

Lesson Nine

(8:1 — 9:15)

SECTION XII 8:1-15

8 We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, **2** for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. **3** For they gave according to their means, as I can testify, and beyond their means, of their own free will, **4** begging us earnestly for the favor of taking part in the relief of the saints — **5** and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God. **6** Accordingly we have urged Titus that as he had already made a beginning, he should also complete among you this gracious work. **7** Now as you excel in everything — in faith, in utterance, in knowledge, in all earnestness, and in your love for us — see that you excel in this gracious work also.

8 I say this not as a command, but to prove by the earnestness of others that your love also is genuine. **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 by his poverty you might become rich. 10 And in this matter I give my advice: it is best for you now to complete what a year ago you began not only to do but to desire, 11 so that your readiness in desiring it may be matched by your completing it out of what you have. 12 For if the readiness is there, it is acceptable according to what a man has, not according to what he has not. 13 I do not mean that others should be eased and you burdened, 14 but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality. 15 As it is written, "He who gathered much had nothing over, and he who gathered little had no lack."

The section we are now to study concerns a special collection being received from Gentile areas for the Jewish-inhabited Judea. It was, therefore, an important gesture for all concerned, since it demonstrated such concepts as the commonness that existed in Christ, the concern of members of the body for other members, the proper attitude that one should have about handling matters of finance, and many others. Because it was an out-of-the-ordinary offering, exegesis should be done carefully since what was true for one type of giving might not necessarily be true for another type. Stated differently, principles for one's regular giving might or might not be applicable to some particular gift, and so the other way around too. An illustration might be that of the well-known widow lady who gave all she had: a person could do that sometimes, but not in regular practice. For that matter, God did not command such giving but rather laid down principles that could be practiced throughout life.

The discussion of these two chapters is divided into three sections: 8:1-15; 8:16—9:5; 9:6-15. These sections discuss the example of the Macedonians and of Jesus, and the encouragement therefrom; the brethren who were involved in the matter and how they fit into the collections; and the place God had in the whole "business" of giving and receiving.

As we think about the "grace of giving" mentioned by Paul, it is important that we not miss the fact that "grace" is interwoven throughout the whole section, vs., 8:1, 4, 6, 7, 9, 16, 19; 9:8, 14, 15. The word meant the opposite of ugly, bad, weak, hate, thus encompassing that which was beautiful, good, great, lovely; then the expression of such ideals into the lives of others, seen especially in our New Testament, preeminently displayed by Jesus' death. Sometimes it comes across as that which grace bestows, such as a gift (cf. I Cor.

STUDIES IN SECOND CORINTHIANS

12; Rom. 12). In our text, it is the quality of God in the lives of people specially seen in material giving. It is also used in 8:16 and 9:15 in such a way that most translators use the word "thanks" rather than the ordinary word "grace."

A second concept, mentioned above, is that of fellowship, seen particularly in the areas of what all possess because God/Christ shared, and that which is obligatory because of what all have in Christ. A "oneness" is thus to be perceived as the backdrop for these two chapters in that the various congregations involved were to act on this basis, even if remote in space, unknown by face. The Gentiles needed to feel their indebtedness (Rom. 15:27) to their Jewish brethren on account of the common factor of the gospel message.

8:1 — Parallel texts which bear directly on this point are Romans 15:25-32 and I Corinthians 16:1-4, coupled with the relevant texts in Acts 20-21. The Macedonian Churches known to us are Philippi, Thessalonica and Berea. Philippi gave to Paul often (ch. 4) and the Thessalonians were persecuted (ch. 3, ch. 1); otherwise we know little about them except that the groups were comparatively poor. The region itself was not so bad off economically at this time.

test — The Greek term is from δοκιμάζω. See comments on 2:9.

liberality — The word is in Romans 12:8 ("liberality"). See the study there. Check Matthew 6:22-23; Ephesians 6:5; Colossians 3:22-23; James 1:5; II Corinthians 9:11, 13; 11:13.

