
The Summation of All Things in Christ

Studies in Ephesians with a Local Church Emphasis

LESSON LXVII : UNITY AND DIVERSITY WITHIN THE CONGREGATION OF BELIEVERS (4:1-16)

Ephesians 4:4~6 —

beynge one body and one sprete even as ye are called in one hope of youre callynge. Let ther be but one lorde one fayth one baptism: one god and father of all which is above all thorow all and in you all. (Tyndale's New Testament, 1524)

There is one body, and one Spirit, euen as yee are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme, One God and Father of all, which is aboue all, and through all, and in you all. (Geneva Bible, 1599)

There is one body, and one Spirit, even as ye are 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. (King James Version, 1769)

one body and one Spirit, according as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in you all, (Young's Literal Translation, 1898)

There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. (Revised Version, 1885)

There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. (American Standard Version, 1901)

There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. (Revised Standard Version, 1952)

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. (New King James Version, 1982)

There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. (New American Standard Version, 1995)

There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. (New International Version, 2011)

There is one body and one Spirit — just as you were called to the one hope that belongs to your call — one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. (English Standard Version, 2011)

ἓν σῶμα καὶ ἓν πνεῦμα καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· εἷς κύριος μία πίστις ἓν βάπτισμα εἷς θεὸς καὶ πατὴρ πάντων ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πάσιν ὑμῖν. (Stephanus Greek NT, 1550)

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ONE FAITH — μία πίστις [mia pistis]

IT IS UNCERTAIN AS TO PAUL'S ORIGINAL EMPHASIS BY THIS PHRASE — As mentioned in a previous lesson, it is difficult to determine Paul's exact meaning when he wrote 'one faith.' All of the commentators admit the difficulty and most give their understanding while giving allowance to the other view. Some even go as far as confessing Paul may have even had both in mind when he wrote.

'ONE FAITH' = THE FAITH OF SALVATION — Most of the commentators lean towards this interpretation. Reasons seem to center on the following:

- *since salvation is the same for both Jew and Gentile, faith is therefore one, 'one and the same way of access to and union with the one Lord'*
- *faith is here connected with baptism and is therefore likely to have in view the baptismal confession of Jesus as Lord*
- *faith in the NT typically has the subjective sense; i.e., one's personal saving faith versus the objective faith meaning 'a body of doctrine.'* Per Salmond, even most of the passages which are used to support the 'faith as a body of doctrine' are at best uncertain. Others agree, with Jude being the only passage all agree to refer to faith as the body of doctrine.
- *some say this is in line with Paul's usage later in the passage (4:13; e.g., Lincoln). But it is interesting that B. H. Carroll, Peter O'Brien and Frank Thielman (among others) takes the opposing view, that the meaning here is 'body of*

doctrine' and that is Paul's emphasis in 4:13 as well.

“‘One faith,’ i.e., one belief having Him as its object; [faith] having here its usual subjective sense of saving trust, not = that which is believed, the Christian doctrine or creed — a meaning which is at the best very rare in the NT and not quite certain even in most of the passages usually cited in support of it (Acts vi. 7; Gal. i. 23; 1 Tim. i. 4,19, ii. 7, iv. 1,6, v. 8, vi. 10,21), but most probable in Jude [verses 3,20].” [Salmond, 322; see also Hoehner, 516f; Bruce, 336; Muddiman, 184; Lincoln, 240; Moule, 105; Carroll, 142f; Vincent, *Word Studies*; Robertson, *Word Pictures*]

‘ONE FAITH’ = THE BODY OF CHRISTIAN DOCTRINE — Others believe it refers to a body of doctrine:

“[Faith] is probably objective, as many commentators suppose, referring to the substance of one’s faith (Jude 3), their common body of belief. This appears to be the meaning of ‘faith’ later in the chapter (v. 13). If, as is less likely, *one faith* is subjective, then it denotes the act or attitude of believing in Christ which *is* common to all members of the one body. *Either way, it is true that Christians have one faith. In the context of Ephesians, there is not one faith for Jews and another for Gentiles (as Rom. 3:20 makes dear). There can be only one faith since there is only one Lord.*” [O’Brien, 283f]

