

## LXXXIV. THE BAPTISM OF THE HOLY SPIRIT: 1 Corinthians 12:11-13

### **INTRODUCTION. Brothers and sisters in Christ, friends and visitors,**

You must be careful who you listen to and who you read. To profess to be a Christian is not enough. To have a giftedness or charisma is not enough. To be an eloquent speaker is not enough. To be a captivating storyteller is not enough. To be BASED is not enough. To be red-pilled is not enough.

WE DESPERATELY NEED MEN IN OUR DAY WHO WILL STAND FIRM ON THE SCRIPTURES, AND THE RIGOROUS STUDY, PREACHING, AND APPLICATION OF THEM, AND WE NEED CHRISTIANS WHO WILL BE DILIGENT TO USE DISCERNMENT, SO THAT THEY ARE NOT DUPED.

Why do I say this? Because the very thing Paul is saying in our text of Scripture for today—1 Corinthians 12:11-13—preachers and teachers in our day use to TEACH THE OPPOSITE TRUTH OR CONCLUSION.

Paul's main point is this:

**DOCTRINE.** All Christians are gifted, baptized, and have drunk of the Holy Spirit so that they would be the mystical body of Christ.

**CON(TEXT).** **1 Corinthians 12:11-13** "[11] All these are empowered by one and the same Spirit, who apportions to each one individually as he wills. [12] For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. [13] For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit."

Paul writes this in order to show that there are no second class Christians; there is not one in the body of Christ that anyone else can look at and say "you are not needed" or "you are not as good as this person," etc. AND YET, modern day preachers and teachers functionally teach that the Baptism of the Holy Spirit is something that not all believers possess, but it is something you can/may experience after your conversion to Christ. This, of course, functionally makes two kinds of Christians—one kind that has only been saved and another kind who has been saved AND baptized by the Holy Spirit.

**David Wilkerson said, "Being saved from sin is wonderful!... But to be a good soldier in the service of our Lord Jesus Christ, it's not enough just to be saved. There is much more for you! You need to be baptized with the Holy Ghost!... Every hour of every day, multitudes worldwide are being baptized with the**

*Holy Ghost!" — Wilkerson, David. "You Need the Holy Ghost!" Sermon delivered at Times Square Church, New York, NY, August 13, 1990. <http://www.tsculpitseries.org/english/1990s/ts900813.html>.*

**Assemblies of God Statement of Fundamental Truths states, "All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire... This experience is distinct from and subsequent to the experience of the new birth..." — Assemblies of God, "Statement of Fundamental Truths," 7. *The Baptism in the Holy Spirit* (Springfield, MO: General Council of the Assemblies of God, n.d.), <https://ag.org/beliefs/statement-of-fundamental-truths>.**

Be careful beloved, who you listen to, who you learn from, and whose counsel you take to heart. Not all who profess Christ and faithful proclaimers of Christ's truths. And sometimes, the very thing Christ is saying in the Scriptures, is twisted by those in error in order to teach the opposite message of what Christ has promised and commanded.

Now, let's try to learn what God has for us in His Word today. Again the doctrine is,

**DOCTRINE.** All Christians are gifted, baptized, and have drunk of the Holy Spirit so that they would be the mystical body of Christ.

## **I. ALL CHRISTIANS HAVE BEEN GIVEN SPIRITUAL GIFTS (1 Corinthians 12:11).**

**1 Corinthians 12:11** "All these are empowered by one and the same Spirit, who apportions to each one individually as he wills."

**NOTE**, spiritual gifts are apportioned out by the sovereign will of God. The Holy Spirit "apportions to each one individually as he wills" (1 Corinthians 12:11).

**NOTE also**, whatever your spiritual gifts are, they are sovereignly distributed to you by the Holy Spirit so that you would use them in the power of the Spirit "for the common good" (1 Corinthians 12:7).

**BOYS AND GIRLS...**

## **II. ALL CHRISTIANS ARE PART OF CHRIST'S MYSTICAL BODY (1 Corinthians 12:12).**

**1 Corinthians 12:12** "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ."

- We who belong to Christ through faith makeup of not a physical body, but the mystical body of Christ. This is a spiritual reality, as much mysterious as it is excellent!

**There are many metaphors in the Scriptures concerning the relationship between Christ and His Church:**

- I) Christ is the Vine and we are the Branches (**John 15:1-11**).
- II) We are Living Stones making up the Temple of God, which is Christ (**1 Peter 2:1-6**).
- III) We are Fellow Sons and Heirs with Christ, seeing He is our big brother who both earned and shares His inheritance with us (**Romans 8:16-17**).
- IV) Christ is the Great Shepherd and we are His Sheep (**John 10:1-19**).
- V) Christ is the Bridegroom and we are the Bride (**Ephesians 5:25-27**).
- VI) Christ is the King and we are lesser kings and priests in His Kingdom (**Revelation 1:4-8**).

Yet perhaps the most intimate of all metaphors is the one Paul uses here in **1 Corinthians 12:12**:

- VII) Christ is the Head and we are the Body (See also **Ephesians 5:23** "Christ is the head of the church, his body, and is himself its Savior" and **Colossians 1:18** "he is the head of the body, the church").

**BOYS AND GIRLS... [recap seven points]**

*USE FOR INSTRUCTION / DOCTRINE*

**This denotes,**

- I) Christians are inseparably united to Christ;
- II) Christians are lovingly nourished by Christ;
- III) Christians are inseparably united to other Christians, especially those within our local congregation;

**SAM JONES (paraphrase):** "Those who are not part of a local church are trying to carry around the severed head of Christ." — **Sam Jones, in his sermon at the February 2026 Abolitionists Rising National Conference in Des Moines, IA.**

- IV) Christians are Christ's representatives in the world.

*USE FOR DIRECTION / EXHORTATION*

**This requires,**

- I) Holy Pride in other Christians (they make up a necessary part of the body of Christ);
- II) Humility toward other Christians (I only make up a small part of the body of Christ);
- III) Working alongside other Christians for the glory of God (The body must function in a likeminded way).

### III. ALL CHRISTIANS HAVE BEEN BAPTIZED *WITH THE HOLY SPIRIT* (1 Corinthians 12:13a).

**1 Corinthians 12:13a** "For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—"

**QUESTION.** In what sense does Paul mean we are baptized into one body?

Well, the Scriptures speak of at least SEVEN different kinds of baptism.

(i) The Scriptures speak of *John's Water Baptism of Repentance*, to prepare the way for Christ (Matthew 3:5-6; Matthew 3:11a).

- **Matthew 3:5-6** "5 Then Jerusalem and all Judea and all the region about the Jordan were going out to him, 6 and they were baptized by [John the Baptist] in the river Jordan, confessing their sins."
  - **Matthew 3:11a** "I (John the Baptist) baptize you with water for repentance. . ."

(ii) The Scriptures speak of *Christ's Water Baptism* (Matthew 3:13-17).

- **Matthew 3:13-17** "13 Then Jesus came from Galilee to the Jordan to John, to be baptized by him. 14 John would have prevented him, saying, 'I need to be baptized by you, and do you come to me?' 15 But Jesus answered him, 'Let it be so now, for thus it is fitting for us to fulfill all righteousness.' Then he consented. 16 And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; 17 and behold, a voice from heaven said, 'This is my beloved Son, with whom I am well pleased.'"

(iii) The Scriptures speak of *Judgement Baptism*, which Christ will give to all who remain in their sins (Matthew 3:11c-12).

- **Matthew 3:11c-12** "11...[Christ] will baptize you with the Holy Spirit and fire. (Not talking about Pentecost, etc.) 12 His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire."

(iv) The Scriptures speak of a *Baptism of Suffering* (Mark 10:35-40).

