the gift; let it not be a reluctant offering,  
given **out of grief** (so literally), out of an  
annoyed and troubled mind at having the  
gift extorted, nor out of necessity,— because  
compelled. Such givers,—that is implied,  
God does *not* love.

**8—11.]***He encourages them to a cheerful contribution by the assurance that God  
both can* (vv. 8, 9) *and will* (vv. 10,  
11) *furnish them with the means of performing such deeds of beneficence.*

**8. every grace]** even in outward good things  
—to which here the reference is: not excluding, however, the wider meaning of  
‘*all* grace.’

**that having at all times  
in every thing all sufficiency** (of worldly  
substance), **ye may abound towards** (‘have  
an overplus for;’ which is not inconsistent  
with *sufficiency*, seeing that sufficiency does  
not *exclude* the having *more*, but only the  
having *less* than is sufficient: the idea of a  
man’s having at all times and in all things  
a sufficiency, would presuppose that he had  
somewhat to spare) **every good work:**

**9.] as it is written** (i.e. fulfilling  
the character described in Scripture), H**e  
scattered abroad** (metaphor from seed);  
**he gave to the poor: his righteousness remaineth for ever.**—In what sense is righteousness used? Clearly in the only one  
warranted by the context—that of ‘*goodness proved by beneficence,*’—a righteous deed, which shall not be forgotten,—as a  
sign of righteousness in character and conduct.’ To build any inference from the  
text inconsistent with the great truths  
respecting righteousness ever insisted on  
by St. Paul (as Chrysostom does, when he  
says, “For also benevolence maketh men  
righteous, consuming their sins like fire,  
when it is poured forth with liberality”), is  
a manifest perversion.

**10.]** *Assurance  
that God will do this.*—**But** (introduces  
the new assurance) **He that ministers seed  
to the sower and bread for eating** (in the  
physical world: from Isa. lv. 10. The A.V.  
here commits the mistake of joining “*bread  
for your food*” with the following verb  
“*supply*” or “*minister*”), **shall supply  
and multiply your seed** (i.e. the money  
for you to bestow, answering to the word.  
“*seed to the sower*”), **and will increase  
the fruits of your righteousness** (from  
Hos. reff.—the everlasting reward for your  
bestowals in Christ’s name, as Matt. x. 42;  
answering to ‘bread for eating,’ which is  
the *result* of the sower’s labours).

**11.]** *Method in which you will be thus  
blessed by God.*—**In every thing being enriched unto all liberality** (i.e. in order that.  
you may shew all liberality), **which** (of a  
sort which) **brings about by our means**(as the distributors of it) **thanksgiving**(from those who will receive it) **to God.**