

BY ONE SPIRIT BAPTIZED INTO ONE BODY
1Cor.12:13
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I. INTRODUCTION

1. 1Cor.12:13 is our text for study.
2. Any passage that refers to the Holy Spirit as this one does immediately attracts the attention of professed Bible believers.
3. Some use it as an occasion to let their imagination run wild, ignore the context, and jump to erroneous conclusions as to what it means.
4. Others may briefly ponder it and, not readily seeing its meaning, decide, "It's too deep for me."
5. Of course, all of us ought to ask ourselves the question: What does it mean? Then make a diligent effort to rightly divide the word by searching the context, both immediate and remote, to leave no stone unturned to learn the answer.
6. This is our intent in the study, understanding and explanation of this verse.

II. DISCUSSION

A. WE OFFER AN EXPOSITION OF THE TEXT IN CONTEXT.

1. The first word is "For" from the Gr. particle "gar"
 - a. Thayer, 109,110: "...a particle of affirmation and conclusion, denoting *truly, therefore, verily as the case stands*,...it come to pass that by the use of this particle, either the reason and cause or a foregoing statement is added, whence arises the casual or argumentative force of the particle, *for*...or some previous declaration is explained, whence *gar* takes on an explicative force: *for, the fact is, namely*...II. It adduces the cause or gives the Reason of a preceding statement..., 1Cor.12:12,13."
 - b. Therefore, in V.13, "for" is either casual, denoting reason for some previously stated affirmation, or explicative, explaining some previously stated affirmation.
 - c. In the case of V.13, it carries the former emphasis, thus denotes the reason for the unity of Christ's body (the

church) even though it is composed of many members as affirmed in V.12.

2. The next phrase in V.13 is “by (*in, ev*) one Spirit.”
 - a. The use made of this same phrase one other time in this 12th chapter, in V.3 in the *immediate context*, may help explain its meaning and rule out any possibility of it referring to being baptized with the Holy Spirit as some claim.
 - (1) Obviously, the phrase “by the Spirit of God” in V.3 has been used with reference to the instruction or direction of the Holy Spirit through the word of God, or under the influence of the Spirit. Cf. 1Jno. 4:1-6.
 - b. Furthermore, the use of the same phrase in the remote context confirms it often has the meaning of the instruction of the Holy Spirit, thus by his agency through the word, “the sword of the Spirit” (Eph.6:17).
 - (1) In Mt.22:43,44, Jesus speaking of David, said, “How then doth David in spirit (or by the Spirit) call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?” (2Sam.23:2. Cf. 2Pet.1:21)
 - (a) Through the instruction of the Holy Spirit, David prophetically spoke of Jesus as Lord.
 - (2) In Rom.15:16 Paul used the same phrase when he claimed to be “a minister of Jesus Christ to the Gentiles, ministering (i.e., of “the preaching of the gospel,” Thayer, 300) of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit.” Cf. Ac.15:7; 9:15; Gal.2:7,8; Jno.17:17,19; Eph.3:1-5; Gal.1:6-12.
 - (a) It was by the instruction of the Holy Spirit through Paul, by the gospel of God, that the offering up of the Gentiles were sanctified.
 - (3) Again, in 1Cor.6:11, Paul wrote, “but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”
 - (a) Thus being washed or saved, justified or made holy, and sanctified, was by the

authority of the Lord Jesus Christ, and by the Spirit, or by the instruction of the Holy Spirit through the inspired apostle Paul. See Ac.18:8; 1Cor.15:1,2; 1Cor.2:1-13.

- (4) Thus in V.13 it perhaps means that “under the influence of the Spirit” they were all led to be baptized into one body.
 - (a) We know the influence of the Holy Spirit was manifest in the proclamation of God’s word because the Jews in Ac.7 who resisted the preaching of Stephan were resisting the Spirit.
 - (b) Thus the word of the Spirit led the Corinthians to be baptized into one body. Ac.18:8; 1Cor.15:1,2; 4:15.
 - c. Nothing in or related to V.13 warrants a reference to the Holy Spirit baptism interpretation.
 - d. In this 12th Chapter of 1Cor. a similar phrase is found in Vv.4-11. However, it has reference to the miraculous spiritual gifts given by the Spirit to baptized believers in the infant church bestowed on them through the laying on of an apostle’s hands in accordance with God’s prophetic promise of Joel 2:28,29 (Ac.2:16-18); Ac.8:14-19; 19:5,6; Rom.1:11; 2Tim.1:6.
 - e. There is still another very simple explanation for the expression “by one Spirit,” and in my opinion, in light of the context, is perhaps the proper one, which is this: Paul is in this entire context setting forth that the church (the body) of Christ is to be united and that the same (one) Spirit (or spirit-disposition) has brought about their baptism into one body through their genuine faith in and their humble obedience to the gospel of Christ.
3. The next is “are (were) we all baptized into one body.”
- a. This expression leaves no doubt this verse is not and cannot be referring to being baptized with the Holy Spirit.
 - b. In the first place, it says, in connection with the previous phrase, that , “For by the Spirit are we all baptized into one body.,” not, baptized into or with the Holy Spirit!