- **Mark 10:35-40** "35 And James and John, the sons of Zebedee, came up to [Christ] and said to him, 'Teacher, we want you to do for us whatever we ask of you.' 36 And he said to them, 'What do you want me to do for you?' 37 And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' 38 Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or to be

baptized with the baptism with which I am baptized?' 39 And they said to him, 'We are able.' And Jesus said to them, 'The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, 40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.'"

- James was martyred by being thrown off the Temple Mount then having his head bashed in with a club. John was not martyred but suffered greatly, even having his skin burned by being boiled in oil. James and John were indeed baptized with suffering, not unlike Christ. Not to atone for anyone's sins, but because of their faithfulness.

**(v) The Scriptures speak of a Baptism of Moses (1 Corinthians 10:1-2).**

- **1 Corinthians 10:1-2** "1 For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea. . ."
- **JOHN GILL:** "Their following Moses into the sea, which is meant by their being "baptized into him", was an acknowledgment of their regard unto him, as their guide and governor, as baptism is a following of Christ, who has left us an example that we should tread in his steps; and is an owning him to be our prophet to teach us, and lead us the way; and it is a profession of our faith in him, as our surety and Saviour, and a subjection to him as our King and Governor." — Gill, **John. Gill's Bible Commentary (Kindle Locations 311875-311878). OSNOVA. Kindle Edition.**

**(vi) The Scriptures speak of Christian Water Baptism (Matthew 28:19).**

- **Matthew 28:19** "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,"

**(vii) The Scriptures also speak of Holy Spirit Baptism, which Christ gives to all His people (Matthew 3:11b, Mark 1:8, Luke 3:16, John 1:33, Acts 1:5).**

**ANSWER.** This (vii) is the baptism Paul is speaking of in 1 Corinthians 12:13.

Now, I want you to make note of a few things:

**I) The Holy Spirit is not the baptizer, Jesus is (Matthew 3:11b, Mark 1:8, Luke 3:16, John 1:33, Acts 1:5).**

- **Matthew 3:11b** "He (*Jesus*) who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy

Spirit. . ."

- **Mark 1:8** "I have baptized you with water, but he will baptize you with the Holy Spirit."
- **Luke 3:16** "John answered them all, saying, 'I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire.'"
- **John 1:33** "I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'"
- **Acts 1:5** "John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

**BOYS AND GIRLS, just as we baptize Christians with water, Jesus baptizes Christians with The Holy Spirit.**

This means Jesus sends the Holy Spirit to totally change your entire inner and outer life.

**God the Holy Spirit makes you a new person inside—**He changes your mind, will, and affections.

**God the Holy Spirit also makes you a new person externally—**He changes the way you use your tongue, what you do with your hands, where you go with your feet, what you look at with your eyes, what you hear with your ears.

**II) Every true Christian has been baptized with the Holy Spirit—there is no second blessing (1 Corinthians 12:13a).**

- **1 Corinthians 12:13a** "For in one Spirit we were all baptized..."

**III) Tongues is not the evidence of being baptized with the Holy Spirit, because Paul says all these believers have been baptized with the Spirit but not all possess the gift of tongues (1 Corinthians 12:13a, 1 Corinthians 12:30).**

- **1 Corinthians 12:13a** "For in one Spirit we were all baptized..."
- **1 Corinthians 12:30** "Do all possess gifts of healing? Do all speak with tongues? Do all interpret?" *\*This is a rhetorical question to which the obvious answer is "no"*

**This brings up an important question:**

**QUESTION.** What is the evidence that someone has been baptized with the Holy Spirit, that is to say that someone is a Christian?

**ANSWER.** God gives us at least four tests in 1 John. (1 John 5:13 "I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life.")

**(i) Obedience to Christ's commands (walking in the light).**

1 John 1:6-7 "6 If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. 7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin."

1 John 2:3-4 "3 And by this we know that we have come to know him, if we keep his commandments. 4 Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, 5 but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: 6 whoever says he abides in him ought to walk in the same way in which he walked."

**(ii) Confessing sins and dependance on Christ's atonement.**

1 John 1:8-2:2 "8 If we say we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say we have not sinned, we make him a liar, and his word is not in us.

2:1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. 2 He is the propitiation for our sins, and not for ours only but also for the sins of the whole world."

**(iii) Love for the world is rejected in exchange for love for God.**

1 John 2:15-17 "15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. 17 And the world is passing away along with its desires, but whoever does the will of God abides forever."

**(iv) Love for Christians is natural.**

1 John 3:14 "We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death."

**BOYS AND GIRLS, [summarize the four tests in 1 John]**

*USE FOR EXAMINATION*

**Q1.** Do you profess to be a Christian but refuse to submit to Christ's

commands?

**Q2.** Do you profess to be a Christian but refuse to confess your sins and depend on Christ's atonement alone for salvation?

**Q3.** Do you profess to be a Christian but love the world more than God—the desires of the flesh and the desires of the eyes and the pride of life, more than Christ the God-man Redeemer and King?

**Q4.** Do you profess to be a Christian but do not have affection for nor good action for other Christians?

***GO TO CHRIST JESUS THROUGH FAITH AND HE WILL SAVE YOU, BAPTIZE YOU, AND GIVE YOU ETERNAL LIFE!***

**IV) Being baptized with the Holy Spirit is simply the New Covenant gift of God the Holy Spirit, given to all who believe, by which the Spirit enables us to share in the life of Christ and live for God's glory (1 Corinthians 12:13a).**

– **1 Corinthians 12:13a** "For in one Spirit we were all baptized..."

**QUESTION 1.** What does Christ do by the Holy Spirit the moment He baptizes me?

**ANSWER.** When Christ baptizes with the Holy Spirit you are regenerated, indwelt, sealed, and united both to Christ and His body.

- Regenerated (John 3:1-8).
- Indwelt (1 Corinthians 3:16).
- Sealed (Ephesians 1:13, 4:30).
- United (1 Corinthians 12:12-13).

**QUESTION 2.** What does the Holy Spirit continue to do to and through Christians in their ongoing life?

**ANSWER.** God the Holy Spirit Fills, Empowers, Produces (fruit), Leads, Gifts, Assures, Convicts (sin and righteousness and judgement), Intercedes in prayer, Comforts, and Sanctifies.

- Fills (Acts 4:31, Ephesians 3:19).
- Empowers (Acts 1:8).
- Produces fruit (Galatians 5:15-26).
- Leads (Galatians 5:15-26).
- Gifts (1 Corinthians 12, Romans 12).
- Assures (Romans 8:16).
- Convicts of sin and righteousness and judgement) (John 16:8).
- Intercedes in prayer (Romans 8:26-27).
- Comforts (Acts 9:31).
- Sanctifies (Romans 15:16, 2 Thessalonians 2:13).

All of these works of the Holy Spirit in the life of a Christian come from being Baptized by Christ with the Holy Spirit.

*But the main thing Paul is highlighting in 1 Corinthians 12:10 is the fact that when Christ baptizes with the Holy Spirit, he is spiritually uniting Christians to Himself and to one another, making us ONE BODY.*

#### **IV. ALL CHRISTIANS HAVE DRUNK OF ONE SPIRIT (1 Corinthians 12:13b).**

**1 Corinthians 12:13b** "and all were made to drink of one Spirit."

- **John 7:37-39** "37 On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. 38 Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" 39 Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified."

