

2 Corinthians 9 Commentary

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2 CORINTHIANS - PAUL'S MINISTRY IN THE LIGHT OF THE INDESCRIBABLE GIFT
 Click chart to enlarge
 Charts from [Jensen's Survey of the NT](#) - used by permission
[Another Chart](#) from Charles Swindoll
[A Third Chart](#)

Overview of Second Corinthians

| 2Co 1:1-7:16 Character of Paul | 2Co 8:1-9:15 Collection for the Saints | 2Co 10:1-12:21 Credentials of Paul |
|---|--|--|
| Testimonial & Didactic | Practical | Apologetic |
| Past: Misunderstanding & Explanation | Present: Practical Project | Future: Anxieties |
| Apostle's Conciliation, Ministry & Exhortations | Apostle's Solicitation for Judean Saints | Apostle's Vindication of Himself |
| Forgiveness, Reconciliation Gratitude | Confidence | Vindication |
| Ephesus to Macedonia: Change of Itinerary Explained | Macedonia: Preparation for Visit to Corinth | To Corinth: Certainty and Imminence of the Visit |
| 2Co 1:1-7:16 | 2Co 8:1-9:15 | 2Co 10:1-12:21 |

[2Corinthians written ~ 56-57AD - see Chronological Table of Paul's Life and Ministry](#)

Adapted & modified from [Jensen's Survey of the New Testament \(Highly Recommended Resource\)](#) & [Wilkinson's Talk Thru the Bible](#)

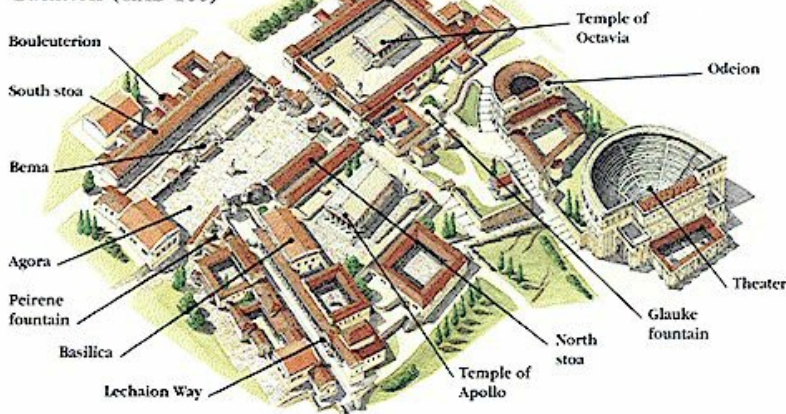
INTRODUCTIONS TO SECOND CORINTHIANS:

- IRVING JENSEN - [Introduction and study tips](#) - excellent preliminary resource - scroll to page 1877 (Notes on both 1-2 Cor begin on p 1829)
- JOHN MACARTHUR [2 Corinthians Introduction - same as in the Study Bible](#)
- JAMES VAN DINE [2 Corinthians - Author, Purpose, Outline, Argument](#)
- CHARLES SWINDOLL - [2 Corinthians Overview](#)
- MARK SEIFRID - [The Message of Second Corinthians: 2 Corinthians as the Legitimation of the Apostle](#)
- J VERNON MCGEE - [2 Corinthians Introduction](#)
- DAN WALLACE - [2 Corinthians: Introduction, Argument, and Outline](#)
- DAVID MALICK - [An Introduction To Second Corinthians](#)



"From Philippi to Corinth with Love"

RECONSTRUCTION OF ANCIENT CORINTH (c. AD 100)



Ruins of City with Acrocorinth Location of Immoral Temple of Aphrodite

2 Corinthians 9:1 For it is superfluous for me to write to you about this ministry to the saints;

KJV 2 Corinthians 9:1 For as touching the ministering to the saints, it is superfluous for me to write to you:

NET 2 Corinthians 9:1 For it is not necessary for me to write you about this service to the saints,

BGT 2 Corinthians 9:1 Περ μ ν γ ρ τ ς διακον ας τ ε ς τ ο ς γ ους περισσ ν μο σιτι τ γρ φειν μ ν·

NLT 2 Corinthians 9:1 I really don't need to write to you about this ministry of giving for the believers in Jerusalem.

ESV 2 Corinthians 9:1 Now it is superfluous for me to write to you about the ministry for the saints,

NIV 2 Corinthians 9:1 There is no need for me to write to you about this service to the saints.

YLT 2 Corinthians 9:1 For, indeed, concerning the ministrations that is for the saints, it is superfluous for me to write to you,

ASV 2 Corinthians 9:1 For as touching the ministering to the saints, it is superfluous for me to write to you:

CSB 2 Corinthians 9:1 Now concerning the ministry to the saints, it is unnecessary for me to write to you.

MIT 2 Corinthians 9:1 Now concerning the assistance for the holy ones, it is superfluous for me to write to you.

- **For it is superfluous for me to write** 1Th 4:9,10 5:1 1Jn 2:27
- Ge 27:42 1Sa 20:23 2Ki 22:18 Job 37:23 Ps 45:1 Mt 22:31 Ro 11:28 Php 3:5,6
- **about this ministry** 2Co 9:12-14 8:4-15 Ga 2:10 6:10
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Warren Wiersbe's Outline - ([Wiersbe's Expository Outlines on the New Testament](#))

1. Giving Will Bring Blessing to Others (2Co 9:1–5)
2. Giving Will Bring Blessing to Ourselves (2Co 9:6–11)
3. Giving Will Bring Glory to God (2Co 9:12–15)

Related Passages:

1 Corinthians 16:1-4+ Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. 2 On the first day of every week each one of you is to put aside and save, as he may prosper, **so that no collections be made when I come.** 3 When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem; 4 and if it is fitting for me to go also, they will go with me.

Acts 20:35 "In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'"

DESPITE NO NEED TO WRITE PAUL STILL WRITES

The first five verses of 2Co 9 are closely connected with the last section of chapter 8 (2Co 8:16-24). - "Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you." (2Co 8:24) As such this suggests another poor chapter division. Ultimately the Corinthians' completion of the contribution would prove the reality of their love for the saints in Jerusalem.

Michael Andrus - My sermon title today, "Giving: What's In It For Me?", is a bit facetious, but not entirely. You are probably thinking, "Isn't giving supposed to be about the recipient, about meeting needs, and about serving God?" Yes, but the fact is the Bible speaks often, including in our text today, about the various benefits in a life of generosity—not only for the recipient, but also for the giver.

Warren Wiersbe - Having discussed in chapter 8 the **principles** of Christian giving, Paul now shares the **promises** that we can claim if we are faithful in our giving to God. These two chapters present giving as a Christian grace, a blessing, not as a legal obligation that burdens people. If giving is difficult for a Christian, then there is something wrong with his heart! ([Wiersbe's Expository Outlines on the New Testament](#))

For (gar) - Paul had been confidently boasting in the Corinthians and now (2Co 9:1-2) explains why he had confidently boasted about their love to others. **McShane** adds that "**For** connects this chapter with ch. 8 and indicates that he is going to explain in more detail why he was sending Titus and his associates to them ([What the Bible Teaches 1 & 2 Corinthians](#))

Pulpit Commentary - This word shows that he is continuing the same subject, and therefore excludes the supposition that this chapter is a separate letter or fragment. No doubt, however, the express mention of the collection after he has been practically writing about it through the whole of the last chapter looks as if he had been interrupted, or had left off dictating at the end of the last verse. Such breaks must often and necessarily have occurred in the dictation of the Epistles, and doubtless help to account for some of their phenomena. Perhaps, on re-perusing the last paragraphs before resuming the subject he observed that, after all, he had not directly mentioned the contribution, and therefore explains that he thought it superfluous to do so.

it is superfluous ([perissos](#) ~"not necessary" - NET) **for me to write** ([grapho](#)) **to you about this ministry** ([diakonia](#)) **to the saints** ([hagios](#))- In context **this ministry** is the collection for the saints in Jerusalem, **the bountiful gift** (2Co 9:5). Why does he say **superfluous** or unnecessary? He had just written chapter 8 and had also written about procedures for collections in 1Co 16:1-4+ (note especially Paul's words "**so that no collections be made when I come**"). And so on one hand Paul is saying he does not need to say more about their participation in the collection, and yet he proceeds to do so. It is like when we say "I am sure I don't

really need to remind you again, but..." and we proceed to remind them.

Utley quips on **superfluous** - Paul uses emotional, over-the-top language....**this ministry** This term is often used of Christian stewardship (cf. Acts 6:1; 11:29; Rom. 15:31; 2 Cor. 8:4; 9:1, 12, 13). Here it refers to servanthood. Believers' relationship to a gracious God and a self-giving Messiah demand a life of service to others (cf. John 17:18; 20:21; 1 John 3:16).

