or sphere, of the character of the new man)  
**righteousness and holiness of the truth**  
(again, beware of ‘*true holiness,*’ A.V.—  
as destroying the whole antithesis and force  
of the words. The genitive, too, belongs  
to both substantives.

**the truth,** God’s  
essence, John iii. 33; Rom. i. 25; iii. 7;  
xv. 8, opposed to “*deceit*.” “*Righteousness* and *holiness* occur together, but in  
contrary order, in Luke i. 75, and Wisd.  
ix. 3. The adjectives and adverbs are connected, 1 Thess. ii. 10: Tit. 1.8. *Righteousness* betokens a just relation among the  
powers of the soul within, and towards  
men and duties without. But *holiness* betokens the integrity of the spiritual life,  
and the piety towards God of which that  
is the condition. Hence both expressions  
together complete the idea of moral perfection [Matt. v. 48]. As here the *ethical  
side* of the divine image is brought out,  
Col. iii. 10 brings out the *intellectual*.  
The new birth alone leads to *perfect  
knowledge*; all knowledge which proceeds  
not from renewal of heart is but outward appearance: and of this kind was  
that among the false Colossian teachers.”  
Olshausen).

**25.] Wherefore** (because of the general  
character of the *new man* as contrasted  
with the *old*, which has been given: “before, he spoke generally of the old man:  
now he describes it part by part.’ Chrysostom) **having put away** (the past tense  
should be noticed here: it was open to the  
Apostle to write “*putting away*,” but he  
prefers the past—because the man must  
have once for all put off falsehood as a  
characteristic before he enters the habit of  
speaking truth) **falsehood** (abstract)**, speak  
truth each one with his neighbour** (a  
quotation from the prophet Zechariah, see  
reff.)**: for we are members of one another**  
(Rom. xii. 5. of one another brings  
out the relation between man and man  
more strongly than if he had said, *of one  
body:* at the same time it serves to remind.  
them that all mutual duties of Christians  
are grounded on their union to and in  
Christ, and not on mere ethical considerations).

**26.] Be ye angry, and sin not**(citation: see ref.: and from the Septuagint version, not from the Hebrew, which  
[see Hupfeld on the Psalms in loc.] means  
*‘tremble* [‘stand in awe,’ A. V.] *and sin  
not.’* ‘The first imperative, although by  
way of command, is so in a weaker degree  
than the other: it is rather assumptive, than  
permissive.—‘Be angry [if it must be  
so].’ It has been asked (by Tholuck,  
Serm. on the Mount):—“ If Paul speaks of  
culpable anger, how can he distinguish  
sinning from being angry? If of allowable  
anger, how can he expect not to retain it  
over the night?”—but we may answer  
that he speaks of anger which *is* an infirmity, but by being cherished, may  
become a sin)**: let the sun not set upon  
your irritation** (i.e, set to your wrath with  
a brother a speedy limit, and indeed that  
one which nature prescribes—the solemn  
season when you part from that brother, to  
meet again perhaps in eternity):

**27.]  
nor again** (there is a slight climax: see  
below) **give scope** (opportunity of action,  
which you would do by continuing in a  
state of *irritation*) **to the devil** (not, *to the  
slanderer,* as some attempt to make it  
mean: the word “*diabolos*” as a substantive *always* has this personal meaning in  
the New Test.).

**28.] Let him that  
stealeth** (not ‘*that stole*,’ as A.V. Stier  
remarks well, that the word lies between  
“*him that stole*” and “*the thief:*” the  
former would be too mild, the latter too  
strong) **steal no longer: but rather** (“for  
it is not enough to leave off his sin, but he  
must enter on a course of life opposite to  
it.” Theophylact) **let him labour, working** (see John vi. 27 and note) **with his**