

# Baptism

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## I. O.T. Baptisms

Numbers 19:9-22

II Chron. 30:15-20

Lev. 17:14-16

II Kings 5:13, 14 baptizo

Isa. 21:4 My heart wonders and transgressions overwhelm (baptizes) me.

## II. Talmudic Baptisms

## III. Baptism, Its Meaning And Usage

A. The Words for Baptism - There are five greek words related to baptism which all come from the same root. Two verbs and three nouns. These words are used a total of 123 times in the greek N.T.

1. **Bapto** - Verb occurs 3 times and is always translated dip and is never used to describe a religious ceremony.
2. **Baptizo** - Verb occurs 80 times and is always translated "baptize" except in Luke 11:38 and Mark 7:4 where it is rendered "wash".
3. **Baptistes** - Noun occurs 14 times and in each case refers to John the Baptist as the agent performing the baptism.
4. **Baptisma** - Noun occurs 22 times and is always translated "baptism". The MA ending in the Greek indicates the result of the action expressed in the verb.
5. **Baptismos** - Noun is used 4 times and is translated 3 times as "washing" and "baptisms" 1 time.

B. The meaning and usage of baptism in the N.T.

1. Why was baptism necessary? Israel was to be a kingdom of Priest and water baptism was her induction into the priesthood, ceremonially cleansing her from defilement.

a. Only priests were to be thus baptized. This was practiced at the first ceremony at priest's induction into office.

Exodus 29:1,4 cf. Deut. 23:10,11

b. Israel is to be a kingdom of priests.

(i) Promised -

Exodus 19:5,6 "and ye shall be unto me a kingdom of priests, and a holy nation."

(ii) Prophetically anticipated during Israel rule over the nations

Isaiah 61:4-6 "Ye shall be named the priests of the Lord, men shall call you the ministers of our God: ye shall eat the wealth of the nations." Notice the following about the passage-

a) v. 5 strangers shall feed their flocks, foreigners shall be their plowman and vine dressers. Does not this speak of Israel dominion over the Gentiles and their subjection unto her?

b) V.6 Israel shall be mediators and priests for the Gentiles before God.

c) V.6 Israel shall possess the wealth of the nations further supporting (a) above.

I Peter 2:5 Holy priesthood; 2:9 "but ye are an elect race (cf. Dt. 10:15, Isa. 43:20), a royal priesthood, a holy nation (cf. Ex. 19:6, Dt. 7:6)."

Rev. 1:6 "and has made us to be a kingdom, to be priests unto his God and Father."

Rev 20:6 "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Please notice the following-

- Those that are blessed are part of the first resurrection where death has no power.
- They are those that are priests of God and Christ; and this ministerial function is closely related to the fact that they shall reign with Christ 1000 yrs. QUESTION: Who shall they minister to during the 1000 yrs? Who shall they reign over during those 1000 yrs? Do they = the same group?
- Notice the parallel with Isa. 61:6, for in both passages you have the concept of priests and ruling over the Gentiles (reigning with Christ).

(iii) Israel expected widespread baptism in connection with the coming Messiah and his Kingdom.

John 1:20 He is not the Christ v. 21 He is not Elias v. 21 He is not that prophet. Their QUESTION: Why baptize if you be not the Christ nor Elias, nor that prophet.

Ezek. 36:25

His ANSWER: He was sent to manifest Christ to Israel.

(iv) Circumcision was a sign of the Abrahamic covenant.

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Water baptism was a sign of the Davidic covenant and is associated with the manifestation of the Lord as King of Israel. See [John 1:31](#)

2. In looking at the N.T. usage we will generally find the following characteristics about the word.
  - a. There is an agent of some kind performing the baptism.
  - b. There are those things or people that are so baptized by the agent.
  - c. There is a baptizing medium that the things or people are baptized into.
  - d. There is the intended result of the baptism.

In using the words noted above in "A" we have -

- **Baptistes** as the agent who performs the baptism. John the Baptist or John the agent who baptizes.
- (see Matt. 3:1)
- **Baptizo** as the act of baptizing performed by the agent. This is the act of baptizing and has no reference to the medium used in the baptism unless the **CONTEXT** states or implies it. The act of baptizing DOES NOT EQUAL the medium used in the baptism. (see Matt. 3:11)
- **Baptisma** expresses the result or intent of the act of baptizing by the agent. (see Lk. 7:29)

To expand the definition lets put it into a proper format. (\* below is taken in part from Kenneth Wuest on Romans 6:4)

