

# 'FOR IN ONE SPIRIT WERE WE ALL BAPTISED'

**"FOR in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (1 Cor. 12:13.)**

What is the problem within this verse? Does Paul refer to water baptism or Holy Spirit baptism?

Grant first that he might be referring to Holy Spirit baptism and then note the problems that would create:

1. As Dr. T. W. Brents points out in "Gospel Plan for Salvation," page 580, if this is a reference to Holy Spirit baptism then Paul is contradicting himself, for in Eph. 4:5 he says there is but one baptism. Paul was preaching and practising water baptism when he wrote 1 Corinthians and Ephesians, but Holy Spirit baptism was a matter of history when he said there is but one baptism.

2. Notice that the baptism of 1 Corinthians 12:13 applied to all in that church. Verse 12 will clearly show that Paul had all the members of the body of Christ, the church, in mind when he said in verse 13 they had all been baptized into one body. Not some, but all had been thus baptized with this baptism, whatever it was. However, even today those who claim for themselves Holy Spirit baptism do not claim that all in the church have it or enjoy it. It is a "second blessing." Paul had in mind not just all the members there in Corinth but all members of the one body of Christ, the church everywhere, in stating that in one Spirit they were all baptized. This verse would thus prove too much even for those who think they have Holy Spirit baptism.

3. Paul says this baptism had put them into the one body, the church. It was a baptism *into*. Water baptism is into a religious body. Have you ever seen in the New Testament where Holy Spirit baptism was *into* the body, into the church, or into anything? Not so. Ephesians 1:23 and Col. 1:18 teach that the body of Christ is the church. The context of 1 Corinthians 12, will clearly teach this fact also. A penitent believer by being baptized into the one body is baptized into Christ. (Rom. 6:3; Gal. 3:27.) The baptism of 1 Corinthians 12:13 must be the baptism translating one into the church, into Christ, into his body. Such language would fit and describe only water baptism. It is foolish to think this refers to Holy Spirit baptism.

4. Granting that Cornelius received Holy Spirit baptism, (Acts 10; 11), this particular passage would therefore teach that these Gentiles by such Holy Spirit baptism entered the church, the one body. But, carefully reading Acts 11 you will discover Cornelius received the Holy Spirit as Peter began to speak, or really before he had preached unto them the words whereby they could be saved. They were not saved until they could at least have heard Peter preach the gospel to them, creating in their hearts faith in Christ. See what a misuse of this passage does? You have these Gentiles baptized with the Holy Spirit into the church before they had even heard the gospel. That couldn't be so. Paul is not thinking of Holy Spirit baptism here.

5. In the last phrase of the passage Paul is showing that following this baptism they all drank of that one Spirit. The drinking is not the baptism but the result or fruit of it. Now, if they had been baptized in the Holy Spirit, enveloped or overwhelmed in the Spirit, why would there be the need of their then drinking of the Spirit? There wouldn't be. A study of John 7:37-39 clearly teaches that to imbibe the teachings of the Spirit is to drink of that Spirit. Having been baptized in water into the body of Christ we do just that as Christians. Isn't it illogical to say Paul refers to a baptism with the Holy Spirit here?

J. W. Shepherd, "Handbook on Baptism," page 393, quotes Beet as stating this verse could be translated "in one Spirit" or "by one Spirit" but never "with one Spirit."

Study the different prepositions employed in our American Standard Version of this chapter by Paul in showing their relationship with the Holy Spirit. Verse 3 says that "in the Holy Spirit" men can and do say that Jesus is the Christ. This preposition is the same in the Greek and English as the one translated "in" in verse 13. Paul is showing that according to the teachings of that Holy Spirit one can learn and then say Jesus is the Christ. He cannot otherwise learn it. Following those same directions of that same Spirit one is baptized into the body. "In" the Spirit, "by" the Spirit, according to the Spirit, following the teachings of the Spirit:—all are the same thought.

"Through the Spirit" of verse 8, "according to the same Spirit" of verse 9 and "in the same Spirit" of verse 9 express the same thought and the same relationship with the Spirit of God, who had brought to them all these divine gifts in that age. Through the agency of that one same Spirit they had received the different gifts and that same Spirit had guided all of them to be baptized into the same one body or same church. As the Spirit is one now so is the body one, for all the many members were guided by this same Holy Spirit to be baptized into the same body, not many but just one.

David Lipscomb in "Queries and Answers," page 48, states: "To say the Spirit baptizes, or directs us to be baptized, and we are baptized by the Spirit mean the same thing." Paul has agency in mind, not element, in this verse. The Holy Spirit was the agency directing or guiding all to be baptized into the same one body of Christ.

J. W. McGarvey in his "Commentary on 1 Corinthians," page 124, gives a rich comment: "Paul here proves the unity of the church by the method of its creation. One Spirit acting through the apostles and all other evangelists and ministers had begotten people of different races and nationalities and conditions and had caused them to be baptized into the one church. The Spirit thus made them one organism."

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## STUDIES ON THE TABERNACLE

### No. 3: The Furnishings

THERE were two sets of furnishings for use in the tabernacle services, some outside in the tabernacle outer court, and some for inside. These again were in two sections, one for use in the Holy Place, and the other in the Holy of Holies.

#### Outside the Tabernacle

First there was the brazen altar of sacrifice set immediately facing the entrance gate of the courtyard (Exod. 27: 1-8 and Exod. 38: 1-7). It was made of shittim or acacia wood and overlaid with brass; the implements of service for the altar were also of brass—pots, shovels, basins, flesh-hooks and fire pans. Nothing was left to chance or man's device, a point we shall emphasise later. This brazen altar, or altar of sacrifice as it was also called, was approximately twice the size of the Ark of the Covenant and Mercy Seat.

Immediately behind this altar, about halfway between it and the entrance to the tabernacle, was the laver, a kind of brass bowl on a stand; by the description in Exod. 38:8 this was apparently made from highly polished brass mirrors used by the womenfolk. A footbath ran round its base where the priests could wash their feet in the ceremonial washings attached to the tabernacle services (Exod. 30:17-21). The importance of these washings is emphasised in verse 20: "They shall wash with water, that they die not." One is tempted to ask what would be thought if God emphasised his commands these days in the same terms?