**I said** refers merely to their *being ready,*  
as he had boasted they were), **ye may be  
prepared** (see above on ver. 2):

**4.]  
lest perchance if Macedonians should come  
with me** (to you: to bring me on my way,  
or to bear the Macedonian collection. We  
may infer from this expression, that neither  
of the two brethren above mentioned, ch.  
viii. 18, 22, was a Macedonian), **and should  
find you unprepared** (with your collection,  
see ver. 2), **we** (who have boasted), **not to  
say, ye** (who were boasted of), **should be  
put to shame in [the matter of] this confidence** (respecting you).

**5.]** **I therefore** (because of ver. 4) **thought it necessary to exhort the brethren** (Titus and  
the two others), **that they should go before (my coming) unto you, and previously prepare your long announced  
beneficence** (i. e. long announced by me to  
the Macedonians, ver. 2.

**beneficence**,  
literally, **blessing**; not used only of a blessing in *words*, but of one expressed by a *present,* as Gen. xxxiii. 11; Judg. i. 15. This  
sense of *blessing*, combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in  
which Christian gifts should be given), **that  
this same may be ready in such sort as  
beneficence, and not as covetousness** (i.e.  
as the fruit of blessing, poured out from a  
beneficent mind, not of a sparing covetous  
spirit which gives no more than it need).

**6, 7.]***He enforces the last words by an  
assurance grounded in Scripture and  
partly cited from it, that as we sow, so shall  
we reap.*

**this]** Some supply ‘*I say*,’ as  
1 Cor. vii. 29. But I would rather take it  
as an imperfect construction, in which **this**  
is used merely to point at the sentiment  
which is about to follow:—**But this—(is  
true)**, or **But (notice) this....**

**with  
blessings]** This refers to the *spirit* of the  
giver, who must be ‘*a cheerful giver*,’ not  
giving murmuringly, but *with blessings,*with a beneficent charitable spirit: such  
an one shall reap also with blessings, abundant and unspeakable. The only change  
of meaning in the second use of the expression is that the *blessings* are *poured on  
him,* whereas in the first they *proceeded  
from him:* in both cases they are the element in which he works. So, we *bestow*the seed, but *receive* the harvest. The  
spirit with which we *sow*, is of ourselves:  
that with which we *reap*, depends on the  
*harvest*. So that the change of meaning is  
not arbitrary, but dependent on the nature  
of things.

**7.]** A continuation of the  
same thought:—“*sparingly*,” and “*with  
blessings,*” referred to the *spirit* of the  
giver; so does this verse—**grudgingly** corresponding to “*sparingly*,” **cheerful** to  
*“with blessings*.”

**as he purposeth in  
his heart;** supply, ‘so let him give?’ i.e.  
let the full consent of the free will go with