
2 CORINTHIANS VERSE-BY-VERSE | DR. RANDY WHITE

SESSION 17 | 2 CORINTHIANS 8:13-9:5

2 CORINTHIANS 8:13-15 | CARE FOR THE COMMUNITY OF BELIEVERS

- Verse 13 -
 - In too many cases down through Christian history (with many notorious examples in our day), the giving of the poor has become the wealth of the "pastors."
 - The givers have been **burdened** while **other men be eased** in receiving the gifts.
 - The teaching to *give 'till it hurts* is unbiblical.
- Verse 14 -
 - Note that this is *not* a government (nor church-led) distribution of wealth. Rather, it is a voluntary donation of believers in one place who are giving to believers in another place.
- Verse 15 -
 - Here Paul quotes Exodus 16:18 which is quoted in the context of "*how much should a man give?*"
 - The concept, from the beginning of Paul's teaching, is that you give according to ability (see Acts 11:29-30).

2 CORINTHIANS 8:16-24 | THE MINISTRY OF TITUS IN THE COLLECTION

- Verse 16 -
 - The **same earnest care** is the care that Paul has for the Corinthians concerning this matter. This care is in **the heart of Titus** as well.
 - Paul says that God **put the same earnest care** into Titus, but he does not state *how* God does this. I think the argument could be made that God uses multiple avenues to affect the affections of our heart, including Scripture, preaching, circumstances, and the work of the Spirit.
- Verse 17 -
 - There was an **exhortation** (παράκλησις [paraklasis] - coming along side with a call).
 - No doubt, this appeal was part of God's work to give Titus the **earnest care** of verse 16.
 - Titus also went beyond the call of duty and determined to visit the Corinthians personally (recall that in verse 6 there was some kind of appeal to Titus, but clearly Titus has exceeded expectations).
- Verse 18 -
 - Another **brother** was also sent with Titus. We will learn in verse 22 that a third was sent as well.
 - The man in verse 18 is unnamed in Scripture but **whose praise is in the gospel throughout all the churches**. This is kind of an "honorable mention" in the scripture for this unknown brother. The man's **praise is in the gospel** which is much better than having the praise of man.
 - This man was known in **all the churches**.
 - Note that Paul does not use the singular *church*, though evangelicalism has bought into the idea of a *universal catholic church*. (See also 2 Cor. 11:28).
 - A study of the use of church (singular) and churches (plural) will find much more use of the singular, but almost always in reference to a local church.
- Verse 19 -
 - Here we see that **the churches** made a selection of this man to accompany Paul and company **with this grace, which is administered by us**, that is, with the offering, over which Paul was selected the administrator.

- Here we see two important facts:
 - There was a cooperation of churches working voluntarily, but which selected a representative. Is this ecumenical? No, because all of these churches were of the same faith and order. There were not various denominations at this point. While not ecumenical, it was cooperative.
 - That *administration* calls for *oversight*, as expounded upon in verse 20.
- Verse 20-21 -
 - Wherever there is money or power, there is the potential for misuse of funds or authority.
 - In the administration of funds given generously by believers, every measure should be taken for **honest things both in the sight of the Lord and in the sight of men.**
 - When dealing with honest men, typically all that is needed is several sets of eyes.
 - To go to extremes of caution in most local church matters is expensive and provides no further benefit than several "trusted eyes."
 - Believers have an environment of trust, and provide for the safety of that continued environment.
- Verse 22 -
 - Here we learn about the third individual, another unnamed **brother** who has **oftentimes proved diligent in many things** and now is called to this task.
- Verse 23 -
 - Paul comments Titus as his **partner and fellowhelper** and the other brothers as **the messengers of the churches.**
 - Note that **messengers** is the word ἀπόστολος [apostolos], the same as *apostle*, showing that the word is sometimes transliterated (for those who hold the office of Apostle) and other times translated, as here.
 - Note that most Baptist denominations have *messengers* to their annual meetings, while most protestant denominations have *delegates*. Technically, a delegate represents the authority of a church, while a messenger represents himself only. The terminology of *messengers* comes from this verse).
- Verse 24 -
 - Some write that **shew** is different from *show*, but the history of the English language simply does not support any idea that **shew** has a unique meaning. Paul wants the church at Corinth to show **the proof of your love** both to the three representatives and to **the churches.**

2 CORINTHIANS 9:1-5 | REASONS FOR THE APPEAL

- Verses 1-2 -
 - The **ministering to the saints** is the offering taken for the Jerusalem believers. Because good hermeneutics interprets words using the Scripture as its own dictionary, and because of the principle of using the usage of a word that has most clarity as foundational, this passage narrows the definition of **saints** to *not include all believers* but rather those *kingdom-offer* believers who had been harmed by the abeyance of the Kingdom.
 - The Corinthian church (which had many Jewish believers) had a **zeal** for these believers that **hath provoked very many** thus it was **superfluous** for Paul to explain the need.
- Verses 3-5 -
 - Paul desires to give the Corinthians ample time to provide a generous gift.
 - In time, a local church can accomplish almost anything it sets out to do.