

Baptism of the Spirit (3rd)

(Today's episode contains Part 3 of our study of I Corinthians 12:13. In this episode, we will mainly consider the interpretation of the verse itself.)

In our previous studies we noted that I Corinthians 12:13 is often believed to be teaching the new birth or regeneration; that it is a "spiritual baptism" and does not refer to water baptism. We presented how the Greek words for baptism were translated and used in the Scriptures. Second, how the Greek word βαπτίζω (none of the other Greek words for baptize are used in I Corinthians) is used in this letter written to the congregation at Corinth. Third, the pattern for baptism; that is, how baptism is performed. We saw that the pattern for the baptism of the Holy Spirit as prophesied by John the Baptist and as it was performed on the Day of Pentecost (and afterwards) was that Christ was the Administrator, believers were the subjects, and the Holy Spirit was the element. In other words, they were baptized in the Holy Spirit.

The advocates of a "spiritual baptism" in I Corinthians 12:13 maintain that it is *by* the Holy Spirit; that is, the Spirit is the administrator of this "spirit baptism." They further affirm that it is when someone is regenerated and/or put into the "universal, invisible, mystical body or church." This too purposes problems because what is the definition of the "invisible church"? We previously quoted from Thomas Manton and John Gill regarding this, and their view are that the "invisible, mystical church" is the elect that were chosen in Christ before the world began, cf. Eph. 1:4. The modern day dispensationalist affirm that this "invisible church" only contain believers from the Day of Pentecost until the second coming of Christ. Some affirm that this "mystical church" only includes believers who are currently alive on earth, while others say it is the believers who have died and are with the Lord in glory. Therefore, when someone speaks of this "universal invisible church," unless the speaker is clear as to what he means, the audience may have an entirely different opinion as to what he means. (By the way, some advocate a "universal visible church," but that is another study which we will not include here.) It is for this reason, as well as others, that I believe we need to disregard the use of the English word "church" and use, as William Tyndale did, congregation. Tyndale translated the Greek word ἐκκλησία, [which is generally given as "church" in the KJV] as congregation in every place in the New Testament. While much more can be said regarding this, we need to move on and look at I Corinthians 12:13 to try to understand what it is saying.

The verse 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." (As you will see, this is from the King James Version Bible, which, I believe, is the most accurate English translation.) However, according to the Greek text, the phrase is literally ἐν ἐνὶ πνεύματι; that is, in one spirit and not by one spirit. In our quote from John Gill in our first lesson on this subject, he allowed this. He said, "for the apostle says not in one, and the same water, but 'by', or 'in' one Spirit." Henry Alford in his *The Greek Testament* (II, 580) and G. G. Findlay in *The Expositor's Greek Testament* (II, 890) affirm that it should be translated "in one Spirit." Many other authorities could be quoted to support this position.

The second thing to consider regarding this verse is the capitalization of the word "Spirit." As is generally known, capitalization as we know it today was not in the original Greek text and, therefore, was added by either translators, or by modern day publishers in some cases. This is demonstrated by the following examples. In my Cambridge wide margin authorized King James Version Bible (and my Collin's and World bibles), the English word "spirit" is not capitalized in Acts 11:12 and 28. Acts 11:12 reads, "And the spirit bade me go with them, nothing doubting." From Acts 10:19, obviously Acts 11:12 should also be capitalized because it reads "While Peter thought on the vision, the Spirit

said unto him, Behold, three men seek thee.” Further I believe Spirit in Acts 11:28, should, too, be capitalized: “And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.” However, in another Bible that I have published by Regency Publishing House, which is also an authorized King James Version Bible, the word “Spirit” *is* capitalized in both verses (12 and 28) in Acts 11. They are also capitalized in the Geneva Bible as published by Tolle Lege Press in 2006. In an exact replica of the original King James Version Bible as printed by Zondervan in 2011 on the 400th anniversary of the 1611 Bible, in Acts 10:19, 11:12, 28, the word “spirit” is not capitalized. Also, the word “spirit” is not capitalized in I Corinthians 12:13 in the exact replica of the original King James Version Bible. However, “Spirit” in I Corinthians 12:13 is capitalized in all of the bibles mentioned above. I also have a Cambridge compact Bible that has the same title page and publishing information as my wide margin edition and the word “Spirit” *is* capitalized in Acts 11:12, 28. William Tyndale’s translation as published by John Rogers of the Matthew’s Bible of 1537, has “Spirit” capitalized in Acts 11:12, 28, but in I Corinthians 12:13, where it is translated “in one spirit,” and not “by one spirit,” the word “spirit” is *not* capitalized. By this you can see that I am not doing violence to the Scriptures by setting forth that the word “spirit” should not be capitalized in I Corinthians 12:13 and that it should read “in one spirit” and not “by one Spirit.” In fact, I have the original King James translation and Tyndale’s translation to support my position.