Colin Kruse explains superfluous this way - It is superfluous to write about the collection to those who have already taken the initiative in the matter and whose zeal for it has been an inspiration to others. ([Full text of the Tyndale NT Commentary on 2 Corinthians](#))

McShane - By "**ministry to the saints**" they were not doing anything abnormal, but were simply carrying out their duty as those who had been blessed of God and enriched with good things which they were expected to share with the less fortunate. ([What the Bible Teaches 1 & 2 Corinthians](#))

POSB on **saints** - He expected the Corinthians to give. Why? Because some dear "saints" of God needed help. The term "saints" ([hagios](#)) means those who are set apart and devoted to God. It is a term referring to genuine believers. The point is striking. Some fellow believers were in desperate need. The churches in Judea were poor and desperately needed help; therefore the Corinthians were expected to help them. In fact, the expectation was so strong there was little need to even say anything about it. Christian believers should be so devoted to God that people expect and know that they will give to meet the needs of the world. In fact, as long as a need exists, believers should be giving *all they are and have* to meet that need. ([The Preacher's Outline & Sermon Bible: 1 & 2 Corinthians](#))

Superfluous (4053) [perissos](#) from **peri** - around, all-around, over and above) properly means "all around, more than (abundantly). primarily, "what is above and over, super-added," hence came to denote "what is superior and advantageous," Beyond what is anticipated. Exceeding expectation. Going past the expected limit. Exceeding some number or measure, more than enough, more than is necessary, superadded. Superabundance, extraordinary, profuse, abundant. **Uses in Corinthians** - 1 Co. 12:23; 1 Co. 12:24; 1 Co. 15:10; 2 Co. 1:12; 2 Co. 2:4; 2 Co. 2:7; 2 Co. 7:15; 2 Co. 9:1; 2 Co. 10:8;

Write (1125) [grapho](#) from root **graph-** = primarily means to scratch on or engrave as on an ornament, reports, letters, etc; **English** = graph, graphic, etc) means to engrave or inscribe with a pen or stylus characters or letters on a surface which can be wood, wax, metal, leather, stone, parchment, dirt (John), paper, etc.

Ministry (service, relief) ([1248](#)) [diakonia](#) is probably derived from **dioko** = to pursue, "to be a follower of a person, to attach one's self to him:" - note on origin is from Vincent.) means the rendering or assistance or help by performing certain duties, often of a humble or menial nature serve, including such mundane activities as waiting on tables or caring for household needs—activities without apparent dignity. Diakonia is related to diakonos, a servant, not in his relation (like doulos) but more in regard to his activity. The term covers both slaves and hired servants. The main idea which lies behind **diakonia** is that of practical service. **Uses in Corinthians** - 1 Co. 12:5; 1 Co. 16:15; 2 Co. 3:7; 2 Co. 3:8; 2 Co. 3:9; 2 Co. 4:1; 2 Co. 5:18; 2 Co. 6:3; 2 Co. 8:4; 2 Co. 9:1; 2 Co. 9:12; 2 Co. 9:13; 2 Co. 11:8;

Saints (40) [hagios](#) means set apart ones, separated ones, sanctified ones, holy ones) is literally a holy one and properly means different, set apart, distinct, holy. It describes one who is set apart for or by God and can be brought near or into God's holy presence. " Its fundamental idea is separation, consecration, devotion to the service of Deity, sharing in God's purity and abstaining from earth's defilement." (Zodhiates) So depending on the context [hagios](#) refers to whoever or whatever is set apart (sanctified) for a special purpose. **Hagios in Corinthian letters** - 1 Co. 1:2; 1 Co. 3:17; 1 Co. 6:1; 1 Co. 6:2; 1 Co. 6:19; 1 Co. 7:14; 1 Co. 7:34; 1 Co. 12:3; 1 Co. 14:33; 1 Co. 16:1; 1 Co. 16:15; 1 Co. 16:20; 2 Co. 1:1; 2 Co. 6:6; 2 Co. 8:4; 2 Co. 9:1; 2 Co. 9:12; 2 Co. 13:12; 2 Co. 13:13; 2 Co. 13:14

Saints have been supernaturally set apart (sanctified by the Holy Spirit, 1Pe 1:2+; 2Th 2:13, Ro 15:16+, Acts 20:32+, Acts 26:18+, 1 Cor 1:30, 6:11) for a special purpose (cp Ep 2:10+ - see also God's Masterpiece, Mt 5:16+, Php 2:15+), set apart from the world (Gal 6:14+, cp Jas 4:4+, 1 Jn 2:15+, 1 Jn 2:16+, 1 Jn 2:17+), the power of **Sin** and the **fallen flesh** (Ro 6:6+, Ro 6:11+, Ro 6:12, 13, 6:14+) and the dominion of the **devil** (Col 1:13+, Acts 26:18+, Heb 2:14, 15+) and unto God (Ro 14:7, 8, 9+).

Hagios is Paul's favorite description of believers and designates the believer's **position** in Christ (see discussion of [in Christ](#) and [in Christ Jesus](#)) as **holy** or **set apart from** that which is secular, profane, and evil and **dedicated unto** God, His worship and His service (note order - worship before service, cp Mary and Martha - Lk 10:38, 39, 40, 41, [42+](#)).

Saints are now to live in this present evil age (Gal 1:4) in a manner which reflects what we were redeemed and "re-created" to be (1Pe 2:24, 25[±]; cp 2 Cor 7:1[±]) --- **holy ones** in **character** (character is what God knows we are; reputation is who other people think we are) and **conduct**, set apart by God to be exclusively His possession (1 Cor 6:19, 20[±], Titus 2:14[±]) manifesting holiness of heart. Contrary to some religious teachings, the Bible itself never uses the word **hagios** or **saint** to refer to a "special class" of believers who are a "notch above" the rest. We are all equal at the foot of His Cross! (cp 2 Cor 3:5,6[±], saints have "a faith of the same kind" as Peter! - 2Pe 1:1[±])

FOURTEEN PRINCIPLES OF GRACE GIVING

Believer's Study Bible - These two chapters comprise the second major section of 2 Corinthians and deal with the collection for the poverty-stricken church at Jerusalem (cf. 1Cor. 16:1, 2). Here we find the most detailed and significant teaching in the Word of God about what Paul calls the grace of giving. No less than 14 principles are discovered as these chapters are examined (**SEE CHART BELOW**). The Corinthians had been enthusiastic in responding to the needs of their fellow saints at Jerusalem. However, circumstances had arisen which had caused them not to complete their service or ministry in this area (cf. 2Co 8:10, 11; 2Co 9:1-5). With encouragement and optimism, Paul pens these verses to express his confidence that they will show themselves worthy of his previous boasting with regard to their grace in giving. The contemporary church would do well to consider carefully Paul's specific principles for stewardship in the work of the Lord. ([The Believer's Study Bible:](#))

2 Corinthians 9:2 for I know your readiness, of which I boast about you to the Macedonians, namely, that Achaia has been prepared since last year, and your zeal has stirred up most of them.

AMP For I am well acquainted with your willingness (your readiness and your eagerness to promote it) and I have proudly told about you to the people of Macedonia, saying that Achaia (most of Greece) has been prepared since last year for this contribution; and [consequently] your enthusiasm has stimulated the majority of them.

KJV 2 Corinthians 9:2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

NET 2 Corinthians 9:2 because I know your eagerness to help. I keep boasting to the Macedonians about this eagerness of yours, that Achaia has been ready to give since last year, and your zeal to participate has stirred up most of them.

BGT 2 Corinthians 9:2 ο δα γ ρ τ ν προθυμ αν μ ν ν π ρ μ ν καυχ μαι Μακεδ σιν, τι χα α παρεσκε ασται π π ρυσι, κα τ μ ν ζ λος ρ θισεν το ς πλε ονας.

NLT 2 Corinthians 9:2 For I know how eager you are to help, and I have been boasting to the churches in Macedonia that you in Greece were ready to send an offering a year ago. In fact, it was your enthusiasm that stirred up many of the Macedonian believers to begin giving.

ESV 2 Corinthians 9:2 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.

The Message I know you're on board and ready to go. I've been bragging about you all through Macedonia province, telling them, "Achaia province has been ready to go on this since last year." Your enthusiasm by now has spread to most of them

NIV 2 Corinthians 9:2 For I know your eagerness to help, and I have been boasting about it to the Macedonians, telling them that since last year you in Achaia were ready to give; and your enthusiasm has stirred most of them to action.

YLT 2 Corinthians 9:2 for I have known your readiness of mind, which in your behalf I boast of to Macedonians, that Achaia hath been prepared a year ago, and the zeal of you did stir up the more part,

ASV 2 Corinthians 9:2 for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them.

CSB 2 Corinthians 9:2 For I know your eagerness, and I brag about you to the Macedonians: "Achaia has been prepared since last year," and your zeal has stirred up most of them.

