the latter to wrath and suddenness of  
temper, so often found in the wake of swift  
rejoinder and ready chattering. Œcumenius  
reminds us that a certain divine man  
says, He that talketh repenteth often, he  
that holdeth his peace never), **slow to  
wrath** (the reference is general, as the  
precept is. The quick speaker is the quick  
kindler):

**20.]** **for the wrath** (any  
wrath, all wrath) **of man worketh not**  
(‘practiseth not,’ ‘worketh not habitually’)  
**the righteousness of God** (that which is  
righteousness in God’s sight. We must not  
interpret the righteousness of God the  
state of righteousness before God, as some,  
or that righteousness *in another*, into  
which God begets men by his word of  
truth, as Hofmann and Wiesinger.  
When this latter asks, What relevance  
here has the remark that anger doeth not  
that which is right in the sight of God?—  
an easy answer can be given. Be not  
intemperately zealous, hastily rash to speak  
and to be angered, even in God’s behalf  
[for this is implied]: be humble, ready to  
listen:—for your angry zeal, your quick  
speaking, work not God’s righteous purposes—  
serve not Him, are not carriers  
forward of that righteousness which is the  
characteristic of His kingdom, ch. iii. 18.  
How many an endeavour, which might  
have ended in *working the righteousness  
of God*, has been diverted and blighted by  
hasty speaking and anger, and ended only  
in disgracing ourselves, and Him whom  
we would have served, before men!).

**21.]** **Wherefore** (consequence from ver. 20:  
seeing that *wrath* excludes you from having  
a share in the righteous work of God)  
**putting off** (it must be done as a single act,  
antecedently to that which follows. The  
previous putting off is the condition of  
the subsequent reception) **all filthiness**  
(here figurative, as Rev. xxii. 11. Some  
Commentators take it here as standing  
alone: others join it with *and superabundance,*  
as belonging to the genitive “*of  
malignity;*” and this seems better for the  
context, which concerns not the putting  
away of moral pollution of all kinds, but  
only of that kind which belongs to *malignity:*  
see below. And, thus taken, it will  
mean that *malignity* pollutes the soul, and  
renders it unfit to receive the *implanted  
word*. It is very possible that the agricultural  
similitude in the word **implanted**  
may have influenced the choice of both  
these words, *filthiness* and *superabundance.*  
The ground must be ridded of all  
that pollutes and chokes it, before the  
seed can sink in and come to maturity;  
must be cleaned and cleared) and abundance  
(‘*superfluity*’ is perhaps too strong:  
it is, if the above figure be allowed, the  
rank growth, the abundant crop) **of malignity**  
(evil disposition towards one another.  
‘The word carries on the “*wrath*”  
above: which springs from *malignity*, evil  
disposition, which is inherent in our hearts,  
and requires putting off before we can  
receive the word of God. That this is so, is  
evident from the recommendation of *mildness*  
which follows. However the exhortation  
may apply in the wider sense, it is  
not its sense here, as the context plainly  
shews), **in mildness** (towards one another)  
**receive** (so Mark iv. 20, of the good ground)  
**the implanted word** (the word spoken of is  
beyond doubt the same as the *word of  
truth* above—i.e. the Gospel, in its fulness.  
Bat the epithet makes some little difficulty.  
First of all, it clearly is not, as Œcumenius  
seems to take it, ‘innate :’ for this would  
stultify the command to *receive* it, we  
having it already. Nor can it mean “the  
word which has been planted in the whole  
of Christendom,” seeing that individuals  
are here being dealt with: but the allusion  
is apparently to the parable of the sower,  
and it is the word implanted [equivalent to  
which has been sown], the word whose  
attribute and *virtue* is to be *implanted*,  
and which is *implanted*, awaiting your  
reception of it to spring up and take up  
your being into it and make you new  
plants) **which is able to save your souls**