

Introduction

One of the things that I like to do is to finish things that I start. If I start a project, I like to finish it before starting a new project. I will work hard and put in extra time and effort to complete a project. On long-term projects, I like to have my work organized, and to document what I have done so that I can easily pick it up again. Not everyone is like that. I have seen some people with lots of unfinished projects laying around, and things scattered everywhere. They constantly start projects, but rarely finish any. I cannot live that way; I need to finish things before moving on.

I believe the apostle Paul was that way. Near the end of his ministry, he penned a letter to Timothy, and told him that he had fought the good fight and finished the course. Paul finished the work that God had called him to do. He was a finisher. In his letter to the Colossians, Paul exhorted Archippus to take heed to the ministry which he had received in the Lord so that he could fulfill it. I think that God wants all of us to be finishers and to fulfill the calling in our lives.

(2 Ti 4:6–7) “For I am already being poured out as a drink offering, and the time of my departure has come. {7} I have fought the good fight, I have finished the course, I have kept the faith;”

(Col 4:17) “Say to Archippus, “Take heed to the ministry which you have received in the Lord, that you may fulfill it.”

Our passage is an appeal to the Corinthians to complete their gift that they had begun to set aside a year earlier to the saints in Jerusalem. The Corinthians had been the first church to begin taking an offering, but things came up and they had not stayed the course. The churches in Macedonia heard that they were doing this, and they took an offering. Paul began his exhortation with the example of the Macedonian churches. Paul exhorted them, “But now finish doing it also, so that just as there was the readiness to desire it, so that there may be also the completion of it by your ability. Paul wanted them to finish what they started. We will look at Paul’s exhortation. Second, we will look at the purpose of the giving. Third, we will look at the administration of the gift. Next week we will cover Part 3 of Paul’s Exhortation to Give, and we will look at his exhortation to have the gift ready, the principle of sowing and reaping, and glorifying God.

Paul’s Appeal to the Corinthians to Give – Part 2

1. Paul’s Exhortation to Finish this Work (2 Cor 8:6-11) – Part 2
2. Purpose of Giving (2 Cor 8:12-15) – Part 2
3. Administration of the Gift (2 Cor 8:16-24) – Part 2

(2 Cor 8:6-11) “So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well. {7} But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, *see* that you abound in this gracious work also. {8} I am not speaking *this* as a command, but as proving through the earnestness of others the sincerity of your love also. {9} For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich. {10} I give *my* opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do *this*, but also to desire *to do it*. {11} But now finish doing it also, so that just as *there was* the readiness to desire it, so *there may be* also the completion of it by your ability.”

(2 Cor 8:12-15) “For if the readiness is present, it is acceptable according to what *a person* has, not according to what he does not have. {13} For *this* is not for the ease of others *and* for your affliction, but by way of equality— {14} at this present time your abundance *being a supply* for their need, so that their abundance also may become *a supply* for your need, that there may be equality; {15} as it is written, “He who *gathered* much did not have too much, and he who *gathered* little had no lack.”

(2 Cor 8:16-24) “But thanks be to God who puts the same earnestness on your behalf in the heart of Titus. {17} For he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord. {18} We have sent along with him the brother whose fame in *the things of the gospel has spread* through all the churches; {19} and not only *this*, but he has also been appointed by the churches to travel with us in this gracious work, which is being administered by us for the glory of the Lord Himself, and *to show* our readiness, {20} taking precaution so that no one will discredit us in our administration of this generous gift; {21} for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men. {22} We have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent because of *his* great confidence in you. {23} As for Titus, *he is* my partner and fellow worker among you; as for our brethren, *they are* messengers of the churches, a glory to Christ. {24} Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you.”

1. Paul's Exhortation to Finish this Work (2 Cor 8:6-11)

In verse eleven, Paul gives his exhortation to finish this work. He said that just as there was the readiness to desire to do this work, he wants them to also have the desire to complete the work by their ability. Most of us can identify with the Corinthians. We have a desire to do something, and we begin doing it. Then things come up, and we lose our motivation and desire to continue doing the work.

(2 Cor 8:11) “But now finish doing it also, so that just as *there was* the readiness to desire it, so *there may be* also the completion of it by your ability.”