- **for I know your readiness:** 2Co 8:8,10,19 1Th 1:7
- **I boast:** 2Co 8:24
- **that Achaia has been prepared since last year;** 2Co 1:1 8:10 1Co 16:15
- **and your zeal has stirred up most of them:** 2Co 8:8 Heb 10:24
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

2 Corinthians 1:1+ (CORINTH WAS IN PROVINCE OF ACHAIA) Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God which is **at Corinth with all the saints who are throughout [Achaia](#)**:

Hebrews 10:24-25+ and let us consider how to stimulate one another to love and good deeds, of forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day (THE END OF THIS AGE - SECOND COMING) drawing near.

GIVING IS ENTHUSIASTIC AND CONTAGIOUS

Here Paul speaks of some of the principles of giving, the first being of practicing what you said you would do. Notice that he is not questioning their original intentions or implying they did not mean what they had said earlier in the last year. He acknowledges that they were **[ready and willing](#)**.

In 2Co 8 Paul used the Macedonian believers as examples to encourage the Corinthians(2Co 8:1). Now he describes how the Corinthians to encouraged the Macedonians.

THOUGHT - One application is that every church is part of the body of Christ (Col 2:19) and we need each other and should stimulate one another to love and good deeds, rather than compete with one another! We are on the same team! May our Father enable us all to lay aside the fleshly sins of jealousy and envy for the sake of the unity of the Spirit (Eph 4:3), for the sake of His great Name. Amen.

Warren Wiersbe - In 2Co 8:1–5, Paul used the churches of Macedonia as examples to encourage the Corinthians, and now he uses the Corinthians as an encouragement to the churches of Macedonia! Christians ought to be an encouragement to one another. Paul had been “boasting” to others of the generosity of the church at Corinth (8:24), and now he wants to make sure that the Corinthians do not embarrass him. He knew they had readiness of mind and were willing and anxious to share in the missionary offering, but he wanted to remind them just the same. “Your (CORINTHIANS) enthusiasm has stirred most of them to action” (2Co 9:2, NIV) What a testimony! A year before, they had urged Paul to take up this missionary offering and had pledged their support. The apostle had used their zeal as an encouragement to the other churches, and now he reminds them of their promise. He seems to be saying, “If you fail to do your share, you will discourage other Christians and hurt the whole offering.” ([Wiersbe's Expository Outlines on the New Testament](#))

For I know ([eido](#) - beyond a doubt of) **your readiness** ([prothumia](#)), **of which I** (present tense - continually) **boast** ([kauchaomai](#)) **about you to the Macedonians, namely, that [Achaia](#) has been prepared** ([paraskeuazo](#) - "ready") **since last year** - NIV = "your enthusiasm has stirred most of them to action." **Your readiness** indicates Paul has no doubt about their willingness and eagerness to contribute and so he was constantly (present tense) boasting (even as he wrote this letter) about them and holding up their zeal as an example to be **[emulated](#)**. **Prepared** is in the perfect tense meaning it was **prepared** in the past and stands **prepared**. **[Achaia](#)** refers to the Corinthian church and other churches in **[Achaia](#)**, in southern Greece, implying all the churches in the area were participating in the project. The spirit of the Corinthians had been so committed to ministry, to meeting the needs of their fellow believers, that they had immediately underwritten the mission project to help the churches of Judea. The fact that the Corinthians had been ready and willing, prepared and zealous to participate in the Jerusalem collection since the last year served as motivation to the church in Macedonia. However as 2Co 9:3-5 reveals, the Corinthians may have been ready and willing in **word**, but they were not really ready in **deed**.

THOUGHT - **I know your readiness**, eagerness to help -- Could this be said about your church? about you

yourself? Are you ready to help those in need? Do others know this is true about you? Do others even boast about your eagerness to help? That is quite a testimony to your godliness, your Christlikeness! But readiness that leads to commitment needs to be followed up. Words need to be backed up with actions. Is your word as "[good as gold](#)" especially when committing "gold?"

See 2Co 8:10 comments on meaning of **since last year**.

John Phillips - Paul was giving the Corinthians an opportunity to get their affairs in order: It would never do for the Corinthians, with all their gifts and abilities and wealth and influence, to prove themselves to be noisy windbags after all. That was why Titus and his companions were coming.

David Guzik - The basic idea is, "I don't even need to write this, reminding you about the collection, because you are already ready and willing to give." Of course, if the Corinthian Christians were really as ready and willing as Paul seems to indicate, he really wouldn't need to write this at all. At the same time, this is a signal that Paul is done trying to persuade the Corinthian regarding giving, as he did in 2 Corinthians 8, showing the example of the Macedonian Christians and the example of Jesus. Now Paul is encouraging them in their manner of giving. ([2 Corinthians 9](#))

Murray Harris explains Paul's opening words in chapter 9 - The Corinthian readiness of intention and eagerness in initiating the collection (cf. 8:10, 11) were appealed to by Paul as an example worthy of emulation when he was encouraging the Macedonians to make their contribution (9:2). Thus it was the Corinthians' "enthusiasm" to participate in the collection, not their "completion" of it (8:11), that had "stirred most of them [the Macedonians] to action" (9:2). On the other hand, because the Macedonians had successfully completed (8:1-5) what they had enthusiastically commenced under the stimulus of the Corinthian example, their exemplary action formed one ground of Paul's appeal to the Corinthians to complete their contribution (8:6, 10, 11). ([1 and 2 Corinthians The Expositor's Bible Commentary](#))

Generous giving is contagious,
though it shouldn't be competitive.

-- [Michael Andrus](#)

[Andrus](#) - Paul is recognizing the spiritual truth that generosity is contagious. When you're around generous people, you tend to be more generous yourself, just as when you're around stingy, materialistic people, you tend to become stingy and materialistic. The lesson is obvious: we should watch who we associate with, but also we should realize that we can impact others with our lifestyle. As far as Paul's use of the Macedonians and Corinthians as examples for one another, I would say it's OK if he's trying to motivate, so long as they aren't being manipulated.

And your zeal ([zelos](#) from [zeo](#) = be hot) **has stirred up** ([erethizo](#)) **most of them** - Literally = "zeal from you has stimulated the majority." The zeal of the Corinthians regarding the collection set a fire under the Macedonians to emulate their zeal. Provoking others to give by your enthusiasm is good, but not the same as doing it. Clearly Paul had not gone throughout Macedonia describing the problems of the Corinthian church (of which they were a number!) but when speaking of them he [accentuated the positive and eliminated the negative](#), the result being stimulation of the other churches, not condemnation of the Corinthians.

THOUGHT - Does the missionary zeal of your church (or you as an individual) stir other ("most of them") churches or individuals to a similar commitment? When you speak of other Bible believing, preaching churches in your area do you [accentuate the positive and eliminated the negative](#)?

William MacDonald - When the Macedonians heard that the Christians in Corinth had been ready for a year, many of them (the Macedonians) were stirred up; they caught the contagion of Christian giving and decided to give themselves to it wholeheartedly.

Lowery - They (CORINTHIANS) were eager to help (cf. 2Co 8:4), a fact that Paul had relayed to the Macedonians the year before, which in turn had spurred the Macedonians on (stirred... them to action). The difference between the Macedonians and the Corinthians...lay in their diligence in seeing the project through to completion. Slow starters, the Macedonians finished quickly. But the Corinthians, willing in spirit, needed help in disciplining the flesh (cf. Matt. 26:41; Ro 6:19). ([The Bible Knowledge Commentary](#))

Know (1492) ([eido](#), [oida](#) - eido is used only in the [perfect tense](#) = oida) means in general to know by perception. Literally [eido/oida](#) refers to perception by sight (perceive, see) as in Mt 2:2+ "Where is He who has been born King of the Jews? For we **saw** ([eido](#)) His star in the east, and have come to worship Him." [Eido/oida](#) is distinguished from [ginosko](#) (epiginosko, epignosis - the other major NT word group for knowing) because [ginosko](#) generally refers to knowledge obtained by experience or "experiential knowledge". On the other hand, [eido/oida](#) often refers more to an intuitive knowledge, although this distinction is not always clear cut. [Eido/oida](#) is not so much that which is known by experience as an intuitive insight that is drilled into one's heart. [Eido/oida](#) is a perception, a being aware of, an understanding, an intuitive knowledge

which in the case of believers can only be given by the Holy Spirit. And so **eido/oida** suggests fullness of knowledge, absolute knowledge (that which is without a doubt), rather than a progress in knowledge (cp ginosko)

Readiness (eagerness) (4288) **prothumia** from **prothumos** = predisposed, ready, willing, eager, prompt, referring to one's spirit in Mt 26:41 "the spirit is *willing*"; from **pro** = before, in front of + **thumos** = passion) conveys the idea of ready and willing, of readiness for action, or of having the will or purpose to act. This word describes one's exceptional interest in being of service. It is a determined disposition of one's mind. Prothumia depicts someone who is *already willing* with an eager disposition which is *pre-inclined*. **Prothumia** conveys the idea of "rushing forward" and here speaks of their readiness to receive the word. In Acts 17:11 prothumia refers to the preexisting character of the Bereans, as already willing to know the Lord more. Used 5x in NT - Acts 17:11; 2 Co. 8:11; 2 Co. 8:12; 2 Co. 8:19; 2 Co. 9:2

