

1/27/13

**The Blessing Of Giving**  
**2Cor. 9:6-11**

In investments the key is to find a reputable company to invest in and the right timing, in order to have good returns, then reinvest those returns by diversifying in order to protect your investments and you are in it for the long term.

The principles for our investing in the Kingdom of God are no different, as God provides for us and directs us where and when to invest spiritually.

Paul has communicated to the Corinthians about the men of integrity beyond reproach, who would handle the collection for the poor saints at Jerusalem to insure the greatest accountability.  
2Cor. 8:16-23

Now Paul desired that the Corinthians be ready since he had boasted of them to the Macedonians and he did want them to be unprepared, so he sent men ahead to insure the readiness of the collection so that there would be no offerings taken when he arrived as evidence of their generosity and not a grudging obligation. 2Cor. 9:1-5

Paul now focused on the blessing of giving, declaring it is based on three things” 2Cor. 9:6-11

- I. The principle of returns. vs. 6-7
- II. The promise of resources. vs. 8-9
- III. The practice of ongoing investing. vs. 10-11

**I. The principle of returns. vs. 6-7**

- A. The apostle Paul declared the proverbial principle of returns based on actions of sowing. vs. 6
  - \* Good thoughts and intentions are nice, but they do not mean anything unless they are turned into actions!
  - 1. Paul stated the person who sows generously will reap the same . vs. 6a-b
    - \* “But this *I say*: He who sows sparingly will also reap sparingly.”
    - a. This was a well known agricultural proverb.
      - 1) A farmer who would sow seed sparingly would reap in kind.
      - 2) The more he sowed, the greater chance he would reap more.
      - 3) The farmer is responsible for sowing to receive a crop 30, 60 100 fold, as Jesus said. Matt. 13
    - b. The proverb is easy to understand.
      - 1) The Corinthians were going to give an offering for the poor saints in Jerusalem.

- 2) The Corinthians were to give sparingly, understanding natural law of sowing and reaping in kind.
2. Paul stated the person who sows compassionately will be blessed spiritually. vs. 6c
- \* “and he who sows bountifully will also reap bountifully.”
- a. The word bountifully “eulogia”, means blessings.
- 1) Eleven of the sixteen times the word appears in the New Testament it is translated “blessings”. Rom. 15:29, 1Cor. 10:16, Gal. 3:14, Eph. 1:3, Heb. 6:7, 12:17, Ja. 3:10, 1Pet. 3:9, Rev. 5:12, 13, 7:12
- 2) We get the word eulogy from this word, when you speak well about the deceased person at a funeral.
- b. The word bountifully is not referring to quantity, as the first part of the verse.
- 1) It is describing the purpose behind the giving, it means “blessings”.
- 2) The clear teaching is that the motive is not greed, behind the giving, but love for the brethren!
- 3) The idea being if a person sows blessings they will receive blessings in turn.

- 4) Paul was teaching them spiritual principles he believed and lived, “I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more **blessed** to give than to receive.’ Acts 20:35
3. Paul made clear the Corinthians had expressed a desire, even the willingness, yet their doing of it had fallen short by their inaction.
- a. He had written to the Corinthians to collect the offering for the poor saints as he had ordered the Galatians churches. 1Cor. 16:1
- b. He gave the manner and method for the collection, on the first day of the week, Sunday, and each laying aside something as he has prospered. 1Cor. 16:2a-c
- c. He expressed the reason, Paul did not want any collection taken when he arrived. 1Cor. 16:2d
- d. He said the offering had begun one year ago by the hand of Titus and they wanted him to complete it. 2Cor. 8:6
- e. He just told them that the desire and willingness were good intentions, but the completion of it was in action

from what they had, not from what they did not have. 2Cor. 8:11-12

- f. He had boasted to the Macedonians about the willingness of the Corinthians the year before, which was the caused zeal in the others to give. 2Cor. 9:2

**B.** The apostle Paul declared the principle of returned blessings by God is based on attitude, not what a person gives. vs. 7

\* Good actions with a bad or wrong attitude ruins what is done, yet bad actions with a right attitude are excepted!

1. Paul stated each person must decide how much to give. vs. 7a

\* “*So let each one give as he purposes in his heart.*”

- a. The giving is indicated by the word purposed “proaireomai”, which means to choose beforehand.

1) The indicative present middle voice means the person decides freely.

