290 Il. CORINTHIANS. VIII.   
 AUTHORIZED VERSION REVISED.   
 meni. ™forward. 1 But now complete the AUTHORIZED VERSION.   
   
 11 Now therefore perform   
 doing also; that as there was the the doing of it; that as   
 readiness of will, so also there may there was @ readiness to   
 be the completion according to your will, so there may be @   
 performance also out of   
 nMarksii.4, means. 12 For "if there is first the that which ye have. 1 For   
 44. Luke willing mind, it is favourably ac- if there be first a willing   
 cepted according to that which it mind, it is accepted ac-   
 tameua > may have, not acemnitings to that cording to that aman hath,   
 atiow most which it hath not. 18 For [it is] and not according to that   
 thorilies. he hath not. 13 For I mean   
 not that other men be eased,   
 not that other men may be relieved, and ye burdened: 14 but   
 and ye burdened: but that, by by an equality, that now   
 the rule of equality, at this present at this time your abua-   
 time your abundance may be a sup- dance may be a supply for   
 ply for their want, in order that: their want, that their   
 their abundance also may be a sup- abundance also may be a   
 ply for your want: that there may supply for your want : that   
 there may be equality:   
   
   
   
 comes before the deed, to say, you began an unreasonable requirement of what it has   
 not only to do, but also to will, would be not.   
 unmeaning. But there are three steps in 138—15.] Further explanation that the   
 the collection for the saints,—the wish- present collection is not intended to press   
 ing it, the setting about it, and the the Corinthians according to what they   
 completion of it. And the Corinthians possessed not. For (it is) not (the   
 had begun not only the second, but collection is not made) that there may be   
 even the first of these, before the Ma- to others (the saints at Jerusalem) relief,   
 cedonians. Long employed as they had and to you distress (of poverty):   
 then been in the matter, it was more 14.] but that, by the rule of equality,   
 ereditable to them to receive advice from at this present time (of their need: the   
 the Apostle, than command. stress is these words, as suggesting that   
 11.] But (contrast of your former zeal this relation may hereafter be altered)   
 with your present need to be reminded of your abundance may subserve their de-   
 it) now complete the act itself also (now ficiency; that also (supposing circum-   
 shew not only the completion of a ready stances changed) their abundance may   
 will in the act begun, but complete the subserve your want, The reference i still,   
 act also); that as (there was) (with you) as is from the next verse, to sup-   
 readiness of will, so (there may) also ply of temporal wants, in respect of whieh   
 (be) completion according to your means there should be a mutual relieving and   
 (not, ‘out of that which ye have,’ as A. V., sbaring among Christians. But the passage   
 but ‘after the measure of your property ’). has been curiously misunderstood to mean,   
 12.] Explanation of the last-men- ‘that their (the Jewish Christians’) abun-   
 tioned qualification,—that on it, zeal dance in spiritual things may be imparted   
 presupposed, and not on absolute quantity, to you to supply your deficiency” Thus   
 acceptability depends. For if there Chrysostom and others,—the ancients re-   
 is first the willing mind,—according to garding this imparting as Gospel-benefit   
 what it may happen to possess, it is received from them by the Gentiles (which   
 acceptable, not according to what it pos- however was past, not future, and is   
 sesseth not. The construction of the as a motive for gratitude, Rom. xv. 27),   
 sentenee is simple enough: the willing and the modern Romanists introducing the   
 mind being the subject throughout, as if monstrous perversion of the attribution of   
 personified: readiness in God’s service is the merits of the saints to others in the   
 accepted if its exertion be commensurate next world. So Estius: ‘This passage of the   
 with its means,—and is not measured by Apostle shews, against the heretics of our