through the rest of the chapter; the inspired.  
*persons* being mentioned ouly incidentally  
to *them*.

**2.**] *Reason why they wanted  
instruction concerning spiritual gifts*—because   
*they once were heathen*, and could  
not therefore have any experience in spiritual   
things. **Ye know** (**that**) **when ye  
were Gentiles, led about** (or, **carried away:**  
not necessarily, ‘*led wrong;*’ the context  
seems rather to favour the idea of being  
‘*led at will,*’ blindly transported hither  
and thither) **to idols which were without  
utterance** (‘the God in whom you now  
believe is a living and speaking God—  
speaking by his Spirit in every believer:  
how should you know any thing of such  
spiritual speech or gifts at all, who have  
been accustomed to *dumb idols?*’), **just as  
ye happened to be led** (viz., on each occasion.   
These last words imply the absence  
of all *fixed principle* in the oracles of Heathendom,   
such as he is about to announce  
as regulating and furnishing the criterion  
of the spiritual gifts of Christendom.  
This **even as ye might be led** might take a  
man to *contradictory* oracles, the whole  
system being an imposture—their idols  
being void of all power of utterance, and  
they being therefore imposed on by the  
fictions of men, or *evil spirits*, who led  
them).

**3.**] *The negative and positive criteria  
of inspiration by the Spirit of God:* viz. *the rejection, or confession, of Jesus as  
the Lord.*

**Wherefore**, ‘*because ye  
have been hitherto in ignorance of the  
matter*.’

**in the Spirit of God—in  
the Holy Ghost**] The Spirit of God, or  
the Holy Ghost, is the *Power pervading*  
the speaker, the *Element in which he*  
speaks.

**Jesus is accursed**] **Jesus**  
(not *Christ*, the *Name of office*, itself in  
some measure the *object of faith*,—but  
Jesus, the personal Name,—the historical  
Person whose life was *matter of fact:* the  
curse, and the confession, are in this way  
far deeper) **is accursed** (see Rom. ix. 3,  
note). So, **Jesus is Lord** (all that is  
implied in **lord** being here also implied:  
and we must not forget that the Greek  
word Kyrios, here used, is the solemn accustomed   
name in the Septuagint version  
for the Hebrew JEHOVAH). By these last  
words the influence of the Holy Spirit is  
widened by the Apostle from the supernatural   
gifts to which perhaps it had been  
improperly confined, to the faith and confession   
of every Christian.—It is remarkable   
that in 1 John iv. 1, 2, where a test  
to try the spirits is given, the *human* side  
of this confession is brought out, —‘*that  
Jesus Christ is come in the flesh,*’—St.  
John having to deal with those who denied   
the reality of the Incarnation.

**4–6.**] **But** (as contrasted to this absolute  
unity, in ground and principle, of all spiritual   
influence) **there are varieties of gifts**   
(*gifts*, i.e. eminent endowments of individuals,   
in and by which the Spirit  
indwelling in them manifested Himself,—  
the manifestation of the Spirit in each  
man: —and these either *directly bestowed*by the Holy Ghost Himself, as in the case  
of healing, miracles, tongues, and prophesying,   
or *previously granted* them by God  
in their unconverted state, and now *inspired,   
hallowed,* and *potentiated* for the  
work of building up the church,—as in the  
case of teaching, exhortation, knowledge.  
Of all these gifts, *faith working by love* was  
the necessary substratum and condition),  
**but the same Spirit** (as their Bestower,—  
see the sense filled up in ver. 11):

**5.**] **And there are varieties of ministries**