2) To take from one’s resources and bring it forward.

- b. The settled decision is to be made by the individual in their heart.

1) The word heart “karia”, does not indicate a physical heart.

2) The word heart “kardia”, indicates the center of spiritual life, our intellect, emotions and the will.

3) This indicates a whole-hearted determination by one’s own free-will for the amount to be given.

2. Paul stated each person was not to give reluctantly by way of warning. vs. 7b

\* “not grudgingly or of necessity.”

- a. The word grudgingly “lupe”, means in grief, pain or out of sorrow.

1) A key word to the letter appearing six time. 2Cor. 2:1, 3, 7, 7:10, 9:7

2) The word has the idea of regret and causing pain, being reluctant before or after giving, evidence of selfishness, greed and love for self.

3) This was also warned against in the Law, “You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand.” Deut. 15:10

- b. The word necessity “anagke”, on the other hand deals with being pressured by the circumstances, compulsion would be a good translation.

- 1) The evidence being they were not sowing blessings nor sparingly, but reluctantly and half-hearted.
  - 2) Their motive being greed revealing selfishness and no compassion.
3. Paul stated each person was to give with the fullness of joy. vs. 7c  
 \* “for God loves a cheerful giver.”
- a. The word for “gar” introduces the reason God does not want anyone to give grudgingly or of necessity, reluctant or by compulsion, God loves a cheerful “hilaros”, hilarious giver.
    - 1) This verse comes from the Greek LXX, “God blesses a cheerful man and giver”, but it is not found in the Hebrew text.
    - 2) The word cheerful “hilaros”, means joyous with unreserved excitement.
    - 3) The word is found only this time in the New Testament and one varied form for those who show mercy with “cheerfulness”. Rom. 12:8
  - b. The action of giving pleases God only when the actions of a person are lined up with the right attitude of a whole-hearted hilarious imparting of money.
    - 1) The action with the wrong attitude will benefit the one who receives the gift, but not the giver.

- 2) The action with the right attitude will benefit the one who receives the gift and the giver, being blessed by the hand of God.

### **Illustration**

Solomon was asked of God to ask whatever he willed, to which he asked for wisdom to lead God’s people. Solomon sowed sparingly and with blessing in mind for the people of God and God honored that and allowed him to reap sparingly and with much blessing.

### **Application**

1. The teaching to each of us is not that God is going to give you ten dollars if you give one to a poor person or to the church, as many teach today.
  - a. It is a carnal teaching by carnal pastors and teacher to motivate carnal Christians, following the manner of the Gentiles, instead of the priority of seeking first the Kingdom of God and His righteousness, then all other things be added unto us. Matt. 6:33
  - b. It is based on the teaching that godliness is a means of gain and we are commanded to withdraw from such individuals, who teach and believe this corrupt doctrine. 1Tim. 6:5
2. The teaching to each of us is the simple principle of sowing and reaping for every level of life and that God will not be a debtor to any

person, He will not overlook anything that is done out of a heart of love for Him.

- a. The principle applies to the stingy person who hoards only for himself, as well as the generous one.
  - \* “There is one who scatters, yet increases more; And there is one who withholds more than is right, But it leads to poverty. The generous soul will be made rich, And he who waters will also be watered himself.” Prov. 11:24-25
- b. The principle applies to those having compassion for the poor.
  - \* “He who has pity on the poor lends to the LORD, And He will pay back what he has given.” Prov. 19:17
- c. The principle applies to our giving in general for the work of the Lord and doing what is right towards all.
  - \* Jesus said, “Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.” Lk. 6:38
- d. The principle applies to our carnal or spiritual life.
  - 1) “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he

who sows to the Spirit will of the Spirit reap everlasting life. Gal. 6:7-8

- 2) “Cast your bread upon the waters, For you will find it after many days. Give a serving to seven, and also to eight, For you do not know what evil will be on the earth.” Eccl. 11:1-2

*The principle of returns is based on our joyous giving for the work of God!*

## **II. The promise of resources. vs. 8-9**

- A. The apostle Paul declared the promise of supply in the work of God. vs. 8
  1. Paul stated God will be working in our hearts to give. vs. 8a
    - \* “And God *is* able to make all grace abound toward you.”
  - a. The promise is based on the previous verse, God is able to make all grace abound to be a hilarious giver.
    - 1) The word able is emphatic, able is God!
    - 2) The word grace “charis”, as we have seen is intricately tied to our financial gift. 2Cor. 8:4, 6, 7, 19
  - b. The promise is to make all grace abound toward the Corinthians.
    - 1) This is the same grace of God bestowed on the Macedonians, as

