geographical and historical notices in Stanley’s introduction to this section, edn. 2,  
pp. 479 f.

**1. the grace of God]** For  
every good gift and frame of mind comes  
by divine grace, not by human excellency:  
and this occasion was most opportune for  
resting the liberality of the Macedonian  
churches on God’s grace, that he might  
not be extolling *them* at the expense of the  
Corinthians, but holding out an example  
of the effusion of that grace, which was  
common to the Corinthians also, if they  
sought and used it.—The original expression is, **given among**,**—shed abroad in,**  
the churches of Macedonia.

**2.] how  
that in much proof of tribulation** (though  
they were put to the proof by much tribulation) **(was) the abundance of their joy**(i. e. their joy abounded), a**nd their deep  
poverty abounded unto** (produced abundant fruit, ‘so as to bring about’....)  
**the riches** (the riches which have actually  
become manifest by the result of the collection) **of their liberality.**

**3—5.]** *Proof of this.* **{3} For according to their  
power, I testify, and beyond their power,  
voluntarily, {4} with much exhortation beseeching of us the grace and fellowship**  
**of the ministry to the saints** (i.e. to allow  
them a share in that grace and fellowship):  
{5} **and not as we expected** (i.e. far beyond  
our expectation), **but themselves they gave  
first** (i.e. *above all:* as the inducing motive: not first in point of *time*, but in point  
of *importance*, see Rom. ii. 9,10) **to the  
Lord and to us by the will of God** (the  
Giver of grace, who made them willing to  
do this: not the same as “*according to the  
will of God,*” which only *expresses* [whatever it may imply] *consonance with* the  
divine will: whereas “ by *the will of God*”  
makes the divine will the *agent*).

**6.] So that we besought Titus, that as he  
had before** (before the Macedonians began  
to contribute: ‘during his visit from  
which he had now returned’) **begun it, so  
he would also complete among you this  
grace also** (this act of grace or mercy, also,  
—as well as other things which he had to  
do among them. It does not belong to  
**this**,—*‘this* grace also, as well as other  
*graces*,’—but to **this grace** altogether).  
**7—15.]** *Exhortations and inducements  
to perform this act of charity.*

**7.] But** marks the transition to an exhortation:  
breaking off from arguments, of which