“[Faith] has been understood here as the trust which believers have in Christ or as their personal faithfulness but much more probably it denotes the content of their faith. It is true this is not the normal Pauline sense but he does give it this significance in Rom 1.5; 10.8; Gal 1.23; 3.23ff, and it becomes increasingly frequent in the later NT writings (Col 1.23; 2.7; 1 Tim 3.9; 4.1, 6).” [Best, 368f]

“This could refer to the body of doctrine that all Christians believe or to the trust that all Christians place in Christ Jesus. Up to this point in the letter, both the verb (‘I believe’) and the noun (‘faith’) have referred to the trust that Christians place in Christ (1:13, 15, 19; 2:8; 3:12, 17). In 4:13, however, Paul will speak of [‘the unity of the faith’], clearly echoing 4:3-6 and just as clearly referring to the content of the faith that the apostles, prophets, evangelists, pastors, and teachers of 4:11 have handed on in their teaching. Here too, then, Paul probably means the body of teaching that Christians believe, what he calls in 1:13 ‘the word of truth, the gospel of ... salvation’ (cf. Gal. 1:23; 1 Cor. 16:13; Rom. 10:8).” [Thielman, 258]

“‘Faith’ is used here by metonymy for that which is believed, the content of the faith. *The statement means there is only one gospel.*” [Snodgrass, 199]

me-ton-y-my — noun, rhetoric: a figure of speech that consists of the use of the name of one object or concept for that of another to which it is related, or of which it is a part, as ‘scepter’ for ‘sovereignty,’ or ‘the bottle’ for ‘strong drink,’ or ‘count heads (or noses)’ for ‘count people.’

IT COULD REFER TO BOTH — *“One faith. The same belief. That is, either the belief of the same doctrines, or faith of the same nature in the heart. The word may be taken in either sense. I see no reason why it should not include both here, or be used in the widest sense. If so used, it means that Christians should be united because they hold the same great doctrines; and, also, because they have the same confidence in the Redeemer in their hearts. They hold the same system as distinguished from Judaism, Paganism, Mohammedanism, Deism; and they should, therefore, be one. They have the same trust in Christ, as a living, practical principle — and they should, therefore, be one. They may differ in other attachments; in temperament; in pursuit; in professions in life; but they have a common faith, and they should be ONE.”* [Barnes’ NT Notes] “Many commentators deny that the word [‘faith’] is ever used for the object of faith, or the things believed; they therefore deny that *one faith* here means one creed. But as this interpretation is in accordance with the general usage of language, and as there are so many cases in which the objective sense of the word is best suited to the context, there seems to be no sufficient reason for refusing to admit it. In Gal. 1:23, Paul says, ‘He preached the faith;’ in Acts 6:7, men, it is said, ‘were obedient to the faith.’ The apostle Jude speaks of ‘the faith once delivered to the saints.’ In these and in many other instances the objective sense is the natural one. In many cases both senses of the word may be united. It may be said of speculative believers that they have one faith, so far as they profess the same creed, however they may differ in their real convictions. All the members of the Church of England have one faith, because they all profess to adopt the Thirty-Nine Articles, although the greatest diversity of doctrine prevails among them. *But true believers have one faith, not only because they profess the same creed, but also because they really and inwardly embrace it. Their union, therefore, is not merely an external union, but inward and spiritual. They have the same faith objectively and subjectively. This unity of faith is not perfect. That, as the apostle tells us in a subsequent part of this chapter, is the goal towards which the church contends. Perfect unity in faith implies perfect knowledge and perfect holiness. It is only as to fundamental doctrines, those necessary to piety and therefore necessary to salvation, that this unity can be affirmed of the whole church as it now exists on earth. Within these limits all the true people of God are united. They all receive the Scriptures as the word of God, and acknowledge themselves subject to their teachings. They all recognize and worship the Lord Jesus as the Son of God. They all trust to his blood for redemption and to his Spirit for sanctification.*” [Hodge, 147f]