Passage or Example	Agent Performing Baptism	Those Receiving the Act of Baptism	Baptizing Medium	Intended Results
<b>Definition</b>		* The introduction or placing (or identification of a person or thing	Into a new environment or union with something else	So as to alter its condition or its relationship to previous environment or condition
<b>Classics *</b>	The smith	Dips a piece of hot iron	Into water	Tempering it
<b>Classics *</b>	Greek soldiers	Placing the points of their swords	Into blood	(to in some way prepare themselves for the battle)
<b>Classics *</b>	Barbarian Soldiers	Placing the points of their spears		
<b>Luke 16:24</b>	Lazarus was asked to	To dip (bapto related to baptized) the tip of his finger	In water	To cool the tongue of the rich man
<b>Mk. 7:4</b>	The disciples (were no reprimanded for not)	Wash cups, pots, brazen vessels and tables	Water	To remove defilement
<b>Matt. 3:5</b>	John (him)	Baptized Jerusalem, all Judea and all the regions around Jordan	In the Jordan by implication water	Confession of sins
<b>Matt. 3:11</b>	John	Baptized you (audience)	With water	Unto repentance
<b>Mk. 1:9</b>	John	Baptized Jesus	In Jordan	
<b>Acts 1:5</b>	John	Baptized	With water	
<b>Acts 2:38, 2:41</b>	Peter and others (not specifically mentioned)	Baptized those who gladly received the word	Not stated	For the remission of sins
<b>Acts 8:36</b>	Philip	Baptized the Ethiopian	with water	
<b>Matt. 3:11</b>	Him that cometh (Christ)	Shall baptize you (those baptized by John)	With Holy Spirit (no art) and with fire	
<b>Acts 1:5</b>	No agent mentioned (see Matt. 3:11)	They were all filled	with Holy Spirit (no art)	v.8 ye shall received power when the Holy...
<b>Acts 2:4</b>	No agent mentioned (see Matt. 3:11)	They were all filled	with Holy Spirit (no art)	Spoke with other tongues as the Holy Spirit (with art) gave them utterance

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Passage or Example	Agent Performing Baptism	Those Receiving the Act of Baptism	Baptizing Medium	Intended Results
<b>Rom. 6:3</b>	No agent mentioned but by implication "by the glory of the Father" v4	Baptized us	Into Jesus Christ and therefore into his death	That we should walk in newness of life through our union with Christ
<b>Gal 3:27</b>	No agent mentioned	Baptized those who are children of God v.25	Into Jesus Christ	They put on Christ = faith in Christ v. 26 and all are on in Christ v. 28
<b>I Co. 12:12, 13 (14)</b>	One Spirit	Has baptized many members	Into one body	That they would receive (drink) the spirit
<b>Col 2:13</b>	The operation of God	Baptized those that are complete in Christ v. 10	Into his circumcision death	Co-raised with Christ

## C. Was Water Baptism Immersion?

1. Water baptism is NOT a burial BUT a washing where water as the medium, ceremonially cleanses the item or person of defilement.  
Mark 7:1-8 "baptizo" is used 3 times and "nipto" used 3 times. The words are used interchangeably in this passage. KJV renders them both wash. Is it probable that the Jews immersed their cups, pots, brazen vessels and TABLES in water before each meal or that they looked at this baptism as a burial? It was customary for them to (ceremonially) wash their utensils and hands in water before eating their meal, not to do so would be for them to eat defiled v.2. It seems from v.4 that they were to wash hands and "many other things thereby, which they have received to hold" or they were not to eat.  
Luke 11:37-39 "he marvelled that he had not first washed (baptizo) before dinner"  
John 2:6 "six water pots of stone, after the manner of the purifying of the Jews"  
Acts 22:16 "arise and be baptized, and wash away thy sins, calling on the name of the Lord"  
John 3:25 "There arose a question between some of John's disciples and the Jews about purifying". Notice this is in the context of v.23 where John was baptizing because there was much water. John's baptism = a purification.
2. Pet passages used by immersionists.  
John 3:23 "because there was much water there". This does not prove immersion for Palestine was a largely arid land and water was scarce. Notice the context in v.25 "questioning purifying".
3. **Prepositions not a valid argument**  
Acts 8:38 "and they went down BOTH into the water, BOTH Philip and the eunuch; and he baptized him".  
 Down into does not = down under .  
Matt. 3:6 All were baptized in (en) Jordan does not mean under Jordan any more than the phrase "John was in the wilderness" does not mean down under the wilderness (Mk 1:4) John was baptizing in Enon cannot mean under Enon.  
Mark 1:9 Christ was baptized of John in (en) the Jordan refers to Christ descended from the high Jordan banks into the gully of the Jordan but does not = going down under the water in immersion.
4. Practical Consideration  
Matt. 3:5,6 The impossibility of John baptizing all these people in his short ministry.  
Luke 7:29, 30  
Acts 2:41  
Acts 9:10-17; 22:12-16  
Acts 16:29-34

## IV. The Baptisms Of John

## V. The Baptisms Of Christ

- A. By Water
- B. By Holy Spirit

## VI. The Baptisms Of Peter

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## VII. The Baptisms In Paul Epistles