The fitness clubs have record enrollments in January. People have a desire to lose weight and get physically fit. Statistically, 80% of them drop out within five months.¹ Some statistics show that only 50% of the new members drop out.² No matter which statistic is used, a high number of people that start with good intentions do not stick with their new exercise program. There was a readiness and a desire, but now they have lost that desire. It could be that they got distracted. It could be that something came up and they got out of the habit, and never got back into the habit. It could be that they just lost that desire and motivation. For whatever reason, lots of people have an initial desire and readiness, but lose interest and do not complete what they started.

We don't know why the Corinthians lost their desire and readiness. Some scholars say that when the attacks against Paul and his ministry began, the Corinthians stopped giving, and that may very well be the reason. Many times, when a church goes through a difficult situation involving leaders, the people stop giving. It could be that the church simply got distracted, and the giving simply dropped off. Many times, we need to be intentional and disciplined, and if we are not, the things we were working on fall by the wayside.

¹ <https://www.creditdonkey.com/gym-membership-statistics.html>

² <https://www.glofox.com/blog/10-gym-membership-statistics-you-need-to-know/>

What was the work and when was it started? In verse four, Paul said that work was a gift to support the saints in Jerusalem. Last week we looked at the reason this was needed; there were a lot of poor people in Jerusalem. There were lots of widows in the church. There were also lots of people who had come from other parts of the world and had become believers at Pentecost, and then stayed. There were also lots of Jews who had converted and then faced being shunned and ostracized.

(2 Co 8:4) “begging us with much urging for the favor of participation in the support of the saints,”

The offering they were raising for the saints in Jerusalem was initially led by Titus. Paul had sent Titus to Corinth to find out how they were doing. He was supposed to meet up with Paul in Troas, and when Paul did not find him there, Paul went on to Macedonia to meet him there. Apparently, on that trip that Titus made to Corinth, he encouraged the Corinthians to take an offering for the struggling saints in Jerusalem, and they began this work. Paul is once again sending Titus, and he was going to encourage the Corinthians to complete this gracious work.

(2 Cor 8:6) “So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well.”

We do not know a lot about Titus's background. We know that he was a Greek, and that he was not compelled to be circumcised. Since he was not circumcised, he could not go into the synagogues with Paul, which limited his ministry to the Jews. Timothy, on the other hand, had a Jewish mother and Greek father, and Paul circumcised him, and he was able to go with Paul into the Jewish temples.

(Ga 2:3) “But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.”

We know that Paul calls him a partner and fellow worker. Paul was an apostle, doing apostolic work, and he had an apostolic team that were joined together as fellow workers. The Greek word for fellow worker is *synergos* (Strong's G4904, which is a compound word (sun + ergon), meaning to be joined together to work. Titus is part of this apostolic team serving churches. Titus is an apostle, and he is doing apostolic work. Paul describes his team as apostles of the churches. Most translations say that “they are messengers of the churches.” The Greek word is *apostolos* (Strong's G652), which is used 81 times and translated as apostle 78 times. I believe that most translators do not translate it as apostle because of a false understanding about apostles. Titus and the rest of Paul's team members are called apostles of the churches, which is who they were and what they did.

(2 Co 8:23) “As for Titus, *he is* my partner (*koinonos*) and fellow worker (*sunergos*) among you; as for our brethren, *they are* messengers (*apostolos*) of the churches, a glory to Christ.”

In Paul's letter to Titus, he told him that he had left him in Crete so that he could set things in order and ordain elders in every city. The work of setting things in order and the ordination of pastors in the five churches in Crete is the work of an apostle, not a messenger.

(Tit 1:5) “For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,”

Earlier in 2 Corinthians, Paul called Titus his brother. He was a dear brother to Paul, and not just a team member.

(2 Co 2:13) “I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.”

Titus was a good person to handle this matter. He was the one that had kicked off the collection for the saints in Jerusalem a year earlier. Second, Titus had a desire to do it. One of the ways that God shows us His will for our life is through the desires of our heart. The Greek word used is *thelo* (Strong's G2309), and it means to will, wish, desire, to have in mind, purpose, intend, or please. It is used 210 times in the NT, and is translated as will 175 times. This was Titus' desire or will to do this. No one had to motivate, exhort, or prod Titus to take the lead in this matter; he wanted to do it. It was well-pleasing to him to handle this offering.