Boast (exult, glory) (2744) **kauchaomai** akin to **aucheo** = boast + **euchomai** = pray to God <> **auchen** = neck which vain persons are apt to carry in proud manner) means to boast over a privilege or possession. The idea is to take pride in something (in a bad sense - Ro 2:23-note, in a good or legitimate sense - Ro 5:2-note, Ro 5:3-note; Ro 5:11-note)

Prepared (3903) **paraskeuazo** from **para** = before + **skeuazo** = to prepare or make ready > **skeue** = equipment > **skeuos** = vessel) means to be or to become ready for some purpose. To make ready, to prepare food or something else. Used in an absolute sense in Acts 10:10. In the middle (reflexive) to prepare oneself, get ready (2 Cor. 9:2-3) 4x in NT - making preparations(1), prepare(1), prepared(2) = Acts 10:10 = "while they were making preparations" (a meal), 1Co 14:8 = "who will **prepare** himself for battle"; 2Co 9:2-3. Uses in Lxx = 1Sa 24:3; Pr 15:18; Pr 23:2; Pr 24:27; Pr 29:5; Isa. 26:7; Jer. 6:4; Jer. 12:5; Jer. 46:9; Jer. 50:42; Jer. 51:11

Zeal (jealousy) (2205) **zelos** from **zeo** = to be hot, to boil [from the sound of bubbling water], figuratively to be fervent or show great enthusiasm; eager striving, competition, enthusiasm, admiration. (cf [zeleō](#); [zelotes](#)). It was originally used in a good sense which described fervour in advancing a cause or in rendering service. **Zelos** gives us our English **zeal** (zealous - filled with intense enthusiasm).

Strong's -- excitement of mind, ardour, fervour of spirit 1a) zeal, ardour in embracing, pursuing, defending anything 1a1) zeal in behalf of, for a person or thing 1a2) the fierceness of indignation, punitive zeal 1b) an envious and contentious rivalry, jealousy."

Stirred up (2042) **erethizo** from **erétho** = stir to anger) means to stir up, excite, stimulate, to provoke. To cause someone to react in a way that suggests acceptance of a challenge, arouse, provoke mostly in bad sense and so to irritate, or embitter." (BDAG) "To arouse, excite, kindle; in a bad sense make resentful, irritate, rouse to anger (Col 3:21); in a good sense incite, stimulate (2Cor 9:2)." (Friberg). Only 2x in NT = Col 3:21 and 2Cor 9:2. Uses in Septuagint - Dt. 21:20; Pr 19:7; Pr 25:23; Da 11:10; Da 11:25

2 Corinthians 9:3 But I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that, as I was saying, you may be prepared;

KJV 2 Corinthians 9:3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready;

NET 2 Corinthians 9:3 But I am sending these brothers so that our boasting about you may not be empty in this case, so that you may be ready just as I kept telling them.

BGT 2 Corinthians 9:3 πεμψα ὁ το ς δελφο ς, να μ τ κα χημα μ ν τ π ρ μ ν κενωθ ν τ μ ρει το τ, να καθ ς λεγον παρεσκευασμ νοι τε,

NLT 2 Corinthians 9:3 But I am sending these brothers to be sure you really are ready, as I have been telling them, and that your money is all collected. I don't want to be wrong in my boasting about you.

ESV 2 Corinthians 9:3 But I am sending the brothers so that our boasting about you may not prove empty in this matter, so that you may be ready, as I said you would be.

NIV 2 Corinthians 9:3 But I am sending the brothers in order that our boasting about you in this matter should not prove hollow, but that you may be ready, as I said you would be.

YLT 2 Corinthians 9:3 and I sent the brethren, that our boasting on your behalf may not be made vain in this

respect; that, according as I said, ye may be ready,

ASV 2 Corinthians 9:3 But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared:

CSB 2 Corinthians 9:3 But I sent the brothers so our boasting about you in the matter would not prove empty, and so you would be prepared just as I said.

MIT 2 Corinthians 9:3 I sent the brothers so that our boasting about you in this matter might not be unsubstantiated, that just as I was saying you would do, you actually were prepared to do.

- **But I have sent the brethren:** 2Co 9:4 7:14 8:6,17-24
- **you may be prepared:** 2Co 9:5 1Co 16:1-4 Tit 3:1
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

JUST TO MAKE SURE YOU ARE REALLY READY

But - Term of contrast. It is needless to write about the collection but instead he will send a personal reminder in the form of three brethren (described in 2Co 8:17-24)! This reminds me of the practice in the wild, wild west when the wagon train or calvary would send out a scouting party to look for problems. Paul was concerned the Corinthians might be a big problem as he goes on to explain!

Colin Kruse - However, there is a sense in which Paul's writing was not superfluous but necessary. Readiness to give (2Co 8:11), or even having made a beginning in setting aside something for the collection (2Co 8:10), is not the same as having finished or having everything ready when Paul and the others arrive in Corinth. ([Full text of the Tyndale NT Commentary on 2 Corinthians](#))

I have sent the brethren ([adelphos](#)), **in order that** (hina - purpose clause) **our boasting** ([kauchema](#)) **about you may not be made empty** ([kenoo](#) - "should not prove hollow" - NIV) **in this case, so that, as I was saying, you may be prepared** ([paraskeuazo](#)) - Paul was sending the **brethren** (the three men in 2Co 8:16-24+) for a "spiritual checkup" and as motivation to make sure the Corinthians were really ready ("your money is all collected" - NLT). Paul had stressed not only their willingness, but even boasted or expressed confidence that the contributions of the Corinthians would be ready when they came to Corinth. Now he expresses doubt. Paul did not want his boasting about the Corinthians to as we often say today a lot of "**hot air!**" He had been telling the Macedonians that the Corinthians were prepared which is in the perfect tense describing them as having begun at a point of time in the past and now even in a state of preparation!

Givers who please God are not caught unprepared to give.

Have sent is what is known as [epistolary aorist](#) (or [here](#)) which simply means that he is sending them. The past tense views it from the perspective of the readers rather than the writer. He uses the epistolary aorist again in 2Co 8:18 ("we have sent") and 2Co 8:22 ("we have sent").

Wick Broomall - Paul fully believed that means are necessary to secure the end. This verse has many spiritual applications (cf. Acts 27:24, 31) (Wycliffe Bible Commentary [2 Corinthians 9](#))

Murray Harris makes a good point that "Without the discussion of chapter 8 immediately preceding, the allusive reference to "the brothers" in vv. 3, 5 would be scarcely explicable; this argues for the unity of these two chapters." ([1 and 2 Corinthians The Expositor's Bible Commentary](#))

Brethren (80) [adelphos](#) from **a** = denotes unity + **delphus** = a womb) literally means brother referring to a physical brother or figuratively can refer to a brother in the spiritual sense. Uses in Corinthians 1 Co. 1:1; 1 Co. 1:10; 1 Co. 1:11; 1 Co. 1:26; 1 Co. 2:1; 1 Co. 3:1; 1 Co. 4:6; 1 Co. 5:11; 1 Co. 6:5; 1 Co. 6:6; 1 Co. 6:8; 1 Co. 7:12; 1 Co. 7:14; 1 Co. 7:15; 1 Co. 7:24; 1 Co. 7:29; 1 Co. 8:11; 1 Co. 8:12; 1 Co. 8:13; 1 Co. 9:5; 1 Co. 10:1; 1 Co. 11:33; 1 Co. 12:1; 1 Co. 14:6; 1 Co. 14:20; 1 Co. 14:26; 1 Co. 14:39; 1 Co. 15:1; 1 Co. 15:6; 1 Co. 15:31; 1 Co. 15:50; 1 Co. 15:58; 1 Co. 16:11; 1 Co. 16:12; 1 Co. 16:15; 1 Co. 16:20; 2 Co. 1:1; 2 Co. 1:8; 2 Co. 2:13; 2 Co. 8:1; 2 Co. 8:18; 2 Co. 8:22; 2 Co. 8:23; 2 Co. 9:3; 2 Co. 9:5; 2 Co. 11:9; 2 Co. 12:18; 2 Co. 13:11

Boasting (glory, rejoice) ([2745](#)) [kauchema](#) akin to **aucheo** = boast + **euchomai** = pray to God <> **auchen** = neck which vain persons are apt to carry in proud manner) strictly speaking describes either a boast (the act) or the ground or the matter of glorying or boasting (the object). The boast can be either proper or improper

(sinful, as in [1Co 5:6](#)), and whether it is a good or bad sense is determined by the [context](#).

Empty (2758) **kenoo** from **kenos** = empty) means to completely eliminate elements of high status or rank by eliminating all privileges or prerogatives associated with such status or rank. Kenoo can mean to cause to be without result or effect = destroy, render void or of no effect. 5v in NT - Ro 4:14; 1Co. 1:17; 1Co 9:15; 2Co. 9:3; Phil. 2:7

2 Corinthians 9:4 otherwise if any Macedonians come with me and find you unprepared, we--not to speak of you--will be put to shame by this confidence.