V. 3 — **free will** — This is a general Bible principle from earliest times, not only in the particular area of money but also in the larger realm of service to God. Any obedience brought about by faith is characterized by such. Anything else is forced and not God's method of dealing with people. Of course, such things as punishment from God are not of the same nature though such happens if obedience by faith does not take place. Restated: if we serve God willingly here on earth, well; if we refuse to serve him here, we will be "relieved" of our freedom to act, and be sentenced to spend eternity in hell (and doubtless against our will!).

V. 4 — **relief of the (Judean) saints** — Just why these people needed help is not stated. It may have been a famine, persecution, failure to manage rightly what was common to all (Acts 4), or other things. It is to be noticed in conjunction with ch. 9:6-11 that material prosperity is not always evident among Christians, even if they sow abundantly (unless one wants to draw the conclusion that the Judean saints had not so given). God may well choose to keep some/most poor in order to keep them depending upon his grace, etc. The verse reads that they begged Paul for "the grace (*χάρις*) and fellowship (*κοινωνία*) of service (*διακονία*) of the saints."

V. 5 — This verse is probably best understood in the light of v. 3. The Macedonian saints had done much more than Paul had hoped/expected. Naturally, one's personal commitment to Jesus will result in living like him, as evidenced here. God so wills it for each of us. The form of this commitment in everyday affairs may be surprising, at times.

V. 6 — Titus, perhaps on the occasion of his visit to them, had put the idea of the offering into motion, or helped the Corinthians put it into motion. Because of this fact, and the additional fact that others from Macedonia were going to be at Corinth (9:1-5), Titus was going to be sent back and help complete the collection.

this gracious work — The Greek text just has "this grace/gift" and lacks the word for "work."

V. 7 — Such things as are mentioned are stated to be gifts of grace in I Corinthians 12. The intriguing problem is this: was the ability to give a special gift? or was this special collection, not general giving, a "gift" from God through people? or is giving simply a means of evidencing "grace" to others? One thing seems clear: the gift of giving was a grace, and they needed it, and could get it, by doing it. Some "gifts" were of different nature than others (i.e., some were only by God's power, others were more like natural abilities brought to fruition by commitment to God).

V. 8 — One of the tests of love that is not spurious is seen in willingness to share one's goods with others. The offering in question was not to be forced (commanded) out of them, but if the Corinthians had love as they ought, and it was properly expressed, an offering would be forthcoming (assuming the means to give was present, v. 12).

V. 9 — Jesus' love is mentioned as an example to imitate as well as a reminder that it was only through his giving that their riches had come to be. This brings up an important idea about "riches" which is the fact that being "rich" through Christ certainly does not mean material possessions always. This is made clear in Romans 15:25ff., and should be kept in mind when ch. 9:6ff. is studied.

We can but be cognizant of the tremendous "exchange" that took place in the case of Jesus, and how we, by exchanging (the root idea of the Greek term translated reconciliation) our sin-filled life for the life of Jesus (remember 5:21) can be rich, beyond our wildest dreams.

V. 10 — **A year ago** — From this we conclude that the need Judea had had been known for quite some time, though the help was slow in coming since the offering was (at the time of this letter) not yet taken everywhere, and even when taken was yet in need of being delivered to Judea. Now if you were among the brethren in Judea, would you be thinking God had little if any concern for you, or that other brethren

STUDIES IN SECOND CORINTHIANS

either didn't know your need or didn't care about it?

my advice — It was not a command to give, either originally or now. It was a good thing, and encouragement was in order. Their word of honor was at stake, 9:3. Yet God did care and was working in the affairs of men to alleviate the problem — and God still works in such fashion. We must never doubt God's care for us (1 Pet. 5:7) even when it seems that nobody knows or cares, including God.

V. 12 — According to this, the Corinthians had promised to help, and were thus encouraged to keep their promise, with the offering taken to be based on what they had, and that week by week (1 Cor. 16:2) so that no collections would need to be made when Paul arrived. How much they promised/planned is not stated, just that an offering was planned.

According to what a man has — This has always been the standard for giving, whether in a special gift such as was being given here or in the general giving. Hence, as with Paul's plans (ch. 1), circumstances might alter cases; but unless such was true, then their word needed to be kept.