### A. Water Baptism in I Cor. 1:14-17

1. Paul says in v.14 that "**he thanked God**" that he baptized none of them except Gaius and the household of Stephanas.
  - a. This proves Paul was not a Baptist preacher for if he was he could never have made this thanksgiving.
  - b. Paul did not keep any baptismal record for after mentioning Crispus and Gaius as exceptions, he later adds from memory the household of Stephanas and then adds "I do not know whether I baptized any other".
2. Paul further says in v.17 "**FOR** Christ sent me not to baptize but to preach the gospel". The greek word for "FOR" "gar" means according to Thayer to adduce the cause or give the reason of a preceding statement. The reason Paul thanked God because he baptized so few was because God sent him not to baptize; therefore Paul was glad to obey the Lord.
3. Paul said he was "**sent**" by Christ not to baptize. The word "sent" refers to the act of one who sends another with a commission to do something; the person sent being given credentials. It's the verb form for apostle or sent one. One could say Paul was apostlized by Christ not to baptize but to preach the Gospel. Paul is directly referring to his unique and distinct commission (distinct from Peter) from the risen Lord. By commission I mean authority given to act for, or in behalf and in place of another.
  - a. Paul was sent by Christ as Jesus Christ was sent by the Father, he did not come of himself (John 8:42). As the Father sent Christ, so Christ sends others (John 17:18). Christ sends like he was sent. All of the below characteristics are likewise present in all those that Christ sends.
    - Christ came in the name and in the authority of the one who sent him John 5:43  
cf: Paul in II Co. 10:8;13:10; 3:4-6; 4:1,2
    - Christ came to do the Fathers will not his own. John 6:38  
cf: Paul in II Tim. 2:3-10; I Co. 9:16,17
    - Christ does works that manifest his commission as being sent by the Father. John 5:36  
cf: Paul in II Co. 12:11,12; Rom. 15:19,
    - Christ speaks the words of God. John 3:34  
cf: Paul in Gal. 1:1,10-12; Col.1:25,26; I Thess. 2:4; II Corinth 2:17, 12:19.
    - Christ lives by the Father who sent him. John 6:57  
cf: Paul in Philip. 1:21; Gal. 2:20

COMMENT: In each category above Paul's commission from Christ imitates Christ's commission from the Father. Do we believe the Lord when he says "that he was sent not to do his own will but the will of him that sent him"? Then why not Paul when he says that Christ sent him not to baptize. Surely if Christ sent Paul not to baptize, he better not do it unless exceptional circumstances warrant, for he would be transgressing the commission under which he was sent.

Christ sent others

- Angels Matt. 13:41
  - (12 Disciples Matt. 10:5,16,40)
- b. Paul specifically states that he received his doctrine from the risen Christ.  
Acts 26:16,18 Paul appointed  
Rom. 15:15,16  
Gal. 1:1,10,11,12,15  
I Co. 3:10 Paul the wise master builder  
Eph. 3:2-10
  - c. Paul does not follow the earthly Christ and the teaching concerning the kingdom on earth but the risen Lord head of the body. We should follow Paul and his doctrine as he follows the risen Christ.
  - d. The Father sent (pempo) John to baptize in water. (see John 1:33)
4. Paul's statement is not confined to the circumstances at Corinth alone for:
    - a. His statement is as broad and general as his preaching.
    - b. Just as he was sent everywhere to preach the Gospel so he was sent by virtue of the absolute contrast he goes no where to baptize. Every where to preach NO where to baptize -- contrast with the twelve who were sent to baptize.

Christ Sent Paul

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Not to baptize / BUT TO \ preach the gospel

- c. Paul is drawing a contrast between what he was not sent to do and what he was sent to do. What you say about one applies to the other. If Paul goes every where to preach the gospel then he goes nowhere to water baptize. This can be directly contrasted with the 12 who were commanded to baptize.
  - d. The greek negative "ou" (translated "not") is used when Paul says he was "NOT" sent to baptize. (see Dana and Mantey # 240)  
**Definition:** Ou is the particle used in summary negation. It is the stronger of the two negatives (ma and ou) and "the proper negative for the statement of a downright fact". Ma is the weaker, milder (D&M # 241) negative, denying subjectivity and with hesitancy. It is just the negative to use when one does not wish to be to positive.
    - (i) Paul was stating a downright fact with no hesitancy and subjectivity; otherwise he would have used the weaker negative. It was as much a fact that Christ did not send him to baptize as it was a fact that Christ sent him to preach the gospel.
5. Paul knows full well the significance of ritual baptism in the name of Christ for he says in I Co. 1:13 were ye baptized in the name of Paul (and in 1:15) lest any should say I baptized in mine own name.
- Baptized into Jesus Christ DOES NOT EQUAL baptized in the name of Christ.
  - Baptized in the name of Jesus Christ refers to an identification with his authority as King.

Acts 2:38 (epi) on the name of  
8:16 (eis) in the name of  
10:48 (en) in the name of  
19:5 (eis) in the name of