AMP Lest, if [any] Macedonians should come with me and find you unprepared [for this generosity], we, to say nothing of yourselves, be humiliated for our being so confident.

The Living Bible I would be very much ashamed—and so would you—if some of these Macedonian people come with me, only to find that you still aren't ready after all I have told them!

KJV 2 Corinthians 9:4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

NET 2 Corinthians 9:4 For if any of the Macedonians should come with me and find that you are not ready to give, we would be humiliated (not to mention you) by this confidence we had in you.

BGT 2 Corinthians 9:4 μ πως ν λθωσιν σ ν μο Μακεδ νες κα ερωσιν μ ς παρασκευ στους καταισχυθη μεν με ς, να μ λ γω με ς, ν τ ποστ σει τα τ .

NLT 2 Corinthians 9:4 We would be embarrassed-- not to mention your own embarrassment-- if some Macedonian believers came with me and found that you weren't ready after all I had told them!

ESV 2 Corinthians 9:4 Otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated-- to say nothing of you-- for being so confident.

NIV 2 Corinthians 9:4 For if any Macedonians come with me and find you unprepared, we--not to say anything about you--would be ashamed of having been so confident.

YLT 2 Corinthians 9:4 lest if Macedonians may come with me, and find you unprepared, we -- we may be put to shame (that we say not -- ye) in this same confidence of boasting.

ASV 2 Corinthians 9:4 lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.

CSB 2 Corinthians 9:4 For if any Macedonians come with me and find you unprepared, we, not to mention you, would be embarrassed in that situation.

MIT 2 Corinthians 9:4 We would be embarrassed if Macedonians were to come with me and find you unprepared; so I do not want to say you are ready without this confirmation.

- **Otherwise if any Macedonians come with me and find:** 2Co 9:2 8:1-5
- **will be put to shame by this confidence:** 2Co 8:24 11:17
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

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

HUMILIATION IF UNPREPARED

Phillips' Paraphrase is colorful

"For, between ourselves, it would never do if some of the Macedonians were to accompany me on my visit to you and find you unprepared for this act of generosity! We (not to speak of you) should be horribly ashamed, just because we had been so proud and confident of you."

Otherwise if any Macedonians come with me and find ([heurisko](#)) you unprepared ([aparaskeuastos](#)) we--not to speak of you--will be put to shame ([Kataischuno](#)) by this confidence ([hupostasis](#)) - IF is a third class condition which Robertson explains is "undetermined, but stated as a lively possibility" which in effect is like "a bold and daring challenge" to the Corinthians if they are lagging behind on their collection! 2Co 9:2 describes the gift as in the state of preparation. In 2Co 9:3 Paul sent brethren to check out their state of preparation so that his boasting about them would not a lot of "hot air." It would be embarrassing for them to come and find the Corinthian collection **unprepared**. If such a thing came to pass, he would be ashamed at having been so confident in them ("boasting" in 2Co 8:24; "boast" in 2Co 9:2) Both Paul and the Corinthians would in effect have to blush before the Macedonians if they are not prepared. Note Paul's use of "**we**" and "**you**" so he is encouraging them to be ready not just for their sake but also for his sake after all the boasting he has done about them! Robertson calls Paul's use of "**we...you**" "a delicate syntactical turn for what he really has in mind. He does wish that they (NEITHER HE NOR THE CORINTHIANS) become ashamed of not paying their pledges."

Constable on Paul's use of **find you unprepared** - Paul evidently mentioned his intention (TO COME WITH MACEDONIANS) as an added inducement for the Corinthians to complete their collection. [2 Corinthians 9](#))

Colin Kruse points out that "In fact several Macedonians did come to Corinth, and were included among those who accompanied Paul from there on his journey to Jerusalem. Three Macedonians are named: Sopater of Beroea, and Aristarchus and Secundus who were Thessalonians (Acts 20:2-6+). If when these Macedonians arrived in Corinth they were to have found the Christians there unprepared, Paul's embarrassment would have been acute, exceeded only by the humiliation that would have been experienced by the Corinthians themselves. ([Full text of the Tyndale NT Commentary on 2 Corinthians](#))

McShane - What excuse could he offer for their failure? He could not say they had no time to prepare, nor could he say that he arrived unexpectedly and took them by surprise. How thankful he must have been that through this epistle and the delegates who went before him, the disaster was averted, for other writings make plain that the churches of Achaia rose manfully to the occasion and played their part in swelling the funds carried to Jerusalem (Acts 20:2; Rom 15:26). ([What the Bible Teaches 1 & 2 Corinthians](#))

Barnett - "So far from opportunistically playing off one church against another, as is often concluded from this passage (**ED**: APPEALING TO "SPIRITUAL COMPETITIVENESS"), Paul is, rather, seeking to preserve the reputation of the Corinthians in a situation of potential misunderstanding in which they would have lost face."

Lowery - If the Corinthian promise to give went unfulfilled, both Paul and the Corinthians themselves would be ashamed in the presence of the less able but more noble Macedonians who might accompany him on his third visit (2 Cor. 13:1). ([The Bible Knowledge Commentary](#))

Zodhiates - In 2 Cor. 9:2f., the Christians of Achaia are said to have been prepared (*paraskeúastai*) since the previous year to take the collection to the poor in Jerusalem. Corinth belonged to Achaia, yet Paul was afraid lest these Corinthians would be found *aparaskeúastoi*, **unprepared**, for this particular benevolent offering and thus be unfavorably exposed to the Macedonians (those of northern Greece) who had shown such generosity in the midst of their poverty (2 Cor. 8:1–5). ([The Complete Word Study New Testament](#))

Find ([2147](#)) [heurisko](#) means learn something previously not known, to find after searching and so to discover (Mt 7:7), to find accidentally or without seeking (Mt 12:44), to experience for oneself and to to obtain or procure (He 9:12). Figuratively, *heurisko* speaks of a spiritual or intellectual discovery gained through observation = reflection, perception, investigation (Ro 7:21). Because *heurisko* is such a common verb and has various meanings, always examine the context to help you discern the most appropriate definition.

Unprepared ([532](#)) (*aparaskeuastos* from **a** = negative + **paraskeuazo** - prepare) means not ready. To find some in a state of unreadiness. Only NT use. 2Co 9:2 describes the gift as in the state of preparation. In 2Co 9:3 Paul sent brethren to check out their state of preparation. It would be shameful for them to come and find the brethren unprepared.

Put to shame (disgraced) ([2617](#)) [Kataischuno](#) from **kata** = down but here intensifies meaning of verb **aischuno** = to shame) means primarily to put to shame, to humiliate, to disgrace (1Cor 11:4, 5) and (as used in the present verse) to disappoint or to frustrate one's hope (Ro 9:33-note, Ro 10:11-note, 1Pe 2:6-note). 12 NT Uses - Lk. 13:17; Rom. 5:5; Rom. 9:33; Rom. 10:11; 1 Co. 1:27; 1 Co. 11:4; 1 Co. 11:5; 1 Co. 11:22; 2 Co. 7:14; 2 Co. 9:4; 1 Pet. 2:6; 1 Pet. 3:16

Confidence ([5287](#)) [hupostasis](#) from **hupo/hypo** = under + **histemi** = stand) is a literally a standing or setting under and thus describes a support, a confidence, a steadiness, a foundation (refers to ground on which something is built = the foundation of things for which we hope). Stated another way **hupostasis** is that which

underlies the apparent and which therefore is the reality, the essence or the substance. It came to denote essence, substance or the inner nature and as discussed below is used with that meaning in **Hebrews 1:3+**. **Hupostasis** is a very common word from Aristotle on and was used in Greek to describe that which stands under anything such as a building, a contract, a promise. It is common in the papyri in **business documents** as the basis or guarantee of transactions or with the meaning of **atitle deed**.

Robertson on hupostasis - This word, common from Aristotle on, comes from huphistēmi, to place under. It always has the notion of substratum or foundation as here; 2 Cor. 11:17; Hebrews 1:3. The papyri give numerous examples (Moulton and Milligan's Vocabulary) of the word for "property" in various aspects. So in Hebrews 11:1 "faith is the title-deed of things hoped for." In the LXX it represents fifteen different Hebrew words. (Word Pictures in the New Testament)

2 Corinthians 9:5 So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness.

AMP That is why I thought it necessary to urge these brethren to go to you before I do and make arrangements in advance for this bountiful, promised gift of yours, so that it may be ready, not as an extortion [wrung out of you] but as a generous and willing gift.

KJV 2 Corinthians 9:5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

NET 2 Corinthians 9:5 Therefore I thought it necessary to urge these brothers to go to you in advance and to arrange ahead of time the generous contribution you had promised, so this may be ready as a generous gift and not as something you feel forced to do.