- c. The element of this baptism can't be the Holy Spirit, which it would be if it were baptized with the Holy Spirit.
 - d. Moreover, the administrator of baptism with the Holy Spirit was Jesus Christ, Mt.3:11; Mk.1:8; Lk.3:16; Jno.1:33.
 - e. Whereas, the baptism of Paul's discussion throughout 1Cor. was by man, 1Cor.1:13-17. Cf. Ac.18:8.
 - f. Also the baptism with the Holy Spirit was a promise made by Jesus Christ to the Apostles, and to them alone, Lk.24:49; Ac.1:4,5.
 - (1) Moreover, it was for inspiration, revelation, and confirmation of God's word through them, giving them powers no other men were ever given, Jno.14:16,25,26; 15:26,27; 16:7,13-15; Jno.20:19-23; Lk.24:49; Ac.1:4-8; Ac.2:1-4,38; 8:14-19; 1Cor.2:1-13; Eph.3:1-5. cf. 2Cor.12:12.
 - g. Whereas, the baptism of Paul's discussion throughout 1Cor. was baptism in water commanded for all men for the redemption of man, wash away his sins and place him into the body of Christ, which is the church, and into Christ, 1Cor.6:11; Ac.18:8; 22:16; 1Cor.12;13; Rom.6:3-6; Gal.3:26,27; 2Tim.2:10; Ac.2:36-38,41,47.
 - (1) Holy Spirit baptism was never for the purpose of adding anyone to anything, or placing anyone in the church or in Christ, or for the purpose of saving anyone.
 - (2) Therefore, the baptism of V.13 cannot be Holy Spirit baptism because it was a baptism that "baptized them into one body."
 - h. The one body into which the verse says "are we all baptized into" is the church of which the baptized believers at Corinth were members, 1Cor.1:1,2; 12:27. Cf. Eph.1:22,23; 4:4; Col.1:18,24.
4. The final expression, "whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."
- a. "Whether we be Jews or Gentiles, whether we be bond or free."
 - (1) There is no exception to this divine principle.

- (2) All are offered the same thing on the same conditions; all experience the same thing; all are joined together in the same relationship, Jno.3:16; 1Jno.4:14,15; Mt.28:18,19; Mk.16:15,16; Gal.3:26-29; Eph.2:11-21; Eph.4:1-6.
- b. “And have been all made to drink into one Spirit.”
 - (1) A similar expression, seemingly with the same meaning, is found in 1Cor.6:17 in contrast with what is said in V.16.
 - (2) V.16, when one is joined to an harlot, he becomes one body and one flesh with the harlot in fornication.
 - (a) Is to have the same vicious inclinations with her.
 - (3) V.17, “But he that is joined unto the Lord is one spirit.”
 - (a) The word spirit probably refers to one disposition. Cf. Rom.8:9,10: “If any man have not the Spirit of Christ...and if Christ be in you” (i.e., the character of Christ in you) – “—the Spirit of Christ in you is here equated with Christ in you, and therefore refers to the mind, the disposition and the character of Christ which the Spirit imparts through his teaching. Cf. Phil.2:5.
 - (b) For one has the same attitude or disposition or **purpose** as God when he is joined to God. Cf. Jno.17:20-22.
 - (c) Here used in contrast to having one disposition or purpose with a temple prostitute.
 - (d) With. Is to have the same view of things, the same inclinations, and the same volitions; consequently to pursue the same course of life.
 - (e) The intimate relations of a male and a female makes them one body, and the faithful joining of a disciple to the person of the Lord makes them one spirit; they are

united in feeling, spirit, intention, disposition.

- (4) To be in the body is to be in Christ or in the Lord where they all are made to “*drink into one spirit,*” “imbibe, saturate” one’s mind (Thayer, 533) with this one spirit or disposition, or united into one body which is imbued with this one disposition.
 - (a) Then he is made to drink, “imbibe”, saturated with new forces, that me may be able to serve the body of which he has become a member.

III. CONCLUSION

1. Paul’s emphasis on the unity and the oneness of the body which must prevail whereas they have been all made to imbue and or saturate one’s mind with this one spirit or disposition is by an analogy between the physical body and its members and the Spiritual body of Christ and it members further emphasized throughout the rest of the chapter.
2. The thrust of Paul’s thought in our text and its whole context is the unity that should exist with the body of Christ, which was so needed at Corinth as opposed to the division that existed.
3. Such is the unity that characterizes the true N.T. church; entered into only by one means of entrance, baptism in the name of Christ for the remission of sins, preceded by genuine faith in Jesus Christ as the Son of God, and humble repentance, a turning from a life of sin; and, governed by an humble obedience to only one standard of authority, the written word of God.
4. Only though a proclamation, application, and maintenance of these divine principles with the “unity of the Spirit” be possible. Cf. Eph.4:1-6.
5. May God be with and richly bless all who strive toward this end