(appointed *services* in the church, in which  
as their channels of manifestation the *gifts*  
would work), **and the same Lord** (Christ,  
the Lord of the church, whose it is to appoint   
all ministrations in it. These ministrations   
must not be narrowed to the *ecclesiastical   
orders*, but kept commensurate  
in extent with the gifts which are to find  
scope by their means, see verses 7–10:  
and) **varieties of operations** (effects of divine   
working: not to be limited to *miraculous*   
effects, but understood again commensurately   
with the gifts of whose working  
they are the results), **and the same God,  
Who worketh all of them in all persons**  
(all the gifts in all who are gifted). Thus  
we have GOD THE FATHER, the First Source  
and Operator of all spiritual influence in  
all: GOD THE SON, the Ordainer in His  
Church of all ministries by which this influence   
may be legitimately brought out for  
edification: GOD THE HOLY GHOST, dwelling   
and working in the church, and effectuating   
in each man such measure of His  
gifts as He sees fit.

**7–11.**] *These operations specified in  
their variety, but again asserted to be the  
work of one and the same Spirit.*

**7.**] **To each individual, however** (the emphasis   
on each, as shewing the character of.  
what is to follow, viz. *individual distinction*  
of gifts. **But**, or **however**, is contrasted  
with **the same God** of the last verse; through  
the workings of *One* God, *One* Lord, *One*  
Spirit, they are bestowed *variously* on each  
man), **is given the manifestation of the  
Spirit** (the *manifestation by which the Spirit  
acts*: it is a general term including *gifts*,  
*ministrations*, and *operations*, and) **with a  
view to profit** (with the profit of the whole  
body as the aim).

**8–10.**] On the question, whether or not  
any studied arrangement of the gifts of the  
Spirit is here found, see my Greek Test.  
I have there seen reason to conclude that  
a *rigorous* distribution (as e.g. into *intellectual*   
and *practical*, and their subdivisions)  
cannot be traced; but that at the same time  
there is a *sort of arrangement*, brought  
about not so much designedly, as by the  
falling together of similar terms,—the word  
of wisdom,—the word of knowledge;—  
kinds of tongues,—interpretation of tongues.  
Unquestionably, any arrangement must be  
at fault, which proceeding on *psychological*  
grounds, classes together the *speaking* with  
tongues and the *interpretation* of tongues:  
the *working of miracles*, and the *discernment   
of spirits.*

**8.**] **For** appeals to  
*matter of fact*, as the ground of the assertion   
in ver. 7, both as to the *giving*, and  
as to the gift *being for profit*.

**the word of wisdom**..... **the word of  
knowledge**] *What is the distinction?*  
According to Neander, **wisdom** represents  
the *skill*, which is able to reduce the whole  
*practical* Christian life into its due order  
in accordance with its foundation principles;   
**knowledge**, the *theoretical insight*  
into divine things. But Bengel and others  
take them conversely, **knowledge** for the  
practical, **wisdom** for the theoretical. Meyer  
says, “**Wisdom** means the *higher Christian*  
*wisdom* (see on ch. ii. 6) in and of itself;  
—so that discourse which expresses its  
truths, makes them clear, applies them,  
&c. is the *word of wisdom*. But this does  
not necessarily imply the speculative penetration   
of these truths,—the philosophical  
treatment of them by deeper and more  
scientific investigation, in other words,  
**knowledge**: and discourse which aims at  
this is *the word of knowledge.*” This last  
view is most in accordance with the subsequently   
recognized meaning of *knowledge*  
(gnosis) and the *gnostic*, and with the Apostle’s