oo EPHESIANS. IV.   
 re)   
 w   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 of the fulness of Christ: 14 that we of the fulness of Ohrist:   
 f Isa, 9. be no longer ‘children, & tossed as 1 that we henceforth be no   
 sHeb-xi-8 20. Waves and carried about by every more children, tossed to   
 bMattxi.7 wind of teaching, in the sleight and fro, and carried about   
 of men, in craftiness that leadeth to with every wind of doctrine,   
 the system of error; 15 but being by the sleight of men, and   
 ich-i92,8% followers of truth in love ‘may grow cunning craftiness, whereby   
 up into him in all things, \* which they lie in wait to deceive   
 is the head, even Christ: 16! from 15 but speaking the truth in   
 k Col. whom the whole body being fitly love, may grow up into him   
 1 Col. 19. in all things, which is the   
 head, even Christ : 16 from   
 whom the whole body fitly   
   
   
 the Greek word may mean either. The up below) being followers of truth (the   
 similitude in the words “full-grown man” word here used cannot mean merely, as   
 seems to be derived from age: that in A.V., to speak the truth, as the whole   
 ver. 16, from stature. The balance here is matter dealt with is more general; the   
 inclined in favour of stature, by the pre- particular follows, ver. The verb has   
 valence of the image of growth and ex- the widest meaning of being true—and   
 tension, which can hardly be denied as [as Stier remarks] not without a certain   
 pervading the passage) of the fulness of sense of effort, ‘following after the truth?   
 Christ (see note on ch. i. 19. Of The Vulgate gives it well, but perhaps   
 Christ is a genitive subjective:—the ful- with too exclusively practical a bearing,   
 ness which Christ has: ‘ Christ’s fulness’ “doing truth:” the Five Clergymen, ‘hold-   
 Compare Gal. iv, 19): that (apparently ing the truth, which is objectionable as   
 another, and subordinate, aim of the he- resolving the sense into mere orthodoxy :   
 stowal of gifts on the church is here the old English versions, ‘folowe the   
 adduced. For we cannot go forward from truth’? which by “the éruth,” still gives   
 the finished growth of ver. 13, and say too much the objective sense. It is almost   
 that its object is that we be no longer impossible to express it satisfactorily in   
 children, but must go back again to the English. I have somewhat modified this   
 growth itself and its purpose; that pur- last rendering, restoring the general sense   
 pose being mainly the terminal one of of ‘truth. ‘The objection to ‘followers of   
 yer. 13, and subordinately the intermediate truth’ is that it may be mistaken for   
 one of our ver. 14) we be no more (having ‘searchers after truth’—but I can find   
 been so once) children tossed (like waves : no expression which does not lie open to   
 see James i. 6) and borne about by every equal objection) in love (this is added, as   
 wind of teaching (the Commentators quote the element in which the Christian fol-   
 from Plutarch, that “a man is not to let lowing of truth must take place: it is not   
 himself be carried obliquely by every argu- and cannot be a following of truth at all   
 ment as by a wind”), in (elemental: “the hazards: but must be conditioned by love:   
 evil atmosphere, as it were, in whi a true-seeking und true-being with loving   
 varying currents of doctrine e: eaution and kind allowance—not breaking   
 exert their force.” Ellicott) the sleight up, but cementing, brotherly love by walk-   
 (literally, dice-playing. The word was ing in truth) may grow up into (increase   
 naturally and constantly used to signify towards the measure of the stature of ;—   
 ‘entrapping by deceit’) of men (as con- to the perfect man in Him. Again an   
 trasted with “of Christ,” ver. 13), in allusion to the incorporation of all the   
 eraftiness furthering (tending or working Church in Christ: see below) Him in all   
 towards) the system (see ch. vi. 11, note, things (in every department of our growth,   
 and Chrysostom’s explanation) of error ‘in all things wherein we grow’), which is   
 (not, deceit, though in fact the sense is the Head (see ch. i, 22), namely, Christ:   
 The genitive of error is subjective—the 16.] from whom (see Col. ii. an   
 system is that which error adopts) ; almost exact parallel, from which it is   
 15.] but (opposition to the whole last clear that ‘from whom’ belongs to   
 verse ; introducing as it does, only the “maketh the growth,” below—He being   
 being followers of truth, but the growing the source of all growth) all the body (see