##### **HELPS:**

- **7:37-39, John** - George Whitefield - The Indwelling of the Spirit, the Common Privilege of All Believers [John 7:37-39] - The Sermons of George Whitefield (2 vols.) by George Whitefield. Edited by Lee Gatiss. Published by Crossway, Wheaton, Illinois, 2012. vol. 2 pg. 115
- **7:37, John** - Thomas Boston, "Farewell Sermon at Simprin," Works, iv. 458-465. — **Baggett, Brett. A Scripture Index of Puritan Sermons: Along with some Scottish Covenanters, American Puritans, and a few of their Spiritual Descendants (1558-1770) (p. 315).**

##### **HELPS:**

- **12:3, Isaiah** - Thomas Boston, "Of Christ's Ordinances in General," Commentary on the Shorter Catechism, ii.416-421. — **Baggett, Brett. A Scripture Index of Puritan Sermons: Along with some Scottish Covenanters, American**

**Puritans, and a few of their  
Spiritual Descendants  
(1558-1770) (p. 172).**

- **Ezekiel 47:1-12** "1 Then he brought me back to the door of the temple, and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east). The water was flowing down from below the south end of the threshold of the temple, south of the altar. 2 Then he brought me out by way of the north gate and led me around on the outside to the outer gate that faces toward the east; and behold, the water was trickling out on the south side.

3 Going on eastward with a measuring line in his hand, the man measured a thousand cubits, and then led me through the water, and it was ankle-deep. 4 Again he measured a thousand, and led me through the water, and it was knee-deep. Again he measured a thousand, and led me through the water, and it was waist-deep. 5 Again he measured a thousand, and it was a river that I could not pass through, for the water had risen. It was deep enough to swim in, a river that could not be passed through. 6 And he said to me, "Son of man, have you seen this?"

Then he led me back to the bank of the river. 7 As I went back, I saw on the bank of the river very many trees on the one side and on the other. 8 And he said to me, "This water flows toward the eastern region and goes down into the Arabah, and enters the sea; when the water flows into the sea, the water will become fresh. 9 And wherever the river goes, every living creature that swarms will live, and there will be very many fish. For this water goes there, that the waters of the sea may become fresh; so everything will live where the river goes. 10 Fishermen will stand beside the sea. From Engedi to Eneglaim it will be a place for the spreading of nets. Its fish will be of very many kinds, like the fish of the Great Sea. 11 But its swamps and marshes will not become fresh; they are to be left for salt. 12 And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither, nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing."

**HELPS:**

- **ALL, Ezekiel - William Greenhill - An Exposition Upon the Book of Ezekiel by**

William Greenhill (1591-1671). First published 1645-1667. Republished by James Nichols, London, 1863. Republished again by Banner of Truth Trust, 1994. — **Baggett, Brett. A Scripture Index of Puritan Sermons: Along with some Scottish Covenanters, American Puritans, and a few of their Spiritual Descendants (1558-1770) (p. 198).**

## Exhortations

- I) Have holy pride in other Christians (they make up a necessary part of the body of Christ);
- II) Humble yourself toward other Christians (I only make up a small part of the body of Christ);
- III) Work alongside other Christians for the glory of God (the body must function in a likeminded way).

## CONCLUSION. Turn with me to Isaiah 12

### – Isaiah 12

1 "You will say in that day:

"I will give thanks to you, O Lord,  
for though you were angry with me,  
your anger turned away,  
that you might comfort me.

2 "Behold, God is my salvation;

I will trust, and will not be afraid;  
for the Lord God is my strength and my song,  
and he has become my salvation."

3 *With joy you will draw water from the wells of salvation.*

4 And you will say in that day:

"Give thanks to the Lord,  
call upon his name,  
make known his deeds among the peoples,  
proclaim that his name is exalted.

5 "Sing praises to the Lord, for he has done gloriously;  
let this be made known in all the earth.

6 Shout, and sing for joy, O inhabitant of Zion,  
for great in your midst is the Holy One of Israel."

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## STUDY AND DISCUSSION QUESTIONS

### Warm-Up (5-10 minutes)

1. The sermon warns us to be careful who we listen to, even if they are charismatic, eloquent, or "based." What are some modern examples (preachers, authors, influencers) where giftedness or popularity might lead people away from clear biblical teaching? Why does this danger exist?

### Understanding the Text & Main Doctrine

#### 1. Read 1 Corinthians 12:11-13 aloud.

What is Paul's main point in these verses? How does the sermon summarize it as the central doctrine?

2. The sermon says modern teachers sometimes use this very passage to teach the *opposite* of what Paul intends.
  - What is the common teaching the sermon critiques (second blessing / subsequent baptism in the Holy Spirit)?
  - How does Paul's statement in verse 13 directly contradict that idea?
3. Paul lists several metaphors for the relationship between Christ and His people (vine/branches, head/body, bridegroom/bride, etc.).
  - Which metaphor stands out most to you and why?
  - Why does the sermon call the "Head and Body" metaphor especially intimate?

### Section I: All Christians Have Spiritual Gifts (v. 11)

1. Spiritual gifts are given "as [the Spirit] wills" (v. 11) and "for the common good" (v. 7).
  - How does this truth guard against pride or envy in the church?
  - What spiritual gifts do you see in your own life or in others in this group/church? How are they being used (or could they be used better) for the common good?

### Section II: All Christians Are Part of Christ's Mystical Body (v. 12)

1. The sermon gives four implications of being part of Christ's body:
  - a) Inseparably united to Christ
  - b) Lovingly nourished by Christ
  - c) Inseparably united to other Christians (especially in the local church)

- d) Christ's representatives in the world Which of these feels most encouraging or challenging to you right now, and why?
- Sam Jones is quoted: "Those who are not part of a local church are trying to carry around the severed head of Christ."
    - What does this mean? Do you agree? Why is local church membership important according to this passage?
  - 3. Application Questions from the sermon:**
    - How can we cultivate *holy pride* in other Christians?
    - How can we practice *humility* toward other Christians?
    - What does it look like practically to "work alongside other Christians for the glory of God"?

### **Section III: All Christians Have Been Baptized with the Holy Spirit (v. 13a)**

- The sermon lists seven different "baptisms" in Scripture. Which ones were new or surprising to you? Why is it important to distinguish them?
- Who is the baptizer in the baptism with the Holy Spirit, and what does that mean? (See Matthew 3:11, etc.)
- 3. Evidence of Spirit Baptism / True Christianity**  
The sermon gives four tests from 1 John. Discuss each briefly:
  - Do you obey Christ's commands?
  - Do you confess sin and rely on Christ's atonement?
  - Have you turned from loving the world to loving God?
  - Do you love other Christians?
- Which of these four areas do you want to grow in most?
- The sermon says there is no "second blessing" or second-class Christian.
  - How does this truth bring comfort or correction to someone who feels spiritually "less than"?

### **Section IV: All Christians Have Drunk of One Spirit (v. 13b)**

- Compare 1 Corinthians 12:13b with John 7:37-39 and Ezekiel 47:1-12.
  - What picture does "drinking" and the flowing river give us about the Holy Spirit's work in believers?
- List some ongoing works of the Holy Spirit mentioned (filling, empowering, producing fruit, leading, gifting, assuring, etc.).
  - Which of these do you most need right now in your Christian walk? Pray for one another in this area.

### **Personal Application & Response**

- 1. Self-Examination (from the sermon):**
  - Do I refuse to submit to Christ's commands in any area?

- Do I depend on anything besides Christ's atonement?
  - Do I love the world more than Christ?
  - Do I lack real love for other Christians?
2. If the Holy Spirit is convicting you, what is one step of repentance or faith you need to take?
3. The sermon ends with Isaiah 12 — a song of salvation and joy.
- How does the truth of verses 11-13 (gifts, body, Spirit baptism, drinking) lead us to the kind of joy and thanksgiving expressed in Isaiah 12?
4. **Action Step:** This week, how will you:
- Use your spiritual gift(s) for the common good?
  - Encourage or serve another member of the body?
  - Give thanks for the Holy Spirit's work in making us one?

**Closing Prayer Focus:** Thank God for baptizing every believer into Christ's body by His Spirit. Ask Him to help us walk in unity, humility, holy pride in one another, and joyful dependence on the Holy Spirit. Pray for discernment to listen to faithful teachers of Scripture.

