

CHAPTER 8

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7. Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be a sup-

ply for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16. But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of your ready mind*:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER 9

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a *mat-*

ter of bounty, and not as of covetousness.

6. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto

the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAPTER 10

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to

us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER 11

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds

should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5. For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16. I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER 12

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of

you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we

speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER 13

THIS is the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are

weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be

with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

DEVOTIONAL COMMENTS

Chapters 8 and 9 give the principles and promises of Christian giving. New Testament giving is church giving. Paul uses the churches as examples, not individual Christians. In chapter 8:18,19,23,24, it is the churches that are emphasized. Christian giving is church giving, bringing tithes and offerings to the local church, which is God's storehouse. The phrase "storehouse tithing" does not appear in the Bible, but God's plan for Christian giving today is through the local church. This was the very same direction Paul gave the church at Corinth in I Corinthians 16:2. On the first day of the week (the Lord's Day) the believers (the Lord's people) were to bring tithes and offerings to the church (the Lord's house). The words "lay by him in store" in I Corinthians 16:2 have the same meaning as "storehouse" in Malachi 3:10.

Some Christians today say, "I don't bring my tithes to the church. I let the Spirit tell me where to send them." Does the Spirit instruct us apart from the Bible? These Christians are making two mistakes: (1) The tithe is the Lord's, not their own; and (2) the Spirit tells us in the Word that our giving should be done through the local New Testament church. Spiritual giving is Bible-based giving. If a Christian does not bring tithes and offerings to the local church, then his heart is not in the local church (Matthew 6:21). Individual giving outside the local church may exalt men and win recognition for them, but local church giving exalts the Lord and supports His work.

Christian giving does not depend on material circumstances so much as spiritual convictions. All giving should be done from the heart. We should never give with a grudging spirit, but rather out of a heart of love for what the Saviour has done for us. The Christian who gives grudgingly will not receive a reward for it; neither will he give consistently, because he does not have victory over his pocketbook. The church at Corinth looked upon their giving as a grace (note chapter 8:1,6,7,9,19 and chapter 9:8).

In chapter 8:10-15 Paul tells us that our gifts should be measured proportionately. Tithing is the only fair way to give. Paul gave the principle of proportionate giving in I Corinthians 16:2 and here he reemphasizes it. Tithing robs no man; it is fair to the rich and poor alike. It permits all men to give and

receive God's blessing.

The tithe is 10% of all our income. This is already God's part. We do not really give back to Him until after the 10%, and we are robbing God if we do not give the tithe. A man can never be called spiritual if he does not tithe, because he is robbing God.

In chapter 9 Paul shares the promises the church at Corinth can claim if they are faithful in their giving to God. He tells us in verses 1-5 that our giving will bring blessing to others. In verses 6-11 he says giving will bring blessings to ourselves. Finally, in verses 12-15, Paul says giving will bring glory to God. We cannot read these verses without gaining a new attitude toward giving. In the Christian life, there is no such thing as "material" and "spiritual," in the final analysis. All that we have comes from God, and all that we have must be used for spiritual ends. Paul teaches that giving is not a burden, but a blessing; he shows us that true Christian giving enriches the life and opens the fountains of God's blessings.

In chapter 12 Paul gives at least four proofs of his apostleship. His revelations from Christ are given in verses 1-6. His thorn in the flesh is seen in verses 7-10. We do not know what this thorn was, but the best suggestion is an eye ailment. Paul was supernaturally blinded when converted (Acts 9:9), and it is possible that some weakness remained even in later years. Galatians 4:15 and 6:11 ("with what large letters") suggest eye trouble. This would have been a trial to Paul both physically and emotionally, and could honestly be called a "thorn in the flesh."

There are several practical lessons to be learned from Paul's thorn experiences. Spiritual blessings are more important than physical blessings. Paul thought he could be a better Christian if he were relieved of his weakness, but just the opposite was true. People today who preach that sickness is a sin, or a result of sin, would have a hard time explaining this chapter. It was Paul's infirmity that caused him to be strong spiritually.

The second practical lesson we learn is that unanswered prayer does not always mean the need is not met. Sometimes we get a greater blessing when God does not answer our prayers. God always answers the need, even though it may seem He is not answering the prayer.

The third lesson is that weakness is strength if Christ is in it. Take time to read I Corinthians 1:26-31 for

proof. Remember David's small sling and Moses' rod.

The fourth lesson to be learned is that there is grace to meet every need. Grace enabled Paul to accept his weakness and to glory in it. Paul knew that his weakness would bring glory to Christ. That is all that mattered to him (see II Corinthians 4:7).

PROVERB FOR TODAY

"In the house of the righteous is much treasure: but in the revenues of the wicked is trouble" (Proverbs 15:6).

TREASURE PATH TO SOUL WINNING

Spend this month reviewing the previous 13 lessons. For today, review Memory Verse Assignment 31 (found on page 12 near the front of this book).

