2—8. EPHESIANS, 3889   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 baptism, © one God and tism, ®!one God and Father of all, 1910.11.10,   
 Father of all, is above 4 7 a ee vill,   
 all, and through all, and who is over all, and ™ through all, 92%; 54,   
 in you all. 7 But unto and + in all, 7 But unto each one tyouienoe .   
 every one of us ts given of us was the grace given according s era   
 grace according to the mea- to the measure of the gift of Christ. Hala   
 sure of the gift of Christ. tirely   
 8 Wherefore he saith, When 8 Wherefore he saith, ° When he as- , tv zrexoun.   
 6. 1 Cor. 11, o Psa. xii,   
   
 and one Spirit” in the three great facts on man: see on ver. 10 below, and ch. ii.   
 which it rests—the first objective,—one 21), and in all (men: by the indwelling of   
 Lord—the second subjective,—one faith— the Spirit, see ch. ii. So that I cannot   
 the third compounded of the two,—one but recognize, in these three carefully   
 baptism), one faith (in that one Lord: chosen expressions, a distinct allusion   
 the subjective medium by which that one to the Three Persons of the blessed Trinity.   
 Lord is apprehended and appropriated : All these are the work of the Father :—it   
 not faith which we believed, but, faith by is He who in direct sovereignty is over all   
 which we believe: but it is un- —He who is glorified in the filling all   
 derstood, that this subjective faith has for things by the Son:—He who is revealed by   
 its object One Lord just mentioned), one the witness of the indwelling Spirit).   
 baptism (the objective of the subjective 7.) But (the contrast is between in all and   
 faith, by which, as a badge, the members of to each one—the general, and the parti-   
 Christ are outwardly and visibly stamped eular. And the connexion is—as a motive   
 with His name. The other sacrament, to keep the unity of the Spirit—\*none is   
 being a matured act of subsequent partici- overlooked :—each has his part in the dis-   
 pation, a function of the incorporate, not tribution of the gifts of the One Spirit,   
 a seal of incorporation [a symbol of union, which part he is bound to use for the well-   
 not of unity: so Ellicott], is not here being of the whole’) to each one of us   
 adduced. In 1 Cor. x. 17, where an act was given (by Christ, at the time of His   
 was in question which was a clear breach exaltation—when He bestowed gifts on   
 of union, it forms the rallying-point), men) [the] grace (which was then be-   
 6.] one God (the unity is here consum- stowed: the unspeakable gift,—or grace,   
 mated in its central Object: “this is the absolutely,—was distributed to each, &c.)   
 chief thing, because from this all the rest according to the measure of (subjective   
 flow.” Calvin. But we must not miss the genitive: the amount of: compare Rom,   
 distinct witness to the doctrine of the xii. 8) the gift Christ («Christ’s gift;’—   
 Holy Trinity in these verses:—going up- the gift bestowed by Christ, 2 Cor. ix. 1   
 wards, we have Ist, the One Spirit dwell- not, ‘the gift which Christ reccived,’—   
 ing in the one body :—2nd, the One Lord for He is the subject and centre here—so   
 appropriated by faith and professed in Calvin, “He makes Christ the Author of   
 baptism: — 3rd, One God and Father the gift, because, as he made a beginning   
 supreme, in whom all find their end and from the Father, so he desires to sum up   
 object) and Father of all (masculine,—al/ us and all that is ours in Him”).   
 men; ‘of all within the Church,’ for so is 8.] Wherefore (i.e., since the gift was   
 clearly the primary meaning, where he is bestowed by Christ on different men ac-   
 speaking distinctly of the Church:—of cording to measure) He (viz. God, whose   
 all who have the adoption. But it can word the Scriptures are) saith (viz. in Ps.   
 hardly be doubted, that there isa further Ixviii. 18, see below. With the question   
 reference—to the universal Fathership of as to the occasion and intent of Psalm,   
 all men—which indeed the Church only we are not here concerned. It is a son   
 inherits in its fulness, having fallen of triumph, as ver. [compare Numb. x. 33]   
 out of it by sin,—but which never- shews, at some bringing up of the ark to   
 theless is just as absolutely true), who the hill of Zion. It is therefore a Mes-   
 is over all (men, primarily; and from sianic Psalm. Every part of that ark, every   
 the following,—men only, in this place. stone of that hill, full of mean-   
 He is over all, in his sovereignty as ing. Every note struck on the lyres of the   
 the Farner), and through all (men, sweet singers of Israel, is but part of a   
 in the co-extensiveness of Redemption chord, deep and world-wide, sounding from   
 by the Son with the whole nature of the golden harps of redemption. The par-