BGT 2 Corinthians 9:5 ναγκα ον ο ν γησ μην παρακαλ σαι το ς δελφο ς, να προ λθωσιν ε ς μ ς κα προκαταρτ σωσιν τ ν προεπηγγελμ νην ελογ αν μ ν, τα την το μην ε ναι ο τω ς ε λογ αν κα μ ς πλεονεξ αν.

NLT 2 Corinthians 9:5 So I thought I should send these brothers ahead of me to make sure the gift you promised is ready. But I want it to be a willing gift, not one given grudgingly.

ESV 2 Corinthians 9:5 So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance for the gift you have promised, so that it may be ready as a willing gift, not as an exaction.

Message - So to make sure there will be no slip up, I've recruited these brothers as an advance team to get you and your promised offering all ready before I get there. I want you to have all the time you need to make this offering in your own way. I don't want anything forced or hurried at the last minute.

NIV 2 Corinthians 9:5 So I thought it necessary to urge the brothers to visit you in advance and finish the arrangements for the generous gift you had promised. Then it will be ready as a generous gift, not as one grudgingly given.

YLT 2 Corinthians 9:5 Necessary, therefore, I thought it to exhort the brethren, that they may go before to you, and may make up before your formerly announced blessing, that this be ready, as a blessing, and not as covetousness.

ASV 2 Corinthians 9:5 I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion.

CSB 2 Corinthians 9:5 Therefore I considered it necessary to urge the brothers to go on ahead to you and arrange in advance the generous gift you promised, so that it will be ready as a gift and not as an extortion.

MIT 2 Corinthians 9:5 I, therefore, considered it necessary to urge the brothers to go forth to you and to organize beforehand your blessing previously promised, that this might be ready as a blessing, and not a cause of coercion.

The Living Bible So I have asked these other brothers to arrive ahead of me to see that the gift you promised is

on hand and waiting. I want it to be a real gift and not look as if it were being given under pressure.

- **and arrange beforehand** : 2Co 8:6 1Co 16:2
- **your previously promised bountiful gift** Ge 33:11 1Sa 25:27 30:26 2Ki 5:15
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

1 Timothy 6:17-19 (Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 Instruct them to do good, to be rich in good works, to be generous and ready to share, 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

Luke 12:15 Then He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions."

Hebrews 13:16 And do not neglect doing good and sharing, for with such sacrifices God is pleased.

Matthew 5:42 "Give to him who asks of you, and do not turn away from him who wants to borrow from you.

Romans 12:13 contributing to the needs of the saints, practicing hospitality.

Galatians 6:10 So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

HELPING GET THEIR HOUSE IN ORDER!

And avoid humiliation!

So I thought ([hegeomai](#)) **it necessary** ([anagkaios](#)) **to urge** ([parakaleo](#)) **the brethren** ([adelphos](#)) **that they would go on ahead** ([proerchomai](#)) **to you and arrange beforehand** ([prokatartizo](#)) **your previously promised** ([proepaggello](#)) **bountiful gift** ([eulogia](#)) - Notice the three words that convey the sense of "before" (**go ahead...arrange beforehand...previously promised**) which reveals Paul's earnest desire to make sure their good intentions are proven real. In short Paul places emphasis on "**before**" so that the Corinthians would have ample notice to collect the collection before the messengers arrived, possibly accompanied by some Macedonian saints! **Urge the brethren** refers to Paul sensing the possibility the Corinthians might not be ready, and therefore feeling it **necessary** ([anagkaios](#)) to encourage the messengers, Titus and the other two brethren (2Co 8:16-24), to function as an "**advance party**" (= a small group of soldiers who go ahead of the main body of troops to prepare the way for their arrival, or any group that does the same thing or arrives ahead of the main body).

Bountiful gift ([eulogia](#)) is literally blessing, Paul's use of this word [eulogia](#) (TWICE!) serves to hopefully stir the hearts of the Corinthians to generosity so that the gift was indeed a blessing and not a burden (and not an embarrassment)!

Wiersbe - Paul called this offering "**a bounty**," that is, a blessing. He wanted them to look upon it as an opportunity to be a blessing and get a blessing, and not as a yoke on their necks. How often people misunderstand the true blessing of giving! Giving is a blessing to others, both to those who receive (v. 12—it supplied their want) and to those who share. When a Christian is faithful in giving, he or she is being a blessing to others and encouraging other Christians to be obedient to the Word. ([Wiersbe's Expository Outlines on the New Testament](#))

Paul's point is that we must keep the bottom of our giving funnel open (so to speak), and God will keep pouring in the top. But if you close up the bottom in greed, God stops pouring in the top.

Wick Broomall - The threefold use of *pro*, "before," is significant: **go before . . . make up before . . . aforepromised (ASV)**. (Wycliffe Bible Commentary [2 Corinthians 9](#))

So that (purpose) **the same would be ready** ([hetoimos](#)) **as a bountiful gift** ([eulogia](#) - "blessing") **and not affected by covetousness** ([pleonexia](#)) - **Amp** = "not as an extortion [wring out of you] but as a generous and willing gift." **Bountiful gift** ([eulogia](#)) is translated "*blessing*" 11/16 uses in the NT. In the present context, the only way it would be a "*blessing*" is it were given in the right spirit (not forced). The purpose of sending the brethren on ahead would be to make sure the promised gift had become a reality when the Macedonians arrived.

Not affected by covetousness is rendered by **NET** as "*not as something you feel forced to do*." While **covetousness** could reflect the idea of the Corinthians being greedy which prevents generosity, most of the translations interpret **covetousness** as akin to

"extortion." In other words if the brethren ("[the scout party](#)") should arrive and find the collection incomplete, Paul did not want the Corinthians scampering around at the last minute trying to put it together as if they were now being forced or pressured to do it. That would be tantamount to giving *begrudgingly* or even with a sense that Paul had "*extorted*" (meaning obtained by coercion, intimidation or psychological pressure) them. The point is that Paul wanted their gift to be a response to God's grace working in their hearts, giving them a willing spirit, not a sense that he had "*extorted*" them to give or forced them to give *grudgingly*.

Murray Harris on **bountiful gift** - Here it ([eulogia](#)) may bear the...sense, as "a benefit bestowed" by the Corinthian believers on the Jerusalem saints. But other ideas are suggested by the word. First, the Corinthian contribution would be "an act that produced blessing" (i.e., thanksgiving to God) (cf. vv. 11-13). Second, Paul hoped that the collection (*logia*, 1Cor 16:1) at Corinth would be a "first-rate collection" (*eulogia*). Third, since blessing implies generosity, the word may denote "a generous (or bountiful) gift" (NIV). ([1 and 2 Corinthians The Expositor's Bible Commentary](#))

Alan Redpath - "When God gives grace, He does not reluctantly open a little finger and maintain a clenched fist full of gifts. I would tell you today that God's hands are nail-pierced hands and they are wide open. This fountain of grace is always pouring itself out with no limitation on heaven's side at all."

Colin Kruse - Paul wanted to avoid any hasty collection when he himself arrived so that the Corinthians' contribution would appear not as an **exaction** but as a **willing gift**. The Greek underlying this expression (*hōs eulogian kai mē hōs pleonexian*) may be rendered as here, or as in the NIV: 'as a generous gift, not as one grudgingly given'. In the first case two ways of securing a gift are contrasted (relying upon a voluntary offering or extracting a contribution) and in the second case two ways of giving (graciously or grudgingly) are highlighted. In the light of vv. 6-7 (where cheerful and reluctant giving are contrasted) the latter option is preferable. ([Full text of the Tyndale NT Commentary on 2 Corinthians](#))

McShane - On the one hand, there was no time to delay, and on the other, nothing would have been more disastrous than to adopt a dictatorial spirit. It is one thing to know what saints ought to do, but quite another to produce in them the willingness to do it. Little wonder that Paul was careful to select a suitable man for the task. If all is in readiness when he arrives, then their gift will be a bounty freely bestowed and deliberately given, but if it has to be gathered up in the last moments, it would then be a collection extracted from them and be more like something coveted by the receivers, than a blessing gratuitously given. ([What the Bible Teaches 1 & 2 Corinthians](#))

Constable - Paul assumed that his readers would collect a substantial sum of money and that generosity rather than covetousness would motivate them. Paul was contrasting two attitudes to giving, generously or grudgingly, rather than two ways of securing the gift, simple reception or extortion. The subtle pressure that Paul put on his readers, which comes through especially forcefully in this section, raises a question as to his method of motivating his readers. Was he making it almost impossible for them to give from proper motives by stressing lesser motivating factors so strongly? Evidently Paul realized that the Corinthians might not follow through with their commitment unless they wanted to do so very strongly. After all, they had procrastinated a full year. The fact that he motivated them from several different directions does not indicate that what he presented as the proper primary motivation for giving in chapter 8 is secondary. If his primary arguments failed by themselves, these secondary arguments would add force and hopefully move his readers to do what was right. ([2 Corinthians 9](#))

ILLUSTRATION - As you probably know, George Muller supported over 2,000 orphans through prayer, without making his needs known. But Muller didn't just ask and receive from God. He also gave generously to the Lord's work. At one point he fully supported ten missionaries in China. Over a 54-year period, he gave away 86 percent of what he received for his personal support. He could have become wealthy and lived in luxury. Instead, he kept the bottom of the funnel open and God kept pouring in the top. Ask God for money to give and watch Him supply it! If you really want to be challenged read the devotional on Muller entitled [Gifts and Giving](#).