Baptized into (eis) one body (or into Christ by metonymy see v.12) I Co. 12:13

Baptized into (eis) Jesus Christ Rom. 6:3

Baptized into (eis) Christ have put on Christ Gal. 3:27

6. Paul never commanded water baptism for it would have been utterly dishonest to command a rite and then to glory that he did not keep it.
7. Paul contrasted baptism with the preaching of the Gospel and did not connect the word with a "sacrament".
8. This completely disproves the teaching of baptismal regeneration for in that case Paul would have glorified that there were not any, or at least not many, regenerated and this would have made his thanksgiving sinful.
9. This further shows that there cannot be any real spiritual blessing (no baptismal grace) for under no circumstances would Paul have thanked God for not baptizing, if there had been only the least blessing inherent in it. Paul's praise further tells us that
  - a. There can never be any good, no comfort, no sanctity, no separation, no zeal, no sign, no testimony, no burial, no divine ordination, no following Jesus into the waters of death ----> for we are shut up to the conclusion that Paul thanked God that this blessing is not there.
10. Paul NEVER forsakes a truth for the ABUSE of the truth. He never faltered to teach truth regardless of the opposition. Paul doesn't forsake truth he clarifies and reforms truth (see Lord's supper in I Co. 11).
11. In Paul's estimate baptism was not:
  - a. A confession of sin, for then Paul would have thanked God that so few have confessed their sin.
  - b. A matter of obedience, for then Paul would have thanked God that so few had been obedient.
  - c. A burial and resurrection, for the Paul would have thanked God that none or so few have been buried and raised with Christ.
12. Why did Paul water baptize? To confirm Gods program for Israel.

## B. Spirit Baptism in Eph. 4:1 - 7 - The seven unities of the Spirit.

1. Prior Context in Ephesians 1:1-2:22.

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- a. Paul through his opening remark in 4:1 is apparently making concluding remarks from the first two chapters; the third chapter being a digression or parenthesis as to how the mystery of the "one body" is the cause of his present imprisonment." Chapter three is sandwiched between two remarks regarding Paul's imprisonment -
  - 3:1 "For this cause I Paul the prisoner of Jesus Christ for you Gentiles"
  - 4:1 "I therefore the prisoner of the Lord beseech you that you walk worthy of the vocation wherewith you where called."
- b. This parenthesis still deals with the main subject continued from chapter 1 and 2 that being the redemption, blessing, and glorification of the one joint body through the triune Godhead, therefore Paul's "therefore" in 4:1 not only continues in the vein of the main subject but makes concluding remarks relative to what he has already discussed.
- c. The seven fold doctrinal unity that we are to endeavor to KEEP by Paul's concluding remark has been set forth already in the prior context and is brought together by Paul in this way.
- d. The relationship of the seven ones to the prior context will be discussed in more detail below.
2. The General Context of Ephesians 4:1-16.
  - a. Structure of Ephesians 4:1-19 through the figure **Correspondence - Introverted or Chiasmus**. Definition of Figure: The first of the one series of members corresponds with the last of the second; the second of the first corresponds with the last of the second one etc...

**A1.** (v.1-3) **The life we are to Live** - Exhortation to walk WORTHY of our calling. **POSITIVE**

**B1.** (v.3) **Unity of the Body** - The Unity which proceeds from the Spirit

**C1.** (v.4-6) **Truth to Keep** - The truths we are to keep.

**D1.** (v.7) **Grace Christ gives to us.**

**E1.** (v.8-11) **The Church** - Grace Christ gives to his church.

**E2.** (v12-13) **The Church** - The maturity and stability of the body, for the perfecting of the saints and work of the ministry. Till we all come to the UNITY OF THE FAITH (compare with v.4-6)

**D2.** (v.14) **No more Children** - The maturity and stability of the individual members. That we be no more children tossed to, and fro, carried about by every wind of DOCTRINE (contrast with v.4-6)

**C2.** (v.15) **Truths we are to speak** - In Love (= the truth we are to keep, compare with v.4-6) That we may grow up into him in all things which is the head even Christ.

**B2.** (v.16) **Unity of the Body** - that which joins and holds the many body parts together thereby making a WHOLE body. Makes increase of the body for the building of itself in love

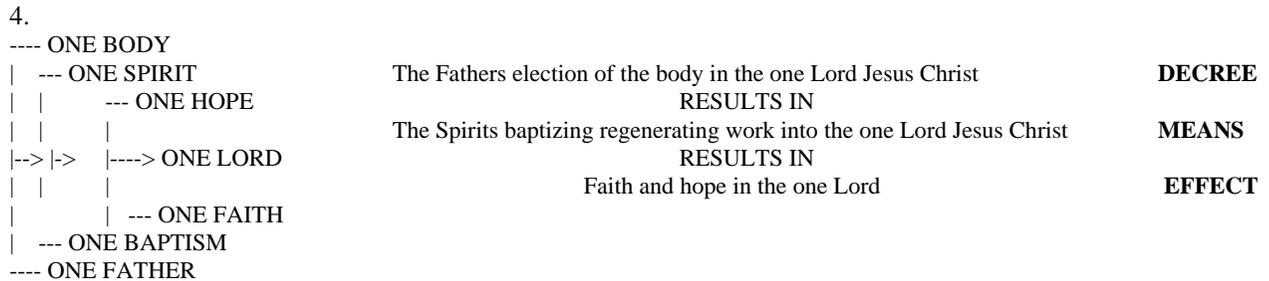
**A2.** (v.17-19) **The life we are not to live** - Exhortation not to walk as the Gentiles. **NEGATIVE**

- (i) Members A1 and A2 show how we are to walk, from positive and negative viewpoints.
- (ii) Members B1 and B2 show the Spirit as the cause of the mystical union between body members thereby making one whole body. This further supports the seven ones as that which characterizes the unity of the Spirit thereby making the "One Baptism" spiritual not material as the context bears out.
- (iii) Note that the unity of the Faith in v.13 is not divorced from the truth we are to keep in v.4-6. In fact the seven ones are to be characteristic truths taught by apostles, prophets, evangelists and pastors and teachers to build up the saints so that they can perform the work of the ministry. The truth we are to keep is in direct contrast to (v.14) every wind of doctrine. So therefore opposition to the seven ones = every wind of doctrine or doctrine that is false and therefore divides the body.