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## SERMON TRANSCRIPT

Brothers and sisters in Christ, friends and visitors,

You and I must be very careful who we listen to and who we learn from. That someone professes to be a Christian teacher is not enough. To have giftedness or charisma in their preaching or teaching is not enough. To be an eloquent speaker is not enough. To be a captivating storyteller is not enough. To be based is not enough. To be red-pilled is not enough. We desperately need men in our day who will stand firm on the Scriptures, who will stand firm in rigorous study of the Scriptures, preaching, and in application of God's word. And we need Christians who will be diligent to use discernment, frankly, so that they are not duped into believing errors. Why do I say this? Especially as we come to this text of Scripture today. I say these things by way of introduction because the main point of what Paul is saying in our text today, 1 Corinthians 12:11-13, the main thing he is saying, preachers and teachers in our day use in order to teach the opposite or the opposite conclusion of what Paul is actually getting at.

Paul's main point, if we were to summarize what he means in verses 11 through 13, and the reason he is saying these things, is this: All Christians are gifted, baptized, and have drunk of the Holy Spirit so that they would be the mystical body of Christ. All Christians are gifted, baptized, and have drunk of the Holy Spirit so that they would be the mystical body of Christ.

Look with me at these verses again. 1 Corinthians 12:11-13. I just want you to get

a savor of the whole reason he is saying these things. All these (verse 11, the "these" is obviously talking about spiritual gifts that God the Holy Spirit gives), all these are empowered by one and the same Spirit. That is God the Holy Spirit who apportions to each one individually as he wills. For just as the body is one and has many members, many body parts, and all the members of the body, though many, are one body, so it is with Christ. Verse 13: For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

The big point that he is making is that there are not two classes of Christians or three different classes of Christians. The Holy Spirit apportions to each whatever spiritual gift he sovereignly decides to give them. We all make up the body of Christ. One body though we are many body parts and many members. We have all been baptized into one body. And then he makes the distinction: Jews or Greeks (by Greeks he means Gentiles, non-Jews), slaves or free. It does not matter who you are, who you were before Christ saved you. We all have the same blessings and benefits. In Christ, we make up one body. We were all made to drink of one Spirit.

What you can very easily conclude from the big thing that he is saying is that all Christians are on level ground. There is no second-class, first-class Christians or anything like that. He is writing this in order to show there are no second-class Christians there. There is no one in the body of Christ that anyone else can look at and say, "You are not needed" or "You are not as good as this person," etc.

And yet modern-day preachers and teachers functionally teach that the baptism of the Holy Spirit is something that not all believers have experienced. It is something they wrongly teach that you can or may experience after your conversion to Christ. This, of course, functionally—though they would not necessarily teach it like this—makes it so that there are two different kinds and two different classes of Christians. There are those who have been saved and then there are those who have been saved and at a later time, by a second blessing, been baptized with the Holy Spirit.

So we would say, "Are you a Christian? Have you been saved by Christ and united to Christ through faith?" And false teachers, those who are in error in our day, would not only say, "Have you been saved?" but "Have you been saved? Like great, but have you been baptized by the Holy Spirit?" Functionally making two different classes of Christians. There are ordinary Christians who are saved, and then there are excellent Christians who have been saved and baptized.

And I fear that as we have been going through 1 Corinthians 12 and as we will continue to go through 12, 13, and 14, all dealing with spiritual gifts, I am having to examine and show you the errors of Pentecostalism and charismania that has come up in the last 125 years in church history, especially because of where we live. We are in the shadow of Tulsa, Oklahoma. There is a lot of charismatic bad teaching. But my fear is that some of the examples or some of the things that I say to you, your response could be like, "You are exaggerating a bit."

So let me just quote for you this whole idea that there are two kinds of classes

of Christians. Maybe you do not agree or maybe you are like, "That is an exaggeration." Well, here is what David Wilkerson said. A very famous Pentecostal from the 20th century wrote *The Cross and the Switchblade*. It is actually a fine book. But Wilkerson, a Pentecostal, says this: "Being saved from sin is wonderful. But to be a good soldier in the service of our Lord Jesus Christ, it is not enough just to be saved. There is much more for you. You need to be baptized with the Holy Ghost every hour of every day. Multitudes worldwide are being baptized with the Holy Ghost, saying you can be saved but not baptized. What you really need is to be baptized."

Okay, that is one person. Well, here is the Assemblies of God statement of fundamental truths. It is like the doctrinal statement of the Assemblies of God churches. And there are many other charismatics who would align with this. I am not trying in any particular way to pick on Assemblies of God, but they say: "All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire. This experience is distinct from and subsequent to the experience of the new birth." Distinct from—it does not happen when you get saved—and subsequent to, meaning it is a second thing that happens to you after the new birth. Some time it may come. You are entitled to it. You should ardently expect and earnestly seek it. But not all Christians are baptized by the Holy Spirit.

Be careful, beloved, who you listen to, who you learn from, and whose counsel you take to heart. Not all who profess Christ are faithful proclaimers of Christ's truths. And sometimes everything Christ is saying in the Scriptures is twisted by those in error in order to teach the opposite message of what Christ has promised and commanded—like this text of Scripture, for instance.

Now let us try to learn what God has for us today in his word in 1 Corinthians 12:11-13. And again the summarizing doctrine of this is this: All Christians are gifted, baptized, and have drunk of the Holy Spirit so that they would be the mystical body of Christ.

Now look with me and let us just take each of these and I will explain what he is saying here. What God is saying through the Apostle Paul. First in verse 11, he says, "All these are empowered by one and the same Spirit who apportions to each one individually as he wills." What is the truth that we should glean from that? All Christians have been given spiritual gifts. That is what he is saying. All Christians have been given spiritual gifts. All these, meaning the spiritual gifts that he has just listed, are empowered by one and the same Spirit who apportions to each one individually as he wills. So all Christians have been given spiritual gifts. There are not two different classes of Christians. All Christians have been given at least one spiritual gift. So it is not that some are with, some are without. No second-class Christians. Just all right there.

Note that spiritual gifts are apportioned out by the sovereign will of God. The Holy Spirit apportions to each one individually as he wills. It is the will of God. God decides. God the Holy Spirit chooses who gets what spiritual gift. Note also, whatever your spiritual gifts are, they are sovereignly distributed to you by the

Holy Spirit so that you would use them in the power of the Spirit for the common good. We learned that previously from chapter 12 that these gifts are given for the common good. It is for the building up of others.

Boys and girls, look up here at me. Every single Christian is given at least one spiritual gift by God the Holy Spirit that you and I are to use for the good of other Christians and for the glory of God. Whatever spiritual gift you have been given by God the Holy Spirit is to be used and exercised through faith in Christ by the power of the Spirit to do good to Christ's body. We are not given spiritual gifts to make us feel better or to build ourselves up. We are given spiritual gifts for the good of other people. And every single Christian has been given at least one spiritual gift.

So it is our duty to not be overly obsessed about which gift do I have? Which gift do I have? I think you fall into an error. You can easily fall into error there. But we do need to try to discern by examining ourselves and asking others to help examine us. How has the Holy Spirit gifted me? What has he made me good at? And then use that for the good of others. Use that to build up the body of Christ.

So there is the first truth in verse 11. Rather simple. All Christians have been given spiritual gifts and it is sovereignly distributed by the Holy Spirit. And by the context, we know it is given for the common good.

But look next at verse 12. Here is the second main truth of our text for today. All Christians are part of Christ's mystical body. All Christians are part of Christ's mystical body. It is important to make the distinction that it is the mystical body of Christ because we do not make up the physical body of Christ, right? We do not make up Christ's physical body. Christ, the God-man, he has a physical body. We make up the spiritual or mystical body of the Lord Jesus Christ.

Look up, look at verse 12 in 1 Corinthians 12. For just as the body, and he is just talking about a human body here, is one, and has many members (that Greek word translated "members" just means body parts), just as the body is one and has many members or body parts, and all the members or body parts of the body, though many, are one body, so it is with Christ. And what he is talking about is that we are the body of Christ. We who belong to the Lord Jesus through faith alone in Christ alone to the glory of God alone. We make up Christ's mystical body. We who belong to Christ through faith make up not a physical body but the mystical body of Christ. This is a spiritual reality as much mysterious as it is excellent.