Thought (regarded) ([2233](#)) [hegeomai](#) from **ago** = to lead, carry, bring) has two basic meanings in the NT. One is to lead as one would do in a supervisory capacity as when describing men in any leading position - ruler, leader, governor (Acts 7:10+) and stands opposite of a diakonos or servant in (Lk 22:26+). The second meaning of [hegeomai](#) means to engage in an intellectual process (2Co 9:5, Php 2:25, Php 3:8, 2Pe 1:13). In this latter sense, [hegeomai](#) conveys the picture of leading out (note the root verb of origin = **ago** = to lead) before the mind, and thus to regard, esteem, count, reckon.

Necessary (pressing) ([316](#)) [anagkaios](#) from [anagke](#) = necessity, compulsion) describes that which compels or makes something needful or necessary (as meeting a need). That which is indispensable, pressing, what one cannot do without. In Acts 10:24 it describes those who are intimate (friends, relatives). Necessary, intimate, close. "Being necessary and indispensable to the occurrence of some event" (Louw-Nida) 8v in NT - Acts 10:24; Acts 13:46; 1 Co. 12:22; 2 Co. 9:5; Phil. 1:24; Phil. 2:25; Tit. 3:14; Heb. 8:3

Urge (3870) **parakaleo** from **para** = side of, alongside, beside + **kaleo** = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. The primary sense in the NT is to urge someone to take some action, especially some ethical course of action. Sometimes the word means convey the idea of comfort, sometimes of exhortation but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry. **Uses in the Corinthian letters** (note 3 uses in 2Co 7) - 1Co. 1:10; 1Co. 4:13; 1Co. 4:16; 1Co. 14:31; 1Co. 16:12; 1Co. 16:15; 2Co. 1:4; 2Co. 1:6; 2Co. 2:7; 2Co. 2:8; 2Co. 5:20; 2Co. 6:1; 2Co. 7:6; 2Co. 7:7; 2Co. 7:13; 2Co. 8:6; 2Co. 9:5; 2Co. 10:1; 2Co. 12:8; 2Co. 12:18; 2Co. 13:11

Go on ahead (4281) (**proerchomai** from **pro** - before + **erchomai** - go) means to go forward, go, to go before, to precede, in the advance of another. **Gilbrant** - In classical Greek it is used of going forward, advancing, stepping forward to speak, making progress in general, being advanced in years, or proceeding with a story. It can also mean "going or coming prior to" the others, such as being born first or moving out first. Josephus used it with the same senses. In the Septuagint it means to "go on ahead" before the others, as when Jacob went before his family to meet Esau (Genesis 33:3, see also Genesis 33:14; Judith 2:19). It can also mean "coming prior to" something else, as when lightning comes before the thunder (Sirach 32:10 [LXX 35:10]). **Proerchomai** occurs nine times in the New Testament and has three different meanings. (1) It can have the idea of going forward a certain distance, advancing, or proceeding. Peter and the angel went one block further before the angel departed from him (Acts 12:10). Jesus went on a little further and fell facedown to the ground (Matthew 26:39). (2) It can denote going before—as a forerunner, a leader, or a guide—in order to show others the way. John the Baptist went before the Messiah as a harbinger to announce His coming (Luke 1:17). Judas went before the Jewish authorities to point them to Jesus (Luke 22:47). (3) It can mean "going first or prior" to someone else. In Mark 6:33 some of the people ran ahead on foot and reached Jesus before the others. A fourth meaning which is not found in the New Testament is to "come or proceed out" of something. ([Complete Biblical Library - Incredible Resource](#))

Proerchomai - 9x in 9v - go(1), go on ahead(1), going ahead(1), gone on ahead(1), got there ahead(1), preceding(1), went...beyond(2), went along(1). Matt. 26:39; Mk. 6:33; Mk. 14:35; Lk. 1:17; Lk. 22:47; Acts 12:10; Acts 20:5; Acts 20:13; 2 Co. 9:5

Arrange beforehand (4294) (**prokatartizo** from **pro** - before + **katartizo** - prepare) means to make ready beforehand. To perfect or equip beforehand, make right. Getting something ready in advance, whether preparing, arranging, or completing beforehand. Hippocrates said that in medicine one must have all the various instruments, compresses, knives, and other materials ready beforehand. Used only in 2 Cor. 9:5 of the offerings for the Jerusalem church which the Apostle wished to find already prepared.

Previously promised (4279) (**proepaggello** from **pro** = before + **epaggellomai** = to proclaim, to promise) to announce, promise, or proclaim beforehand. The idea is to announce with certainty in advance as to what one will do. Only in Ro 1:2 and 2Co 9:5. Not in Septuagint.

Bountiful gift (2129) **eulogia** from **eú** = good, well + **lógos** = word; English = eulogy = a commendatory formal statement) is literally a good word, good speaking, fine speech or praise. A "blessing". **Eulogia** is the act of speaking favorably (cp Rev 5:12, 13, 7:12). **Eulogia** can speak of favor or benefit bestowed by God (cp He 12:17, Lxx uses - Ge 49:25, Ex 32:29, Lev 25:41, He 6:7, Ep 1:3, Ro 15:29) or bestowed by people (cp 2Co 9:5, 6). **Eulogia** - 14v in NT - **blessing**(11), bountiful gift(2), bountifully(2), flattering speech(1). Rom. 15:29; Rom. 16:18; 1 Co. 10:16; 2 Co. 9:5; 2 Co. 9:6; Gal. 3:14; Eph. 1:3; Heb. 6:7; Heb. 12:17; Jas. 3:10; 1 Pet. 3:9; Rev. 5:12; Rev. 5:13; Rev. 7:12

Ready (2092) **hetoimos** from an old noun **heteos** = fitness) means ready, prepared, in a state of readiness. **TDNT** - The clear meaning of this word group is preparation both in the active sense of "making ready" and in the passive of "readiness," "ability" or "resolution."

Covetousness (4124) **pleonexia** from **pleíon** = more + **écho** = have) means literally to have more and describes a strong desire to acquire more and more material possessions, especially that which is forbidden. It is a desire to have more irrespective of one's need and is always used in bad sense. It describes an insatiable selfishness. **Pleonexia** is "a strong desire to acquire more and more material possessions or to possess more things than other people have, all irrespective of need." Even a pagan like **Plato** had the sense to recognize "The desire of man is like a sieve or a pierced vessel which he ever tries to, and can never fill." **Pleonexia** - 10v in NT - covetousness(1), deeds of coveting(1), greed(7), greediness(1). Mk. 7:22; Lk. 12:15; Rom. 1:29; 2 Co. 9:5; Eph. 4:19; Eph. 5:3; Col. 3:5; 1 Thess. 2:5; 2 Pet. 2:3; 2 Pet. 2:14

2 Corinthians 9:6 Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

Amplified [Remember] this: he who sows sparingly **and grudgingly** will also reap sparingly **and grudgingly**, and he who sows generously [that blessings may come to someone] will also reap generously and **with blessings**.

KJV 2 Corinthians 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

NET 2 Corinthians 9:6 My point is this: The person who sows sparingly will also reap sparingly, and the person who sows generously will also reap generously.

BGT 2 Corinthians 9:6 Το το ὀ , σπερων φειδομ νως φειδομ νως κα θερ σει, κα σπερων π ελογ αις π ελογ αις κα θερ σει.

NLT 2 Corinthians 9:6 Remember this-- a farmer who plants only a few seeds will get a small crop. But the one who plants generously will get a generous crop.

ESV 2 Corinthians 9:6 The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.

NIV 2 Corinthians 9:6 Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.

YLT 2 Corinthians 9:6 And this: He who is sowing sparingly, sparingly also shall reap; and he who is sowing in blessings, in blessings also shall reap;

ASV 2 Corinthians 9:6 But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

CSB 2 Corinthians 9:6 Remember this: The person who sows sparingly will also reap sparingly, and the person who sows generously will also reap generously.

MIT 2 Corinthians 9:6 Think it over: One who plants meagerly will harvest a meager crop. One who plants copiously will harvest a copious crop.

- **I say:** 1Co 1:12 7:29 15:20 Ga 3:17 5:16 Eph 4:17 Col 2:4
- **he who sows sparingly:** 2Co 9:10 Ps 41:1-3 Pr 11:18,24 19:17 22:9 Ec 11:1,6 Lu 6:38 Lu 19:16-26 Ga 6:7-9 Heb 6:10
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

Proverbs 11:24-26 (**THE PRINCIPLE OF GIVING - LITTLE OR LIBERALLY**) - There is one who scatters, and yet increases all the more, And there is one who withholds what is justly due, and yet it results only in want. 25 The generous man will be prosperous, And he who waters will himself be watered. 26 He who withholds grain, the people will curse him, But blessing will be on the head of him who sells it.