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- b. **Verse One.** Paul exhorts us to walk worthy of the calling of which we were called. Paul is making summary conclusions from prior doctrinal teaching relative to us walking worthy of our calling. From our structure above verses 2-16 have immediate bearing contextually on explaining how we are to walk.
  - c. **Verse Two.** Paul describes an aspect of how we are to walk worthy, namely the fruit of the Spirit manifested toward other body members. Its important and significant that Paul should discuss these fruits prior to the doctrinal unity we are to keep, for doctrine can be kept in a spirit of pride and arrogance that can null and void the truth kept. Paul unites v. 1 and v.2 with the phrase "**with all**" indicating that walking worthy is to be in the context of lowliness, meekness, longsuffering and forbearing one another in love.
  - d. **Verse Three.** Paul continues from v. 1 with the same walk namely that we should be eager to keep the unity of the Spirit or the unity that proceeds from the Spirit (more on this later). This unity is first and foremost truth revealed (see 3:2-6, 7, 8, 9,) for truth cannot have a impact on our lives unless it is 1st revealed and 2nd understood in light of scripture. It's Paul's point to lay this doctrinal basis in chapters 1-3 to form the basis of HOW we should walk worthy of the Lord in chapter 4-6. So chapter 4 - 6 deals with how the joint body of Christ will live in unity together, and in the world.
  - e. Paul says that these seven ones are descriptions of the "unity of the Spirit" (v. 3) or the unity that proceeds from the Spirit. Paul uses the "genitive of origin and efficient cause" which may be described as the source from which anything comes or is supplied; or from which it has its origin. (see Bull. p.990) We are further exhorted to endeavor to keep this unity (in context the seven one's) in the bond of peace. The exhortation to keep this unity and the fact that it is a unity which proceeds from the Spirit make the seven one's absolutely creedal. By creedal I mean "a brief authoritative formula of religious belief". Let me list why in the context I think the seven ones are creedal.
    - (i) Paul says that we are to keep the unity of the Spirit doctrinally characterized by the seven ones in walking worthy of our calling.
    - (ii) Paul says that pastor teachers are to perfect the saints for the work of the ministry till we all come to the unity of the faith. This unity is that which comes from or proceeds from the faith which is a reference to the truth we are to keep in the seven ones.
    - (iii) We are exhorted in v.14 not to be those that are carried about by every wind and doctrine; this is in contrast to the truth we are to speak in v.15 which in context = truth we are to keep.
3. The Seven One's of v.4-6. The seven unities of the Spirit through the figure Correspondence - Introversion (see above definition on structure) are pair wise logically related and help give us definitions of the other six, so that we have:



Hence we have

One Father	/ HOPE	
One Lord	--> Forms the One Body	----> ONE Baptism - which results in --> ONE
One Spirit	\ FAITH	--> In One Lord

- a. The one Father chooses the one body in Christ ( the one Lord)
  - Eph. 1:3 "Father has blessed us with all spiritual blessings in Christ"
  - Eph. 1:4 the Father chose us in him before the foundation of the world.
  - Eph. 1:5 unto the adoption of children by Jesus Christ to himself
  - Eph. 1:11 We were chosen as his (the Fathers) private inheritance
 This relationship is further indicated by the phrase "in all and through YOU all" in v.6. (cf. with Rom. 8:11) The Father is above the Son and the Spirit as far as his distinct personality is concerned. This verse how ever is not a reference to God's relationship to his creation in general but to the objects cited in this context.
 

COMPARE:

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I Co. 12:18 "God (Refers to the Father in context, see v.4-6) has set the members each one of them in the body, according as it has pleased him.

I Co. 12:24 God has tempered the body together.

I Co. 12:28 God has set some in the church

- b. The one Spirit baptizes the individuals elected by the Father into one body in redemptive union with Christ (the one Lord)

NOTE: Fathers choice is the basis of the Spirits baptism

Eph. 1:13 Holy Spirit of promise

Eph. 1:19 who believe (the one body that the Father has chosen in Christ) according to the working of his mighty power which he wrought in Christ.

Eph. 2:1 The one body of 1:19 and 22, 23 are quickened by the Spirit that were dead.

Eph. 2:6 Spirit identifies the one body with the exalted risen one Lord

COMPARE: I Co. 12:3,7,11,13;; Rom. 6:3; Gal. 3:27; Col. 2:12

- c. The one hope and the one faith subjectively and objectively speaking are in Christ ( the one Lord).

NOTE: The Spirits baptizing work results in faith and hope in Christ.

