

## The Attitude & Results of Generous Giving:

2Cor. 9: 6-8, 10-15 NKJV

“But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully [with blessings] will also reap bountifully [with blessings].

So let each one give as he/she purposes in their heart, not grudgingly or of necessity [compulsion]; for God loves a **cheerful** giver.

And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

For it is written: from **Psa. 112:9** about the righteous person who trusts in the Lord:

“He has dispersed abroad, He has given to the poor; His righteousness endures forever.”

Now may **He** who supplies seed to the sower, and bread for food, **supply** and **multiply** the seed you have sown and **increase** the fruits of your righteousness, while you are **enriched** in everything for all **liberality**, which causes thanksgiving through us to God.

Thanks be to God for His indescribable gift!”

2Cor. 9: 6-8, 10-15 ESV

“The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.

For each one must give as he/she has decided in their heart, not reluctantly or under compulsion, for God loves a **cheerful** giver.

And God is able to make all grace **abound** to you, so that having **all sufficiency** in **all things at all times**, you may **abound** in **every good work**.

As it is written: **Psa. 112:9** “He has distributed freely, He has given to the poor; His righteousness endures forever.”

Now may He who supplies seed to the sower, and bread for food, **supply** and **multiply** the seed you have sown and **increase** the fruits of your righteousness,

while **you are enriched in everything** for all **liberality**, which causes thanksgiving through us to God.

Thanks be to God for His indescribable gift!"

The closest parallel actually appears in the teaching of Jesus:

"Give, and it will be given to you. . . . With the measure you use, it will be measured to you" (Lk 6:38).

**The principle is clear:** we harvest in proportion to our planting or, to use a contemporary maxim, "we get as good as we give."

Paul offers three guidelines for giving:

1. **Giving is to be an individual matter that is settled in the privacy of one's own heart.**

- *Each* should give what he/she has decided in their heart to give.
- *Each* is placed first for emphasis. "**How much?**" is a question that each person must answer for them self.
- It is never to be determined by how much "others" are contributing.

2. **Giving requires resolve.**

- "*What he/she has decided* ("as each has purposed").

Means "**to choose deliberately**" or "**to make up one's own mind about something.**"

- Giving is to be based on a calculated decision. It is not a matter to be settled lightly or impulsively, but prayerfully with intentionality & faith in God.

3. **Giving is to be a private, not a public, decision.**

- It is to be decided in the heart.
- Some give only if there is some form of public acclaim or recognition. Endowed chairs, scholarship funds and building projects are rarely underwritten anonymously. Usually much pomp and circumstance is attached to these donations, with the contributor's name(s) prominently displayed and the donation itself frequently praised and honored publicly.

**The real reason to give is because one cannot help but give--or, as William Barclay puts it, because the "need wakens a desire that cannot be stilled" (1954:233).**

When we give, we are displaying the character of God.

This desire is to give the way God gave; "It was because He so loved the world that He gave His only Son." John 3:16.

### **Paul identifies four beneficiaries of charitable giving in verses 8-14:**

1. The giver vv. 8-11 -
2. The recipients v. 12 -
3. God vv. 11-12 -
4. The church vv. 13-14-

1. **The giver benefits.** **God's response** to generosity is "to make all **grace** abound to the giver."

"To abound" (*perisseuo*) is found six times. The noun *grace* (*charis*) appears ten times in all. Here it refers to the giver's unmerited favor from God.

But what form does God's favor take? - Spiritual benefits or material blessings?  
**BOTH!**

**Grace** is the idea that whatever we possess, be it physical or spiritual, we possess because of God's goodwill toward us, not because of personal merit.

John 3:27- John [Baptizer] answered and said: "A man can receive nothing, except it be given to him from heaven."

- **We also possess it by reason of God's power.**
  - **God is able** is = "**God is powerful**"
  - It is God Almighty who enables the means to be generous.

Prov. 10:22- "The blessing of the Lord, it makes rich, and He adds no sorrow to it."

Jesus said: "Freely you have received, freely give" (Mt 10:8).

- The order here is important. It is only as we have freely received that we can, in turn, freely give.

- God's **abounding** grace extends beyond the replenishment of resources. He is powerful not only to **replace** resources spent in Christian service but also to **multiply** them to the point that *at all times and in all things* we have *all* that we *need*. v. 8
- "**All that is needed**" means **to be sufficient**.
- The Christian should desire to be free from dependence on material possessions -or, as Paul puts it, "to be content whatever the circumstances" Phil 4:11.
- To learn to be content with very little requires that one want very little:

1 Tim 6:8 "If we have food and clothing, we will be content".

And the less one wants, the greater the means for relieving the needs of others (Plummer 1915:260). **Live below your means to be able to give extravagantly.**

This is very difficult for Americans today, for the drive in our world too often is to get-get-get and buy-buy-buy. Storage units full of unused items – wasting away.

An attitude of contentment shows trust and confidence in God to provide for our needs.

