566 I. TIMOTHY. II. 22—26.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 man shall purify himself from these, therefore purge himself   
 he shall be a vessel unto honour, [from these, he be a ves-   
 sanctified, meet for the master’s use, sel unto honour, sanctified,   
 °prepared unto every good work. and meet for the master’s   
 och, iif, ® But flee youthful lusts: use,and preparedunto every   
 piTi follow after righteousness, Pand good work. #2 Flee also   
 vi 11. peace with them that 4 call on youthful lusts: but follow   
 the Lord ‘out of a pure heart. righteousness, faith,charity,   
 q Acts ix. \*3 But \*foolish and irregular ques- peace, with them that call   
 1 Cor, 2. tions decline, knowing that they on the Lord out of a pure   
 r1Tim.i.5. 24 And tthe servant heart. °3 But foolish and   
 &iv of the Lord must not strive; but be unlearned questions avoid,   
 .2 gentle unto all, “apt to teach, patient Knowing that they do gen-   
 t Tit. 2 gender strifes. der strifes. 4 And the   
 servant of the Lord must   
 not strive; bué be gentle   
 unto all men, apt to teach,   
   
 silver, but also of wood and earthenware; far better Calvin: ‘that is, right living.   
 and some for honour, some for dishonour See the parallel, 1 Tim. vi. faith, love,   
 (viz. in the use of the vessels themselves : peace with (this with belongs to ‘‘peace,”   
 not, as some explain it, to bring honour or not to “follow after.’ We are to culti-   
 dishonour on the house or its inhabitants. yate being at peace with men that call on   
 Estius, anxious to avoid the idea of the Lord out of a pure heart) those who   
 being in the church, would understand the eall upon the Lord (Christ, see 1 Cor. i.   
 two classes in sentence as those di: out of a pure heart (these last words   
 guished by gifts, and those not so dis serve to designate the earnest and single-   
 guished: but this seems alien from the minded, as contrasted with the false   
 context : compare especially the next verse). teachers, who called on Him, but not   
 21.] Here the thing signified is out of a pure heart: compare ch. iii.   
 mingled with the similitude: the volun- 5, 8, and especially Tit. 15, 16).   
 tary act described belonging, not to the 23.) But (contrast again to the hypothesis   
 yesscls, but to the members of the church of the contrary of the last exhorts tion)   
 who are designated by them. If then (then foolish (Titus iii. 9) and undiscipline   
 deduces a consequence from the similitude : (unrestrained by proper rules, out of the   
 this similitude being taken for granted) course of Christian discipline, so, irre-   
 any man (member of the church) shall gular) questionings decline, being aware   
 purify himself from among (shall in the that they gender strifes. But (contrast to   
 process of purifying himself depart from the fact of strife) (better than a. The   
 among) these (viz. the latter mentioned meaning being much the same, the definite   
 vessels in each parallel; but more espe- article in rendering gives the emphasis,   
 cially the vessels to dishonour, from what and points out the individual servant,   
 follows), he shall be a vessel for honour, better than the indefinite) servant of   
 sanctified (this word rendered sanctified is the Lord (Jesus; see 1 Cor. vii. 22. It   
 a favourite word with our Apostle to de- is evident from what follows, that the ser-   
 scribe the saints of God), useful for the vant of the Lord here, in Apostle’s view,   
 master (of the house), prepared for every is not so much every true Christian,—how-   
 good work. ever applicable such a maxim may be to   
 22.] Exhortations, taken up again from him also,—but the minister of Cliist, as   
 ver. 16, on the matter of whieh the inter- Timothy was: compare “apt to teach,   
 vening verses have been a digression.—But &e.” below) must not strive (this maxim   
 (contrast to the last-mentioned character, takes for granted, that the servant must   
 ver. 21) youthful lusts from : but (so be like his Lord, and argues from that);   
 rally: contrast to the hypothesis of the op- but be gentle towards all, apt to teach   
 posite course to that recommended above) (so A. V. well: for, as Bengel, “the word   
 follow after righteousness (moral recti- signifies not only solidity and facility   
 tude, as contrasted with iniquity, ver. 19: in teaching, but especially patience and   
 not, ‘the righteousness which is by faith assiduity.” In fact these latter must