HYMN FOR THE DAY

THAT BEAUTIFUL NAME

Jean Perry, 1865-1935

*There is no name so sweet on earth, no name so sweet
in heaven,
The name, before His wondrous birth, to Christ the Sav-
ior given.*

—George W. Bethune

There are many wonderful names and titles ascribed to Christ throughout the Bible. A study of these titles is not only interesting but also important since each name reveals an insight into our Lord's character. Ivor Powell, in his book *Bible Names of Christ* (Kregel Publications), discusses 80 different titles including:

Counselor— Isaiah 9:6

Emmanuel— Matthew 1:23

Helper— Hebrews 13:6

Messiah— Daniel 9:25

Judge— John 5:22

Rose of Sharon— Song of Solomon 2:1

Sun of Righteousness— Malachi 4:2

But the sweetest name of all to every believer is Jesus. When He was eight days old, Mary's infant Son was circumcised and given the Hebrew name Joshua (Jesus in Greek), which literally means "the Lord saves." And the Scriptures affirm without qualification that "there is no other name given among men, whereby we must be saved" (Acts 4:12). "That Beautiful Name" first appeared in *The Voice of Thanksgiving*, No. 2, a hymnal published in 1916 especially for use at the Moody Bible Institute. The hymn has since found a place in the affections of Christian people everywhere.

*I know of a Name, a beautiful Name,
that angels brought down to earth;*

*they whispered it low, one night long ago,
to a maiden of lowly birth.*

*I know of a Name, a beautiful Name,
that unto a Babe was giv'n;
the stars glittered bright thruout that glad night,
and angels praised God in heav'n.*

*The One of that Name my Savior became,
my Savior of Calvary;
my sins nailed Him there; my burdens He bare;
He suffered all this for me.*

*I love that blest Name, that wonderful Name,
made higher than all in heav'n;
'twas whispered, I know, in my heart long ago—
to Jesus my life I've giv'n.*

Chorus:

*That beautiful Name, that beautiful Name
from sin has pow'r to free us!
That beautiful Name, that wonderful Name,
that matchless Name is Jesus.*

ON THIS DATE IN HISTORY

1782

MARTIN VAN BUREN WAS BORN.

1901

WALT DISNEY WAS BORN.

1934

JOHN AND BETTY STAM WERE BEHEADED BY COMMUNISTS IN CHINA.

ON THIS DATE IN AFRICAN-AMERICAN HISTORY

1784

Death of Poet Phillis Wheatley, in Boston. She was one of the first black female poets in America.

1881

Forty-seventh Congress (1881-83) convened. Two black congressmen, Robert Smalls, South Carolina; John R. Lynch, Mississippi.

1935

National Council of Negro Women founded in New York City with Mary McLeod Bethune as president. Langston Hughes' play, *The Mulatto*, began a long run on Broadway.

Swing Age began with the commercial success of big bands. The decade of the thirties was the heyday for big bands of Chick Webb, Andy Kirk, Cab Calloway, Count Basie, Jimmie Lunceford and Duke Ellington. Mary McLeod Bethune awarded Spingarn Medal for

her work as founder-president of Bethune Cookman College and her national leadership.

1946

President Truman created Committee on Civil Rights by Executive Order No. 9808. Two black Attorneys, Sadie M. Alexander and Channing H. Tobias, were members of the committee.

Spingarn Medal presented to Thurgood Marshall, director of the NAACP Legal Defense and Educational Fund, "for his distinguished service as a lawyer before the Supreme Court."

1955

Historic bus boycott began in Montgomery. At a mass meeting at the Holt Street Baptist Church, Martin Luther King Jr. was elected president of the boycott

organization.

Asa Philip Randolph and Willard S. Townsend elected vice-president of the AFL-CIO.

Carl Murphy, publisher of the Baltimore *Afro-American*, awarded Spingarn Medal for his contributions as a publisher and civil rights leader.

1957

New York became the first city to legislate against racial or religious discrimination in housing market with adoption of Fair Housing Practices Law.

Martin Luther King Jr. awarded Spingarn Medal for his leadership of the Montgomery Bus Boycott.

The Story of the Psalms

PSALMS 138

AUTHOR: David

THE STORY BEHIND THE PSALM:

Psalms 138 through 145 form a cluster of Psalms, all written by David. They follow after the fifteen ascension Psalms, and the devout Israelite used them as a manual of private prayer and praise. These eight Psalms were composed in the first person and this particular Psalm, as well as one or more of the others, has to do with the promise made to David in 2 Samuel 7 which should be read along with this Psalm. Picture David meditating on the great Messianic promise in 2 Samuel 7 as he pens this Psalm as a pattern for the private prayer life of God's people.

THE WAY IT WAS USED BY GOD'S PEOPLE:

Some of the Psalms were used for public praise. Some were used for congregational singing. Some were used for choir singing. Some were used for special numbers in the worship of Jehovah. This particular Psalm was used during an Israelite's private prayer time or during what we would commonly call private devotions.

MEMORY VERSE ASSIGNMENT 31 (for review):

Please spend time reviewing these memory verses. If you have been completing the assignments in the TREASURE PATH TO SOUL WINNING, then you already have spent a week memorizing the Scriptures below. Now it's time to review!

EVIDENCE OF DIVINE INSPIRATION: FULFILLED PROMISES TO ISRAEL

Regathered to their own land. (587 B.C.)

() Ezekiel 36:24

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. (Fulfilled in 1948.)

Regathered in unbelief.

() Romans 11:25

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Regathered after led captve into all nations. (70 A.D. to 1948 A.D.)

() Luke 21:24

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.

Restoration to be permanent.

() Amos 9:15

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

Restoration will be spiritual.

() Romans 11:26

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.