- (i) Subjective Faith (or the act of believing, subjective faith includes objective faith by its very definition)

Eph. 1:19

Eph. 2:8

- (ii) Objective Faith (or the thing believed in)

Eph. 2:11-3:10 The doctrine of the one body

Eph. 4:13 Unity of the faith contrasted in context with every wind of doctrine v.14.

- (iii) Subjective Hope (or the act of hoping)

One hope of your calling = 1:18 Pauls prayer that the saints know the hope of his calling

Eph. 2:12 those that had no hope NOW have hope

Eph. 2:13 But NOW in Christ he is our peace who hath made both one peace between jew and gentile.

- (iv) Objective Hope (or the thing hoped for)

Eph. 2:6 For the one body to be in Christ in the 3rd heavenly.

3:6 Jew and Gentile have same administrative hope in the one body.

5. One baptism in the greek is "hen baptisma", and does not imply water in and of itself. It is only through the fig. Introversion can we supply the following information about baptism.

**BAPTIZING AGENT** The Holy Spirit

**THE SUBJECTS BAPTIZED** Those elected by the Father

**THE BAPTIZING MEDIUM** The One Body

**THE INTENDED RESULT** To be in redemptive union with the One Lord.

The Spirit places members of the one body individually into Christ according the sovereign intention of the Father. (see III. B.)

6. The relationship of I Corinth. 12 to Eph. 4 in context.

- a. In both passages unity is stressed. In I Co. its unity as expressed through the gifts of the spirit and Eph. stresses unity apart from those spiritual gifts.

## I Corinth. 12

## Eph. 4

### GENERAL COMPARISONS

Unity Through Spiritual Gifts

Doctrine not complete hence need for <--->  
revelatory gifts in context

Unity Without The Spiritual Gifts

Doctrine of seven ones complete; what we are to keep and  
speak in Love

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Ministry to body through the gifts the means of edification and love <---> Ministry to church through Christ gifts to his body = edifying of itself in love.

Speak truth in love through supernatural gifts of Spirit <---> Speak truth in Love apart from supernatural gifts of the Spirit, yet in truth v.15 and in Love v.15 and v.16

## SPECIFIC COMPARISONS

Same Spirit <---> = One Spirit  
Same Lord (= Christ in context v.3) <---> = One Lord  
Same God <---> = One God and Father  
One Body (joint body Jews & Gentiles) <---> = One Body  
Confession of Jesus as Lord (= Faith) <---> = One Faith

## IF 5 OUT OF 6 CORRESPONDING PARTS MATCH UP WHY NOT THE SIXTH

Baptized <---> = One Baptism

## THEREFORE

Spirit's baptism basis of unity in v.13 <---> = Spirit's baptism into one body = basis of unity (v.4-6, v.16)

COMMENT: The many members baptized into one body by the one Spirit (in I Co. 12:12, 13) forms the basis of the unity in the body of Christ. That same baptism must be the basis in Eph. 4 where the Spirit baptizes those elected by the Father into one body in redemptive relationship and union with the one Lord. This further supports the truth that the ONE BAPTISM = Spirit baptism and not water baptism.

7. DON'T confuse the person of the Spirit with the operations of the Spirit. The Holy Spirit as the third person of the trinity does not = spiritual baptism or his regenerating work. Scriptures never confuse the person of the Spirit (in which there is only one) and his work. The two are always kept distinct in scripture. We can no more say the Spirit = the indwelling work of the Spirit than we can say that Lord = his work of redemption or God = his decree to create.
8. How many Fathers are there? Only one Father and no more.  
How many Spirits are there? Only one Holy Spirit and no more.  
How many Lords are there? Only one Lord and no more. There is only ONE mediator I Tim.2:5.  
How many hopes are there? Only one hope and no more. Israel has many in her Kingdom.  
How many faiths are there? Only one faith and no more. Israel has many in her Kingdom.  
How many baptisms are there? Only one baptism and no more, and therefore it must be Spirit baptism and not water. Israel has many in her Kingdom.  
THEREFORE: There are no other baptisms including ritual baptism for this present age of grace.
9. This baptism is non-material and just as spiritual as the other six. Those who put water in this spiritual chain have destroyed the chain, for the chain is never stronger than its weakest link.
10. No ritual water baptism meant for the One Baptism because:
  - a. Prior context doesn't support it.
  - b. Present context doesn't support it.
  - c. The figure "introversion" supports prior and present context and not ritual baptism.
  - d. The word "baptizo" in and of itself doesn't support it.

## 11. I Corinth. 12:12,13 Exegetical Comments

- a. **Verse 12a. "So also is Christ"** in v.12 is figure if speech called a METONYMY of the subject where Christ is put for his people or the possessor is put for the thing possessed.  
DEFINITION: Metonymy is a figure by which one name or noun is used instead of another, to which it stands in a certain relation. Occurs in Acts 9:4 (see v.5 and compare v.1 & 2) where Christ says " Saul, Saul, why persecutest thou me? (i.e. My people who belong to me) Also occurs in Col. 1:24. (see page 583 Bullingers Fig. of Speech)

