the body of Christ.

6. The baptism produces a real fellowship between believers

Because of our union with Christ through Spirit baptism we are "animated by the same spirit, are filled with the same love, standing in the same faith, are engaged in the same warfare, and are bound for the same goal." (Lois Berkhof, Systematic Theology, 453).

Real personal and intimate fellowship with one another is possible because of our union with Christ. The fact that we can enter into each others sufferings and joys is a result of Spirit baptism (vv. 25, 26).

APPLICATION: Where do we go from here?

1. All New Testament believers enjoy the Spirit's baptism into the body of Christ. This was not enjoyed by believers before the death, burial and resurrection of Jesus Christ.
 - 1 Corinthians 12:13 makes no distinctions among believers as to who is or is not baptized by the Spirit.
 - It began on the day of Pentecost (Acts 1:5; 11:15, 16).
 - Ephesians 4:5 speaks of only one baptism.
2. As a consequence of our baptism by the Holy Spirit into the body of Christ
 - We are joined with all New Testament believers into one body (1 Cor. 12:13; Gal. 3:27).
 - We are participating in His death, burial, and resurrection and thus are walking in newness of life (Rom. 6:1-10).
3. Your enjoyment of the Christian life is directly connected to your understanding of your union with Christ and this is a consequence of the Spirit's baptism.
4. Spirit baptism is genderless and trans-generational. This is true for male and female, the young and old, the single and married.
5. When you leave this study, will you be resting in who you are in Him? Throughout the week let me encourage you to thank the Holy Spirit for placing you into the body of Christ. Thank Him for making you one with all other believers.
6. Who can you encourage this week?

The Gospel presented

For the truth of Scripture to change your life through renewing your mind you must be in a right relationship with God the Father through Jesus Christ His Son. This relationship is impossible apart from the death, burial, and resurrection of the Lord Jesus Christ. This relationship is built around four key ideas. They can be summed up in four words: God, man, Christ, and response.

GOD

There is a real and personal God who is both Creator and Judge before whom you will stand and give an account as both creature and criminal.

MAN – RECOGNIZE

You have rebelled against God. We've all participated in this sinful rebellion. As a result, we have alienated ourselves from God and have exposed ourselves to His righteous wrath, which will banish us eternally to hell if we do not accept the work of Christ for the forgiveness of our sins.

CHRIST – REALIZE

But God sent Jesus *Christ*, fully God and fully man, to die the death that we deserved for our sins – the righteous for the unrighteous – so that God might both punish our sin in Christ and forgive it in us.

RESPONSE – RECEIVE

The only saving *response* to this Good News is to believe in the name of the Lord Jesus Christ (John 1:12; Acts 16:30, 31).

Have you turned to Jesus Christ as your only hope of eternal life? Today this can happen to you.