*and the selfsame Spirit*,” by an analogy.  
By the repetition, —“the body”....  
“*of the body*”....“*one body,*” the  
unity of the members as an organic whole  
is more strongly set forth.

**13.**] This  
shewn from our being *baptized into one*  
body, and *receiving one* Spirit.—**For in** (see  
on ver. 9) **one Spirit also** (the emphasis  
on “**one** *Spirit,*” to which words **also** belongs)   
**we were all baptized into one Body,  
whether Jews or Greeks, whether slaves  
or freemen; and we all were made to  
drink of one Spirit** (or, ‘*all watered by  
one Spirit, viz. the water of baptism*, here  
taken as identical with the Spirit whose  
influence accompanied it).—So (understanding   
the whole verse of *baptism*) Chrysostom   
and others refer the latter half to  
the *Lord’s Supper*: and this is *mentioned*  
by Chrysostom, Luther, and others. Olshausen,   
and others, to the abiding influence   
of the Spirit in strengthening and  
refreshing. But the past tense “**we were  
made** *to drink,*” ...referring to a *fact*  
*gone by*, is fatal to both these latter interpretations:   
besides that it would be  
*harsh* to understand even “*we were made to  
drink* **into** *one Spirit,*’ and impossible to  
understand “*we were made to drink* **of** *one  
Spirit,*” of the cup in the Lord’s Supper.

**14.**] *Analogy, by which this multiplicity  
in unity is justified*: it is even so in the  
*natural body*, which, though *one*, consists  
of *many members*. The object of the continuation   
of the simile seems to be, to convince   
them that their various gifts had  
been bestowed by God on them as members  
of the Christian body, and that they must  
not, because they did not happen to possess  
the gifts of *another*, consider themselves  
*excluded* from the *body*,—in which the  
weaker as well as the stronger, the less  
comely as well as the more comely members  
were necessary. The reader will remember  
the fable of the belly and members, spoken  
by Menenius Agrippa to the mutinous  
plebeians of Rome, when they seceded to  
the Mons Sacer. See other illustrations in  
my Greek Test.

**15. is it therefore not  
of the body?**] These words here, and in the  
next verse, may be taken, “*it is not there-  
fore not of the body.*” But they are best  
taken as a question appealing to the sense  
of the reader: they thus have more of the  
vigour and abruptness of the Apostle’s  
style.

**of the body,** i.e. **belonging to  
the body** as an aggregate.

**17.**] *The necessity* of the members to  
*one another*, and to the *body.*

**18.**] **But now**, i.e. **but as the case really stands.**

**as he pleased** answers to “*as he  
willeth,*” ver. 11.

**19.**] The *same*