comes before the *deed*, to say, you began  
*not only to do, but also to will,* would be  
unmeaning. But there are *three steps* in  
the collection for the saints,—the wishing it, the setting about it, and the  
completion of it. And the Corinthians  
had *begun not only the second,* but  
*even the first* of these, before the Macedonians. Long employed as they had  
then been in the matter, it was more  
creditable to them to receive *advice* from  
the Apostle, than *command*.  
**11.] But** (contrast of your former zeal  
with your present need to be reminded of  
it) **now complete the act itself also** (*now*  
shew not only the completion of a ready  
will in the act begun, but complete *the  
act also*); **that as** **(there was)** (with you)  
**readiness of will, so (there may) also  
(be) completion according to your means**(not, ‘*out of that which ye have*,’ as A.V.,  
but ‘*after the measure of your* property’).

**12.]** Explanation of the last mentioned qualification,—that on it, zeal being  
presupposed, and not on absolute quantity,  
acceptability depends.

**For if there  
is first the willing mind,—according to  
what it may happen to possess, it is  
acceptable, not according to what it possesseth not.** The construction of the  
sentence is simple enough: **the willing  
mind** being the subject throughout, as if  
personified: readiness in God’s service is  
accepted if its exertion be commensurate  
with its means,—and is not measured by  
an unreasonable requirement of what it has not.

**13—15.**] *Further explanation that the  
present collection is not intended to press  
the Corinthians* according to what they  
possessed not.

**For** (it is) **not** (the  
collection is not made) **that there may be  
to others** (the saints at Jerusalem) **relief**,  
**and to you distress** (of poverty)**:**

**14.] but that, by the rule of equality,  
at this present time** (of their need: the  
stress is on these words, as suggesting that  
this relation may hereafter be altered)  
**your abundance may subserve their deficiency; that also** (supposing circumstances changed) **their abundance may  
subserve your want**. The referenceis still,  
as is evident from the next verse, to the supply of *temporal wants,* in respect of which  
there should be a mutual relieving and  
sharing among Christians. But the passage  
has been curiously misunderstood to mean,  
‘*that their* (the Jewish Christians’) *abundance in spiritual things may be imparted  
to you to supply your deficiency”* Thus  
Chrysostom and others,—the *ancients* regarding this imparting as the *Gospel-benefit*  
*received from them by the Gentiles* (which  
however was *past*, not future, and is urged  
as a *motive for gratitude,* see Rom. xv. 27),  
and the modern Romanists introducing the  
monstrous perversion of the attribution of  
the merits of the saints to others in the  
next world. So Estius: ‘This passage of the  
Apostle shews, against the heretics of our