

How We Know The Baptism Of I Corinthians 12:13 Is Not Holy Spirit Baptism

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Much of what may be heard coming from people today about the Holy Spirit is not supported by the Bible. One point is that the baptism of I Corinthians 12:13 is Holy Spirit baptism. In the next few sentences, a clear and simple approach in showing "How We Know The Baptism Of I Corinthians 12:13 Is Not Holy Spirit Baptism" will be given.

The text reads: "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." The baptism contemplated in the text must be either the baptism of the great commission, that is, water baptism, or it must be Holy Spirit baptism. It cannot refer to both because the apostle Paul wrote, "There is . . . one baptism" (Eph. 4:4-5). Please bear in mind that if a person disregards what the Bible says here about "one baptism," it will show that he does not respect the Holy Spirit and is disqualified from speaking credibly about him because in the same book Paul also revealed that the Bible is "the sword of the Spirit, which is the word of God" (Eph. 6:17). Most people who claim to have received the baptism of the Holy Spirit today are also baptized in water, so obvious error does exist in this connection.

The first time the gospel was taken beyond Jerusalem and Judea is recorded in Acts 8. The evangelist was Philip who was described earlier by Luke as a man "of honest report, full of the Holy Ghost and wisdom" (Acts 6:3). Luke said, "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

And there was great joy in that city" (Acts 8:5-8). Their response to Philip's preaching is given: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (v. 12). The great commission was being fulfilled through these efforts. Jesus had commanded, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16).

Watch this: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14-17). The crucial point to get here is that the Samaritans had already been baptized but the Holy Spirit "was fallen upon none of them: only they were baptized in the name of the Lord Jesus." Therefore, the baptism of the great commission, that is, water baptism, is not Holy Spirit baptism! That's how we know the baptism of I Corinthians 12:13 is not Holy Spirit baptism.

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Now, with the premise stated in the title proven, study these eight facts about the difference between Holy Spirit baptism and the baptism of the great commission. One, the baptism of the Holy Spirit was for the apostles and the baptism of the great commission was for everyone (John 14:25-26; Acts 1:1-5; Matt. 28:19-20; Mark 16:15-16). [The notable exception which makes the rule standard is Cornelius and his household (Acts 11:17-18).] Two, Christ was the administrator of the baptism of the Holy Spirit; men were the administrators of the baptism of the great commission. Three, the "element" of Holy Spirit baptism was the Holy Spirit himself; the element of the baptism of the great commission is water (John 3:3-5; Acts 10:47; I Pet. 3:20-21). Four, Holy Spirit baptism was a promise to be received by the apostles; the baptism of the great commission was a command to be obeyed by all people (Acts 1:4; 10:48).

Five, the reason for Holy Spirit baptism was to guide the apostles into all truth; the reason for the baptism of the great commission was to save people from their sins (John 16:13; Mark 16:16; Acts 2:38; I Pet. 3:20-21). Six, Holy Spirit baptism was for the first century; the baptism of the great commission was for all time (Eph. 4:4-5; Matt. 28:19-20; I Pet. 3:20-21). Seven, Holy Spirit baptism was not into any name; the baptism of the great commission was into the name of the Father, the Son, and the Holy Spirit (Acts 2:1-4; Matt. 28:19-20). [Holy Spirit baptism was *in* the name of Christ, that is, by his authority, but the contrast is water baptism was *into* the name of the Godhead (cf. John 14:26).] Eight, those baptized in the Holy Spirit were not by that experience baptized into the one body; those baptized in water were baptized into the one body of Christ, the church (Acts 2:38, 47; I Cor. 12:13). "For by one Spirit are we all baptized into one body" has reference to the teaching of the Holy Spirit through his word instructing people on how to render obedience to the soul saving gospel of Jesus Christ. The context bears this point out because the church as the body of Christ is the subject of I Corinthians 12.