Now there are many metaphors in the Scriptures concerning the relationship of Christ to his church, Christ to his people, Christ to Christians. Many different metaphors. Think with me. Christ is the vine and we are the branches. We do not have life unless we are connected to the Lord Jesus Christ. He is the vine. We are the branches. And through faith in Christ, we get connected to that vine. And all the spiritual life and all the graces of the Holy Spirit come to us as we are connected to the Lord Jesus Christ.

We are called living stones which make up and are stacked together, built together into the temple of God. And ultimately Christ is the temple of God. So we are living stones stacked together making up the temple of God which is Christ.

We are fellow sons and heirs with Christ. And the metaphor there is that he is our big brother in the family as it were who both earned and shares his inheritance with all of us. So we get the inheritance because our elder brother who earned and deserves all the inheritance of eternal life and glory shares it and we get the inheritance along with him.

Another metaphor used in the Scripture concerning the relationship of Christ and his church is that Christ is the good shepherd and we are his sheep. He brings us into his sheepfold. He brings us into his flock. He is the good shepherd who not only protects us, not only leads us, not only feeds us, but he says, "I am the good shepherd. The good shepherd lays down his life for the sheep." And so Christ laid down his life in his crucifixion for us to save us from our sins and redeem us from misery. So he is the great shepherd and we are his sheep.

Another metaphor used in the Scripture is that Christ is the bridegroom and we are the bride. And like a loving husband loves his wife, gives up his life to protect, to provide for his bride. So Christ is the bridegroom who laid down his life in order to redeem his bride, us, the church.

Another metaphor is that Christ is king. He is the king over a kingdom. And we are lesser kings and priests, citizens in his kingdom. Yet perhaps the most intimate of all metaphors in the Scripture for Christ's relationship between himself and the church is the one alluded to here: that Christ is the head and we are the body. Christ is the head and we are the body. Ephesians 5:23, just to make sure we are not confusing the metaphor: "Christ is the head of the church, his body, and is himself its savior." Also Colossians 1:18, "Christ is the head of the body, the church." It is not just head in the authoritative sense. It is head of a physical body. That is the metaphor that is used. And so that is what he says right here.

Boys and girls, look up here at me in the Scriptures. God uses a bunch of different pictures and metaphors, illustrations to help us understand our relationship as Christians to Christ, our Savior and King. So he says Christ is like a vine and we are like branches off of the vine. What happens if a branch is cut off from the vine or a limb is lopped off from a tree? Will it live? It is disconnected from the life. And so Christ is the vine and we are the branches. If we trust in him through faith alone, we are connected to the life of the Lord Jesus Christ.

But also he says we are like stones building up the temple and Christ is that temple. So we are like stones all stacked together. He says Christ is like our older brother who earned all the rewards but then shares all of the rewards he earned with us. So we get everything that Christ has earned and deserves. Christ is also like our shepherd and we are his sheep and a good shepherd protects his sheep, provides for his sheep, leads his sheep and Christ is the shepherd who even died for his sheep.

But boys and girls, Paul here in 1 Corinthians 12 is saying Christ is the head and we are the body. What happens if the head is disconnected from the body? Will the body live? No. Would anyone ever willingly in their right mind cut their body off from their head? You want your body. I want my body. I am never going to try to sever my body from my head. And Christ never will either. But Christ is the head

and we are the body. That is what he is saying right here in verse 12.

For just as the body is one and has many members and all the members of the body, though many, are one body, so it is with Christ. Now adults, you should meditate on that verse, especially the ending and just consider what God could have said through Paul. So it is with what else could he have said? So it is with the church. And that may not change the meaning really at all. Right? That is what he is talking about. The body of Christ is the church. But God explicitly says through Paul, "So it is with Christ." What does that mean? He is highlighting the union between Christ and the church, saying that the body and Christ are inseparable. He does not just say, "So it is with the church." He says, "So it is with Christ." You are mystically united to the Lord Jesus Christ. That he says the body is Christ's, inseparable from him. This is the mystery of our union as Christians with the Lord Jesus Christ. He does not just say so it is with the church. He says so it is with Christ. And you, as he is going to go on to say, are individually members of that body. And that is how intricately connected Christians are to their Savior, to their covenant head. We are the body. So it is with Christ.

So use this for instruction or doctrine. This denotes a few different things. First, that we are the body and Christ is the head. As Christians, it means Christians are inseparably united to Christ. Christian, if you belong to the Lord Jesus Christ, you are inseparably united to Christ, and Christ will never cut his body off. In a simple way, he would say, "Look how secure your salvation is. If you are united to the Lord Jesus Christ, he is the head, you are the body." The metaphor is mysterious, but it is excellent. Christ will never cut his body off. We do not even call it that. We call it cutting your head off. But in another sense, Christ would say, "I would never cut my body off." Think of the union that you have with the Lord Jesus Christ. Can you ever be thrown out of Christ's family? Can you ever lose the salvation that Christ has purchased for you? It is like, well, will Christ ever cut his body off and just be a head without a body? Absolutely not. See how secure your salvation is in the Lord Jesus Christ. Just through the metaphor, if he is the head and we are the body, so it is with Christ.

This also denotes that Christians are lovingly nourished by Christ. This is what Paul gets into in Ephesians chapter 5. He is like, "No one mistreats his own body, but nourishes his own body and cherishes his own body. And Christ is the head of the body, which is the church." Think of the nourishing that you give to your own body when you are in your right mind, the care you take to take care of your own body and think of Christ and his nourishing of his own body.

This also denotes that Christians are inseparably united to other Christians—not just to Christ but to other believers. Will the body ever cut off another part of the body willingly or in their right mind? Of course not. We do not wake up and say, "It would be a lot better if I just cut my arm off at the elbow today." No. Christians are inseparably united to other Christians. And so we have to act like it.

And I want to add this main point, especially those Christians in your particular local church. Remember that in the context of what Paul is writing about in this whole argument about the use of spiritual gifts, the proper use of them, how we

should think about one another to the church at Corinth, he is writing to a specific local church and using this body metaphor. So of course we would say the universal church is the body and Christ is the head. But we have to get even more specific if we are going to do honor to what God is saying through Paul here. It has a local church application too. That is the whole reason Paul is writing this to the church. He is not saying, "Church at Corinth, you need to benefit from the spiritual gifts and make sure that you do not think differently about the church in Ephesus." He is particularly talking about their local church and how they view one another and how they even use the spiritual gifts that God has given them. Christians are inseparably united to other Christians, especially those within their local congregation.

A friend of mine in Iowa, a pastor named Sam Jones, is trying to highlight this whole point of the absurdity of professed Christians who are not faithful members of local churches but try to be lone-wolf Christians. And Jones said, "Those who are not part of a local church are trying to carry around the severed head of Christ." That will preach.

We are the body. And it is not just we vaguely stay with the universal church, but Paul's particular application is with the local church. So you are inseparably united to other Christians. And fourthly, as far as us being the body and Christ the head, this denotes that Christians are Christ's representatives in the world. We represent Christ in the world as his mystical body.

You should also use this truth and really get to the point of what Paul is saying this for. Why he is teaching this and you need to know that this requires this unity that we have with one another with Christ, the nourishing of Christ. All of this requires holy pride in other Christians. I do not mean sinful pride. I mean godly, holy pride in other Christians. They make up a necessary part of the body of Christ. There are many members but one body. And as he is going to go on to say, no member can say to another member, "We have no need of you." This should stir up a holy pride in other Christians, realizing God has gifted them, particularly united them to us, to him, and they are a specific and necessary part of the body of Christ.