(2 Cor 8:10) “I give *my* opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do *this*, but also to desire *to do it*.”

Paul was very positive in the way that he exhorted the Corinthians to complete this work. He told them that just as they “abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also.” This reminded me of when I was counseling one of my sons to be an engineer. I told that he was really good in math, and in science, and he was very analytical, and I thought he would do well in engineering. He became a mechanical engineer, and is doing very well in that profession. Paul has told the Corinthians that they abounded in all these other things, and he wanted them to abound in this gracious gift also.

(2 Cor 8:7) “But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, *see* that you abound in this gracious work also.”

Paul did not command the Corinthians to finish taking their collection. If you recall the example of the Macedonians, giving is voluntary; it is on your own accord. It needs to come from the heart. It needs to be done with joy and cheerfulness, for God loves a cheerful giver. Paul did not command or pressure them to give; he simply exhorted them to abound in this gracious work. He tried to motivate them, telling them that they abounded in all these other areas and they should try to abound in this work also. He also tried to motivate them to prove their earnestness of others the sincerity of their love. He gave the example of Christ, who was rich, yet became poor so that through His poverty they could become rich. In 1 John 3:16-17, we read, “we know love by this, that Christ laid down His life for us, and we ought to lay down our lives for the brethren.” If we have the world's good and we see our brother in need and close our heart against him, we are not showing the love of God. Paul encourages the Corinthians to show the sincerity of their love to their brothers in need in Jerusalem.

(2 Cor 8:8-9) “{8} I am not speaking *this* as a command, but as proving through the earnestness of others the sincerity of your love also. {9} For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.”

(1 Jn 3:16–17) “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. {17} But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?”

2. Purpose of Giving (2 Cor 8:12-15)

Paul began his exhortation to give by giving the example of the churches in Macedonia. Then, he exhorted them to finish the offering that they had begun taking a year earlier. Next, he tells them the purpose of their giving. Their giving was not meant to cause them to be afflicted or to suffer. The purpose of the offering to the saints in Jerusalem was to supply their need. The Corinthians had an abundance at that time and the saints in Jerusalem were suffering, so Paul encouraged them to give and supply their need. Paul used the word, equality, and it is not in the sense of socialism. The Corinthians were to give voluntarily, and according to their ability. It was according to what they had, not what they did not have.

(2 Cor 8:12-15) “For if the readiness is present, it is acceptable according to what *a person* has, not according to what he does not have. {13} For *this* is not for the ease of others *and* for your affliction, but by way of equality— {14} at this present time your abundance *being a supply* for their need, so that their abundance also may become *a supply* for your need, that there may be equality; {15} as it is written, “He who *gathered* much did not have too much, and he who *gathered* little had no lack.”

Paul also mentioned that this could possibly help them in the future when they had a need. Other saints could take an offering to help supply their needs. One of the characteristics of the early church was they helped one another out. In Acts 2, we see that “all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them all, as anyone might have a need.” They were selling extra properties, and giving out of their abundance. This was not communism or socialism; this was a church family that cared about one another and shared with one another so that the needs within the church family were all being taken care of.

(Ac 2:44–45) “And all those who had believed were together and had all things in common; {45} and they *began* selling their property and possessions and were sharing them with all, as anyone might have need.”

For a church to meet one another's needs, people need to be aware of those needs. The early church met in homes, so they were tight-knit church families. They were small groups so people got to know one another and they were also aware of needs within the body. Larger churches today do not meet in homes, so the small group ministry within those churches is vitally important. The fellowship, and breaking of bread (sharing of meals) is an important part of New Testament church life, and in those activities, we learn about the needs of others, and can help them with their needs.