Proverbs 3:9-10 Honor the LORD from your wealth And from the first of all your produce; 10So your barns will be filled with plenty And your vats will overflow with new wine.

Proverbs 22:24-25 Do not associate with a man given to anger; Or go with a hot-tempered man, 25Or you will learn his ways And find a snare for yourself.

Proverbs 19:17 One who is gracious to a poor man lends to the LORD, And He will repay him for his good deed.

Proverbs 28:27 He who gives to the poor will never want, But he who shuts his eyes will have many curses.

Psalms 126:5 Those who sow in tears shall reap with joyful shouting.

John 4:36-37+ (**REAPING FOR TIME AND ETERNITY**) "Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. 37 "For in this case the saying is true, 'One sows and another reaps.'

Galatians 6:7-10+ **Do not be deceived** (STOP BEING DECEIVED! = [present imperative with a](#)

[negative](#) see [our need to depend on the Holy Spirit to obey](#), God is not mocked; for whatever a man sows, this he will also reap. 8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life (Jn 6:63, Jn 15:5). 9 Let us not lose heart (GROW WEARY) in doing good, for **in due time we will reap** (IN THIS LIFE, BUT CERTAINLY IN THE LIFE TO COME) **if we do not grow weary**. 10 So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

Luke 6:38+ (**GIVING IS LIKE A BOOMERANG - IT WILL COME BACK TO YOU!**) "**Give** ([present imperative](#)) see [our need to depend on the Holy Spirit to obey](#), and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return."

Andrus The point of all of these passages seems to be this: the more you give, the more God gives back so that you can continue to give. But if it is true that God will make us rich in every way so that we can be generous on every occasion, why don't we see more of this? Well, I'd like to ask a different question: How many of us have really tried it? I've seen a few cases of people who have been exceptionally generous, and I have seen God give them an incredible amount of financial blessing, and they have just never quit passing it on. I think more of us would experience that kind of blessing if we truly practiced sacrificial giving.

THE BOUNTIFUL BLESSING OF LIBERALITY

Paul will now give some principles of giving first drawing from nature. Giving works like Gardening! "sow...reap."

Now (de) this I say - Paul has just spoken of a **bountiful gift** and now will elaborate on the benefits of generous giving. It is interesting that Paul has not pressured the Corinthians to give, but in this section he presents the benefits which would surely stir the hearts of the Corinthians to give. It is to their (and our) advantage that Paul taught these important truths about giving that they (and we) might not miss the [opportunity of a lifetime](#). For the Corinthians there might never be such an open door of opportunity to be so generous to their brothers and sisters in distress in Jerusalem. The following section presents this opportunity not as an obligation but as a high and holy privilege.

THOUGHT- This is the only life we will have opportunity to give to the Lord. Do we view it as a privilege or a burden? We need to seize the opportunity!

"The opportunity of a lifetime must be seized within the lifetime of the opportunity."

-- Leonard Ravenhill

He who (present tense - continually) **sows** ([speiro](#)) **sparingly will also reap sparingly** ([pheidomenos](#)), **and he who** (present tense - continually) **sows** ([speiro](#)) **bountifully** ([eulogia](#)) **will also reap** ([therizo](#)) **bountifully** ([eulogia](#)) - This of course is the well-known principle of reaping what you sow. Sow little, reap little. Sow bountifully, reap bountifully. The word **bountifully** gives us our word [eulogy](#) which speaks of high praise or commendation (it forms a good contrast with **sparingly**). Paul's metaphor of sowing seed would indicate that it not only meets the pressing need, but is a gift which in some way keeps on giving by bringing glory to God and causing thanksgiving to God (2Co 9:11-12). Their generous giving would also reap in this sense it would be clear demonstration of the life changing effect of the Gospel on normally selfish human hearts (2Co 9:13)! Finally it would reap in the sense that it would also prompt prayers for the givers (2Co 9:14). Using this metaphor of seeds sown, Paul is clearly teaching that the funds the Corinthians give will not be wasted, but will yield a priceless harvest! When will they (we) reap? Not only in this life but the life to come, at the Bema Seat of Christ when "recompensed for his deeds in the body, according to what he has done, whether good or bad." (2Cor 5:10+ cf Mt 6:19-21+).

"scanty sowing, scanty harvest; plentiful sowing, plentiful harvest"

Alfred Plummer - "He that soweth on the principle of blessings, on the principle of blessings shall reap"

Wiersbe - "Bountifully" here is the same word as "bounty" in v. 5. To sow bountifully means to "sow with blessing" and to reap bountifully means to "reap with blessing." God will be no man's debtor; He is faithful to bless when we are faithful to obey. ([Wiersbe's Expository Outlines on the New Testament](#))

McShane - It is an unchanging law of nature that, if the farmer is reluctant to part with his grain and sparsely sows his seed, he must bear the disappointment of a poor crop. On the other hand, plentiful sowing will yield a bumper harvest. Though the saints at Corinth

were not expected to give with this motive in mind, yet they, in the providence of God, would not only be relieving and benefiting the poor, but would at the same time be assured that they, too, would reap a bountiful harvest, for in this matter of giving the same principle operates as in the illustration here used. ([What the Bible Teaches 1 & 2 Corinthians](#))

ESV Study Bible - Paul expands a well-known proverb: "You reap what you sow" (e.g., Job 4:8; Ps. 126:5; Pr. 22:8; Jer. 12:13; Mt. 6:26; Jn 4:36-37; Gal. 6:7). God does not command Christians to give a certain amount, but he provides opportunities to give generously. Those who sow generously will also reap bountifully in terms of bearing fruit for God's kingdom and in other ways as well (2 Cor. 9:11).

MacArthur - When a generous believer gives by faith and trust in God, with a desire to produce the greatest possible blessing, that person will receive that kind of a harvest of blessing (cf. Pr 3:9, 10; 28:27; Mal 3:10). God gives a return on the amount one invests with Him. ([MacArthur Study Bible](#))

Brian Bell - One farmer once said, "If you're ever going to be cheap, don't be cheap with the seed." One bushel of seed invested yields thirty bushels of grain harvested in a good year. Thirty to one--not a bad return, if you are ready to believe and willing to invest. Giving is an investment in our eternal future. - The bigger the investment the greater the return! ([Grace Giving to the Glory of God!](#))

Gilbrant - Following the Greek word order, the verse reads, "He who sows sparingly, sparingly also he will reap." This construction places emphasis on the miserly use of one's resources and the meagerness of the consequent return. This reflects the divine principle that the more one gives, the fuller his life becomes.

The immutable law of sowing and reaping dictates that we can be assured that we will reap what we sow, but we can never know exactly how much we reap until the time of the harvest.

MacDonald - We should remember this with regard to agriculture—the farmer does not reap the exact amount of grain he sows, but much more proportionately. So it is in Christian giving: it is not a question of receiving back exactly what one has given but receiving back far out of proportion to the amount of the gift. Of course, the return is not so much in money as in spiritual blessings ([Believer's Bible Commentary](#))

Andrus You have heard me speak very critically of health/wealth theology. The view is that God wants you healthy and He wants you wealthy, and if you're not both, then you simply don't have as much faith as you should, or you simply haven't "invested" in the right ministries (please send your check immediately, thank you very much!). In health/wealth theology God is obligated to deliver the goods; He becomes a utilitarian genie who grants every wish to the faithful. I think it is one of the most dangerous and damaging heresies of the 20th century. And yet I want to be careful not to throw the baby out with the bath water. You see, nearly every heresy is a legitimate truth taken too far, or a biblical idea that has been distorted. The reason the health/wealth advocates are able to dupe so many people is that they are actually quite close to the truth. The Scriptures do teach that God rewards faithful giving. So, how do we distinguish what Paul teaches here from the run-of-the-mill TV health/wealth con man? (**See his excellent [sermon](#) which elaborates on sowing and reaping**)

David Guzik - What do we reap when we give? We reap blessings that are both material and spiritual. **Materially**, we can trust that God will provide for the giving heart. The promise of Philippians 4:19 (my God shall supply all your need according to His riches in glory by Christ Jesus) is made in the context of the generous hearts of the Philippians (Philippians 4:15-18). If we give to God, He will give to us materially. **Spiritually**, we can trust that God will reward the giving heart both now and in eternity. Jesus spoke to this in Matthew 19:29: And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life. Jesus obviously did not mean that we would receive a hundred houses if we gave up our house for Him any more than He meant we would receive a hundred wives if we gave one up for Him! But He did mean that we are never the losers when we give to God. The Lord can never be in debt to any man, and we should never be afraid of giving God "too much." Spiritually or materially, you can't out-give God.. "This harvest should be understood both in terms of the spiritual reward of eternal life and also referring to the earthly blessings with which God honours the beneficent. