

Parson to Person

1 Corinthians 12 – Part 3

(The Baptism *and* Infilling of the Holy Spirit)

“For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. For in fact the body is not one member but many. If the foot should say, ‘Because I am not a hand, I am not of the body,’ is it therefore not of the body? And if the ear should say, ‘Because I am not an eye, I am not of the body,’ is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, yet one body. And the eye cannot say to the hand, ‘I have no need of you’; nor again the head to the feet, ‘I have no need of you.’ No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or

if one member is honored, all the members rejoice with it. Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way” (1 Corinthians 12:12–31 NKJV).

One Body – Many Members

Before we examine Paul’s teaching on the unique functionality of the Body of Christ, we must look at how one is introduced into the Body.

Baptism in the Holy Spirit vs. The Infilling of the Holy Spirit

Controversies abound within Charismatic and Pentecostal churches regarding the difference between the baptism of the Holy Spirit and the infilling of the Holy Spirit. Some suggest that when a person is born again they are regenerated by the Holy Spirit but not filled with or baptized in the Holy Spirit. They believe that the baptism of the Holy Spirit is a secondary or subsequent activity following salvation/regeneration. A few cessationist churches share similar views. Others Christian groups suggest that the infilling of the Holy Spirit occurs at the moment of salvation but is also subsequent, repeated, and ongoing.

It will serve us well to look at this through the lens of Scripture rather than from tradition and denominationalism.

Baptism in the Holy Spirit

According to Scripture a person is “regenerated” by grace alone, through faith alone, in Christ alone, by being baptized in the Holy Spirit. *“For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free”* (vs. 13a). It is through regeneration we are made part of the body of Christ.

To the Ephesians Paul wrote, *“There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all”* (Ephesians 4:4–6). Moreover, Jesus said, *“Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God”* (John 3:5). *“Water”* in this case refers to natural birth, and *“the Spirit”* refers to the Holy Spirit. (Please don’t confuse *“water”* here with water baptism. Water baptism does not provide salvation—it never has and never will.) Jesus told his disciples, *“for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now”* (Acts 1:5).

By examination of these short references, we can see that a person is born again, by the Holy Spirit, when they are “baptized” in or by the Holy Spirit—*“for...we were all baptized into one body.”* This should remove all doubt.

The Infilling of the Holy Spirit

Paul wrote, “*For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free*” (vs. 13a), but also added, “*and have all been made to drink into one Spirit*” (vs. 13b). This seems to show both the baptism and the infilling.

It is of note that the Scriptures show no one being baptized in the Holy Spirit more than once. However, it seems that one may be filled again and again.

Some of the same individuals who were present for the infilling of the Spirit on the Day of Pentecost were (several days later) gathered together for prayer and apparently filled *again* (see Acts 4:31). Moreover, the Ephesians were told to *continue being filled* with the Holy Spirit. Paul wrote, “*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit*” (Ephesians 5:18). The word translated “*be filled*” is in the present tense. Therefore, suggesting a continuous action. We are to *be being filled*—continuously.

Baptized *and* Filled with the Holy Spirit

We should note that the believers who gathered together on the Day of Pentecost were not only baptized with the Holy Spirit *but also* filled with the Holy Spirit—that very day. Luke wrote that “*they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance*” (Acts 2:4).

By comparing what Jesus said concerning that day (“*for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now*”) with what occurred on Pentecost (“*they were all filled with the Holy Spirit*”), it is clear that the believers were apparently baptized and filled at the same time. However, this does not suggest that the baptism with the Holy Spirit and the infilling of the Holy Spirit are one and the same.

One might suggest that baptism *in* the Holy Spirit (by use of the language) is our *being placed into* the Holy Spirit, while *being filled with* the Holy Spirit (by use of the language) is the Holy Spirit *being placed in* us.

Church Age Distinctions

Prior to the Church Age, we have no biblical reference to anyone being baptized in the Holy Spirit. Therefore, we can see that Holy Spirit baptism/regeneration/being born again is unique to the Church Age. Men and women were filled with the Holy Spirit, but none were baptized.

During pre-Church Age dispensations, the Holy Spirit would come upon and/or fill a recipient for a specific purpose—but would come and go—per se (see 1 Samuel 16:14, Psalm 51:11). However, in the Church Age, a person baptized in the Holy Spirit is once and for all baptized. One cannot be unbaptized. We also know that no one in a pre-Church Age dispensation was sealed with or by the Holy Spirit. Thus, the baptism in the Holy Spirit/regeneration of the

believer is a one-time act. The believer cannot be unregenerated.

We who have trusted Christ for salvation are sealed with the Holy Spirit for the day of redemption. We are secure in Him. Paul wrote, *“In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise”* (Ephesians 1:13), and *“...do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption”* (Ephesians 4:30).

Therefore, we who have been born again are baptized in the Holy Spirit *and* are commanded to be filled with the Holy Spirit. Being regenerated is a one-time act. Being filled with the spirit is continuous.

In Pre-Church Age dispensations men and women who were filled with the Holy Spirit were given supernatural wisdom, knowledge, understanding, and specific skills (see Exodus 28:3 and 35:31), prophesied (see Numbers 11:25–26, 1 Samuel 1:6–11 and 19:20), performed miracles (see 1 Kings 17:13–24), etc. Those who are filled with the Spirit today, in the Church Age, should expect the same.

I love you all,
Pastor Paul