3. Administration of the Gift (2 Cor 8:16-24)

The fourth part of Paul's appeal to the Corinthians to finish this gracious work was his communication about the administration of the gift. Paul shares who has been appointed by the churches to carry out this work, the purpose of the administration, and three key ingredients that are necessary to make sure it is carried out properly.

a. Administrative Team

Titus is spearheading this gracious work. Somebody needed to be in charge of the work, and Paul and his team made an appeal to Titus to do it. Paul said that he not only accepted the appeal, but himself very earnest, and went on his own accord. Nobody made Titus do it; it was something that he wanted to do. Titus was also the one that helped initiate the offering a year earlier, and it was fitting that he helps them finish it.

(2 Cor 8:16-17) “But thanks be to God who puts the same earnestness on your behalf in the heart of Titus. {17} For he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord.”

Titus was not going alone; there were two others that were accompanying him. Paul said, “We have sent along with him the brother whose fame in the things of the gospel has spread through all the churches; and not only this, but he has also been appointed by the churches to travel with us in this gracious work.” Many scholars believe that the brother that was famed in the gospel that was sent with Titus is Luke. There are many other scholars that believe that it was one of the seven that were with Paul in Macedonia. We find this account in Acts 20:4, and here are the seven people: Sopater of Berea, Aristarchus and Secundus of the Thessalonians, Gaius of Derbe, and Timothy, and Tychicus, and Trophimus of Asia. We do not know for sure who this brother was, only that he was well known or famed in the things of the gospel. We also know that he was appointed by the churches to travel in this gracious work. The churches in Macedonia, where Paul was at the time, fully supported this man to be involved. This tells me that they trusted him, and that he was a man of character. He was not just famed in the gospel, but was famed in character.

(2 Cor 8:18-19) “We have sent along with him the brother whose fame in *the things of the gospel has spread* through all the churches; {19} and not only *this*, but he has also been appointed by the churches to travel with us in this gracious work, which is being administered by us for the glory of the Lord Himself, and *to show* our readiness,”

(Ac 20:4) “And he was accompanied by Sopater of Berea, *the son* of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.”

The third person involved in administering this offering was a brother that Paul had often tested and found diligent in many things. Paul said that he was even more diligent because of his great confidence in the Corinthians. Again, we do not know who this third person is, but he is also a man that has been tested and found faithful. He was a man of character.

(2 Cor 8:22) “We have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent because of *his* great confidence in you.”

b. Purpose of the Administration

Paul shared that the purpose of the administration was two-fold. First, it was for the glory of the Lord Himself. Everything that we do in our lives and ministries should be for the glory of God. I have found that some churches use this purpose statement for their vision. Vision is who you are and purpose is why you are doing what you are doing. This is not a vision statement, but it is a great purpose statement. Everything that we do should be for the glory of God.

(2 Cor 8:19) “and not only *this*, but he has also been appointed by the churches to travel with us in this gracious work, which is being administered by us for the glory of the Lord Himself, and *to show* our readiness,”

When we are facing a decision about whether to do something or not, we should consider whether this decision or action will bring glory to God. If it will not glorify God, we should not do it. It is also great to use in considering how we are going to do something, which is how Paul was using it. Paul's administration of the gift needed to be done in a way that would glorify God. In Henry Blackaby's book, *Experiencing God*, he makes the following statement. “*How God does something is as important as what God does. God receives glory from the process as well as the result.*”³ Everything we do and how we do everything should bring glory to God.

(2 Cor 8:20-21) “taking precaution so that no one will discredit us in our administration of this generous gift; {21} for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men.”

Paul's second purpose in this gift was to show their readiness. There was a lot of issues between the Gentiles and the Jews. Even though Christ made the two groups into one, and the dividing wall was spiritually removed, there were still walls in place. Paul wanted the Jewish believers in Jerusalem to see the readiness of the Gentile churches to help them out. The offerings by the churches in Macedonia and Achaia would help bring unity between the groups.

c. Three Key Ingredients

There are three words that are repeatedly used in the text that are significant and are key ingredients to the administration of the gift. They are earnestness (diligence), honorable, and transparency.

Spoude (Diligent, Earnest)

The first key ingredient is the Greek word, spoude (Strong's G4710). The word or a form of it is used six times in the passage. Spoude means to have eagerness, earnestness, diligence, forwardness, or haste. The root is pseudo (Strong's G4692), which means with speed. When we are doing something with diligence, we do not put it off or move it down the priority list. We handle it speedily. We give it the quick attention that it needs because it is important.