**If we are secure in His love and know that He undertakes to watch over our lives, then all anxiety for the future will be gone.**

**The point:** Our resources' being replenished is so that we, in turn, can **abound in every good work** - v. 8.

Money is given not to be hoarded-wasted but to promote good (Murphy-O'Connor 1991:91).

- V. 9 - The destiny of the person who gives liberally has a *righteousness* that *endures forever*.
- Prov. 11:17- "The person who is kind benefits themselves; but a cruel person hurts themselves."

The phrase could mean "is never forgotten" - or that their reputation for doing good will be recalled by subsequent generations.

The phrase could mean "never stops"- the effects of their generosity will continue on from generation to generation, even into eternity.

2. **The Recipients of the Gift Benefit** - v. 12 - It will also overflow in many expressions of thanks to God and many heartfelt prayers for the givers of the gift.

**The generous giver, like the farmer, is dependent from start to finish on God:**

v. 10 - “He who supplies seed to the sower and bread for food will also **supply and increase** your store of seed and **will enlarge the harvest of your righteousness.**”

- God provides not only for immediate physical needs in the form of a harvest of grain for daily bread but also for future needs in the form of seed for next year's planting – “*supplies seed to the sower;*” 2 Cor 9:10.
- If God does this for the farmer, He surely is able to do it for us-provided that we have good intentions. **Natural to Spiritual application.**
- God supplies our seed and even increases it so that we can be **generous** = noble heart, pure intent, sincere – **openhearted** = **open handed** on every occasion Vv. 10-11.
- The general principle is that the more we give, the more we will receive from God. **And the more we receive, the more we are expected to give.**
- To the world such a principle of giving is nonsense. But to Paul it is a reality of the Christian life.

v. 11 - Paul goes on to tell the giver that “*they will be made rich in every way so that [they] can be generous on every occasion.*”

**It is a lifestyle of generosity that Paul commends. For those who give cheerfully and willingly, the promise is that God will provide all that they need to continue doing good.**

Not only does the giver benefit from generosity, but the recipients benefit as well. *This service that you perform, Paul says, supplies the needs of God's people* (v. 12).

**3. God is the third beneficiary of generous giving.**

v. 11-12- “*This service is also overflowing in many expressions of thanks to God.*”

- God is also the recipient of *praise* v. 13. “*Because of this service, men will praise God.*”

- Paul's point is that the church recognizes the collection for what it is: **God's grace at work in the lives of the contributors.**
- As in all areas of life, "the chief end" of humankind is "to glorify God and to enjoy him forever" (Westminster Catechism, question 1).
- So while the immediate aim of the collection is to relieve a need, the ultimate goal is to bring honor to God - the enabler and provider of all that we possess.

The **recipients'** praise is grounded in two things: **They will praise God**

- 1., "For the obedience that accompanies your confession of the gospel of Christ."
2. "For your generosity in sharing with them and with everyone else." v. 13.

Paul's point is that to be effective in life, a profession of faith must issue in works. The Corinthians' willing contribution to the Jerusalem collection shows that they possess a faith that accepts the claims of the gospel and responds in obedience.

James similarly states that "faith by itself, if it is not accompanied by action, is dead" James 2:17, 26 and "useless" (v. 20).

It is generosity of the heart. The recipients will praise God not merely for a gift of money but also for the fellowship – participation in Kingdom work in Christ that the gift generates. **SYNERGY.**

#### 4. **The church as a whole benefits from generous giving.**

Paul anticipates that the offering will impact the church in two ways:

1. v. 14 - *Prayers* for fellow Christians will be offered, creating a closer relationship between the recipients and the donors. = Partnership in the Gospel. *Because of the surpassing grace God has given the giver, the result of the gift is that the recipients will pray for them (their prayers for you).*
  - Prayer has a way of bringing us into closer relationship with those for whom we intercede.
  2. As the recipients pray, "Their *hearts will go out to* the contributing churches."
- v. 14.      The recipients of all our giving will be praying for us at WOWC.

I WANT THOSE WHO HAVE SACRIFICED THE COMFORTS OF HOME AND THE LIFE IN THE U.S. TO PRAY FOR ME.

THEY LIVE A LIFE **HOLY – SEPARATED** TO GOD!

**Paul ends this appeal with a thanksgiving that is a reminder of the Supreme example of giving:**

v. 15-. **“Thanks be to God for his indescribable gift!”**-

- We can never out give God, for He gave beyond all human imagining.
- He gave what Paul calls an ***indescribable gift***.
- The term denotes something that is beyond human description
- God's indescribable gift is Jesus Christ given to redeem us from our sins and restore us unto Him.

**“We can give without loving, but we cannot love without giving.”**

Paul said he was a debtor to Christ and others – he owed them his life and the giving of the message of the New Life in Christ.

God so loved us that **He gave the ultimate gift**, whose cost can never be matched: the gift of His only Son.

**Cheerful Giver:** Cheerful = *hilaros – hil ar oss*.

“Willing, good natured, joyfully ready.”

The word describes a spirit of enjoyment in giving that sweeps away all restraints.

It's not just your monetary giving, but the giving of your life:

Your **TIME**      **TALENT**      **TREASURES**