9—13. EPHESIANS. 391   
 AUTHORIZED VERSION.   
   
 AUTHORIZED VERSION REVISED.   
 fill all things.) “ And he|11\* And he gave some to be apos- 100m xi.2s,   
 gave some, apostles; and tles; and some, "prophets; and user.s. ent   
 some, prophets; and some, i   
 evangelists ; and some, pas- some, \* evangelists; and some, ¥ pas- \* Ass   
 tors and teachers; \\* for tors and 7 teachers; 1 unto the # per- y Acts   
 the perfecting of the saints, fecting of the saints, for the work of a1 Cor. 7.   
 for the work of the minis-   
 try, for the edifying of\ministration, for the > building up >1Corxiv.20.   
 the body of Christ ; '3 till of © the body of Christ : 15 till we all ¢9%;£2% oo   
 we all come in the unity of attain unto the unity of the faith   
 the faith, and of the know- @and of the perfect knowledge of aca.ii.2.   
 ledge of the Son of God, the Son of God, unto ° the full-grown e1 cor, 2   
 unto a perfect man, unto man, unto the measure of the stature ‘   
 the measure of the stature Col. 1.28.   
   
   
 plural, ‘the heavens’ And from such an work. If this view be correct, this last   
 usage “all the heavens” would naturally class includes all the stationary officers   
 flow. See, on the idea of a threefold, or articular Churches) ; 12,] in order to   
 sevenfold division of the heavens, the note © {ultimate aim of these offices, below) the   
 on 2 Cor. xii. 2. Ellicott quotes from perfecting of the saints, for (immediate   
 Bishop Pearson,—‘ Whatsoever heaven is object, see below) (the) work of (the)   
 higher than all the rest which are called ministry (of ministry in God’s Church.   
 heavens, into that place did he ascend’), The articles completeness in English,   
 that He might fill (not ‘fu/fil’) things but do not affect the sense), building up   
 (the whole universe: see ch, i. 23, note: of the body of Christ: 18.] until   
 with His presence, His sovereignty, His the duration of the offices of the ministry)   
 working by the Spirit: not, with His we (being thus perfected by virtue of the   
 glorified Body, as some have thought. work of the ministry and the building up)   
 “Christ is perfect God, and perfect and arrive all of us (Christians, Jews as well   
 glorified man: as the former He is present as Gentiles: first person, because he him-   
 every where, as the latter can be present self was among the number) at the unity   
 any where.” Ellicott). of the faith (“how so? have not all   
 11.j] Resumption of the subject—the Christians the same faith? .... No   
 diversity of gifts, bestowed by HIM, as doubt they have, as regards its substance,   
 a motive to unity. ~ And HE (emphatic; but not as regards clearness and\_purity ;   
 ‘it is He, that’) gave (the gifts which because the object of faith be diversely   
 He gave to His Church are now enume- known, and knowledge has always such a   
 rated. “The idea is, that the men who powerful influence on faith. Therefore   
 filled the office, no less than the office he adds to this unity of faith, and of the   
 itself, a divine gift.” Eadie) some as perfect knowledge, §c.: true and full   
 apostles (see 1 Cor. xii. 28, and note); unity of faith is then found, when all   
 some as prophets (see on 1 Cor. xii. 10: thoroughly know Christ, the object of   
 and ch. ii. 20; iii. notes); some as evan- faith, alike, that in His highest dignity   
 gelists (not in the narrower sense of the as the Son of God.” De Wette) and of   
 word, writers of gospels, but in the wider the perfect knowledge (further result ot’   
 sense, of itinerant preachers, usually sent the faith, ch. iii. 17, 19; 2 Pet. i. 5) of   
 on a special mission. See note on Acts the Son of God (this objective genitive   
 xxi. 8); some as pastors and teachers (from belongs to both substantives, “the faith”   
 these latter not being distinguished from and “the perfect knowledge”), at the full-   
 the pastors by the repetition of “some as,” grown man (an awkwardness is given   
 it would seem that the two offices were by the coupling of an abstract [unto the   
 held by the same persons. The figure in unity] to a concrete [unto a full-grown   
 pastors, if to be pressed, would imply that man]. The singular not only denotes   
 they were cntrusted with some special unity, but refers to the summation of us   
 flock, which they tended, “residing in and all in the one perfect Man Christ Jesus.   
 busied about some one spot,” as Chry- The maturity of the full-grown man is con-   
 sostom says; and then the “teaching” trasted with the infancy which follows),   
 would necessarily form a chief part of to the measure of the stature (or, ‘age?’