**silver, but also of wood and earthenware;  
and some for honour, some for dishonour**  
(viz. in the use of the vessels themselves :  
not, as some explain it, to bring honour or  
dishonour on the house or its inhabitants.  
Estius, anxious to avoid the idea of heretics  
being in the church, would understand the  
two classes in each sentence as those distinguished by gifts, and those not so distinguished: but this seems alien from the  
context : compare especially the next verse).

**21**.] Here the thing signified is  
mingled with the similitude: the voluntary act described belonging, not to the  
vessels, but to the members of the church  
who are designated by them. **If then** (**then**  
deduces a consequence from the similitude:  
this similitude being taken for granted)  
**any man** (member of the church) s**hall  
purify himself from among** (shall in the  
process of purifying himself depart from  
among) **these** (viz. the latter mentioned  
vessels in each parallel; but more especially the *vessels to dishonour*, from what  
follows), **he shall be a vessel for honour,  
sanctified** (this word rendered *sanctified* is  
a favourite word with our Apostle to describe the saints of God), **useful for the  
master** (of the house), **prepared for every  
good work**.

22.] Exhortations, taken up again from  
ver. 16, on the matter of whieh the intervening verses have been a digression.—**But**  
(contrast to the last-mentioned character,  
ver. 21) **youthful lusts fly from : but** (so literally: contrast to the hypothesis of the opposite course to that recommended above)  
**follow after righteousness** (moral recti-  
tude, as contrasted with *iniquity*, ver. 19:  
not, ‘the righteousness which is by faith ;’ far better Calvin: ‘that is, right living.  
See the parallel, 1 Tim. vi. 11), **faith, love,  
peace with** (this **with** belongs to “*peace*,”  
not to “*follow after*.’ We are to cultivate being at peace with men that call on  
the Lord out of a pure heart) **those who  
call upon the Lord** (Christ, see 1 Cor. i. 2)  
**out of a pure heart** (these last words  
serve to designate the earnest and singleminded, as contrasted with the false  
teachers, who called on Him, but not  
out of a pure heart: compare ch. iii.  
5, 8, and especially Tit. i. 15, 16).

23.] But (contrast again to the hypothesis  
of the contrary of the last exhortation)  
**foolish** (Titus iii. 9) **and undisciplined**  
(unrestrained by proper rules, out of the  
course of Christian discipline, and so, irregular) **questionings decline, being aware  
that they gender strifes. But** (contrast to  
the fact of *strife*) **the** (better than *a*. The  
meaning being much the same, the definite  
article in rendering gives the emphasis,  
and points out the individual servant,  
better than the indefinite) **servant of  
the Lord** (Jesus; see 1 Cor. vii. 22. It  
is evident from what follows, that the servant of the Lord here, in the Apostle’s view,  
is not so much every true Christian,—however applicable such a maxim may be to  
him also,—but the minister of Christ, as  
Timothy was: compare “*apt to teach*,  
&c.” below) **must not strive** (this maxim  
takes for granted, that the servant *must  
be like his Lord*, and argues from that);  
**but be gentle towards all, apt to teach**  
(so A. V. well: for, as Bengel, “the word  
signifies not only solidity and facility  
in teaching, but especially patience and  
assiduity.” In fact these latter must