V. 13 — Adding to the point in v. 12, God's general "plan" was not "hard" but otherwise, and not designed to put the giver in a place of tribulation financially/materially. Only with this understanding would most people give freely rather than grudgingly. One may give some or all as desired, but God asks only for part of one's possessions though he wants all of the person. The offering was not to be such that the positions of wealth/poverty would be reversed.

V. 14 — As Romans 15:25 shows, sharing was going to be done between the two ethnic groups. What was shared was not the same thing, however. As remarked before, we are not told what caused the need in Judea; just that it existed.

V. 15 — Exodus 16:18 is quoted. The point of the text is that God made the quantity, whatever it was, sufficient for the persons involved. This showed God's care in every case (ref. Phil. 4:19; Matt. 6:33-34). 9:16ff. will develop this. Again the concept of equality is present, in that a need was present, and the saints were sharing, even if sacrificially. We will again point out that the offering being discussed was not of command, but rather out of concern. Do make your exegesis and application in light of this fact!

QUESTIONS:

61. How was God's grace seen in the Macedonian churches?
62. How did the Macedonians give?

63. Is giving a grace?
 64. Was the offering for Judea commanded?
 65. How did Jesus give?
 66. Was the giving to make the giver be in hardship?

SECTION XIII 8:16-24

16 But thanks be to God who puts the same earnest care for you into the heart of Titus. 17 For he not only accepted our appeal, but being himself very earnest he is going to you of his own accord. 18 With him we are sending the brother who is famous among all the churches for his preaching of the gospel; 19 and not only that, but he has been appointed by the churches to travel with us in this gracious work which we are carrying on, for the glory of the Lord and to show our good will. 20 We intend that no one should blame us about this liberal gift which we are administering, 21 for we aim at what is honorable not only in the Lord's sight but also in the sight of men. 22 And with them we are sending our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever because of their great confidence in you. 23 As for Titus, he is my partner and fellow worker in your service; and as for our brethren, they are messengers of the churches, the glory of Christ. 24 So give proof, before the churches, of your love and of our boasting about you to these men.

V. 16 — **Thanks** — Usually translated "grace."

Titus — has evidenced what Paul feels for them. Just what part God had in making Titus think as he did is anybody's guess.

V. 17 — Paul had evidently asked Titus to go back to Corinth, but the request was not necessary, since Titus had already decided to return, subject to God's will.

V. 18 — Who the "brother" was is unwritten, and unknown to us, though known for his integrity by those in the Macedonian congregations.

V. 19 — **he has been appointed** — The Greek term also appeared in Acts 14:23, where it signified the action of the several congregations in selecting elders.

this gracious work — no word in Greek for "work" but just "this grace."

we are carrying on — Translates the verb form of the Greek word commonly transliterated as deacon. The work of Paul was larger than

STUDIES IN SECOND CORINTHIANS

just "preaching" per se, as this text shows. Galatians 2:10 reflects this idea also.

The two purposes which were expressed by the "grace" were 1) God's glorification and 2) love/interest shown in others. Such ought to be among the primary motivations for any giving, special or regular.

V. 20 — **we intend** — The Greek term bespeaks a deliberate plan/arrangement in regard to the offering, which signifies Paul's carefulness in money matters (church people: take note!). Chapter 12 may indicate that some had accused him of taking money for himself. He had mentioned misuse of position in 2:17 in regard to this same matter.

blame — A word (see 7:1 for comment) meaning that no one would be able to find any fault in him.

V. 21 — A vital point in any matter of finance, and most especially in some "special" offering such as the one in point. Much harm has come to otherwise good works because of failure to be responsible to those who give. Money matters are sensitive matters, and every caution should be taken to protect a) giver, b) gift, c) treasurer, d) church.

V. 22 — **Our brother** — Again, no one is named, and the issue is open. Whoever it was, like the previous two men, was considered trustworthy by others than Paul, and so lent support in the integrity of the offering. Several men are mentioned in Acts 20:4, but it may have been none of these.

V. 23 — **Titus** — Paul testified for Titus and his character as a partner (*κοινωνός*) and fellow-worker (so Philemon, Philemon v. 1).

messengers — Translated the Greek word for "apostle," as it then commonly was used (i.e., an agent, etc.). Note here Romans 16:7. It may then, as a term, refer to anyone sent by another, and thus include Paul, John, Andrew, etc. as apostles of God for a special purpose, fulfilled in their lifetime. We have and need no such apostles today as were "the twelve."