This also requires humility toward other Christians. Not only a pride in them and seeing that they are a particular part of the body of Christ and we are all to work together for God's glory, but it also requires a humility on my part towards other Christians realizing I only make up a small part of the body of Christ. So a holy good pride in other Christians, a humility toward other Christians, remembering everyone is not supposed to be exactly like me, gifted like me, doing exactly what I do. I only make up a small part of the body of Christ.

This also requires working alongside other Christians for the glory of God. That we work and we do various different things. We are gifted in different ways. Some of us are hands, some of us are feet, some of us are whatever. We are different members of this body, inseparably united to one another and to Christ. And therefore it requires that we work alongside other Christians for the glory of God. The body must function in a like-minded way for the same goal. That more sinners

would be saved, the saints would grow in holiness, and ultimately that God would be glorified in his world.

So all Christians—there is the second main truth. All Christians are part of Christ's mystical body.

Now thirdly, look at the first part of verse 13. And you just need to know verse 13 throughout church history is divided as to what exactly it means. Some people think this is just talking about water baptism. And then the last part "have drunk of the same Spirit," a lot of people are like that is talking about drinking the cup in the Lord's Supper. I totally reject that. I do not think that is what Paul means at all. And I will show you why. But I think this is actually the point that he is getting at. Here is the third truth: All Christians have been baptized with the Holy Spirit. All Christians have been baptized with the Holy Spirit.

For in one Spirit we were all baptized into one body, Jews or Greeks, slaves or free. Stop there. I do not think he is talking about water baptism. I think he is talking about the baptism with the Holy Spirit.

What we have got in Scripture is when we have an unclear verse or we have disagreement on a verse. Some people will say, "Well, he is obviously talking about water baptism after you become a Christian or when you are an infant." And say, "All right, maybe." But is there anywhere else in Scripture to where with the Spirit or in the Spirit and the word baptism is used to help us shine light on what he is talking about? Does he mean water baptism or does he mean something else? Well, we have plenty of other places in Scripture that actually use "in the Spirit" or "with the Spirit" along with baptism. And it is what is called being baptized with the Holy Spirit. So I think that is clearly what he means.

In what sense does Paul mean we are baptized into one body? We have to do a little bit of technical study at certain points as we are studying through God's word. I am not trying to be dry. I am not trying to give you a theological lecture like you are in a seminary, but there are plenty of times we come across words in the Scripture that I think modern-day Christians hear the word baptized and what do you think? Well, if you grew up Baptist-ish, you are like, well, it is obviously water baptism. If you grew up Pentecostal, you are like, it is obviously baptism of the Holy Spirit. If you grew up in another tradition, you might think something differently. But just as it can be with the word spirit, as I highlighted to you a few weeks ago when discerning spirits, what does that mean? We had to go through, well, in what sense does the Scripture use the word spirit? And I showed you, I think, six different ways. So it is with the word baptized. You cannot just read baptized and think, "Well, of course that is water baptism." There are at least six different kinds of baptism that the Scripture explicitly speaks of.

The Scriptures speak of John's water baptism of repentance. So John baptizing people in water to prepare the way for Christ. Matthew 3, I mean Jerusalem and all Judea and all the region about the Jordan were going out to John and they were baptized by him in the Jordan in the river Jordan confessing their sins. And he says in verse 11, I John the Baptist baptized you with water for repentance. So we have John's water baptism which was preparing the way for Christ. Then we have

the Scriptures speaking of Christ's physical baptism. Christ actually coming to John and being baptized. Can we technically say that was John's baptism for repentance? Like not really because Jesus was Jesus being baptized showing that he was repenting of his sin. Like no that did not really work. So there is another category: Christ's water baptism. When Christ comes and is baptized and the heavens open up, the Spirit descends like a dove and the Father speaks from heaven. This is my beloved Son with whom I am well pleased. The Scriptures also speak of a baptism of judgment, judgment baptism, which Christ will give to all who remain in their sins. It is not a baptism of salvation, not a water baptism, not a baptism of repentance, but a judgment baptism, a baptism with fire. Matthew 3:11 and 12, John the Baptist says, "Christ will baptize you with the Holy Spirit and fire." Now, just briefly, those are two separate things. Pentecostals, charismatics in our day are like, "That is one thing. It is being baptized with the Spirit and fire." And then they use the fiery tongues that came down in the day of Pentecost, and they say, "See, that is not what he is talking about. That cannot actually be what he is talking about because he clarifies what he is talking about right after that. There is Holy Spirit baptism that Christ will baptize you with the Holy Spirit. That is what he does to all Christians. And then there is a baptism of fire that Christ will do to unbelievers. And that is judgment.

Listen, Christ will baptize you with the Holy Spirit and fire. Verse 12, the very next verse. His Christ's winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire. You do not want to be baptized by Christ with fire. You do not want that. Please do not ask for that. That is hell. That is judgment. His winnowing fork. He is going to separate the wheat who he baptizes with the Spirit from the chaff who he baptizes with fire in judgment. So there is a baptism of judgment spoken about. There is also in the Scriptures a baptism of suffering that it is not judgment, it is not salvation, it is not just water baptism, it is a baptism of suffering. And this is when James and John came up to Christ and said to him, "We want you to do whatever we ask you." And Jesus goes on to say, "You do not know what you are asking. Are you able to drink the cup that I drink or to be baptized with the baptism with which I am baptized?" And in the context, the are you able to drink the cup that I drink? That is the cup of suffering that he is about to drink on the cross. And then he talks about baptism in the way, are you able to be immersed with the immersion I am about to be immersed with? And they do not understand what he is saying. They are like, "Yeah, yeah."

He says, "The cup that I drink, you will drink, and with the baptism with which I am baptized, you will be baptized. But to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." He is talking about a baptism of suffering and what Christ is about to go through on the cross. James and John do not understand it. Are you able? Yeah. He says, "Oh, you will be." James was martyred by being thrown off the temple mount for his faith and proclamation of Christ in his gospel. He did not die. So, they go down and bash his head in with a club. That is how he died. He was baptized in suffering. The Apostle

John, as far as church history tells us, is the only one of the apostles who was not martyred, but lived, it seems, to an old age, in absolute misery. Because at one point in his life, he had his skin burned severely by being boiled in oil.

Whoa. Almost literal baptism. Suffering baptism that yeah. John was baptized in boiling oil, not to atone for anyone's sins, but they were baptized with suffering because of their faithfulness to Christ. So, the Scripture speaks of a baptism of suffering. The Scriptures speak of a baptism of Moses as we went through months ago in 1 Corinthians 10. I do not want you to be unaware, brothers, that our fathers were all under the cloud and all passed through the sea and all were baptized into Moses in the cloud and in the sea. So baptized into Moses, they leave the leadership and the slavery of Pharaoh in Egypt and they come out and come under the leadership of Moses set free. So they call that a baptism. It is a being baptized into Moses. But the Scriptures also speak of Christ, what we call what we typically just call baptism, Christian water baptism. When someone comes to faith in the Lord Jesus Christ, we baptize them in the name of the Father and of the Son and of the Holy Spirit.

The Scriptures also speak of Holy Spirit baptism as we already read but I did not highlight when he talks of baptizing with the Spirit and fire. The Scriptures speak of Holy Spirit baptism in Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33, Acts 1:5. I think that is exactly what Paul is talking about here. Baptism with the Holy Spirit. Look at it again. Verse 13 rather. For in or with either way you translate it, for in or with one Spirit we were all baptized into one body, Jews or Greeks, slaves or free. He is talking about the baptism of the Holy Spirit that all Christians have been baptized with the Holy Spirit.

