25—82. EPHESIANS. 397   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 he may have to give to him good, that he may be able to impart   
 that needeth. ? Let no €to him that hath need. ° ® Let ¢ tate   
 corrupt communication pro- no corrupt communication proceed   
 ceed out of your mouth, but out of your mouth, but ! whatever is tc, 8   
 that which is good to the good for the building up of the need, ™ iv.   
 use of edifying, that it kthat it may give grace unto the x oot hess.   
 minister grace unto the hearers. 89 And 'grieve not the 1,si1   
 hearers. \*° And grieve not holy Spirit of God, in whom ye were ica   
 the holy ye are sealed God, | unto the day of " redemption. mth, £18 -   
 the day of redemption. 8loQet all bitterness, and wrath, Bs!   
 31 Let all bitterness, and and anger, and clamour, and Pevil pit   
 wrath, and anger, and cla- speaking, be put away from you, ini”   
 mour, and evil speaking, be 4 with all malice: 8? and be ye \* kind afit.iiis,,   
 put away from you, with one to another, tenderhearted, \* for- sia   
 all malice: \*2 and be ye   
 kind one to another, ten-   
 derhearted, forgiving one   
   
   
 hands (contrast to his former idleness for volved here, there could hardly be a plainer   
 good, and bad use of those hands) that denial of it by implication. For in what   
 which is good (contrast to his former evil would issue the grieving of the Holy Spirit,   
 gain by theft), in order that (as a purpose if not in quenching His testimony, and   
 to be set before every Christian in his causing Him to depart from them? The   
 honest labour) he may have to impart to caution of Theophylact, “break not the   
 him that hath need. 29,] Let every seal,” isa direct from the passage).   
 corrupt (or, worthless; “that has uno 31.] Let all bitterness (not only of   
 profitable work to do,” Chrysostom: not speech, but of disposition), and wrath, and   
 80 much ‘filthy,’—sce ch. v. 4) saying not anger (“wrath is a temporary, anger a   
 come forth (so the original, according to chronic bearing of malice.” Ammonius.   
 the Greek idiom) from your month, but Both are effects of considered as   
 whatever (saying) is good for building up a rooted disposition), and clamour (“in   
 of the (present) need (the need is the de- which angry men break forth,” Estius),   
 Siciency ; the part which needs ¢o be built and evil speaking (the more chronic form   
 up, the defect to be supplied by edification), of clamour—the reviling another not by   
 that it may give grace (minister spiritual an outbreak of abuse, but by the insidious   
 benefit: be a means of conveying through undermining of evil surmise and slander.   
 you the grace of God) to them that hear. Chrysostom traces a progress in the vices   
 30.] And (Theophylact finely gives mentioned: “See how he pushes forward   
 the connexion: “If thou speak a word the description of evil. Bitterness begets   
 corrupt and unbefitting a Christian mouth, wrath, wrath begets anger, anger begets   
 thou hast grieved, not man, but the Spirit clamour, clamour begets slander”), be put   
 of God”) grieve not (the expression is away from you, with all malice (the inner   
 necording to man’s ideas,—but truly and root, out of which all these spring. “We   
 touchingly sets forth the love of God, know, that those enmities are most savage   
 which [Rom. v. 5] is shed abroad in our which are cherished within and make no   
 hearts by His Spirit) the Holy Spirit of show to those who are without.” Chry-   
 God, in whom (as the element, condition, sostom) : 32.] but be ye (literally,   
 of the sealing: not, as A. V., “whereby ;” come ye: but it is very difficult mark   
 the sealing, both of the Lord and of us His the distinction between become and be ina   
 members, is the act of the Father, vi. translation. Become ye is certainly too   
 27: the Spirit being the seal, ch. 13) ye far off the time present; be ye, too imme-   
 were sealed unto (in reservation for) diately belonging to it. The difficulty is   
 day of redemption {te day when redemp- best seen in such a\*command as that in   
 tion shall be complete in glory—see again John xx. 27, “ Be not (become not) faith-   
 ch. i. 18. So far from the doctrine of' final less, but towards one another,   
 perseverance, for which adie here more kind (see note, Gal. v. 22), tenderhearted,   
 sharply than reasonably contends, being in- forgiving (see Luke vii. 42. Bengel notices