- the source and cause for their generosity beyond their poverty.
- 2) God would also bestowed on the Corinthians this grace for their willingness and ability to give hilariously.
- c. The extant of grace is described as all.
- 1) All “pas” every, any and every amount of grace needed.
  - 2) The lack would not be on God’s part, if they yielded and obeyed.
  - 3) Four times the word all in different form is repeated!
2. Paul stated the faithfulness of God to supply our needs and beyond. vs. 8b-c  
\* “that you, always having all sufficiency in all *things*.”
- a. This is a purpose clause, in other words God does what He does in providing all grace, in order that we have all sufficiency in our lives.
  - b. The word sufficiency “autarkeia”, is a Stoic word and means a perfect condition of life in which no aid or support is needed and independent from external circumstances.
    - 1) The extent again is all “pas” the completeness of what we need and the idea behind the word is in view of good stewardship with contentment. 1Tim. 6:6

- 2) The freedom is in always having all sufficiency by God’s faithfulness, depending, trusting and obeying Him, as well as being frugal, planning and saving.
  - 3) The particular is “in all things”, living with in our means and being good stewards of all things.
3. Paul stated the purpose God provides our needs and beyond, that we may have enough to be generous. vs. 8d  
\* “may have an abundance for every good work.”
- a. In order that we might be benevolent.
    - 1) The word abundance “perisseuo”, is to exceed a fix number of measure.
    - 2) The idea being our needs are met and will have more than we need.
  - b. In order that we might be ready when an opportunity arises.
    - 1) The word every “pas” means each, any, every or all
    - 2) The word good “agathose”, indicated that which is of good constitution or nature, honorable, upright or useful.
    - 3) The decision again is by the individual person, as to what they give and when they give, without reluctance or compulsion!

- 4) The word for “eis”, means into or towards, indicating the entire leading of God by the supplying.
- 5) God has saved us in view of good work prepared beforehand. Eph. 2:10
- 6) The question is will we walk in these good works?

**B.** The apostle Paul declared the promise of supply is affirmed by Scripture. vs. 9

\* “As it is written: “He has dispersed abroad, He has given to the poor; His righteousness endures forever.”

- 1. Paul is quoting from the Psalms. Ps. 112:9
  - a. The context in the Psalm regards the obedience of man to the Lord’s commandments to be generous. vs. 9b
    - 1) The phrase, “he has dispersed “skorpizo” abroad, refers to lavish imparting of one’s good to other.
    - 2) He is illustrating what he just taught them in the previous verse about God providing abundantly to be part of good works.
  - b. The authority being claimed is the Scriptures. vs. 9a
    - 1) The phrase “it is written” “grapho”, refers to God’s Inspired word.

- 2) The sole and complete authority for man’s life practice.
- 2. Paul makes the direct application of the illustration by the quote, “he has given to the poor.” vs. 9c
  - a. The obedience was by imparting to the poor, being generous.
  - b. The faithful provisions of God, for the man to be involved in a good work.
  - c. Jesus is used as the unspeakable gift. 2Cor. 8:9, 9:15
- 3. Paul identified the action as a good work of generosity. vs. 9d
  - a. The action was judged by God as an act of righteousness.
    - 1) Righteousness “dikaisosune”, is related to almsgiving, as the right and just thing done, out of love and whole-heartedness, noted for all eternity by God.
    - 2) Almsgiving is honored when done as to the Lord, in His agape love.
    - 3) Jesus pointed this out in His Sermon on the Mount, to not announce our charitable deed nor do them to be seen of men, it being their only reward. Matt. 6:1-4
  - b. The action of compassion is noted by God and endures forever.
    - 1) The word endures “meno”, means abides and remains for all eternity.

- 2) In the mind and awareness of God.
- 3) Jesus said, “When you did it to the least of these My brethren, you did it unto Me.” Matt. 25:40

### **Illustration**

George Muller in his constant dependence on God for everything ran his orphanages with all grace abounding towards him, always having all sufficiency in all things, abounding for every good work.