V. 24 — A great many brethren were dependent upon the action of the Corinthian people, and they needed to be encouraged to be true to what they had openly promised. The Greek has "unto (the) face of the congregations" (i.e., before them, to them, etc.).

QUESTIONS:

67. Why was Paul so careful about the offering? Is this a good example for anyone handling the money of others?
68. What two "parties" did Paul have in mind as the offering was

being taken?

69. How many men helped Paul take care of the offering?

SECTION XIV 9:1-5

9 Now it is superfluous for me to write to you about the offering for the saints, **2** for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year; and your zeal has stirred up most of them. **3** But I am sending the brethren so that our boasting about you may not prove vain in this case, so that you may be ready, as I said you would be; **4** lest if some Macedonians come with me and find that you are not ready, we be humiliated — to say nothing of you — for being so confident. **5** So I thought it necessary to urge the brethren to go on to you before me, and arrange in advance for this gift you have promised, so that it may be ready not as an exaction but as a willing gift.

9:1 — superfluous — Why his writing was superfluous is spelled out in v. 2. Observe that it is called an “offering” but the Greek has the term *διακονία* (“service”) which would include such as an offering.

V. 2 — The Corinthians, upon hearing about the hardships of the saints in Judea, had determined a year previous to help them. Because they had taken such a position, Paul had told the Macedonians about their proposed offering which had stirred up the Macedonians. The “rub” was that while the Corinthians had promised (and Paul had instructed them how to help their promise in I Cor. 16:2) they had not done as well as the Macedonians who had taken up an offering acceptable to them, and were ready to send it to Judea. This is one instance of several that helps us see that inspiration in Paul’s life did not extend farther than reception and deliverance of God’s revelation to him. It was not a part of his general living or thinking, did not include his general knowledge, attitudes, plans (except in special circumstances, as Acts 16) or general methods, as nearly as can be told. It was so with others. This is not to say that God couldn’t have done such things for Paul — just that there is not indication that he did do so, or even needed to do so. We should not deduce, either, that Paul was in error to encourage the Corinthians to give, or the Macedonians to give, or use each to encourage the other.

V. 3 — Whether the Corinthians had promised some specific amount or just planned to send something (as seems evident from 8:11-12), they needed to fulfill their commitment (assumed is the

STUDIES IN SECOND CORINTHIANS

point that God had prospered them so that they could give).

V. 4 — This verse highlights the fact that Bible giving (whether a special gift or “regular” giving) is always based upon what God has done in the past rather than what might be done in the future. The Bible teaches throughout that God expects giving to be done on the basis of what is possessed rather than what is not possessed (i.e., either what is not one’s own or what is yet future). The future is adequately taken care of if one has given oneself to the Lord, 8:5. No other type of giving is taught or expected by God (though such as the special offering under discussion is possible, and yet it is predicted upon what has happened in the past, in the final analysis).

V. 5 — Again, the point of I Corinthians 16:2 is brought before us: they, because they had promised to give, were to supply an offering through weekly giving on the basis of how they had prospered. The emphasis is on the “prospering” in that if no one had prospered, then no one was to give. The verse in I Corinthians 16:2 teaches more about how often the local Corinthians’ congregation met than it does about “weekly” giving, per se. We repeat: the offering being discussed was not for “local” work at all — not even for “mission” work in the common usage. All interpreters should use this text in this light. Let’s at least be good students of the Word, and not be guilty of “using” a text to sound “biblical” and yet use it for something other than the author intended for it.

QUESTIONS:

70. Was it right for Paul to encourage the giving of someone by the giving of others?
71. Why would Paul be humiliated if the Corinthians did not keep their promise? May it be that Paul should not have said what he did about them?
72. How was the gift to be given?

SECTION XV 9:6-15

6 The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. 8 And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in

abundance for every good work. 9 As it is written,
 "He scatters abroad, he gives to the poor;
 his righteousness endures for ever."