Now, I have to make a note of a few specific things to try to clear away error and make sure we properly understand this. First of all, hear me very clearly. The Holy Spirit is not the baptizer. Jesus is. The Holy Spirit is not the baptizer. Jesus is. When we are talking about Holy Spirit baptism, those of you who grew up or are familiar with charismatic teaching, you realize like actually that is a pretty important point. It is not. Have you been baptized by the Holy Spirit? Like nope. Jesus is the baptizer. Listen to Matthew 3:11. Jesus who is coming after me is mightier than I. This is John the Baptist speaking. Whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit. Mark 1:8 John says, "I have baptized you with water, but he Christ will baptize you with the Holy Spirit." Luke 3:16, John answered them all, saying, "I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie, he Jesus will baptize you with the Holy Spirit." John 1:33, I myself did not know him, but he who sent me to baptize with water said to me, "He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit." Jesus is the baptizer. Jesus baptizes Christians with God, the Holy Spirit. Boys and girls, look up here at me.

Just as we baptize believers in water, right? Totally immerse them, cover them with water. So Jesus baptizes Christians with God the Holy Spirit.

You get that? Just as we immerse someone in water, Jesus immerses someone

with God the Holy Spirit. Boys and girls and all of you adults, this is what baptism of the Spirit means. It means Jesus sends the Holy Spirit to totally change your entire inner and outer life. It is a picture of baptism being completely consumed. God the Holy Spirit makes you Christians a new person inside. He changes your mind. He changes your will. He changes your affections. God the Holy Spirit also makes you a new person on the outside. The inside works its way out. He changes the way you use your tongue. He changes the way you use your hands. He changes the places you go with your feet. He changes what you look at with your eyes and what you hear with your ears. God the Holy Spirit makes you a new person inside and outside. And this is what Christ does when he baptizes with the Holy Spirit. Holy Spirit is not the baptizer. Jesus is.

Now note also, every true Christian has been baptized with the Holy Spirit. There is no such thing as a second blessing.

Every true Christian, everyone who is actually a Christian has been baptized with the Holy Spirit. There is no second blessing. Look again the first part of verse 13. For in one Spirit or with one Spirit we were what? All. What does that mean in the Greek? All every Christian he is writing to at Corinth, he is saying we, me as a Christian, you as Christians, we were all baptized with one Spirit. Every true Christian has been baptized with the Holy Spirit. There is no second blessing. So maybe some of you need to get that really clear in your mind to just be freed from that false teaching that has sprung up the last 125 years in the church which denotes or which concludes that there are different levels of Christians. No. If you are in Christ, you have been baptized with the Holy Spirit.

Another thing that we need to make very clear is that tongues, speaking in tongues is not the evidence of being baptized with the Holy Spirit. Speaking in tongues is not the evidence of being baptized with the Holy Spirit. Why can we say that? For two very clear reasons just right here in 1 Corinthians 12 because Paul says all these believers have been baptized with the Spirit. And he says that in verse 13 and then in verse 30 he says not all of you have the gift of tongues even in this first century context. Do all possess gifts of healing? Do all speak with tongues? Do all interpret? This is an obvious rhetorical question to which the answer is no. So tongues is not the evidence of being baptized with the Holy Spirit because Paul says all these believers have been baptized but not all possess the gift of tongues even in this first century context.

Do you know that that is what is taught by many today?

This brings up an actual important question that we do need to answer because that question what is the evidence that someone is truly a Christian or has been baptized by the Holy Spirit? What is the evidence? When we ask what is the evidence that someone has been baptized with the Holy Spirit? That is to ask what is the evidence that someone is truly a Christian? That is what the question really is asking. And you need to know God gives us at least four tests in the book of First John. If you are not familiar with First John, you need to be familiar with it. And John even says at the end of his letter in 1 John 5:13, "I write these things to you who believe in the name of the Son of God that you may know you have

eternal life." His whole point of writing First John, John says, is that you who profess faith in Christ, I want you to be confident that you truly do have eternal life and you truly are a Christian. And now there are, you just need to know there are reformed Christians in our day who do not like that and who say the only way you can really know if you are a Christian is it is just looking to Christ. It is always looking to Christ. Always looking to Christ. It is like yes, I agree that is how we are saved. He is the object of our faith. We are not trusting or putting our faith in anything that John says. But John writes a whole letter to help us examine ourselves to see, do I really have eternal life or do I actually still need to be saved and I just am a false convert? God loves you enough to not allow false teachers to dupe you into just coming to a mental understanding of Christ died and was raised and you are like, "Well, I am a Christian." or praying the sinner's prayer, repeating a mantra after someone, and just being duped into thinking you are a Christian, but you have not actually been born again. You do not actually have faith in the Lord Jesus Christ. So, we have an entire letter in the New Testament to help you and I know that we have eternal life. So, what is the evidence that someone has actually been baptized with the Spirit? That is to say, that someone is a Christian.

Here is the first thing that John brings up. Obedience to Christ's commands. How do I know that I really am a Christian? You want to obey Jesus?

1 John 1:6 and 7. If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. You are a liar. You live in habitual unrepentant sin. You do not want to obey Jesus. He says, well, you are a liar. Verse seven, but if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, cleanses us from all sin. Just so you know, that evidence is throughout the entire letter. He keeps bringing it up again and again and again and again because there were obviously those in John's day as there are in our day who profess Christ but have no desire to obey the commands of Christ. And John just says, "Oh, that is the easiest sign. You are definitely not a Christian." Christians imperfectly obey Christ, but all Christians say, "I want to. I am striving to." We all stumble in many ways and have to repent. But John is saying, you just habitually walk in darkness. You live in total unrepentant sin and you do not want to obey. You refuse to obey Jesus. You are definitely not a Christian because Jesus is a better Savior than simply delivering you from the penalty of sin. Jesus is such a Savior that he delivers you from the power of sin, the pleasure of sin, so that you are at war with sin and want to obey Jesus who bought you by his precious blood. A true Christian says, "Well, absolutely I want to obey Jesus." And strives to walk in the light. Listen to this. In 1 John 2:4, he comes back to it. By this, we know that we have come to know Jesus. We have come to know him if we keep his commandments.

There are so many reformed Christians today who I think would be mad at John if they actually just faced what he is saying. They would say by this we know that we have come to know Christ that we trust in him alone. And they just that is where they stop. It is like yeah but John says here is evidence we want to obey him. We strive to obey him because Christ not only delivers from the penalty, he

also saves us from the power and the pleasure of sin and gives us the Holy Spirit so that we can walk in newness of life. So obedience to Christ's commands, that is what John says.

Another one is confessing sins and depending on Christ's atonement. 1 John 1:8 through 2:2. If we say we have no sin, we deceive ourselves. And the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar and his word is not in us. So to hell with Christian perfectionism where people literally think and say, "I have not sinned in six or seven years. I have reached Christian perfection." I am not exaggerating. That is something that is actually taught. That is something people actually believe. I was talking to one of our members this week who was telling me about a guy that he is evangelizing and the guy is like, "I did not sin today and I did not sin at all yesterday either." And I said, "What I would have said to him is, 'Oops, you just did. You just lied. You just committed another one.'" If we say we have no sin, we deceive ourselves. The truth is not in us. No Christian professes to be without sin.

Do you see what can be? People are like, "This is a paradox." He says, "Unless we walk in the light, we are not true Christians." And then he says, "Unless we confess our sins and admit that we have sin that we continually need to be forgiven of, we are also not Christians."

No, it is simply you want to obey Christ, you are striving to do that. You are not walking in habitual darkness. And then also we confess our sins and we do not act hypocritically. We do not act as though we do not have sins. We confess them and we cling to Christ Jesus. If we say we have not sinned, we make him a liar and his word is not in us. Chapter 2:1 and two. My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is not only the propitiation for our sins, but for the whole world. Hallelujah. So there is a second test. Do you confess your sins and depend on Christ's atonement for your forgiveness?

