*life*, with its active and passive duties  
and graces, the bringing forth the fruits  
of the Spirit.

**knowing** (as you do  
—being convinced by what has been  
said) **that your labour** (bestowed on the  
work of the Lord) **is not vain** (which it  
would be were there no resurrection) **in  
the Lord.**

**CHAP. XVI.**] VARIOUS DIRECTIONS AND  
ARRANGEMENTS (1–18). SALUTATIONS  
(19, 20). AUTOGRAPH CONCLUSION AND  
BENEDICTION (21–24).

**1–4.**] *Directions respecting the collection and trans-  
mission of alms for the poor saints at  
Jerusalem.*

**1. for the saints**] i.e., the  
poor among the saints who were in Jerusalem,   
Rom. xv. 26. See also 2 Cor. viii.  
1 ff.; ix. 1 ff; and on the poverty of the  
church at Jerusalem, note on Acts ii. 44.  
That poverty was no doubt increased by  
the continual troubles with which Jerusalem  
was harassed in this, the distressful close  
of the Jewish national history. See other  
causes in Stanley. That the mother church  
of Christendom should be thus, in its need,  
sustained by the daughter churches, was  
natural; and it is at the same time an  
affecting circumstance, to find *him* the  
most anxious to collect and bear to them  
this contribution whose former persecuting  
zeal had doubtless (see Acts xxvi. 10) made  
not a few of those saints *widows and  
orphans.*

**as I gave order**] We do  
not find any such order in the Epistle to  
the Galatians: ch. ii. 10 there being merely  
incidental. It had probably been given  
during his journey among them, Acts xviii.  
23,—or perhaps by message(?) from Ephesus.  
Not as A.V., ‘*as I have given order,*’ but  
**as I gave order.**

**He** refers to the occasion,   
whatever it was, when that order was.  
given.—Bengel remarks: “He proposes.  
the example of the Galatians to the Corinthians,   
that of the Corinthians and  
Macedonians to the Romans.” 2 Cor. ix. 2.  
Rom. xv. 26.

**2.**] On the observance of the first day of the week, see  
notes, Acts xx. 7, and Rom. xiv. 5. Here  
there is no mention of their *assembling*,  
which we have in Acts xx. 7, but a plain  
indication that the day was already considered   
as a special one, and one more than  
others fitting for the performance of a religious   
duty.

Literally, **let each of**  
**you lay up at home whatsoever he may  
by prosperity have acquired** (‘*whatsoever  
he may be prospered in:*’ i.e. the pecuniary  
result of any prosperous adventure, or dispensation   
of Providence), **that there may  
not, when I come,** THEN **be collections  
to be made.** His time would be better  
employed in imparting to them a spiritual  
benefit than in urging them to and superintending   
this duty.

**3.**] “See,” says  
Bengel, “how so great a man is unwilling  
to open any chink to suspicion.”

**by** (or **with**) **letters** cannot belong to **ye shall  
approve**, as in A.V.; (for what need of  
letters *from them* when he was with them,  
or before his coming, if the person recommended   
were *not to be sent off before his  
arrival?*) but is mentioned as the safe and —  
proper way of giving credentials to those  
sent;—**them will I send,**—the alternative  
which follows, of himself accompanying  
them, being already in the mind of the  
Apostle.

**letters**, plural,—meaning,  
either that each should have his letter of  
credentials,—or more probably, that Paul  
would give them letters to several persons in