10 He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. 11 You will be enriched in every way for great generosity, which through us will produce thanksgiving to God; 12 for the rendering of this service not only supplies the wants of the saints but also overflows in many thanksgivings to God. 13 Under the test of this service, you will glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them and for all others; 14 while they long for you and pray for you, because of the surpassing grace of God in you. 15 Thanks be to God for his inexpressible gift!

This text will discuss the fact that the offering being taken will 1) provide for those who have need in Judea, 2) establish in the minds of both groups that Christianity is not limited by race or distance, and 3) will rebound in blessings from God (The N.T. teaches that rewards are given by God to those who seek, as in Romans 2:7, etc.) to those giving. However, all of these were really subordinate reasons for giving. The primary reason for the giving was the generosity of God himself as expressed in Jesus. Were there no other reasons to give, this one should have been sufficient.

V. 6 — New English renders: "sparse sowing, sparse reaping" which is a good way to mention the principle that is true everywhere in the universe, that as one sows, one reaps, Galatians 6:7. Jesus pointed this out in his comments in Matthew 7:1-5 and Luke 6:37-38 about judging others. One needed to cultivate richness in spirit and allow said attitude to leaven all that one did. As v. 7 will show the only giving that was really praiseworthy was when the giving was done as a gift, and not otherwise (i.e., no other reason but love). One dare not even have given with the hidden motive that God would surely give back more (so the principle became "I'll give \$10.00 and God will give back \$15.00," etc.), for again the motivation would be wrong. The gift must have been a gift, nothing else but. What God would give in return might simply be a more generous spirit (i.e., riches of a non-material nature), etc.

As the verses 1-5 and previous indicate, it was just such a characteristic that Paul desired in the several churches involved in this offering. So, whether a special gift as this was, or just in the mundane giving of local church life, the pleasure of pleasing God comes through

STUDIES IN SECOND CORINTHIANS

being like God: unselfish and generous, good measure, pressed down, etc. We are thereby judged as we do, II Corinthians 5:10.

bountifully — Translated as “willing gift” in v. 5, this Greek word is generally translated as “blessing.” So, the reaping will be as the giver has determined!

V. 7 — This principle has always been so, and in every area of life. God does not want any to come to him except they desire to do so, nor serve him unless they love him. So Jesus says about discipleship and love, John 13:34-35. Love precludes the idea of “having to” and evinces “wanting to” in what is done (cf. the Macedonians in 8:1ff.). Irrespective of any standard for giving that may be stated in Scripture, this principle must take priority, though one is surely obligated to find out, sooner or later, what God has said about the matter of giving, as a part of one’s total stewardship.

he has made up — The root of the Greek term is often seen in our English versions in the word “heresy” or “sect” since it means “to choose” and then “to make up one’s mind.” So one gives freely (= willingly) not in a state of mind like sorrow or necessity. Cf. Exodus 25:1-2; II Corinthians 8:5.

V. 8 — **God is able** — Cf. Philippians 4:19. God is limited in some ways by his own justness, but sometimes even more by what we will allow him to do. It may be that God will not give because of the intended misuse (James 4:4) but it may be that the limiting factor(s) is how man has responded (even the gift of Christ has “strings attached”).

have enough of everything — New English has probably caught the right idea: “(you) will always be rich enough to be generous.” One needs to keep in mind that this is a general principle covering every area and every church, true in some ways and some times. Obviously the Judean saints were not rich but needy in material things. Then, too, generosity is a comparative thing, in proportion as one is able, and not in comparison to others.

blessing — The Greek word is “grace” (χάρις).

always have enough — That is, be sufficient, autonomous; though not really, since one is but an individual member of the whole body, and must always rely upon God. Yet the Greek word (αὐτάρκεια) has to do with the person who can so give self to God that having God, though naught else, is all that is needed. The ideas expressed by Paul in ch. 4:7-11 and 6:4-10 really show someone who was αὐτάρκεια.

every good work — Such things as the need in Judea, or those “needs” in Matthew 25:31ff.

V. 9 — The idea had been presented that for the person whose sufficiency is of God the ability to be generous would be theirs. This

verse makes explicit the reason. The verse is from Psalm 112:9. The whole psalm is a characterization of the "man who fears the Lord, who greatly delights in his commandments!" (v. 1). It may be that at times one is so poor materially that others have to supply the material needs (as was Paul's case, Phil. 4) but yet possess riches of such nature that one could be generous in other ways (in every way, v. 11). And all of such giving is "righteousness."

V. 10 — This verse brings in the ultimate source of all: God (and his abundance) who enables the Christian to be self-sufficient, and helpful to others. Cf. Isaiah 55:10; I Corinthians 3:6; Hosea 10:12. As seeds produce out of all proportion to their size, so God can greatly increase what one has.

righteousness — As in v. 9, this word refers to what they were giving. Jesus used the word in the same way in Matthew 6:1, as something done. The Greek term is more often used to mean a relationship that is available in Christ, who is our righteousness, I Corinthians 1:30. Some hold that the idea in mind is that of the Christian who does such things because he is righteous, which should be true, too.

V. 11 — **enriched** — Made wealthy in all kinds of ways.

great generosity — Note 8:2 where the same word is translated "wealth of liberality," and 9:13 "generosity."

through us — Those who were helping Paul with the offering.

V. 12 — This verse shows how "thanksgiving" (v. 11) will be produced: through ministry (*διακονία*) of service (*λειτουργία*).

rendering — The common Greek term for "deacon."

service — The term describes service in general, or more often service of a religious nature, Luke 1:23; Acts 13:2; Romans 15:27; Philippians 2:17; Hebrews 1:14.

wants of the saints — Some were not rich enough to be generous (in a material way, at least).

V. 13 — **test** — See 2:9.

glorify God — As Matthew 5:16; Colossians 3:17. This motive must be primary in any activity of the Christian's life.

obedience — One of the tests of discipleship, 8:8; Romans 1:5.

acknowledging — The term is commonly translated as confession/profession. Confession is more than just what is audible, encompassing the whole of life.

generosity — See ch. 8:2; Romans 12:8.

contribution — Greek: *κοινωνία*

the gospel of Christ — Their relationship as Christians was an indication of the Gospel in their lives. A part of the response to the gospel would include care for the other Christians who have need—the exact idea of "my brethren" in Matthew 25:40; (which phrase does

STUDIES IN SECOND CORINTHIANS

not include non-Christians).

V. 14 — **long/pray** — Evidently Paul knew or guessed that the Judean brethren would, upon receipt of the gifts, respond in such a way.

surpassing grace — God's grace to man is never just theoretical, but always practical. So it must be in everything: no dichotomy between what we are in Christ and how that fact is to be expressed in the mundane of life. One can increase in grace, 8:7; II Peter 3:18.

V. 15 — **Thanks** — The third time (v. 11, 12, 15) in a brief span (the word *χάρις*).

inexpressible A wonder beyond description, so words fail to help. Similar words/ideas are in Romans 11:33; II Corinthians 12:4; Ephesians 3:8; I Peter 1:8. Probably this is reference to Christ, if only indirectly.

gift — Greek: *δωρεά*, having the general concept of a free gift, without charge. It is in Matthew 10:8; John 15:25; Romans 3:24; II Thessalonians 3:8; Revelation 21:6; 22:17. Jesus' body was given in this way, Mark 15:45. God gave this way, II Peter 1:3ff. We should realize in the matter of giving that the one receiving has to appreciate the gift for it to accomplish its total purpose. The one giving may have blessings accrue to him; being blessed of God. However, as this text shows, a gift properly received results in glorification and thanksgiving of God, as well as thanksgiving to man (cf. Paul in Phil. 4). God gave Christ, but until we receive his gift, it is for naught as far as we are concerned. The cross and the sacrifice of Jesus upon it go unheeded and unappreciated except in the lives of those accepting God's free gift made there. So: food for thought.

QUESTIONS:

73. Does God's "law of harvest" apply spiritually as well as physically?
74. What Old Testament example did Paul use to describe the person God blesses?
75. Who is the ultimate source of what is given?
76. Could riches be in things non-material?
77. What effects would come from the offering?
78. Was the gift offering for either local church work or some missionary effort?