ONE BAPTISM — ἐν βάπτισμα, [hen baptisma]

REFRESHER: BAPTISM = IMMERSION — It might be well to give ourselves a brief refresher on what the word ‘baptism’ means and how it is used in the NT. The first thing to notice is that our English word ‘baptism’ is not a translation but rather a transliteration. In the following examples we can see the difference between a ‘translation’ and a ‘transliteration.’

| WORD | TRANSLITERATION <i>to change (letters, words, etc.) into corresponding characters of another alphabet or language</i> | TRANSLATION <i>the rendering the meaning of something into another language</i> |
|----------------------|--|--|
| καρδιά [kardia] | kardia — cardio workouts, cardiologist | heart |
| πνεύμα [pneuma] | pneuma — pneumonia, pneumatic tire, pneumatic tools | spirit, wind |
| άνθρωπος [anthrōpos] | anthropos — anthropology, anthropomorphic | man, human |
| Χριστοῦ [Christou] | Christ (= ‘Messiah’) | Anointed One |
| βάπτισμα [baptisma] | baptisma — baptism | to dip, to immerse |

‘BAPTŌ’ AND ‘BAPTIZŌ’ — The root of our word is ‘*baptō*’ and means ‘*to dip in or under, to immerse, to bathe or wash*’ and is used in three places in the NT:

*‘Then he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may **dip** the tip of his finger in water and cool my tongue; for I am tormented in this flame.’* (Luke 16:24 NKJV)

*‘Jesus answered, It is he to whom I shall give a piece of bread when I **have dipped** it. And **having dipped** the bread, He gave it to Judas Iscariot, the son of Simon.’* (John 13:26 NKJV)

*‘He was clothed with a robe **dipped** in blood, and His name is called The Word of God.’* (Rev 19:13 NKJV)

Words built upon that root are *baptizō*, *baptisma*, *baptismos* and *baptistēs*. We are familiar with most of the manners in which this is translated, ‘*baptism, baptized, baptizing, [John the] Baptist*’, depending upon the form of the word. What is noteworthy however are the few variations from the common translations (for example):

*‘When they come from the marketplace, they do not eat unless they **wash** [baptisōntai, a form of ‘baptizō’]. And there are many other things which they have received and hold, like the **washing** [baptismous, a form of ‘baptismos’] of cups, pitchers, copper vessels, and couches.’* (Mark 7:4 NKJV) The ASV translates the first ‘wash’ as ‘bathe’, the RSV ‘purify themselves’, the NASV ‘cleanse themselves’, and the YLT ‘baptize’ with ‘baptism of cups and pots’ for the second word.

*‘When the Pharisee saw it, he marveled that He had not first **washed** [ebaptisthē, a form of ‘baptizō’] before dinner.’* (Luke 11:38 NKJV) The ASV translates it as ‘bathed’, the NASV ‘ceremonially washed’, and the YLT ‘baptize’.

*‘concerned only with foods and drinks, various **washings**, [baptismois, a form of ‘baptismos’] and fleshly ordinances imposed until the time of reformation.’* (Heb 9:10 NKJV) The RSV translates this as ‘ablutions’, the NIV ‘ceremonial washings’ and the YLT ‘baptisms’.

According to Kittel’s Theological Dictionary, ‘baptizō’ had the sense of ‘*to immerse*’ from the time of Hippocrates, Plato and especially the later writers. It is also used metaphorically ‘*to sink the ship, to sink in mud, to drown*’ and figuratively ‘*to bring the city to the border of destruction.*’ Josephus uses it ‘*to be overwhelmed*’ by faults, desires, sicknesses, etc. [Kittel Theological Dictionary of NT, vol 1 p529ff] He also writes that a crowd of outlaws poured into Jerusalem and that this influx ‘*baptized the city*’ (= ‘overwhelmed the city’). [Thielman, 258]