The third test that John brings up in First John is love for the world is rejected in exchange for the love of God. This is perhaps one of the biggest for professed Christians today too. Love for the world is rejected. And he defines what he means by love for the world. 1 John 2:15-17. Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the desires of the flesh, the desires of the eyes, and pride of life, is not from the Father, but is from the world. And the world is passing away along with its desires. But whoever does the will of God abides forever. So a true Christian rejects love for the world, glorying in the world by which he clarifies the desires of the flesh, the desires of the eyes, the pride of life, that unholy trinity of our flesh, rejects that and loves God above all.

The fourth test that John gives has nothing to do with tongues. He says, "Love for Christians, love for fellow believers in Christ, not just love for neighbor, but even specifically love for other Christians." And this is the test. Love for other Christians is natural to you. If you are a Christian, you cannot help but you love

other Christians, not only in your affections, but in your actions. And even when your affections are off, you will love them with your actions. 1 John 3:14, we know that we have passed out of death into life because we love the brothers. That is what John is saying. That is an evidence that you truly are a Christian. You love other Christians. Whoever does not love abides in death. We know that we have passed out of death into life because we love the brothers, boys and girls. Someone professes to be a Christian but does not want to obey Jesus, they are lying. Someone who acts like they do not have sin that they need to confess and repent of, but acts like they have maybe even reached a point in their life that I do not sin anymore, they are lying. They are not a Christian at all. Somebody who very clearly loves the world. The desires of our sinful flesh and our eyes and prideful. They say they are a Christian, but they just love the world, they do not love God, they are lying. They are not a Christian. Somebody who professes to be a Christian, but does not love other Christians, they are lying. They are not a Christian. So all these things are fruit of God saving us for Christ's sake. He saves us and changes us so that we want to obey him. He humbles us greatly so that we realize I have millions of sins, not just one or two or maybe I have not sinned yet today, but there are unintentional sins. There are intentional sins, sins of commission, sins of omission that we cry out like Paul does in Romans 7, wretched man that I am. Who will save me from this body of death? Thanks be to God through Jesus Christ. There is now no condemnation for those who are in Christ Jesus. So, we confess our sins because he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. A Christian sees all the things the world offers and says, "No, Christ is better." A Christian struggles with all of that but battles the flesh. And a Christian because they have been changed, boys and girls, Christians love other Christians. We are a part of the same family. We are a part of the same body and Christ is our head.

So let me ask all of you in light of the false teaching that, you know, tongues is the evidence of being baptized by the Spirit. No. But John gives us four of those clear evidences. Let me ask you to just examine yourself. Please hear me. Do not examine anyone else right now. That is one of the biggest mistakes I think Christians can make. They hear things from the word of God and they are like, "This really applies to them. I really hope they are listening." Do not do that. Examine your own soul. Do you profess to be a Christian but refuse to submit to Christ's commands?

Do you profess to be a Christian but refuse to confess your sins and depend on Christ's atonement alone for your salvation?

Do you profess to be a Christian but love the world more than God? The desires of the flesh, the desires of the eyes, and the pride of life more than Christ, the God-man, Redeemer, and King. Do you profess to be a Christian, but do not have affection for nor good action toward other Christians?

John says if you can say yeah I profess to be a Christian but yes to those things John says you are a liar you do not belong to Christ you have not been saved so I exhort you to examine yourself not to put you in fear of your salvation but so that if

any among us are actually unconverted but have been given some kind of false assurance you would cry out and go to Christ in faith. Cry out to God to save you and trust in Christ alone for salvation. Go to Christ Jesus through faith and he will save you. He will baptize you with the Holy Spirit. He will give you eternal life.

Now, the fourth clarifying thing we need to make here is that being baptized with the Holy Spirit, what does it mean? It is simply the new covenant gift of God, the Holy Spirit given to all who believe by which the Spirit enables us to share in the life of Christ for God's glory. That is what it is. Being baptized with the Holy Spirit is simply the new covenant gift of God, the Holy Spirit given to all who believe by which the Spirit enables us to share in the life of Christ and live for God's glory.

Now time is away from us. So we need to go to verse 13. The end of verse 13. And all were made to drink of one Spirit. All Christians have drunk of one Spirit. That is the point. He is not talking about the Lord's Supper. He is talking about what Jesus says in John 7:37-39.

It is not unlike being baptized by the Spirit. It is a metaphorical picture of being like totally immersed in the life of God. God the Holy Spirit who gives you life and sustains you gives you all the blessings of the new covenant. That being drinking one Spirit God the Holy Spirit it is the theological truth is not really any different total influence of God the Holy Spirit in your life enabling you to live with the life of Christ for God's glory it is not I who live but Christ who lives in me how by being baptized by and drinking of the Spirit. John 7:37-39. Maybe you should turn there. John 7:37-39.

I just want you to see this with your own eyes. John 7:37-39. John writes, "God says through John, on the last day of the feast, the great day, Jesus stood up and cried out, if anyone thirsts, let him come to me and what? Drink. Whoever believes in me, as the Scripture has said, out of his heart will flow rivers of living water."

And it probably to most of us it would probably just be like he is just talking about drinking in the rivers. It is just salvation in general, right? Come to me and drink, be saved. But look how John clarifies what he meant. Verse 39. Now this he said about the Spirit, God the Holy Spirit, whom those who believed in him were to receive. For as yet the Spirit had not been given because Jesus was not yet glorified. Come and drink. There will be rivers of living water coming out of your heart. He said about God the Holy Spirit who is going to be given and not only given as the believers under the old covenant had the operations and work of the Spirit but they were not baptized with God the Holy Spirit. They did not have the new covenant blessing that we have the fullness and expansiveness of the work of God the Holy Spirit that we have under the new covenant. But Christ is promising. Come to me and drink. As the Scripture has said, out of his heart will flow rivers of living water. This is simply the operation of God the Holy Spirit in your life. What does God the Holy Spirit do? He fills us. He empowers us for ministry. He produces fruit in us. He leads us. He gives us spiritual gifts. He assures us that we are children of God. He convicts us of sin and righteousness. He intercedes for us as we pray. He comforts us. And above all, he sanctifies us and makes us more like

the Lord Jesus Christ. But the main thing Paul is getting at here, you can see like there is no difference in any Christian. If you are truly a Christian, we have all drunk of one Spirit. We have all been baptized by one Spirit with one Spirit into one body.

Now I want to remind you of the exhortations that we should glean from this. You should have a holy godly pride in other Christians. They make up a necessary part of the body of Christ. They have also been baptized with the Spirit. They have also drunk of the Spirit. They have been gifted by the Spirit. You should have a holy pride in them. They are different than you for a purpose, for the glory of God. You should also have humility toward other Christians and realize I only make up a small part of the body of Christ. And you should labor to work alongside other Christians, especially those in your local church for the glory of God because the body must function in a like-minded way.

Now turn with me and read Isaiah 12. It is a very short chapter and this will be our conclusion. Isaiah chapter 12.

Here is the promise, the blessings of the new covenant in Christ Jesus. Isaiah chapter 12. This is God's word. You will say, "In that day, I will give thanks to you, O Lord, for though you were angry with me, your anger turned away that you might comfort me. Behold, God is my salvation. I will trust and I will not be afraid. For the Lord God is my strength and my song, and he has become my salvation." With joy you will draw water from the wells of salvation. And you will say in that day, give thanks to the Lord. Call upon his name. Make known his deeds among the peoples. Proclaim that his name is exalted. Sing praises to the Lord for he has done gloriously. Let this be made known in all the earth. Shout and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel. Praise be to God.

Let us pray. Father, help us to properly understand your word and apply it. Help us to have a holy godly pride in other Christians knowing they are an intricate part of your body in Christ. Help us to be humble towards other Christians knowing that we are simply a small part and enable us by your Spirit to work together even as a local church for your great name's sake. We ask you to save sinners and sanctify your people. We thank you for baptizing us with the Holy Spirit so that out of our heart would flow rivers of living water. We praise you. We thank you for Christ. And it is in his name we pray. Amen.