486 I. THESSALONIANS. iV:   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 walking, ye would abound yet more. so ye would abound more   
 2¥For ye know what commandments and more. 2% For ye know   
 we gaye you by the Lord Jesus. what commandments we   
 Baga 3 For this is 4 the will of God, ® your gave you by the Lord Jesus.   
 ; , sanctification, to wit, that fye ab- 3 For this is the will of   
 \* stain from fornication: \* that every God, even your sanctifica-   
 one of you should know how to tion, that ye should abstain   
 acquire his own vessel in sanctifica- Jrom fornication: 4 that   
 skom.i2t tion and honour; 5not in the ®lust every one of you should   
 know how to possess his   
 vessel in sanctification and   
 honour ; ® not inthe lust   
 Col. 5.   
 to please God in your walk and conduct: hardly point at the body. In all the pas-   
 —to walk, and thereby to please God), sages ordinarily quoted to support it, the   
 even as also ye are walking, that ye metaphor is further explained by the con-   
 abound yet more (viz. in thus walking). text. 2 Cor. iv. 7 is evidently no case in   
 2.] takes up the “as ye received of point, the epithet “earthen” being there   
 us” of the former verse, and appeals to added, and the body being simply coim-   
 their memory in its confirmation. See pared to an earthen vessel. (3) The order   
 similar appeals in Gal. 1 Cor. xv. 1. of the words in the original against it,   
 by the Lord Jesus] i.e. coming which the whole stress is laid on the word   
 from Him, by His order and appoint- own. This would be without meaning if   
 3.] Further specification (“ )of these “vessel”? meant the body: for how could   
 commands: see above. The words the will a man acquire another’s body? (4) But   
 of God serve to take up again the preceding a more fatal objection than any of the   
 assertion that the commandments were former is, that the context is entirely   
 given “by the Lord Jesus.” your against the meaning. The sanctification   
 sanctification is in apposition with the has been explained to consist in   
 will of God, as a matter patent to all, from fornication, And now this fornica-   
 will of God respecting us being known to tion comes to be specified, wherein it con-   
 be, our sanctification, and then this sane- sists, and how it may be guarded against :   
 tification being afterwards specified as viz. in carrying on the divinely-appointed   
 consisting in abstinence from fornication. ecommerce of the sexes in holiness and   
 Therefore sanctification must be taken in honour. In fact, the thought is exactly   
 the most general sense, and that which is as in 1 Cor. vii. 2, “ Because of fornica-   
 afterwards introduced, as forming a part tions, let each man have his own wife,   
 of our sanctification. your sanctifica- and let each woman have her own hus-   
 tion] i.e. the sanctification of band.” Many have therefore understood   
 4.] On the meaning of the expression, vessel in its literal as applied to   
 his own vessel, there has been much “the matter” in hand,—i.e. the woman   
 difference. Very many Commentators nn- (or indeed the man, on the other side,   
 derstand it of ‘the body. But it is fatal inasmuch as the woman has power over   
 to this interpretation, (1) that it must his body, see 1 Cor. vii. 4.—So that thus   
 foree an untenable meaning on the pre- it would be an exhortation to the woman   
 ceding verb, which can only mean ‘to also). Thus the context would be satisfied,   
 acquire” not, as in A. V., ‘to possess. and the emphatic position of his own (as   
 Chrysostom, whose sense of Greek usage in 1 Cor. vii. acquire would re-   
 led him to feel this, to fit the mean- tain its meaning: that each of you   
 ing ‘to acquire’ into the sense: saying, should know how to acquire his own   
 “We do really acquire the body, when it vessel (for this purpose) in sanctification   
 remains pure, and is in sanctification (so and honour. This sense of vessel is   
 Dr. Vaughan also). But this is lame in the Jewish books; and the verb ren-   
 enough, and would not, as De Wette dered “acquire” was commonly used of   
 remarks, answer for the other member of taking a wife. This interpretation is that   
 the sentence, “not in the lust of carnal of some of the principal among the   
 desire.” (2) That the mere use of the word ancients, including Augustine, and of many   
 vessel, without any explanation, could of the principal moderns. The objection   
 to it alleged by Calvin and others, that