244 I. CORINTHIANS. XVI.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 xeuti.s. \*your labour is not vain in the much as ye know that your   
 Lord. labour is not in vain in the   
 aactexio.& XVI. 1 Now concerning \* the col- Lord.   
 a . lection for the saints, as I gave order ATT. } Now concerning   
 the collection the saints,   
 to the churches of Galatia, even so as I have given order to   
 bactsxx7. do ye also. ® Upon the first day the churches of Galatia,   
 of the week let each one of you lay leven so do ye. \* Upon the   
 by him in store whatsoever he be | day of the week let   
 prospered in, that there be no col- erery one of you lay by   
 lections when I come. him in store, as God hath   
 o2Cor.viti.19. am come, °whomsoever ye shall prospered him, that there   
 approve, them will I send And when| be no gatherings when I   
 come. % Aad when I come,   
 whomsoever ye shall ap-   
 prove by your letters, them   
 ters to carry your liberality unto will I send to bring your   
   
 life, with its active and passive duties sion, whatever it was, when that order was.   
 and graces, the bringing forth the fruits given.—Bengel remarks: ‘“ He proposes.   
 of the Spirit. knowing (as you do the example of the Galatians to the Co-   
 —hbeing convinced by what has been rinthians, that of the Corinthians and   
 said) that your labour (bestowed on the Macedonians to the Romans.” 2 Cor. ix. 2.   
 work of tke Lord) is not vain (which it Rom. xv. 26. 2.] On the obser-   
 would be were there no resurrection) in vance of the first day of the week, see   
 the Lord, notes, Acts xx. 7, and Roth. xiv. 5. Here   
 Cuav. XVI.] VaRIovs DIRECTIONS AND there is no mention of their assembling,”   
 ARRANGEMENTS (1—18). SaLuTaTions which we have in Acts xx. 7, but a plain   
 (19, 20). AUTOGRAPH CONCLUSION AND indication that the day was already con-   
 BENEDICTION (21—24). 1—4.] Di- sidered as a special and one more than   
 rections respecting the collection trans- others fitting for performance of a re-   
 mission of alms for the poor saiuts at ligious duty. Literally, let each of   
 Jerusalem. 1, for the saints) i.e., you lay up at home whatsoever he may   
 poor among the saints who were in Jeru- by prosperity have acquired (‘whatsoever   
 salem, Rom. xv. 26. See also 2 Cor. viii. he may be prospered in ? i.e. pecuniary   
 1 ff. ; ix. ff; and on the poverty of the result of any prosperous adventure, or dis- —   
 church at Jerusalem, note on Acts ii. 44. pensation of Providence), that there may   
 That poverty was no doubt increased by not, when I come, THEN be collections   
 the coutinual troubles with which Jerusalem to be made. His time would be better   
 was harassed in this, the distressful employed in imparting to them a spiritual   
 of the Jewish national history. See other benefit than in urgiug them to and super-   
 causes in Stanley. That the mother church intending this duty. 3.] “See,” says   
 of Christendom should be thns, in its Bengel, ‘how so great a man is unwilling   
 sustained by the daughter churches, was to open any chink to suspicion.” by   
 natural; and it is at the same time an (or with) letters cannot belong to ye shall   
 affecting circumstance, to find zim the approve, as in A.V.; (for what need of   
 most anxious to collect and bear to them letters them when he was with them,   
 this contribution whose former persecuting or before his coming, if the person recom-   
 zeal had doubtless (see Acts xxvi. 10) made mended were not to be sent off before his”   
 not a few of those saints widows and arrival ?) but is mentioned as the safe and —   
 orphans. as I gave order] We do proper way of giving credentials to those   
 not find any such order in the Epistle to sent ;—them will I send,—the alternative   
 the Galatians : ch. ii. there being merely which follows, of himself accompanying   
 incidental. It had probably been given them, being already in the mind of the   
 during his journey among them, Acts xviii. Apostle, letters, plural,—meaning,   
 23,—or perhaps by message(?)from Ephesus. either that each should have his letter of   
 Not as A. V., ‘ as have given order,’ but eredentials,—or more probably, that Paul   
 as I gave order. He refers to the occa- would give them letters to persons in