10—19. I. CORINTHIANS. 213   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 also is Christ. \3 For by 18 For Zin one Spirit also we were zRom.vi.s.   
 one Spirit are we all bap- all baptized into one body, \* whether aga,   
 tized into one body, whether Jews or Greeks, whether bondmen a   
 we be Jews or Gentiles, and were Pall made to John 16, Goh.   
 whether we be bond or free ; or free; ii,   
 and have been all made drink of one Spirit. 14 For the a ii. 38,   
 to drink into one Spirit. body also is not one member, but   
 14 For the body is not one 15 If the foot should say,   
 member, but many. If Because I am nota hand, I am not   
 the foot shall say, Because of the body; is it therefore not of   
 I am not the hand, Iam   
 not of the body ; is there-   
fore not of the body? the body? 16 And if the ear should   
 16 And if the ear shall say, Because I am not an eye, ] am   
 Because I am not the eye, not of the body; is it therefore not   
 Tam not of the body ; ts it of the body ?   
 therefore nat of the body? were an eye, where If were whole body   
 17 Tf the whole body were If the whole were hearing,   
 an eye, where were the ing?   
 hearing? If the whole   
 were hearing, where were where were the smelling? 18 But   
 the smelling? 18 But now now hath \*God set the members ever.2,   
 hath God set the members each of them severally in the body,   
 every one of them in the 4as he pleased. om. al   
 body, as it hath pleased were one member, 19 where if were the ¢Rom.xi.s.   
 him. 19 And if they were   
   
 and the selfsame Spirit,” by an analogy. in unity is justified : it is even so in the   
 By the repetition, — “the body” natural body, which, though one, consists   
 “of the body” + “one body,” the of many members. The object of the con-   
 unity of the members as an organic whole tinuation of the simile seems to be, to con-   
 is more strongly set forth. 13.] This vince them that their various gifts had   
 shewn from our being baptized into one been bestowed by God on them as members   
 body, and receiving one Spirit.—For in (see of the Christian body, and that they must   
 on ver. 9) one Spirit also (the emphasis not, because they did not happen to possess   
 on “one Spirit,” to which words also be- the gifts of another, consider themselves   
 longs) we were all baptized into one Body, excluded from the body,—in which the   
 whether Jews or Greeks, whether slaves weaker as well as the stronger, the less   
 or freemen; and we all were made to comely as well as the more comely members   
 drink of one Spirit (or, ‘all watered by were necess: The reader will remember   
 one Spirit, viz. the water of baptism, here the fable of the and members, spoken   
 taken as identical with the Spirit whose by Menenius Agrippa to the mutinous   
 influence accompanied it).—So (under- plebeians of Rome, when they seceded to   
 standing the whole verse of baptism) Chry- the Mons Sacer. See other illustrations in   
 sostom and others refer the latter half to my Greek Test. 15. is it therefore not   
 the Lord’s Supper: and this is mentioned of the body ?] These words here, and in the   
 by Chrysostom, Luther, and others. Ols- next verse, may be taken, “it is not there-   
 hausen, and others, to the abiding in- fore not of the body.’ But they are best   
 fluence of the Spirit in strengthening and taken as a question appealing to the sense   
 refreshing. But the past tense “we were of the reader: they thus have more of the   
 made to drink,” ... referring to a fact vigour and abruptness of the Apostle’s   
 gone by, is fatal to both these latter in- style. of the body, i.e. belonging to   
 terpretations: besides that it would be the body as an aggregate.   
 harsh to understand even “we were made to 17.] The necessity of the members to   
 drink into one Spirit,’ and impossible to one another, and to the body. 18.]   
 understand “we were made to drink of one But now, i. e. as the case really stands.   
 Spirit,” of the cup in the Lord’s Supper. as he pleased answers to “as he   
 14.] Analogy, by which this multiplicity willeth,” ver. 11. 19.] The same