enough have been alleged.

**in faith,** see ch. i. 24.

**word, and knowledge]** for both these, see 1 Cor. i. 5: for  
the latter, 1 Cor,. viii. 1.  
  
**in all diligence,** because diligence may be manifold,  
even in a good sense.  
  
**this** is emphatic here, although it is not in ver. 6:  
*‘this* grace also;’—other graces having been  
enumerated. Grotius remarks, “Paul was  
not ignorant of the rhetorical art of stirring  
the mind by praise.”  
  
**8.]** Lest his  
last words should be misunderstood, he explains the spirit in which they were said:  
not as a command, but by way of inducement, by mention of the earnestness of  
others, and to try the genuineness of their love.

**by means of]** not as A.V., “*by  
occasion of,*” which is an ungrammatical  
rendering of the original : he treats the **zeal  
of others** as *the instrument by which,* in  
the way of emulation, the effect was to be  
produced.

**9.]** Explanation of ‘proving  
the sincerity of your love,  
by upholding  
His example in the matter. Whom we ought to resemble.

**the (act of) grace:—the beneficence.**

**that] consisting** **in this, that** (literally).  
  
**he being rich became poor:**—not merely by His renunciation of human riches during His life  
on earth, but by *His examination of His  
glory* (Phil. ii. 6, 7), when, as Athanasius  
says, “He took up into Himself our impoverished nature.”  
The stress is on **for  
your sakes,** to raise the motive of gratitude the more effectually in them.

**that by His poverty** (as the efficient cause)  
**ye might become rich:** viz. with the same  
wealth in which he was rich,—the kingdom  
and glory of Heaven, including all the  
blessings which He came to bestow on us.  
Chrysostom adds, “If thou dost not believe  
that poverty creates wealth, consider thy  
Master, and thou wilt doubt no longer.”

**10.]** Ver. 9 was parenthetic: he now resumes the proposition of ver. 8, that he did  
not speak by way of command.... **And  
I give my opinion in this matter,** the stress  
being on **opinion**, as distinguished from  
*command. “I give my judgment,”* as rendered in the version of the Five Clergymen, is objectionable here, as conveying the  
very idea which the Apostle wishes to  
negative, that of an authoritative decision.

**for this** (viz. ‘*my giving my opinion, and not commanding*’) **is expedient  
for you, seeing that ye** (‘My giving my  
opinion, rather than commanding, is expedient for you, who have already shewn  
yourselves so willing.” A *command* from  
me would be a *lowering* of yon, and depreciation of your zeal) **began before them**  
(the Macedonian churches, see below), **not  
only the act, but also the mind to act,  
from a year ago:** i.e., ‘not only were you  
before them in the deed itself, but also in  
the will to do it.’—The sense has been  
missed by many of the Commentators, from  
not observing the *comparison* implied, and  
applying it only to the *Corinthians themselves* beginning. In that case, as the *will*