13—21. Il. TIMOTHY. ra   
 S   
 AUTHORIZED VERSION. AUTIIORIZED VERSLON REVISED. St   
   
 ts past already ; and over- surrection is past already ; and over-   
 throw the faith of some. throw the faith of some. 19 Never-   
 19 Nevertheless the founda- theless » the firm foundation of God » Matt.   
 tion of God standeth sure, standeth, having this seal, ‘The ;   
 having this seal, The Lord Lord knoweth them that are his:'   
 knoweth them that are and, \*Let every one that nameth ,4¥   
 his. And, Let every one the name of f the Lord depart from ' 27.   
 that nameth the name of 20! But in a great house 27, Isa.   
 Christ depart frominiquity. there are not only vessels of gold '?"™\*\*   
 20 But ina house there and of silver, but also of wood and ‘So all   
 are not only vessels of of earth; and ™some to honour, and Rom. ix.   
 and of silver, but also of some to dishonour.   
 wood and of earth; and   
 some to honour, and some   
 to dishonour. ?\ If a man 21" Tf then a ase tsa.   
   
   
 1 Tim. i. 20) and Philetus (of him no- of engraving inscriptions over doors [Deut.   
 thing further is known); men who con- vi. 9; xi. 20] and on pillars and founda-   
 cerning the truth went astray (compare tion stones [Rey. xxi. 14]. The seal [in-   
 1 ‘Tim. 21), saying that the resurrection scription] would indicate ownership and   
 has already taken place (Tertullian tells destination : both of which are pointed at   
 us, that they did this spirétualizing both in the two texts following) (1) The Lord   
 death and the resurrection, making the imoweth (see 1 Cor. viii. 3, note) them   
 one mean the state of sinful nature, the that are His: and (2), Let every one that   
 other that of grace. This error, which be- nameth the name of the Lord (viz. as his   
 longed to the Gmostics subsequently, may Lord: not exactly equivalent to ‘calleth   
 well have been already sown and springing on the name of the Lord’) stand aloof   
 up in the apostolic age. If the form of it from iniquity (the passage in Isa. stands,   
 was that described by Tertullian, it would “Depart ye, depart ye, go ye out from   
 be one of those instances of wresting the thence, touch not the unclean thing : out   
 words of St. Paul himself [compare Col. of the midst of her: be ye clean that bear   
 ii. 12: Rom. vi. 4], of which St. Peter the vessels of the Lord.” It is clearly   
 speaks 2 Pet. iii. and are overturning reason against this passage being here   
 the faith of some. 19.] Firm en- alluded to, that it is cited 2 Cor.   
 durance, notwithstanding this overturning vi. 17. Ellicott remarks, that it is pos-   
 of the faith of of the church of God: sibly in continued allusion to xvi. 26,   
 its signs and seals.—Nevertheless God’s “Separate yourselves from the tents of   
 firm foundation standeth (not, as A. V. these wicked men”). 20.] Those   
 ungrammatically, ‘the foundation of God who are truly the Lord’s are known to   
 standeth sure?” But what is God’s firm Him and depart from iniquity: but in the   
 foundation? Very various interpretations visible church there are many unworthy   
 have been given. Some explain it the members. This is illustrated by the fol-   
 fundamental doctrine of the Resurrec- lowing similitude.—But (contrast to the   
 tion: others, the promises of God : others, preceding definition of the Lord’s people)   
 the immoveable faith of God: others, in a great house (Chrysostom and others   
 Christ, 1 Cor. iii. some, the Christian understand by this great house, the world:   
 religion: others, again, God’s election. but it is far better understood of the   
 Rather is it congregation of the faith- church, for the reason given by Calvin:   
 ful, considered as a foundation of a build- “that the context here teaches us to un-   
 ing placed by God,—the house spoken of derstand it of the church: for Paul is not   
 in the next verse. Against the tottering treating of those without, but of God’s   
 faith of those just mentioned, he sets the own family.” The idea then is much the   
 firm foundation which stands. It cannot same as that in the parable of the drag-   
 be moved: Heb, xii. 28), having (‘seeing net, Matt. xiii. not in the parable   
 it hath? with a very faint causal force, of the tares of the field: for there it is   
 illustrating the previous declaration) this expressly said, “ The field is the world”)   
 seal (probably in allusion to the practice there are not only vessels of gold and