**17.]** The necessity of separation  
from the heathen enforced by another citation, Isa. lii. 11, freely given from memory;  
and **I will receive you** being moreover substituted from Ezek. xx. 34, for ‘*the Lord  
will go before you, and the God of Israel  
will be your rereward*.” **The unclean  
thing** must be understood of the *pollutions  
of heathenism generally*, not of any one  
especial polluted thing, as meat offered to  
idols. **18.]** The citation continues,  
setting forth the blessings promised to  
those who do thus come out from heathendom. Various passages of the O.T. are  
combined. In 2 Sam. vii. 14, we have “*I  
will be his father, and he shall be my son*.”  
The expression “m*y sons and my daughters*”  
is found Isa. xliii. 6; and “*thus saith the Lord  
of Hosts*” begins the section from which  
the former clauses are taken, 2 Sam. vii. 8.

**VII. 1.]** I*nference from the foregoing  
citations:—seeing that we have such glorious promises, we are to purify ourselves*(not merely, ‘keep ourselves pure:’ *purification* belongs to *sanctification*, and is a  
*gradual* work, even after conversion).  
**of flesh,** as the actual instrument and suggester of pollution: **of spirit,** as the recipient through the flesh, and when the  
ent, the retainer and propagator of  
umess. The exhortation is *general*:  
against impure acts and impure thoughts.

**perfecting holiness** gives the *positive* side of the foregoing *negative* exhortation: every abnegation and banishing of  
impurity is a positive advance of that sanctification, in the fear of God (as its element),  
to which we are called.

**2—16.]** CONCERNING THE EFFECT ON  
THEM, AND RESULTS IN THEIR CONDUCT,  
WHICH HIS FORMER EPISTLE HAD PRODUCED.

**2—4.]** He introduces the  
subject by a friendly assurance of *his* love  
and bespeaking of *theirs*, as before in ch.  
vi. 11, 13.

**2.] Receive**, make room  
for, see above on ch. vi. 13.

**wronged no man]** *Reasons why they should  
make room for him in their hearts*: **we** (when  
he dwelt among them,—the verbs refer to a  
set time, not to his course hitherto) **wronged  
no man** (in outward acts, namely,—in the  
exercise of his apostolic authority, or the  
like),—**we ruined no man** (this probably  
also of outward conduct towards others),  
—**we cheated no man.**—To understand  
these verbs as applying to the contents