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- b. **Verse 13b.** "For" in is the greek word "gar" and means "to adduce the cause or give the reason of a preceding statement". Paul is giving the reason in v.13 why in v.12 the body with many members is one body; and that they stand in union with Christ, so Paul could state "so also is Christ". Paul is saying that the union between body members and Christ is the result of the baptism by the one Spirit into one body. This is further indicated in v. 27 where Paul says "ye are the body of Christ and members in particular".
- c. **"One Spirit"** is a reference to the person of the Spirit. The word "one" is stronger than the article for it speaks of definiteness. The person of the Spirit is also indicated in:
  - I Co. v.4. The same Spirit in context with the same Lord and the same God = trinity
  - I Co. v.7 The manifestation of the Spirit is given to every man to profit withal
  - I Co. v.8,9 The same Spirit
  - I Co. v.11 But all these worketh (or operates) the one and selfsame Spirit, dividing (or distributing) to every man severally (or separately) as he will (or purposes, the gk = boulami his determinate resolve).
- d. **"Baptized"** is a transliteration of the greek word Baptizo and it means "to put or place into" or identify, something or someone into something else, so that there is a change in its previous environment or condition (see III B. above and 2. a and b below under biblical comments). It's in the aorist indicative or the historical aorist. The aorist tense indicates action has occurred in the past with no reference to its progress or its completeness but simply that the action has been attained. Paul's point is that this Spirit baptism happened in the past and is the reason (see b above) how many members can be one body in Christ. This is the same baptism referred to in Rom. 6:4; Gal. 3:27; Col. 2:10-12 and the one baptism in Eph. 4:5. (Recall comparison between this passage and Eph. 4 above)
- e. **"Into"** is the preposition "eis" and denotes (taken from Bullingers Comp. Bible App. 104) motion to or unto an object, with the purpose of reaching or touching it (e.g Matt.2:11; 3:10 Luke 8:14. Acts 16:10) From this comes the idea of the object toward which such motion is directed (e.g. Matt. 18:20,30; I Co. 12:13. Gal. 3:27). It's this baptism that has placed us **into** (eis) the one body so that we are therefore in redemptive and vital union **in** (en) Christ.
- f. **"Have been made to"** is the direct result of the one baptism into one body. The Greek verb is in the passive voice, and indicative mood. This indicates that the many members baptized (also in the passive voice) were not active but acted upon, and **were made** to drink of the spirit. If this verb was in the active voice and indicative mood as it is in Matt. 25:36 it would read "and gave thee to drink" which would show the subject as active in drinking. **Having been made** to drink of the spirit is the direct result of the Spirits baptism of many members into one body. What was Paul's proof that the many members were baptized into one body; they **were made** to drink of the spirit, which transcends, and eliminates all earthly distinctions in Christ. Who made the many members receive the Spirit but the sovereign Spirit of v.11?
- g. **"Drink into one Spirit"**. Paul employs the figure idioma which refers to the common manner of speaking in Paul's day (see p.827 in Bullingers Fig. of Speech). A familiar example is found in John 6:51, 53 where Christ refers to drinking his blood and eating his flesh. See and compare v.47, 40 with v. 53, 54 and find that believing in Christ = eating and drinking his flesh and blood. Paul is not saying that we literally drink the Spirit but that we receive the Spirit through that baptism into Christ.
  - (i) All those who have been baptized into one body by the one Spirit regardless of their earthly orientation have received the Spirit. Therefore Paul was not referring to the formation of the body of Christ in its entirety, but to those individuals (including Paul himself) who have been baptized into the one body AND HAVE received the spirit. This then gives the reason for (v.12) why there can be many members yet one body; this is only by the internal baptizing work of the Spirit. Water cannot make Jew and Gentile into one body. Water cannot be the cause behind those baptized receiving the spirit.

12. Biblical Comments:

- a. Baptism in this passage **DOES NOT EQUAL** immersion by water.
  - (i) The act of baptism in this passage reveals the one body (i.e. Christ) to be the baptizing medium, therefore it cannot be water. Proof: Compare (see III. B above) this passage with Matt. 3:11.

Passage or Example	Agent Performing Baptism	Those Receiving the Act of Baptism	Baptizing Medium	Intended Results
I Co. 12:12,	One Spirit	Has baptized many members	Into one body	That they would receive

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Passage or Example	Agent Performing Baptism	Those Receiving the Act of Baptism	Baptizing Medium	Intended Results
13 (14)				(drink) the spirit
<b>Matt. 3:11</b>	John	Baptized you (audience)	With water	Unto repentance

- b. To say that baptism refers to water is to confuse the act of baptizing with the baptizing medium which in this passage is clearly the one body and NOT water.
- c. Baptism in this passage **DOES NOT EQUAL** Christ's baptism with the Holy Ghost. Proof: Compare this passage with Matt. 3:11.

Passage or Example	Agent Performing Baptism	Those Receiving the Act of Baptism	Baptizing Medium	Intended Results
I Co. 12:12, 13 (14)	One Spirit	Has baptized many members	Into one body	That they would receive (drink) the spirit
Matt. 3:11	Him that cometh (Christ)	Shall baptize you (those baptized by John)	With Holy Spirit (no art) and with fire	

- (i) One Spirit is the agent contrasted with Christ as the agent.  
One body is the medium contrasted with Holy Ghost as the medium.
- (ii) We can no more exchange Christ with Holy Ghost that we could exchange John with water.

