

## Chapter 8

*By the example of the poore Macedonians he exhortheth them to contribute largely vnto the Church of Hierufalem, 7. & by praifing of them, 9. and by the example of Chrif, 14. and by their owne fpiritual profit in being partakers of that Churches merits, 16. and by commending the Collectours that he fendeth.*

**A**nd we doe you to vnderftand, Brethren, the grace of God, that is giuen in the Churches of Macedonia, <sup>2</sup> that in much experience of tribulation they had aboundance of ioy, & their very deep pouertie abounded vnto the riches of their fimplicite, <sup>3</sup> for according to their power (I giue them teftimonie) and aboue their power they were willing, <sup>4</sup> with much exhortation requesting vs the grace and communication of the minifterie that is done toward the Saints. <sup>5</sup> And not as we hoped, but their owne felues they gaue, firft to our Lord, <sup>a</sup> then to vs by the wil of God: <sup>6</sup> in fo much that we defired Titus, that as he began, fo alfo he would perfit in you this grace alfo. <sup>7</sup> But as in al things you abound in faith, and word, & knowledge, & al carefulnes, moreouer alfo in your charitie toward vs, that in this grace alfo you may abound, <sup>8</sup> I fpeake not as cōmāding: but by the carefulnes of others, approuing alfo the good difpofitiō of your charitie. <sup>9</sup> For you know the grace of our Lord IESVS Chrif, that for you he was made poore, wheras he was rich; that by his pouertie you might be rich. <sup>10</sup> And in this point I giue counfel: for this is profitable for you, which haue begun not only to doe, but alfo to be willing, from the yeare paf: <sup>11</sup> but now performe ye it alfo in deed: that as your mind is prompt to be willing, fo it may be alfo to performe, of that which you haue. <sup>12</sup> For if the wil be prompt, it is accepted according to that which it hath, not according to that which it hath not. <sup>13</sup> For not that other fhould haue

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<sup>a</sup> The principal refpect next after God is to be had of our Maifters in religion, in al temporal and fpiritual dueties.

eafe, and you tribulation: but by an equalitie. <sup>14</sup> Let in this prefent time your abundance fupplie their want: that their abundance alfo may fupplie your want, that there be an equalitie <sup>15</sup> as it is written: *He that had much abounded not: and he that had litle, wanted not.*

*Exo. 16, 28.*

<sup>16</sup> And thankes be to God, that hath giuen the felf-fame carefulnes for you in the hart of Titus, <sup>17</sup> for that he admitted indeed exhortation: but being more careful, of his owne wil he went vnto you. <sup>18</sup> We haue fent alfo with him the Brother, whose praife is in the Ghofpel through al Churches: <sup>19</sup> & not only that, but alfo he was ordeined of the churches fellow of our peregrination, for this grace which is miniftred of vs to the glorie of our Lord, and our determind wil: <sup>20</sup> auoiding this, left any man might reprehend vs in this fulnes that is miniftred of vs. <sup>21</sup> For we prouide good things not only before God, but alfo before men. <sup>22</sup> And we haue fent with them our Brother alfo, whom we haue proued in many things often to be careful: but now much more careful, for the great confidence in you, <sup>23</sup> either for Titus which is my fellow and Coadiutor toward you, or our Brethren Apoftles of the Churches, the glorie of Chrif. <sup>24</sup> The declaration therefore which is of your charitie and our glorying for you, declare ye toward them in the face of the churches.

*Ro. 12, 27.*

## ANNOTATIONS

<sup>14</sup> Abundance fupply.) He meaneth that fuch as abound in worldly riches, fhould communicate for fupply of other their Brethrens neceffities, whatfoeuer they may: that on the other fide they whom they help in temporals, may impart to them againe fome of their fpiritual riches, as praiers, and other holy workes and graces, which is a happie change and entercourfe for the wealthy men, if they could fee it. And this place proueth plainly that the faftings and fatisfactorie deeds of one man, be available to others, yea and that holy Saints or other vertuous perfons may in meafure and proportion of other mens neceffities and deferuings, allot vnto them, as wel the fupererogation of their fpiritual workes, as thefe that abound in worldly goods, may giue almes of their fuperfluities, to them which are in neceffitie. Which interchange and proportion of things the Apoftle doth euidently fet downe.

Temporal benefits vpon fpiritual perfons.

One may fatisfie and fupererogate for another.