(As a side note, I mentioned above that Tyndale translated the Greek word ἐκκλησία, [which is generally given as “church” in the KJV] as congregation in *every* place in the New Testament. Since the KJV translators followed Tyndale it may have been translated as such and I Corinthians translated “in one spirit” if the rules by King James had not forbidden them to do so. That is another study which may be considered at a later time.)

This Greek prepositional phrase ἐν ἐνὶ πνεύματι (in one spirit) is used in two other places in the New Testament. First, Ephesians 2:18, “For through him we both have access *by one Spirit* unto the Father.” (Emphasis mine.) Second, Philippians 1:22, “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast *in one spirit*, with one mind striving together for the faith of the gospel.” (Emphasis mine.) You will note that in Ephesians 2:18 it is “*by one Spirit*” and “Spirit” is capitalized. In Philippians 1:27, it is “*in one spirit*” and “spirit” is not capitalized. Let it be noted that according to the context of both places congregational unity is what is being taught and I believe that Ephesians 2:18 should be translated “in one spirit” as in I Corinthians 12:13, where, too, congregational unity is the lesson being taught. While some may think that this is a forced interpretation, note the following quotes.

After affirming that the access to the Father is “through” or “by means of” Christ, R. C. H. Lenski writes concerning Ephesians 2:18: ‘The Greek is able to add the apposition to the “we” by means of the verb ending after the object “peace,” thereby helping to emphasize the apposition: “we – the both (of us),” Gentiles and Jews alike. They come to the Father, not by two roads, but by one. Hence also the phrase “in one spirit.” One hesitates to leave the consensus of the commentators who here translate “in one Spirit” as do our versions. This consensus also finds the Trinity in Paul’s wording: “through him” (Christ) – “in one (Holy) Spirit” – the Father.’ Yet, attractive as this appears, we question its soundness. In v. 16 we have “in one body” to which there is now added as the complement, “in one spirit.” This correspondence extends much farther when we note that “one” recurs together with “both” (“two”): v. 14, “*both* the parts *one* part”; v. 15, “the *two* men *one* new man”; v. 16, “the *both* of them *one* body”; now, “the *both* of us in one spirit.” In this chain of four “both – one,” one part, one man, one body, the last link is surely one spirit (not one Spirit). Not the thought that

God or Christ or the Spirit are one fits into the chain, but one spirit, a unit mind and heart filled with one life and one faith by Christ, his blood and his cross, his gospel preaching of peace does. The decisive word is “one.”

“The access to the Father” implies that the Ephesian Gentiles and Jews have an approach to him as his children and sons, *οἰκεῖλοι*, “household members.” All the rights of children are theirs as also all the gifts that this divine Father bestows. All come to him as a unit, come “in one spirit,” and are thus in one and the same blessed relation and position, no matter if they once were two, some of them Gentiles, others Jews. *Πρός* is the face-to-face preposition; “there is something almost intimate as well as personal in some of the examples” (R. 624, etc.), it is so in fact.’ *The Interpretation of St. Paul's Epistles to the Galatians, Ephesians, and Philippians*, pp. 447-448. The R. 624 refers to A. T. Robertson’s *A Grammar of the Greek New Testament in Light of Historical Research*.

Though S. D. F. Salmond, in *The Expositor's Greek Testament*, maintains that the word *spirit* refers to the Holy Spirit, he insists it be translated *in one Spirit*: ‘The *en* is not = *by*, but *in*, with reference to the *element* in which alone we have the access. As that right is ours only *through* Christ ..., so it is made ours in actual experience only *in* the Spirit, by Jew and Gentile have it alike because it is one and the same Spirit that works in both. Vol. 3, p. 298. Fausset, in Jamieson, Fausset, and Brown’s *Commentary*, agrees with Salmond. Vol. 6, p. 405 A. T. Robertson and William Hendriksen also maintain that it should be translated *in one Spirit*.

However, our time is up and we must close for today.