another are members.

**6.**] The **and**  
is more than a mere copula: ‘and not  
only so, but’.... **grace**, see above ver.  
3, on the “*measure of faith.*” These  
**gifts** are called, 1 Cor. xii. 7, “*the manifestation   
of the Spirit.*” On **prophecy,**  
see note, Acts xi. 27.

[**let us prophesy**] **according to the proportion of  
faith**] But *what* faith? *Objective* (‘faith  
*which is believed*’), or *subjective* (‘faith *by  
which we believe*’)? *the* faith, or *our* faith?  
The comparison of “*the measure of faith*”  
above, and the whole context, determine  
it to be the latter; the measure of *our*  
faith: ‘let each contain himself within  
the limits of his own lot, and keep the  
measure of his revelation, and let not one  
seem to himself to know all things.’ To  
understand the words objectively, as ‘the  
rule of faith,’ as many R.-Cath. expositors,  
and some Protestant, e.g. Calvin, seems  
to do violence to the context, which aims  
at shewing that the measure of faith,  
itself the gift of God, is the receptive  
faculty for all spiritual gifts, which are  
therefore not to be boasted of, nor pushed  
beyond their provinces, but humbly exercised   
within their own limits.

**7. ministry**] *any subordinate ministration   
in the Church.* In Acts vi. 1 and 4,  
we have the word applied both to the  
lower ministration, that of alms and food,  
and to the higher, the *ministry of the  
word*, which belonged to the Apostles.  
But here it seems to be used in a more  
restricted sense, from its position as distinct   
from prophecy, teaching, exhortation,  
&c.

**in our ministry**] Let us confine  
ourselves humbly and orderly to that kind  
of ministration to which God’s providence  
has appointed us, as profitable members of  
the body.

**he that teacheth**] The  
*prophet* spoke under *immediate inspiration;   
the teacher* under inspiration working   
by the secondary instruments of his  
will and reason and rhetorical powers.  
Paul himself seems ordinarily, in his personal   
ministrations, to have used *teaching*.  
He is nowhere called one of the *prophets*,  
but appears as distinguished from them in  
several places: e.g. Acts xi. 27; xxi. 10,  
and apparently xiii. 1. Of course this does  
not affect the appearance of *prophecies*,  
commonly so called, in his writings. The  
inspired *teacher* would speak, though not  
technically *prophecies*, yet the mind of the  
Spirit in all things: not to mention that  
the apostolic office was one in dignity and  
fulness of inspiration far surpassing any of  
the subordinate ones, and in fact including  
them all.

**in his teaching**] as before:  
he is to teach in the sphere, within the  
bounds, of the teaching allotted to him by  
God,—or for which God has given  
faculty.

**8.**] The **exhorter** was not  
necessarily distinct from the *prophesier,*—  
see 1 Cor. xiv. 31.

**he that giveth**  
appears to be the *giver of the alms to the  
poor*,—either the deacon himself, or some  
distributor subordinate to the deacon.  
This however has been doubted, and not  
without reason: for a transition certainly  
seems to be made, by the omission of the  
“*or,*” from *public* to *private* gifts. We  
cannot find any ecclesiastical meaning for  
**sheweth mercy** (though indeed Calvin and  
others understand by it, “widows and  
others who, according to the ancient custom  
of the Church, were appointed over ministrations   
to the sick’’),—and the very fact  
of the three preceding being all limited to  
their respective official spheres, whereas  
these three are connected with qualitative  
descriptions, speaks strongly for their being  
*private acts,* to be always performed *in the  
spirit* described. On the rendering the