‘WASHINGS’ PRIOR TO NT BAPTISM — Ceremonial ‘washings’ have been found in many of the pagan religions before the time of Christ (Kittel lists some examples as being the Eleusinian, Bacchic consecrations, Egyptian religion, Isis worship outside of Egypt, the Mithras mysteries, the Apollinarian games, and the festival of Pelusium. I am unfamiliar with almost all of those references and I list them as examples for the curious.) *“There are many early examples of sacral water ceremonies in Babylon, Persia and India. With the Ganges the Euphrates came to have a religious significance comparable with that of the Jordan among Jews and Christians.”* [Kittel, vol 1 p531] *I know of no one that does not accept that there were ceremonial ‘washings, baptisms’ of proselytes in the Jewish religion.... “Proselyte baptism must have preceded Christian baptism.... [T]he Jewish washings, including proselyte baptism, are linked with existing rites of purification.... Their one goal was ritual purity.”* [Kittel, vol 1 p535f] It is interesting to note that when the Pharisees questioned John the Baptist, they were not unaware of what he was doing but rather questioned his authority to do what he was doing:

*‘Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He confessed, and did not deny, but confessed, “I am not the Christ.” And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?” He said: “I am ‘The voice of one crying in the wilderness: “Make straight the way of the Lord,”’ as the prophet Isaiah said.” Now those who were sent were from the Pharisees. And they asked him, saying, “**Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?**”’* (John 1:19-25 NKJV)

This question of authority was brought up at a later date by the Jewish leaders to the Lord Jesus Himself:

*'Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, **By what authority are You doing these things? And who gave You this authority?** But Jesus answered and said to them, I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: **the baptism of John — where was it from? From heaven or from men?** And they reasoned among themselves, saying, If we say, From heaven, He will say to us, Why then did you not believe him? But if we say, From men, we fear the multitude, for all count John as a prophet. So they answered Jesus and said, We do not know. And He said to them, Neither will I tell you by what authority I do these things.'* (Matt 21:23-27 NKJV)

So as we consider our Christian baptism (or 'washing, ceremonial washing, ceremonial immersion') it is good to remind ourselves it is not that the early Christians were doing something totally unheard of in the ancient world, rather that what they were doing (and what we are still doing!) had the authority of God behind it! A lesson worth remembering! (Having said that, it would be remiss to not ask each reader if they have been Scripturally baptized?)

CONNECTED WITH THE PREVIOUS TWO TERMS — While we must remember the main thrust of Paul's repeated 'one' statements is the emphasis upon unity ("that which unites us is greater than anything which may divide us"), there is a flow to his thinking. Note the link between 'one Lord, one faith' and now 'one baptism.' [Best, 369] **"Baptism. The external sign of faith, but of no significance without the Lord and the faith."** [Vincent, *Word Studies*]

SOME BELIEVE THIS REFERS TO 'SPIRIT BAPTISM' — I was (quite pleasantly) surprised by the lack of supporters for this being the 'spiritual baptism.' While mentioned by most of those to whom I studied, most of them also minimized this aspect or related this to being identified with Christ (see below).

MOST ACCEPT THIS TO REFER TO WATER BAPTISM — I would agree with the majority of those I studied that Paul is making a reference to literal baptism in water. Some quotes:

"The 'one baptism' is obviously the Christian initiatory rite of water baptism and not Spirit baptism." [Best, 369]

"The 'one baptism' is water baptism, the public rite of confession of the one faith in the one Lord." [Lincoln, 240]

"The reference here is unquestionably to the ordinance of water baptism that follows faith and precedes church membership." [Carroll, 143]

BAPTISM AND UNITY — Some who deny this as being a reference to water baptism do so because *'the rite of baptism with all its different modes seems to be more divisive than unifying (certainly in the later centuries).'* [Hoehner, 517] *"Of all the affirmations of unity in 4:4-6, surely the most difficult to swallow is 'one baptism.' Can we even say these words when baptism has been such a cause of division?"* [Snodgrass, 211]

Several responses to this may be given. For one thing, despite the variance in form (with which I would strongly disagree), there is only one main purpose and intent of baptism: to identify the subject with Christ. Submission to baptism should be an outward confession to submit to the teachings of Jesus Christ. **"One baptism = the objective seal of the subjective faith, by which, as a badge, the members of Christ are outwardly and visibly stamped with His name."** [Alford, 114] Baptism is and should be a symbol of unity! *'For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.'* (Gal 3:26-28 NKJV)

