the Greek word may mean either. The  
similitude in the words “*full-grown man*”  
seems to be derived from *age*: that in  
ver. 16, from *stature*. The balance here is  
inclined in favour of *stature*, by the prevalence of the image of growth and extension, which can hardly be denied as  
pervading the passage) **of the fulness of  
Christ** (see note on ch. i. 23; 19. **Of  
Christ** is a genitive subjective:—the fulness which Christ has: ‘ *Christ’s fulness’*Compare Gal. iv, 19): **that** (apparently  
*another*, and subordinate, *aim* of the bestowal of gifts on the church is here  
adduced. For we cannot *go forward* from  
the finished growth of ver. 13, and say  
that *its* object is *that we be no longer  
children*, but must go back again to the  
growth itself and its purpose; that pur-  
pose being mainly the terminal one of  
ver. 13, and subordinately the intermediate  
one of our ver. 14) **we be no more** (having  
been so once) **children tossed** (like waves :  
see James i. 6) **and borne about by every  
wind of teaching** (the Commentators quote  
from Plutarch, that “a man is not to let  
himself be carried obliquely by every argument as by a wind”), **in** (elemental: “the  
evil atmosphere, as it were, in which the  
varying currents of doctrine exist:  
exert their force.” Ellicott) **the sleight**(literally, *dice-playing*. The word was  
naturally and constantly used to signify  
‘entrapping by deceit’) **of men** (as contrasted with “*of Christ*,” ver. 13), in  
**craftiness furthering** (tending or working  
towards) **the system** (see ch. vi. 11, note,  
and Chrysostom’s explanation) **of error**(not, *deceit*, though in fact the sense is so.  
The genitive *of error* is subjective—the  
system is that which error adopts) ;

**15**.] **but** (opposition to the *whole* last  
verse ; introducing as it does, not only *the  
being followers of truth*, but *the growing  
up* below) **being followers of truth** (the  
word here used cannot mean merely, as  
A.V., *to speak the truth*, as the whole  
matter dealt with is more general; the  
*particular* follows, ver. 25. The verb has  
the widest meaning of *being true*—and  
[as Stier remarks] not without a certain  
sense of effort, ‘*following after the truth*.’  
The Vulgate gives it well, but perhaps  
with too exclusively practical a bearing,  
“*doing truth*:” the Five Clergymen, *‘holding the truth,’* which is objectionable as  
resolving the sense into mere orthodoxy :  
the old English versions, ‘*folowe the  
truth,’* which by “*the truth*,” still gives  
too much the objective sense. It is almost  
impossible to express it satisfactorily in  
English. I have somewhat modified this  
last rendering, restoring the general sense  
of ‘truth.’ The objection to ‘followers of  
truth’ is that it may be mistaken for  
‘searchers after truth’—but I can find  
no expression which does not lie open to  
equal objection) **in love** (this is added, as  
the element in which the Christian *following of truth* must take place: it is not  
and cannot be a *following of truth* at all  
hazards: but must be conditioned by love:  
a true-seeking and true-being with loving  
caution and kind allowance—not breaking  
up, but cementing, brotherly love by walking in truth) **may grow up into** (increase  
towards the measure of the stature of ;—  
to the perfect man in Him. Again an  
allusion to the incorporation of all the  
Church in Christ: see below) **Him in all  
things** (in every department of our growth,  
‘in all things wherein we grow’), **which is  
the Head** (see ch. i, 22), **namely, Christ**:

**16**.] **from whom** (see Col. ii. 19, an  
almost exact parallel, from which it is  
clear that “*from whom”* belongs to  
“*maketh the growth*,” below—He being  
the source of all growth) **all the body** (see