\* One day he called the children down to dinner knowing that there was dinner to be eaten and as they began to give God thanks for what they were about to receive there was a knock on the front door. The milkman stood there and ask him, “Mr. Muller my cart broke down in front of your orphanage and the cheese and milk will spoil, could you use them for yourself?”

### **Application**

1. The divine promise is absolute, God will provide the resources and grace for each of us to walk in good works related to godliness, but it is not premised on money alone or the amount of money.
  - a. Women in the church professing godliness, are to have good works. 1Tim. 2:10
  - b. Widow who are helped are to be well reported for good works: if she has brought up children, if she has lodged strangers, if

she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work. 1Tim. 5:10

- c. The word of God is Inspired of God that the man of God may be complete, thoroughly equipped for every good work. 2Tim. 3:17
  - d. We are in all things to show ourselves to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility. Tit. 2:7
  - e. Jesus gave Himself for us that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Tit. 2:14
  - f. This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. Tit. 3:8
  - g. And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. Tit. 3:14
2. The human responsibility to insure God's promise of having all sufficiency in all things is based on obedience, stewardship and priority living in partnership with God.
    - a. Seeking first the Kingdom of God and not things or money as a goal for life. Matt. 6:33
    - b. Presenting my body a living sacrifice and not being fashioned to the world but being transformed into the image of Jesus Christ,



proving what is that good and expectable and perfect will of God. Rom. 12:1-2

- c. Studying to show myself approved to God, so as not to be ashamed being by being able to rightly divide the word of truth. 2Tim. 2:15
- d. Praying to God for every request in everything, not being anxious for anything with thanksgiving and allowing the peace of God to guard my heart and mind through Jesus Christ. Phil. 4:6-7
- e. Walking in the Spirit, so as not to fulfill the lust of the flesh, being continuously filled. Gal. 5:16, Eph. 5:18

**3.** The history of Israel and the church reveals the truth of God's promise to supply all grace to abound, always having all sufficiency in all things and for every good work.

- a. The Law said Israel would lend to other and not borrow.
- b. The provisions for love ones to redeem relatives out of debt and servitude were instituted.
- c. The care of orphans and widows was a top priority in the Law.
- d. Christians began the majority of the educational institution and universities.
- e. Christians began hospitals and orphanages.
- f. Christians began missions outreaches for the poor.

\* "Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for *His* good pleasure." Phil. 2:12-13

*The promise of resources is based on the faithfulness of God!*

### **III. The practice of ongoing investing. vs. 10-11**

- A. The apostle Paul broke out in a prayer for the Corinthians for the increase of their generosity, as a reinvestment. vs. 10
  - 1. Paul in his prayer stated God is the One who is faithful to supply our daily needs. vs. 10a-b
    - \* "Now may He who supplies seed to the sower, and bread for food."
      - a. He is not quoting verbatim the prophet Isaiah, but alludes to him, "For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, **That it may** give seed to the sower And bread to the eater." Is. 55:10

- 1) It is God who provides the seed to the farmer and water generously.
  - 2) Once the seed is sown by the farmer it produces a harvest crop, bread for food and more seed.
- b. The word supplies “epichoregeo”, is in the present active tense.
- 1) Our context is the believer.
  - 2) But Jesus said that God is the One Who also provides for the unbeliever, saying that He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. Matt. 5:45
2. Paul in the second part of his prayer desired that God would increase the seed of their generosity and harvest. vs. 10c
- \* “supply and multiply the seed you have *sown* and increase the fruits of your righteousness.”
- a. He does not quote the prophet Hosea verbatim, but alludes to him, “Sow for yourselves righteousness; Reap in mercy; Break up your fallow ground, For *it is* time to seek the LORD, Till He comes and rains righteousness on you.” Hos. 10:12
- 1) Hosea is exhorts Israel to abandon evil, repent and plant righteousness and reap a harvest of blessings.

- 2) Paul is exhorting the Corinthians to abandon their procrastination, repent and plant righteousness to reap a harvest of blessings.
- b. The prayer of Paul is that God might increase the sowing and reaping of a harvest of righteousness, not finances.
- 1) This is called a wish prayer, expressing the desire of Paul.
  - 2) The word supply “epichoregon”, means to furnish a chorus at one’s own expense, lavishly, as a public service.
    - \* The idea is that there is a personal cost and sacrifice considered and planned for, not mere abundance of supply.
  - 3) The word multiply “plethuno”, simply means to increase.
    - \* As Paul provided for others God provided more work that Paul could continue to provide for others, multiplying the generosity Paul had sown, as well as the harvest. Acts 20:34
  - 4) The word increase “auxano”, means to cause to grow.
  - 5) The tense of all three words, supply, multiply and increase are the singular optative aorist active, expressing a voluntary force by the

person to yield in the present and future.

