to please God in your walk and conduct:  
—to walk, and thereby to please God),  
**even as also ye are walking, that ye  
abound yet more** (viz. *in thus walking*).

**2.**] takes up the “*as ye received of  
us*” of the former verse, and appeals to  
their memory in its confirmation. See  
similar appeals in Gal. iv.13; 1 Cor. xv. 1.

**by the Lord Jesus**] i.e. **coming  
from Him**, by His order and appointment.

**3.**] *Further specification* (“ *for*” )*of these  
commands*: see above. The words **the will  
of God** serve to take up again the preceding  
assertion that the commandments were  
given “*by the Lord Jesus*.”

**your  
sanctification** is in apposition with **the  
will of God**, as a matter patent to all, the  
will of God respecting us being known to  
be, our sanctification, and then this

sanctification being afterwards specified as  
consisting in *abstinence from fornication*.  
Therefore *sanctification* must be taken in  
the most general sense, and that which is  
afterwards introduced, as forming a *part*  
of our *sanctification*.

**your sanctification**] i.e. **the**

**sanctification of you**.

**4.**] On the meaning of the expression,  
**his own vessel**, there has been much  
difference. Very many Commentators

understand it of ‘*the body*.’ But it is fatal  
to this interpretation, (1) that it must  
force an untenable meaning on the pre-  
ceding verb, which can only mean ‘*to  
acquire*,’ not, as in A. V., ‘*to possess*.’  
Chrysostom, whose sense of Greek usage  
led him to feel this, tries to fit the mean-  
ing ‘*to acquire*’ into the sense: saying,  
“We do really *acquire* the body, when it  
remains pure, and is in sanctification ” (so  
Dr. Vaughan also). But this is lame  
enough, and would not, as De Wette  
remarks, answer for the other member of  
the sentence, “*not in the lust of carnal  
desire*.” (2) That the mere use of the word  
**vessel**, without any explanation, could  
hardly point at the *body*. In all the passages

ordinarily quoted to support it, the  
metaphor is further explained by the context.

2 Cor. iv. 7 is evidently no case in  
point, the epithet “*earthen*” being there  
added, and the body being simply *compared*

to an *earthen vessel*. (3) The order  
of the words in the original is against it, by  
which the whole stress is laid on the word  
*own*. This would be without meaning if  
“vessel” meant the body: for how could  
a man *acquire* another’s body? (4) But  
a more fatal objection than any of the  
former is, that the context is entirely  
against the meaning. The *sanctification*  
has been explained to consist in abstaining  
from **fornication**. And now this *fornication*

comes to be specified, wherein it consists,

and how it may be guarded against :  
viz. in carrying on the divinely-appointed  
commerce of the sexes in holiness and  
honour. In fact, the thought is exactly  
as in 1 Cor. vii. 2, “ *Because of fornications,*

*let each man* **have his own wife,**  
*and let each woman* **have her own husband.**”

Many have therefore understood  
vessel in its literal meaning as applied to  
“*the matter*” in hand,—i.e. the *woman*  
(or indeed the *man*, on the other side,  
inasmuch as the woman has *power* over  
his body, see 1 Cor. vii. 4.—So that thus  
it would be an exhortation to the woman  
also). Thus the context would be satisfied,  
and the emphatic position of **his own** (as  
in 1 Cor. vii. 2);—and **acquire** would re-  
tain its proper meaning: **that each of you  
should know how to acquire his own  
vessel** (for this purpose) **in sanctification  
and honour**. This sense of *vessel* is found  
in the Jewish books; and the verb rendered

“*acquire*” was commonly used of  
taking a wife. This interpretation is that  
of some of the principal among the  
ancients, including Augustine, and of many  
of the principal moderns. The objection  
to it alleged by Calvin and others, that