*and one Spirit*” in the three great facts on  
which it rests—the first objective,—**one  
Lord**—the second subjective,—**one faith**—  
the third compounded of the two,—**one  
baptism**), **one faith** (in that one Lord:  
the subjective medium by which that one  
Lord is apprehended and appropriated :  
not faith *which* we believed, but, faith *by  
which* we believe: but it is necessarily understood, that this subjective faith has for  
its object the One Lord just mentioned), **one  
baptism** (the objective seal of the subjective  
faith, by which, as a badge, the members of  
Christ are outwardly and visibly stamped  
with His name. The other sacrament,  
being a matured act of subsequent participation, a function of the incorporate, not  
a seal of incorporation [a symbol of *union*,  
not of *unity*: so Ellicott], is not here  
adduced. In 1 Cor. x. 17, where an act  
was in question which was a clear breach  
of union, it forms the rallying-point).

**6**.] **one God** (the unity is here consummated in its central Object: “this is the  
chief thing, because from this all the rest  
flow.” Calvin. But we must not miss the  
distinct witness to the doctrine of the  
Holy Trinity in these verses:—going upwards, we have 1st, the One Spirit dwelling in the one body :—2nd, the One Lord  
appropriated by faith and professed in  
baptism: — 3rd, One God and Father  
supreme, in whom all find their end and  
object) **and Father of all** (masculine,—*all  
men*; ‘of all within the Church,’ for so is  
clearly the *primary* meaning, where he is  
speaking distinctly of the Church:—of  
all who have the *adoption*. But it can  
hardly be doubted, that there is a further  
reference—to the universal Fathership of  
all men—which indeed the Church only  
inherits in its fulness, others having fallen  
out of it by sin,—but which nevertheless is just as absolutely true), **who  
is over all** (men, primarily; and from  
the following,—men only, in this place.  
He is over all, in his *sovereignty as  
the* FATHER), **and through all** (men,  
in the co-extensiveness of Redemption  
by the Son with the whole nature of  
man: see on ver. 10 below, and ch. ii. 20,  
21), **and in all** (men: by the indwelling of  
the Spirit, see ch. ii. 22. So that I cannot  
but recognize, in these three carefully  
chosen expressions, a distinct allusion again  
to the Three Persons of the blessed Trinity.  
All these are the work of the Father :—it  
is He who in direct sovereignty is over all  
—He who is glorified in the filling of all  
things by the Son:—He who is revealed by  
the witness of the indwelling Spirit).

**7**.] **But** (the contrast is between **in all** and  
**to each one**—the general, and the particular. And the connexion is—as a motive  
to keep the unity of the Spirit—‘none is  
overlooked :—each has his part in the distribution of the gifts of the One Spirit,  
which part he is bound to use for the wellbeing of the whole’) **to each one of us  
was given** (by Christ, at the time of His  
exaltation—when He bestowed gifts on  
men) [**the**] **grace** (which was then bestowed: *the* unspeakable gift,—or **grace**,  
absolutely,—was distributed to each, &c.)  
**according to the measure of** (subjective  
genitive: the amount of: compare Rom,  
xii. 3) **the gift of Christ** (‘*Christ’s gift*;’—  
the gift bestowed by Christ, 2 Cor. ix. 1  
not, ‘the gift which Christ received,’—  
for He is the subject and centre here—so  
Calvin, “He makes Christ the Author of  
the gift, because, as he made a beginning  
from the Father, so he desires to sum up  
us and all that is ours in Him”).

**8**.] **Wherefore** (i.e., since the gift was  
bestowed by Christ on different men according to measure) **He** (viz. God, whose  
word the Scriptures are) **saith** (viz. in Ps.  
Ixviii. 18, see below. With the question  
as to the occasion and intent of that Psalm,  
we are not here concerned. It is a song  
of triumph, as ver. 1 [compare Numb. x. 33]  
shews, at some bringing up of the ark to  
the hill of Zion. It is *therefore* a Messianic Psalm. Every part of that ark, every  
stone of that hill, was full of spiritual meaning. Every note struck on the lyres of the  
sweet singers of Israel, is but part of a  
chord, deep and world-wide, sounding from  
the golden harps of redemption. The