396 EPHESIANS. Iv.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 25 Wherefore having put away fualse- ness. °5 Wherefore putting   
 b Zen. vill. hood, > speak ye truth each one with away\* lying, speak every   
 16, Col. because man truth with his neigh-   
 c Rom. xii. his neighbour : °we are bour: for we are members   
 apssiv.4 Members of one another. \*5 4 Be one of another. \*° Be ye   
 ii. : angry, and sin not: let not   
 - angry, and sin not: let not the sun the sun go down upon your   
 e2Corii.10, go down upon your wrath: 27 © nei- wrath: \*7 neither give   
 Il. James - give occasion to the devil. 8 Let to the devil. 8 Let him   
 him that stealeth steal no longer: that stole steal no more:   
 but rather flet him labour, working but rather let him labour,   
 ® with his own hands that which is working with his hands the   
 thing which is good, that   
   
 or sphere, of the character of new man) more strongly than if he had said, of one   
 righteousness and holiness of the truth body: at the same time it serves to remind.   
 (again, beware of ‘true holiness,’ A. V.— them that all mutual duties of Christians   
 as destroying the whole antithesis and force are grounded on their union to and in   
 of the words. The genitive, too, belongs Christ, and not on mere ethical considera-   
 to both substantives, the truth, God’s tions). 26.) Be ye angry, and sin not   
 essence, John iii. 33; Rom. i. 25; iii. 7; (citation: see ref.: and from the Septua-   
 xv. 8, opposed to “deceit.” “ Righteous- gint version, not from the Hebrew, which   
 ness and holiness occur together, but in {see Hupfeld on the Psalms in loc.]   
 contrary order, in Luke i. 75, and Wisd. ‘tremble [‘stand in awe,’ A. V.} and sin   
 ix. 3. The adjectives and adverbs are con- not? ‘The first imperative, although by   
 nected, 1 Thess. ii. 10: Tit. 1.8. Righte- way of command, is so in a weaker degree   
 ousness betokens a just relation the than the other: it rather assumptive, than   
 powers of the soul within, and towards permissive.‘ Be angry [if it must be   
 men and duties without. But holiness be- so]? It has been asked (by Tholuck,   
 tokens the integrity of the spiritual life, Serm. on the Mount) :—“ If Paul speaks of   
 and the piety towards God of which that culpable anger, how can he distinguish   
 is the condition. Hence both expressions sinning from being angry? If of allowable   
 together complete the idea of moral perfec- anger, how can he expect not to retain it   
 tion [Matt. v. 48]. As here the ethical over the night ?”—but we may answer   
 side of the divine image is brought out, that he speaks of anger which zs an in-   
 Col. iii. 10 brings out the intellectual. firmity, but by being cherished, may   
 The new birth alone leads to perfect become a sin): let the sun not set upon   
 knowledge ; all knowledge which proceeds your irritation (i.e, set your wrath with   
 not from renewal of heart is but out- a brother a speedy limit, and indeed that   
 ward appearance: and of this kind was one which nature prescribes—the solemn   
 that among the false Colossian teachers.” season when you part from that brother, to   
 Olshausen). meet again perhaps in eternity) 27.)   
 25.] Wherefore (because of the general nor again (there is a slight climax: see   
 character of the new man as contrasted below) give scope (opportunity of action,   
 with the o/d, which has been given: “be- which you would do by continuing in a   
 fore, he spoke generally of the old man: state of irritation) the devil (not, to   
 now he describes it part by part.’ Chry- slanderer, as some attempt to make it   
 sostom) having put away (the past tense mean: the word “diabolos” as a substan-   
 should be noticed here: it was open to the tive always has this personal meaning in   
 Apostle to write “ putting away,” but he the New Test.). 28.) Let him that   
 prefers the past—because the man must stealeth (not ‘that stole, as A.V. Stier   
 have once for all put off falsehood as a remarks well, that the word lies between   
 characteristic before he euters the habit of “him that stole” and “the thief:” the   
 speaking truth) falsehood (abstract), former would be too mild, the latter too   
 truth each one with his neighbour (a strong) steal no longer: but rather (“for   
 quotation from the prophet Zechariah, see it is enough to leave off his sin, he   
 reff.) : we are members of one another must enter ona course of life opposite to   
 (Rom. xii. 5. of one another brings it.” Theophylact) let him labour, work-   
 out the relation between man and man ing (see John vi. 27 and note) with his