Secondly, to keep this in its strictest original context, **"There is only one act of baptism for all (Jews and Gentiles) who confess Christ by means of this symbol, not that they are made disciples by this one act, but merely so profess him, put Christ on publicly by this ordinance."** [Robertson, *Word Pictures*] Other quotes on this unity:

"It was 'one' because it was distinctively Christian: it was done in the name of Jesus (Acts 2:38; 8:16; 10:48; 19:5) and symbolized the death (Rom. 6:3-4) and resurrection (Col. 2:12) of the believer with Christ. The ritual was an important symbol of this process but was not nearly as important as the spiritual reality that it signified.... [I]n Gal. 3:26-29 Paul refers to the unity of Christians across boundaries of ethnicity, social class, and gender because of a common faith in Christ, a common faith that he then explains further in terms of baptism into Christ and putting on Christ." [Thielman, 258f]

"'One baptism' — the rite, one and the same for all, by which believers in Christ are admitted into the fellowship of His Church, and which is described as 'into Christ' (Rom. vi. 3; Gal. iii. 27), into His name (Acts x. 38, 48, xix. 5), into the 'name of the Father and of the Son and of the Holy Ghost' (Matt. xxviii. 19)." [Salmond, 322]

"Baptism, moreover, is not administered to the Church as a body, but to individuals, and therefore emphasizes the exhortation to each member to be in vital union with the whole body." [Vincent, *Word Studies*]

"If people have the same Lord, believe the same gospel, and have experienced the same reality of being baptized into Christ, should they not live out this unity?" [Snodgrass, 199]

'ONE BAPTISM' AND OTHER CONTROVERSIES — This 'one baptism' can be and has been considered in various other ways. Some of those controversies are listed below. Time will not be taken in class to discuss in any depth; the reader is directed towards our Pastor if they have further questions concerning any of the topics below.

● **John's baptism not the same as today's baptisms** — There are those who make a distinction between John the Baptist's baptism and our modern 'Christian' baptism. I believe any such distinction unfounded and unnecessary. "[T]here were divers baptisms under the law, but there is but one baptism under the Gospel; for John's and Christ's are the same." [Gill, *Commentary on Whole Bible*]

● **re-baptizing those who denied Christ** — a controversial question in the early churches was what to do with those who denied Christ under persecution (they were called the 'lapsed' Christians). Can they return? Upon what grounds may they be taken back? Should they be re-baptized? This was a real question for several centuries amongst the churches. "In view of the attention given to the final few verses of this section in today's church in relation to unity, it is surprising to find how rarely the earlier Fathers quote the passage. Vv. 4, 5 with their reference to one baptism were important in the discussions whether heretics should be rebaptised and vv. 9, 10 in christology because of their references to what happened to Jesus after his death." [Best, 356]

● **different modes (sprinkling, pouring)** — some would make application to the 'one' baptism as immersion (the Scriptural definition as accepted by all) and thus deny other forms. Others would deny the form has any importance. Note B. H. Carroll's comments on this topic:

"The one baptism of our text means the one immersion in water according to Christ's example and precept. It therefore implies two things:

"(1) Baptism is one definite thing — immersion — and not permissibly one of three things — sprinkling, pouring, or immersion.

"The baptism of our Lord in the river Jordan settles the whole matter and fixes the particular meaning, even if the word had many meanings, for John, in baptizing Jesus, did only one thing. He either sprinkled or poured water on Christ or immersed Christ in water. He did not do all three.

"What he did is the one baptism, for when, through his disciples, Christ also baptized, and baptized more than John did, the act was the same as that to which he had submitted himself (John 3:22-23; 4:1-2). And what he submitted to himself that he also commanded to be done by his disciples (Matt. 28:19).