(2 Co 8:7) But just as you abound in everything, in faith and utterance and knowledge and in all **earnestness** (spoude) and in the love we inspired in you, *see* that you abound in this gracious work also.”

(2 Cor 8:8) “I am not speaking *this* as a command, but as proving through the **earnestness** (spoude) of others the sincerity of your love also.

(2 Cor 8:16) “But thanks be to God who puts the same **earnestness** (spoude) on your behalf in the heart of Titus. {17} For he not only accepted our appeal, but being himself very **earnest** (spoudaios), he has gone to you of his own accord.

³ Henry Blackaby, *Experiencing God*, page 201.

(2 Cor 8:22) “We have sent with them our brother, whom we have often tested and found **diligent** (spoudaios) in many things, but now even more **diligent** (spoudaios) because of *his* great confidence in you.”

The NASB translate it as earnest or earnestness four times and as diligent two times. Merriam-Webster defines earnest as “a serious and intent mental state.” When you put down earnest money on an offer to buy property, you are showing the seller that you are serious about buying the property. We have to be serious about the way that treat money and offerings. It is also translated as diligent.

Merriam-Webster defines diligent as “characterized by a steady, earnest, and energetic effort.” The English word comes from the Latin word, diligere, meaning to value or esteem highly, or to love. According to Webster, “You’re more likely to be diligent about something if you love doing it.”

The first use of spoude refers to the Corinthians. Paul said that they abounded in diligence, and he wants them to also abound in this gracious work. The Corinthians were diligent in many areas, and Paul wants to make sure that they are diligent with this offering that they are going to take. The second use of spoude is in reference to others. The Corinthian church, Titus, and others were also diligent and earnest. In verses sixteen and seventeen, Paul said that God put the same earnestness that the Corinthians had in Titus. In verse twenty-two, the last person that Paul added to the team that Titus was leading was also diligent. He was diligent in many things, and was even more diligent because of his confidence in the Corinthians. In this case, the third team member was excited and looking forward to being part of this work because of his confidence in what the Corinthians were going to do.

We need to be diligent in everything that we do, and particularly with how we handle money. Churches and ministries need to diligently take care of their finances so that they can glorify God. We need to be earnest, serious, and careful about how we handle the church finances. We should assign people who are faithful and of good character in charge of handling the finances. We should assign people who are serious and earnest about handling money. We should assign people to handle the finances that look forward to this work. When people do something that they are not too keen about, or that they drudge, it will not get the same attention that it will get if they love to do it.

Honorable

The second key ingredient is being honorable. Paul and his team took precautions so that no one could discredit them in the administration of the generous gift. They made sure that everything that they did was honorable. First, it was honorable in the sight of the Lord. Second, it was honorable in the sight of men. We live in a time where many things that are considered honorable in the sight of men are not honorable in the sight of the Lord. God’s ways are not our ways. Our schools teach safe sex among teenagers. That may be honorable and acceptable to men, but it is not honorable and acceptable to God. God created marriage, and it was between a man and a woman, and all sexual fulfillment was to be met within that marriage. Anything outside of that marriage is immoral.

(2 Co 8:20–21) “taking precaution so that no one will discredit us in our administration of this generous gift; {21} for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men.”

God does not talk about non-profit corporations, or about 501(c)3 organizations. Those regulations were created in the United States and apply only in the United States. In the United States, most banks require a copy of your by-laws and articles of incorporation in order to open a church bank account. Many banks also require a copy of your 501(c)3 certification. In order to have a non-profit corporation, you must have three non-related board members. The government wants to prevent a husband and wife from colluding and improperly using a non-profit corporation for channeling money for personal use. Even though God does not mention these specific things in His word, we are to do what is honorable in the sight of men.

God tells us to obey and submit to our authorities, so churches should obey and submit to the governing authorities. The COVID-19 pandemic created lots of challenges over obeying our authorities. There is a separation of church and state, and the government is not to interfere with our ability and freedom to worship God. On the other hand, the government is to look out for the safety and well-being of all of its citizens, and so there may be times that all group functions may need to be regulated. Those are difficult situations, and church leaders need to prayerfully seek God's guidance. We should comply with these regulations as long as they do not contradict God's laws. We should always obey the higher authority, which is God.