\* God is always willing and leading, but we must be willing!

- 6) The prayer has the goal of the Corinthians to yield to God in the material blessings to increase their sowing and the fruit or harvest of righteousness.
  - a) God through His grace directing them to increasing their generous sowing with the purpose of blessing. vs. 8
  - b) God honoring their lavish generosity, increasing their fruit or harvest crop of their righteousness.
  - c) The good work characterized by hilarious generosity through and by the all-abounding grace of God! vs. 7c-8

**B.** The apostle Paul declared that the practice of reinvesting is based on proper perspective. vs. 11

1. Paul stated the Corinthians were blessed to bless others. vs. 11a
  - \* “While you are enriched being enriched in everything for all liberality.” vs. 11a

- a. The word enriched “ploutizo”, is in the present passive indicting God as the agent enriching the Corinthians.
  - 1) The blessings are qualified, everything “pas”, all things and it was not just for them.
  - 2) The blessing were not so they be greedy and selfish, but more benevolent and generous.
  - 3) The same principle of sowing and reaping, includes consistent stewardship.
- b. The manner of their giving was to be with all liberality. vs. 11a
  - 1) The word liberality “haplotes”, means a single-mindedness.
  - 2) There being no regret or divided heart to continue to impart in God’s love.
  - 3) There being a conscious awareness of accountability to God for what He had and continued to supply.
2. Paul stated the result people gave thanks to God for their loving generosity. vs. 11b
  - \* “which causes thanksgiving through us to God.”
  - a. The recipients receiving a generous financial gift would certainly be thankful to the one who sent the gift.

- 1) The phrase “through us”, indicates this clearly.
  - 2) The Jews would recognize the love of the Gentiles for them and hopefully respond in love.
- b.** The recipients receiving the generous financial gift would ultimately give thanks to God.
- 1) Thanksgiving “eucharistia”, means giving thanks well.
  - 2) Being believers they would acknowledge the faithful loving-kindness of God.
  - 3) The entire work is sourced in God as the resources given by God.
  - 4) The entire involvement of generosity and the harvest of righteousness, is the result of God.
  - 5) The entire outcome causing people to thank and glorify God, not man!

### **Illustration**

One day a successful investor was asked by one of his friends how he had accomplished his financial independence? He quickly replied, “I resisted the temptation to spend it or always increase my life-style of living and I reinvested my returns!” Xavier

### **Application**

1. The consistent partnership between God and a man is ongoing.

- a.** God will be the source of all our supply.
    - \* “Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.” Eph. 3:20-21
  - b.** Man will be the one responsible for the handling of the resources.
    - \* The Parables are filled with the responsibility of the steward to increase what his master has entrusted to him!
- 2.** The temptation to cut back and not continue to impart often comes when riches increase.
- a.** “The love of money is the root of all evil, for which some have strayed from the faith in their greediness piercing themselves through with many sorrows.” 1Tim. 6:10
  - b.** The warning is clear in Scripture to those who are rich.
    - \* “Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. *Let them* do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.” 1Tim. 6:17-19

- c. Jesus said to His disciples, “Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses. Then He spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully. And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops? So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, “Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry. But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’ So *is* he who lays up treasure for himself, and is not rich toward God.” Lk. 12:15-21
3. The sovereignty of God chooses who to bless, how much to bless, why or why He does not bless.
- a. Contentment with stewardship is key.
- \* Paul told the Philippians, “I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.” Phil. 4:12-13

- b. Confidence in God and His wisdom keeps us from bitterness or covetousness for His glory.
- \* Paul again told the Philippians, “And my God shall supply all your need according to His riches in glory by Christ Jesus. Now to our God and Father *be* glory forever and ever. Amen.” Phil. 4:19-20

***The practice of ongoing investing is based on recognizing our partnership with God!***

### **Conclusion**

Paul has focused on the blessing of giving, declaring it is based on three things:

- I.** The principle of returns is based on our joyous giving for the work of God!
- II.** The promise of resources is based on the faithfulness of God!
- III.** The practice of ongoing investing is based on recognizing our partnership with God!