

Sunday, October 15, 2017—I Corinthians 12:12-13 Baptized into One Body

Introduction/Review

- Last Sunday during our time together we considered verses 8 through 11. In studying these verses, we considered the following:
 - We discussed what these various manifestations of the Spirit were and how they functioned.
 - We saw that these gifts functioned during a time when the word of God was not yet complete.
 - Romans 11:11-14—we saw that these gifts were part of Paul’s provoking ministry with respect to the nation of Israel.
 - We observed how many of the gifts listed worked in conjunction with the other gifts as a series of checks and balances. For example, prophecy and discerning of spirits.
 - Lastly, we looked at how the dispensational functioning of some of the gifts changed in the scripture.
 - Acts 2:4-6—they heard them speaking their languages without the aid of an interpreter.
 - I Corinthians 14:27-28—if there was not an interpreter present Paul tells the Corinthians to not speak in tongues.
- Last Sunday we ran out of time before looking in detail at verse 11. This morning I would like to pick it up our discussion with verse 11 before we move on and consider verses 12 through 14.

I Corinthians 12:11

- **But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.**
- All the gifts mentioned in verses 8 through 10 are the work of the same Spirit. This statement corresponds with verse 4.
- The same Spirit divided the gifts to everyman “severally” or “separately and distinctly” to everyman as He saw fit. In terms of the gifts, the Corinthians motto should have been, “you get what you get and you don’t throw a fit.” The second half of verse 11 corresponds with verse 7.

I Corinthians 12:12

- **For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.**
- Verse 12 begins a new paragraph that runs through the end of verse 14.
- *For as the body is one*—Paul just got done saying in verse 11 that “the selfsame Spirit” was dividing the gifts “to every man severally as he will.” Now verse 12 opens with the expression “for as the body is one.” Paul’s dissertation about the nature and functioning of the body of Christ found in verses 12 through 26 is given within to context of explaining spiritual gifts to the Corinthians.
 - I Corinthians 12:27—redirects the reader’s attention back to the topic of spiritual gifts.
- Paul begins to use the illustration of the human body to instruct the Corinthians about Christ’s body as well as spiritual gifts.
- Just as the human body is comprised of many individual members so also is Christ. All the individual members serve their own independent functions yet they all work in concert with each other as a unified whole.
- Christ’s body works the same way. Christ has but one body that is comprised of many different members.
 - Ephesians 2:21-22
 - Ephesians 4:16

I Corinthians 12:13

- **For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.**
- *For by one Spirit are we all baptized into one body*—the “one and selfsame Spirit” who was dividing the gifts to every man was also baptizing people into Christ’s one body.
- This baptism has nothing to do with water. This is spiritual baptism, the process whereby God the Holy Spirit takes a lost sinner out of Adam and places them into the Lord Jesus Christ. This is process whereby we become identified with the Lord Jesus Christ in his death, burial, and resurrection.
 - Romans 6:1-10

- Colossians 2:9-12—these spiritual realities that are not made with hands.
- *whether we be Jews or Gentiles, whether we be bond or free*—who is the Spirit baptizing into the one body? Jews and Gentiles as well as bond or free. Before the close of the book of Acts, God the Holy Spirit was already in the process of reconciling Jews and Gentiles equally in one body by the cross and forming the body of Christ.
 - Ephesians 2:11-18—what Paul is talking about here in Ephesians had already been taking place for years during the Acts period. This is not talking about making peace between two different groups of Gentiles.
 - Galatians 3:26-29—during the Acts period Jews and Gentiles were being baptized into Christ by God the Holy Spirit.
 - Romans 12:3-5—the body of Christ was already in existence when Paul wrote the book of Romans.
 - Philippians 1:6—the word that God began in the Philippians started in Acts 16. The same work was continuing when Paul wrote this epistle after the close of the book of Acts.
- I Corinthians 12:13—the word translated “Gentiles” in verse 13 is the Greek word *hellēn*. The Greek word occurs 27 times in the Greek text supporting the King James Bible. Of these 27 occurrences it is translated Greek(s) 20 times and Gentiles 7 times. The word can refer to either of the following:
 - a Greek either by nationality, whether a native of the main land or of the Greek islands or colonies
 - John 12:20
 - in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship
 - John 7:5
- There are some today who make a distinction in their theology between Greeks and Gentiles. These folks assert that Greeks were either 1) God fearing gentiles like Cornelius in Acts 10 or 2) gentiles who embraced Israel and were living in accordance with her Covenants. They further assert that Paul had two different sendings in his ministry: 1) first to Jews and Greeks as defined above and 2) later to Jews and Gentiles or regular old pagan Gentiles.
- I Corinthians 12:2—does this sound to you like Paul had been ministering to “God fearing gentiles” in Corinth as the two-sending doctrine has defined it?

- I Thessalonians 1:9
- The same Greek word translated “Gentile” in I Corinthians 12:13 describing who God the Holy Spirit was baptizing into the body of Christ is elsewhere translated as “Greek” in reference to Gentiles.
 - Galatians 3:28
 - Romans 1:14, 16—Greek
 - Romans 2:9-10; 3:9—Gentiles
- The problem here is the English word Greek has never meant in English what the two-sending position asserts. The *Oxford English Dictionary* reports that a Greek is a “Hellenized Jew” not a God-fearing Gentile who had embraced Israel’s convenants.
- One cannot hide behind the King James Bible and ascribe meanings to English words that those words never had historically. To do so is the misunderstand the process of translation. Words do not mystically take on different meanings when found in the King James Bible. The translators chose the words they did in English because they accurately captured the sense of the underling Greek words.
- *and have been all made to drink into one Spirit*—all of humanity regardless of nationality or position who trusts in the shed blood of Jesus Christ is made to drink into God the Holy Spirit.