Billy Graham was a man who lived his life in such a way that his life and ministry could not be discredited. He would not allow a woman to be alone with him. If he was in an elevator by himself and a woman stepped in, he would step out and take another elevator. No one could discredit him or accuse him of wrongful activities.

Transparency

The third key is transparency. Notice that Paul did what was right in the sight of God and the sight of men. People could see what they were doing. They were not hiding things from the sight of men, but were open.

In the area of finances, the Billy Graham crusades published their income and expenses for the crusades, so everything was done openly. Like Paul, he took precautions so that no one could discredit his administration of the crusades. He did what was honorable in the sight of God and in the sight of men. Notice that Paul told the Corinthians, "Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you." The administration of this gift was to be done openly before the churches. Everything was done in the sight of God and in the sight of men.

(2 Cor 8:24) "Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you."

The key point in the administration of the gift was that it was being done in an honorable way in the sight of God and also in the sight of men. Titus, and two others were chosen or appointed to take the money to the saints in Jerusalem. There was accountability and trust because it was not being done by one person, those that went were appointed to the task. The IRS requires that three unrelated people need to serve on the board of a tax-exempt corporation. The reason for that is to bring accountability to the organization. Paul did not have the IRS forcing him to do things above reproach; it was a core value to him. They were going to operate the ministry in a transparent and honorable way. They were going to handle money in a way that was honorable to God and also to men. They took precautions so that no one could discredit their administration of

the gift. The names of the people would be nice to have, but the important point is not who administered it, but how it was administered.

Conclusion and Applications

God wants you and I to be finishers. The Corinthians had begun this gracious work of taking an offering for the struggling saints in Jerusalem. For whatever reasons they had not completed what they started, and Paul wrote and exhorted them to finish what they had started. He did not command them, as he wanted their giving to come from their heart. He gave them the example of the Macedonians so that they would be reminded of the right attitudes about giving.

Paul did not try to put a burden on the Corinthians. He wanted them to give out of their ability to give. It was not to afflict them, but was to provide equality. Their abundance could help those that were needy. In the future, if they had a need, others who had an abundance could help them with their needs. The early church looked out for one another, and gave to one another as they had need.

Paul took the handling of money very seriously, as we all should. Paul put together a team of people to handle this offering, and it was going to be led by Titus, who had initiated this work with the Corinthians. Titus was eager to do this, and went on his own accord. The churches appointed another brother, who was famed in the gospel, to go with Titus. Paul added a third person to the administrative team, one who had been often tested and found diligent in many things. This offering was going to be administered in a way that no one could discredit the administration. They were doing what was right in the sight of God and also in the sight of men. This is how every church should handle their finances. We need to be open and transparent. We need to take precautions in how we handle things so that no one can discredit us. Everything that we do should be for the glory of God.

Closing Prayer

Father God, thank You for this passage on the handling of money by Paul and the churches. Help us to glean from this the important truths about the administration of finances. Help us to take precautions so that our ministry is not discredited. Help us to do what is right in Your sight, and in the sight of men. May everything that we do bring glory and honor to you. Father, help us to be diligent and earnest in every area of our life, and in particular, the handling of Your money. May we be like the third person on this administrative team, often tested and found diligent. We pray these things in Jesus' name. Amen.

Paul's Exhortation to Give – Part 2

Introduction (2 Tim 4:6–7, Col 4:17, 2 Cor 8:6-24)

1. Paul's Exhortation to Finish this Work (2 Cor 8:6-11, 8:4, Ga 2:3, 2 Cor 8:23, Tit 1:5, 2 Cor 2:13, 1 Jn 3:16–17)

2. Purpose of Giving (2 Cor 8:12-15, Ac 2:44–45)

3. Administration of the Gift (2 Cor 8:16-24)

a. Administrative Team (2 Cor 8:16-19, Acts 20:4, 2 Cor 8:22)

b. Purpose of the Administration (2 Cor 8:19-21)

c. Three Key Ingredients

- Spoude (2 Co 8:7–22)
- Honorable (2 Co 8:20–21)
- Transparent (2 Cor 8:24)

Conclusion and Applications