

Dispensationalism — OT Saints (Baptism of the Spirit)

The Baptism of the Spirit refers to two unique occasions within this Dispensation:

(A) the Baptism into Union with Christ Jesus as referenced in Romans 6:

Romans 6:3-7 NASB

Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? [4] Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. [5] For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, [6] knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; [7] for he who has died is freed from sin.

(B) The Baptism into the body of Christ as outlined in 1 Corinthians 12:12-13:

1 Corinthians 12:12-13 NASB

For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. [13] For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

"We do not become actual partakers of Christ until redemption is effectually applied. Paul in writing to the believers at Ephesus reminded them that they were chosen in Christ before the foundation of the world, but he also reminded them that there was a time when they were "without Christ, alienated from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12) and that they were "by nature children of wrath even as others" (Eph. 2:3). Although they had been chosen in Christ before times eternal, yet they were Christless until they were called effectually into the fellowship of God's Son (1 Cor. 1:9). Hence it is by the effectual call of God the Father that men are made partakers of Christ and enter into the enjoyment of the blessings of redemption. Only then do they know the fellowship of Christ."

—— John Murray, *Redemption Accomplished and Applied*, 129.

"redemptive-historically anachronistic to say that an old covenant believer like Abraham or David" was "united with Christ, because the Christ who is in view, and union with Christ, is specifically the exalted Christ, the redemptive-historical Christ if you will, the Christ who is what He is now by virtue of His death and resurrection, and He did not exist in the situation of Abraham or David."

—— Lecture by Richard B. Gaffin at the Auburn Avenue Pastors Conference 2005, transcript of Session 13, response to the fourth question from the audience.

In order for us to make sense of our position in Christ, Christ must have died first, the Spirit must have come to permanently indwells believers for there to be an actualized union in Christ.

"these penitent believers received the gift of the Spirit which God had promised before the Day of Pentecost, and were thus baptized with the Spirit whom God poured out on the Day of Pentecost."

—— John Stott, *Baptism and Fullness* (Downers Grove, Ill.: InterVarsity Press, 1979), 25.

To me, the most likely conclusion is that the application of being baptized by the Spirit for old testament saints occurred on Pentecost, where they were United with Christ. Would totally be interested in hearing your thoughts on this though.