plural, *‘the heavens’* And from such an  
usage “**all** *the heavens*” would naturally  
flow. See, on the idea of a threefold, or  
sevenfold division of the heavens, the note   
on 2 Cor. xii. 2. Ellicott quotes from  
Bishop Pearson,—‘ Whatsoever heaven is  
higher than all the rest which are called  
heavens, into that place did he ascend’),  
**that He might fill** (not *‘fulfil’*) **all things**(the whole universe: see ch, i. 23, note:  
with His presence, His sovereignty, His  
working by the Spirit: not, with His  
glorified Body, as some have thought.  
“Christ is perfect God, and perfect and  
glorified man: as the former He is present  
every where, as the latter He can be present  
any where.” Ellicott).

**11**.] *Resumption of the subject—the  
diversity of gifts, all bestowed by* HIM*, as  
a motive to unity*.

**And HE** (emphatic;  
‘it is He, that’) **gave** (*the gifts which  
He gave* to His Church are now enumerated. “The idea is, that the men who  
filled the office, no less than the office  
itself, were a divine gift.” Eadie) **some as  
apostles** (see 1 Cor. xii. 28, and note);  
**some as prophets** (see on 1 Cor. xii. 10:  
and ch. ii. 20; iii. 5, notes); **some as evangelists** (not in the narrower sense of the  
word, writers of gospels, but in the wider  
sense, of itinerant preachers, usually sent  
on a special mission. See note on Acts  
xxi. 8); **some as pastors and teachers** (from  
these latter not being distinguished from  
the pastors by the repetition of “*some as*,”  
it would seem that the two offices were  
held by the same persons. The figure in  
pastors, if to be pressed, would imply that  
they were entrusted with some special  
flock, which they tended, “*residing in and  
busied about some one spot*,” as Chrysostom says; and then the “*teaching*”  
would necessarily form a chief part of their  
work. If this view be correct, this last  
class includes all the stationary officers of  
particular Churches) ;

**12**,] **in order to**(ultimate aim of these offices, see below) **the  
perfecting of the saints, for** (immediate  
object, see below) (**the**) **work of** (**the**)  
**ministry** (of *ministry* in God’s Church.  
The articles give completeness in English,  
but do not affect the sense), **for building up  
of the body of Christ**:

**13**.] **until** (marks  
the duration of the offices of the ministry)  
**we** (being thus *perfected* by virtue of the  
*work of the ministry* and the *building up*)  
**arrive all of us** (Christians, Jews as well  
as Gentiles: first person, because he himself was among the number) **at the unity  
of the faith** (“how so? have not all  
Christians the same faith? .... No  
doubt they have, as regards its substance,  
but not as regards clearness and purity ;  
because the object of faith may be diversely  
*known*, and knowledge has always such a  
powerful influence on faith. Therefore  
he adds to this unity of faith, *and of the  
perfect knowledge*, *&c*.: true and full  
unity of faith is then found, when all  
thoroughly know Christ, the object of  
faith, alike, and that in His highest dignity  
as the Son of God.” De Wette) **and of  
the perfect knowledge** (further result ot’  
the faith, ch. iii. 17, 19; 2 Pet. i. 5) **of  
the Son of God** (this objective genitive  
belongs to both substantives, “*the faith*”  
and “*the perfect knowledge*”), **at the full-grown man** (an awkwardness is given  
by the coupling of an abstract [*unto the  
unity*] to a concrete [*unto a full-grown  
man*]. The singular not only denotes  
unity, but refers to the summation of us  
all in the one perfect Man Christ Jesus.  
The maturity of the *full-grown* man is contrasted with the *infancy* which follows),  
**to the measure of the stature** (or, *‘age*?’