"(2) It is not only one thing as distinguished from others, but one in that, unlike the Lord's Supper, it may not be repeated, when the elements of its validity are all present. These elements are: (a) proper authority; (b) proper subject; (c) proper act; (d) proper design, upon all of which the receiving church must pass judgment. By the consensus of Christendom, baptism is prerequisite to church membership, and consequently to participation in the Lord's Supper, which is peculiarly a church ordinance." [Carroll, 143f]

● **infant baptism** — along with the above would be the baptizing of infants (paedobaptism), a ceremony without Scriptural grounds for support. Some would support such a ceremony based upon an unscriptural efficacy of baptism upon original sin; others more evangelical would find support in OT circumcision and the family covenant. I would reject any such ceremony upon an infant as being scriptural and while some would object to being 're-baptized upon becoming a believer,' I would counter with the argument that 'believer's baptism' is the *only* baptism recognized in Scripture and thus is not a 're-baptism' (it is interesting to note some of our spiritual fore-fathers were called 'Anabaptists', 'ana' = 're-' + 'baptizer').

● **baptisms from differing churches** — some would connect one's baptism with the doctrines of the church performing the baptism and thus reject 'baptisms' from differing churches upon application for church membership.

NOTE LACK OF MENTION OF LORD'S TABLE — Several have commented on the fact Paul does not mention something as important as the Lord's Table, especially with the mention of baptism. As Ernest Best notes, Paul's reason for not mentioning the Lord's Table is lost to us and probably impossible to answer [Best, 369f]. It must be remembered however that Paul was not trying to form a comprehensive listing but rather stressing the importance of unity.

"No mention is made of the Lord's Supper. This is the more remarkable in view of the fact that elsewhere it is referred to as a token of unity (1 Cor. x. 17). Various explanations of the omission have been given — e.g., the desire to preserve the rhythmical form of the sentence, together with the fact that the Lord's Supper did not as yet stand by itself but was combined with ordinary Christian meals; the fact that it was more a representation than a condition of unity; the consideration that it is not like baptism an initial, fundamental rite, but one that comes to be observed after admission. None of these reasons can be called satisfactory, nor have we the materials for an adequate explanation." [Salmond, 322]

"The question has been asked, Why is the other sacrament not mentioned? and various answers have been given, of which the one that is most to the point, perhaps, is that it is not a ground or antecedent condition of unity, but an expression of it. Yet it must be admitted that it would supply a strong motive for preserving unity, as in I Cor. x. 17. Probably, as it was not essential to mention it, the omission is due in part to the rhythmical arrangement of three triads." [Abbott, 109]

BAPTISM AS A METAPHOR — Once again I was pleasantly surprised by the comments of a few who did not discuss 'spiritual baptism' but rather described it in terms of a metaphor. I like that approach and believe it more accurate than a 'spiritual' entity. Thus the reality is 'water baptism' (or the 'ceremonial washing' or 'ceremonial water immersion') with that picture being

used figuratively or as a metaphor for things such as this ‘*spiritual baptism*’, ‘*baptism of the Holy Spirit*’, ‘*baptism in fire*’, the ‘*sufferings of Christ*’, the ‘*baptism of Israel into Moses*’, and so on.

“By a figure of speech other things are called baptism. The overwhelming of Christ in suffering is so called (Luke 12:50). The overwhelming of the saints in the outpoured Spirit is so called (Acts 1:5). The final overwhelming of sinners in the penal fires of judgment is so called (Matt. 3:10-12). But these figures of speech — baptism in suffering, baptism in the Holy Spirit, baptism in fire — gather their significance from a likeness in the overwhelming act to the immersion of a believer in water.” [Carroll, 143]

“[T]here are, besides, figurative or metaphorical ones, which are so in an improper sense, as the baptism of the Spirit, and the baptism of blood, or of sufferings; but there is but one baptism, literally and properly so called, which is water baptism; and which is to be administered in one and the same way, by immersion in water; and on one and the same subjects, believers in Christ; and in one and the same name, the name of the Father, the Son, and the Holy Ghost; and to be performed but once, when rightly administered.” [Gill, *Commentary on Whole Bible*]