**hands** (contrast to his former idleness for  
good, and bad use of those hands) **that  
which is good** (contrast to his former evil  
gain by theft)**, in order that** (as a purpose  
to be set before every Christian in his  
honest labour) **he may have to impart to  
him that hath need.**

**29.] Let every  
corrupt** (or, **worthless**; “that has no  
profitable work to do,” Chrysostom: not  
so much *‘filthy*,’—see ch. v. 4) **saying not  
come forth** (so the original, according to  
the Greek idiom) **from your month, but  
whatever (saying) is good for building up  
of the (present) need** (the **need** is the *deficiency*; the part which needs *to be built  
up,* the defect to be supplied by edification),  
**that it may give grace** (minister spiritual  
benefit: be a means of conveying through  
you the grace of God) **to them that hear.**

**30.] And** (Theophylact finely gives  
the connexion: “If thou speak a word  
corrupt and unbefitting a Christian mouth,  
thou hast grieved, not man, but the Spirit  
of God”) **grieve not** (the expression is  
according to *man’s* ideas,—but truly and  
touchingly sets forth the *love* of God,  
which [Rom. v. 5] is shed abroad in our  
hearts by His Spirit) **the Holy Spirit of  
God, in whom** (as the element, condition,  
of the sealing: not, as A.V., “*whereby*;”  
the sealing, both of the Lord and of us His  
members, is the act of the Father, John vi.  
27: the Spirit *being the seal*, ch. i. 13) **ye  
were sealed unto** (in reservation for) **the  
day of redemption** (the day when redemption shall be complete in glory—see again  
ch. i. 18. So far from the doctrine of final  
perseverance, for which Eadie here more  
sharply than reasonably contends, being involved here, there could hardly be a plainer  
denial of it by implication. For in what  
would issue the *grieving* of the Holy Spirit,  
if not in quenching His testimony, and  
causing Him to depart from them? The  
caution of Theophylact, “*break not the  
seal*,” is a direct inference from the passage).

**31.] Let all bitterness** (not only of  
speech, but of disposition)**, and wrath, and  
anger** (“*wrath* is a temporary, *anger* a  
chronic bearing of malice.” Ammonius.  
Both are effects of *bitterness*, considered as  
a rooted disposition)**, and clamour** (“in  
which angry men break forth,” Estius),  
**and evil speaking** (the more chronic form  
of *clamour*—the reviling another not by  
an outbreak of abuse, but by the insidious  
undermining of evil surmise and slander.  
Chrysostom traces a progress in the vices  
mentioned: “See how he pushes forward  
the description of evil. Bitterness begets  
wrath, wrath begets anger, anger begets  
clamour, clamour begets slander”), **be put  
away from you, with all malice** (the inner  
root, out of which all these spring. “We  
know, that those enmities are most savage  
which are cherished within and make no  
show to those who are without.” Chrysostom):

**32.] but be ye** (literally, **become ye**: but it is very difficult to mark  
the distinction between *become* and *be* in a  
translation. *Become ye* is certainly too  
far off the time present; *be ye,* too immediately belonging to it. The difficulty is  
best seen in such a\*command as that in  
John xx. 27, “*Be not (become not) faithless, but believing*”) **towards one another,  
kind** (see note, Gal. v. 22)**, tenderhearted,  
forgiving** (see Luke vii. 42. Bengel notices