2—10. Il. CORINTHIANS. 289   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
   
 as ye abound in every in every thing, in faith, and word,   
 thing, in faith, and utter- and knowledge, and all diligence,   
 ance, and knowledge, and and in your love to us, see that ye   
 in all diligence, and in Sabound in this grace also. 8 "I   
 your love to us, sec that speak not by way of command, but & ch, 8.   
 abound in this grace also. by means of the forwardness of 1 Gor. 6   
 8 I speak not by command- others proving the sincerity of your   
 ment, but by occasion of) love also. 9 For ye know the grace   
 the forwarduess of others, of our Lord Jesus Christ, ‘that, ‘rst   
 and to prove the sincerity though he was rich, yet for your ™   
 of your love. ° For ye sakes he became poor, that ye by   
 know the grace of our Lord his poverty might become rich.   
 Jesus Christ, that, though 10 And herein ¥I give my opinion : ¥1¢or vit.2s.   
 he was rich, yet for your for this is !expedient for you, seeing 1 Prov.   
 sakes he became poor, that that ye began before them, a year 1");   
 ye through his poverty ago, not only to do, but also to be   
 might be rich. 1 And   
 herein I give my advice:   
 Sor this is expedient for   
 you, who have begun before,   
 not forward do, but also to   
   
   
 enongh have been alleged. in faith, that by His poverty (as the efficient   
 see ch. i, 24, word, and know- ye might become rich: viz. with the same   
 the latter, 1 Cor, viii. see Cor. i. 5: for wealth in which he was rich,—the kingdom   
 gence, because diligence may be manifold, and glory of Heaven, including all the   
 even in a good sense, this is em- blessings which He came to hostow on us.   
 phatic here, although it is not in ver. 6: Chrysostom adds, “If thou dost not believe   
 ‘this grace also;’—other graces having been that poverty creates wealth, consider thy   
 enumerated. Grotius remarks, “ Paul was Master, and thou wilt doubt no longer.”   
 the mind by of rhetorical art Lest his 10.] Ver. 9 was parenthetic: he now re-   
 last words should be misunderstood, he ex- sumes the proposition of 8, that he did   
 plains the spirit in which they were said: not speak by way of command.... And   
 not as a command, but by way of induce- Igive my opinion in this matter, the stress   
 ment, by mention of the earnestness of being on opinion, as distinguished from   
 others, and to try the genuineness of their command. “I give my judgment,” as ren-   
 love. by means of] not as A. V., “dy dered in the version of the Five Clergy-   
 occasion of,” which is an ungrammatical men, is objectionable here, conveying the   
 rendering of the original he treats the zeal very idea which the Apostle wishes to   
 of others as the instrument by which, in negative, that of an authoritative decision,   
 the way of emulation, the effect was to be for this (viz. ‘my giving my opi-   
 the sincerity of your love, by of ‘ nion, and not commanding’) is expedient   
 His example in the matter, Whom we for you, seeing that ye (‘My giving my   
 ought to resemble. the (act of) grace: opinion, rather than commanding, is expe-   
 —the beneficence. that] consisting dient for you, who have already shewn   
 in this, that poor :—not merely by His re- yourselves so willing.” A command from   
 nunciation of human riches during His life me would be a lowering of yon, and de-   
 on earth, but by His exinanition of His preciation of your zeal) began before them   
 glory (Phil. ii. 7), when, as Athanasius (the Macedonian churches, see below), not   
 says, “He took up into Himself our im- only the act, but also the mind te act,   
 poverished nature.” The stress is on for from a year ago: i.e., ‘not only were you   
 your sakes, to raise the motive of grati- before them in the decd itself, also in   
 tude the more offectually in the will to do it.’—The sense has been   
 missed by many of the Commentators, from   
 not observing the comparison implied, and   
 applying it only to the Corinthians them-   
 selves beginning. In that case, as the   
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