Matt. 3:11.	<b>AGENT</b>	<b>ACT</b>	<b>BAPTIZING MEDIUM</b>
	John	baptizes you	with water
	Christ	baptizes you	with Holy Ghost

(iii) See Christ's Baptism of the Holy Spirit above for a more complete treatment of the subject.

## C. Galatians 3:27,28

### 1. Exegetical Comments

- a. "**For**" is "gar" in the greek and gives the reason or cause behind v.26. Paul is saying that, being baptized into Christ and putting him on is the cause of those children of God's faith (and hence union) in Jesus Christ in verse 26.
- b. "**As many as**" shows that –

Those have been baptized into Christ \_\_\_\_\_ that have put Christ on.  
 ^----- **ARE EXACTLY THOSE** -----^

As many as have been baptized = those that have put Christ on, therefore this is no ritual water ceremony that Paul is referring to, for you cannot separate baptism and putting on Christ as the basis or cause of v.26, for they concern the same objects. It also forms the basis of v.28. Paul says in v.28 that "there is neither --" to show that those that have been baptized and have put Christ on no longer keep their ethnic or created distinctions in Christ. Those distinctions have been eliminated ("there is neither") by that baptism into Christ so they are therefore one in Christ.

- c. "**Have been baptized**" does not refer to water baptism unless the context so determines, and in this case it doesn't, for it is the basis of the faith union in Christ in v.26. This is no ritual water baptism, for water is not the baptizing medium here but the person of Jesus Christ. If you have Christ you have all that goes with him including his work and the blessings that come from that work. We can see from the comparison below, the striking resemblance between this baptism and the baptism in I Co. 12:13.
- d. "**Have put on**" is "enduo" in the greek and is in the aorist tense, indicative mood and middle voice. The middle voice is most significant and deserves a few comments. The middle voice is that use of the verb which describes the subject as participating in the results of the action. The essence of the middle therefore lies in its calling attention to the agent as in some way clearly concerned with the action.(see D & M p.152) Baptism is in the passive voice, and refers to the subject receiving the action of baptism whereas "put on" is in the middle voice indicating that the subject (those baptized) participated in putting on Christ.

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- (i) The Christian puts Christ on by faith (which goes back to v.26) for the very word means "an act whereby one enters into actual relationship with someone else". Baptism forms the basis of putting Christ on, therefore baptism here = Spirit baptism or regeneration.
- (ii) Paul is not saying that they should put Christ on but HAVE put on Christ. It's in the indicative showing the certainty or fact of those so baptized putting on Christ. (D & M p.168)
- (iii) Other occurrences of "enduo" in the mid. voice.  
Rom. 13:14 Put ye on the Lord Jesus Christ  
Eph. 4:24 Put on (lit. have put on) the new man  
Col. 3:10 Having put on the new man (see comparison on this passage below)

2. Subjects participation in the context using the figure Correspondence - Simple Alternation

A1. **ACTIVE:** Faith in Christ Jesus v.26

B1. **PASSIVE:** Baptized into Christ v.27 - Baptism and putting on Christ is the reason for the union in Christ by the faith of Gods people

A2. **ACTIVE:** Put on Christ v.27 - Putting on Christ cannot logically be separated from the action of being baptized into Christ, for they comprise the united children of God in v.28.

B2. **PASSIVE:** You are all one in Christ Jesus v.28, all united into one body because of the baptism.

- a. We can see by the correspondence that the act of baptizing the children of God into Jesus Christ is that which causes all to be one in Christ in v.28. There is no other way to understand the language; faith and putting on Christ are the result of the baptism into Jesus Christ. If you say baptism = immersion in water, then water is that which is the basis of putting Christ on, (i.e. faith in Christ) and of the many members becoming the united children of God.

3. Comparison of Galatians 3:27,28, I Cor. 12:13 and Col. 3:10

**Gal. 3:27, 28**

**I Cor. 12:13**

**Col. 3:10**

For as many of you as have been baptized into Christ

For by one Spirit you have all been baptized into one body have put Christ on (drink or receive the Spirit)

And put on the new man which is renewed in knowledge after the image of him that created him:

There is neither Jew nor Greek

whether we be Jews or Gentiles

Where there is neither Greek nor Jew circumcision nor uncircumcision, Barbarian, Scythian,

There is neither bond nor free there is neither male nor female For ye are all one in Christ Jesus

whether we be bond or free

bond nor free

(v.12) For as the body is one, and all the members of that one body being many are one body so also is Christ

but Christ is all, and in all.

- a. I believe this comparison proves two things.
  - (i) That this baptism = the baptism in I Co. 12:13; therefore what applies to one applies to the other.
  - (ii) That the putting on Christ = the putting on of the new man in Col.3:10; therefore what applies to one applies to the other.
- b. If the baptism of Gal. 3:27 = the baptism of I Cor. 12:13  
**AND**  
 the baptism of I Cor. 12:13 = the one baptism of Eph. 4:5  
**THEN**  
 the one baptism of Eph. 4:5 = the baptism of Gal. 3:27