own use of *wisdom* in the passage referred   
to, ch. ii. 6.

These are bestowed **according to** (the disposition,—see  
ver.11,—of) **the same Spirit.**

**9.**] **faith,**  
as Chrysostom explains it, “He does not  
here mean faith in doctrines, but that which  
works miracles, of which our Lord said,  
‘If ye had faith as a grain of mustard seed,  
&c.’ (Matt. xvii. 20), and respecting which  
the Apostles offered their petition, ‘add  
unto us faith’ (Luke xvii. 5): for this faith  
is the mother of miracles.” This seems to  
be the meaning here; a faith, enabling a  
man to place himself beyond the region of  
mere moral certainty, in the actual realization   
of things believed, in a high and  
unusual manner.

**in the same Spirit**]  
**in**, i.e. by and through, as the effective  
cause and the medium.

**gifts of**(miraculous) **healings**] plural, to indicate  
the different kinds of diseases, requiring  
different sorts of healing.

**10.**] **operations of miraculous powers** (in general).

**prophecy**] **speaking in the Spirit.**  
Meyer gives an excellent definition of it:  
“discourse flowing from the revelation and  
impulse of the Holy Spirit, which, not being  
attached to any particular office in the  
church, but improvised,—disclosed the  
depths of the human heart and of the  
divine counsel, and thus was exceedingly  
effectual for the enlightening, exhortation,  
and consolation of believers, and the winning   
of unbelievers. The *prophet* differs  
from the *speaker with tongues*.... in  
that he speaks *with the understanding*, not  
ecstatically: from the *teacher*, thus: ‘He  
that prophesies speaks all that he utters,  
from the Spirit: whereas he that teaches,  
sometimes speaks of his own mind.” Chrysostom.”

**discernings of spirits**] i.e.  
the power of distinguishing between the  
operation of the Spirit of God, and the  
evil spirit, or the unassisted human spirit:  
see 1 John iv. 1, and compare “*giving  
heed to seducing spirits,*” 1 Tim. iv. 1.  
The exercise of this power is alluded to ch.  
xiv. 29.

**Kinds of tongues**] i.e. the  
power of uttering, in ecstasy, as the mouthpiece   
of the Spirit, prayer and praise in  
*languages unknown to the utterer*,—or  
even in a *spiritual language unknown to  
man.* See this subject dealt with in the  
note on Acts ii. 4, and ch. xiv. 2 ff.

**interpretation of tongues**] the power of  
*giving a meaning to what was thus ecstatically   
spoken.* This was not always resident   
in the speaker himself: see ch. xiv. 13.

**11.**] The Spirit is the universal  
worker in men of all these powers, and that.  
according to His own pleasure: see above:  
on vv. 4–6.

**severally**] or **respectively**.  
This unity of the source of all spiritual gifts,  
in the midst of their variety, he presses as  
against those who valued some and undervalued   
others, or who depreciated them all.

**12–30.**] *As the many members of the  
body compose an organic whole, and all  
belong to the body, none being needless,  
none to be despised; so also those who  
are variously gifted by the Spirit compose  
a spiritual organic whole, the mystical  
body of Christ.* First, however, vv. 12,  
13, this likeness of the mystical Christ to a  
*body is enounced, and justified by the facts  
of our Baptism.*

**12.**] The *organic  
unity* of the various members in one body,   
is predicated also of CHRIST, i.e. *the  
church as united in Him*, see ch. vi. 15.  
The word **for** confirms the preceding “*one*