

# Notes on the Lessons.

## LESSON X—September 5th, 1897.

### Gentiles giving for Jewish Christians. 2 Cor. 9: 1-11.

(Commit to memory verses 6-8. Read chapters 8 and 9.)

**GOLDEN TEXT:** "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." 2 Cor. 8: 9.

**PROVE THAT**—Liberality produces joy. 1 Chr. 29: 9.

**SHORTER CATECHISM.** Quest. 91. *How do the sacraments become effectual means of salvation?*

The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 8, 125, 219, 166.

**DAILY PORTIONS.** *Monday.* Gentiles giving for Jewish Christians. 2 Cor. 9: 1-15.

*Tuesday.* Example of Macedonia. 2 Cor. 8: 1-12. *Wednesday.* Proof of love. 2 Cor

1: 13-24. *Thursday.* Collection for the saints. 1 Cor. 16: 1-9. *Friday.* Willing offer-

ings. Exodus 35: 20-29. *Saturday.* Acceptable giving. Isa. 58: 6-11. *Sabbath.* Pleasure

in giving. Rom. 15: 20-29. (*The I. B. R. A. Selections.*)

## EXPOSITORY NOTES.

**INTRODUCTORY.** The *Second Epistle to the Corinthians* was written a few months after the events of last lesson from one of the places which Paul was visiting in Macedonia. It was sent by Titus, who had just come from Corinth and who returned to complete the collection which was being taken up for the poorer brethren in Judea.—Time A. D. 57, or early in 58.

**LESSON PLAN.** I. The sowing. vs. 1-5. II. The reaping. vs. 6-11.

1. For as touching the ministering to the saints, it is superfluous for me to write to you. The force of the "For" is this, "I do not require to exhort you on the subject of liberality, but (verse 3) I bespeak for those I have sent a cordial reception because it is desirable that your gifts should be in hand when I come." Nevertheless Paul does follow with some very earnest words on the subject, although politely declaring them unnecessary. "Ministering" refers not only to the work of the ministry but to any service—literally, "concerning the acting as deacons." (Acts 6: 1; 12: 25; Rom. 15: 31). All believers are called "saints," or "holy ones," because set apart, or consecrated, to God and presumably sanctified by the Holy Spirit (2 Cor. 8: 4; Acts 9: 13; Rom. 1: 7; 8: 27). The name points to what they should be.

2. For I know the forwardness of your mind (R. V. your readiness) for which I boast of you (R. V. I glory on your behalf) to them of Macedo'nia, that Acha'ia was ready a year ago; (R. V. hath been

prepared for a year past) and your zeal hath provoked (R. V. stirred up) very many. They had already shewn that they were a liberal church (8: 24). Paul had held them up as an example to the Macedonian churches and others were stimulated by their zeal. The use here of the word "Achaia" shews that there were other churches in Greece besides that at Corinth, and that the same spirit animated all (ch. 1: 1). Paul did not tell the Macedonian christians that they had taken up the collection at Corinth a year ago, but that they were ready to do so if desired. This boast of their alacrity would be falsified, if twelve months later they were still unprepared.

3. Yet (R. V. But) have I sent the brethren lest our boasting of you (R. V. glorifying in your behalf) should be in vain (R. V. made void) in this behalf (R. V. respect) that, as I said, ye may be ready, (R. V. prepared). The "yet," or "but," means "I do not need to write to spur you up, as if you were unwilling, but I send the brethren so that your contributions may