time, that Christians of inferior sanctity may  
be helped, even in another world, by the  
merits of the saints. And we may note  
the virtue of alms, which make a man  
partaker of the merits of him on whom  
they are conferred.”

**that there  
may be equality: as it is written** (i.e.  
according to the expression used in the  
Scripture history, of the gathering of  
the manna), **He that (gathered) much did  
not exceed** (the measure prescribed by  
God); and **he that (gathered) little did  
not fall short** (of it). The fact of *equality*  
being the only point brought into comparison as between the Israelites of old and  
Christians now, it is superfluous to enquire  
minutely *how* this equality was wrought  
among the Israelites. The quotation is  
presumed by the Apostle to be familiar to  
his readers.

**16—24.]** *Of Titus and two other brethren  
whom Paul had commissioned to complete  
the collection.*

**16.]** The sense is  
taken up from ver. 6.

**the same,** viz.  
as I have in my heart.

**17.]** *Proof  
of this:* that Titus *received indeed* Paul’s  
exhortation to go to them (said, to shew his  
subordination,—or perhaps to authenticate  
his authorization by the Apostle), but in  
reality was *too ready to go, to need any  
exhortation:*—and therefore *set forth* (the  
past tense, indicating things which *will  
have passed* before the letter is received)  
*of his own accord to them.*

**18—21.***Commendation of a brother sent with  
Titus.*

**18.] the brother** cannot surely  
be, as some Commentators have understood, ‘*the brother of Titus*:’ the delicate nature of the mission would require  
that there should be at least no family  
connexion between those sent to fulfil it.  
This and the other are called in ver. 23  
“*our brethren*,” and were unquestionably  
*Christian brethren* in the usual sense. *Who  
this was*, we know not. Chrysostom and  
others suppose *Barnabas* to be meant:  
but there is no historical ground for this,  
and we can hardly suppose him put under  
Titus. Others suppose *Silas*: to whom this  
last objection would also apply: besides  
that he was well known to the Corinthians,  
and therefore would not need this recommendation. Origen, Jerome, and others,  
*Luke*:—and of these, all before Grotius  
(who pointed out the mistake; which however I see lately reproduced in Mr. Birks’s  
Horæ Apostolicæ, p. 242 f.) suppose the  
words, *“whose praise in the Gospel,”* to refer  
to his *gospel*, which he wrote;—but this is  
altogether without proof, as is the assumption by others that it was *Mark*. It may  
have been *Trophimus*, who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29)  
to Jerusalem: so De Wette and Wieseler.  
If the expression **whose praise in** (the  
matter of) **the Gospel is throughout all  
the Churches**, is to be compared with any  
similar eulogium, that of Gaius in Rom.  
xvi. 23, seems to correspond most nearly:  
“*Gaius, mine host and [the host] of the  
whole church:*” but he was *resident at  
Corinth*, see 1 Cor. i. 14. A Gaius, a  
Macedonian, is mentioned Acts xix. 29, as  
one of the fellow-travellers of Paul, as here,  
together with Aristarchus, which latter we  
know accompanied him to Jerusalem (but  
see below on ch. ix. 4).—It must then rest  
in uncertainty.

**19.]** Parenthetical (see  
on ver. 20) adding to his general commendation a particular qualification for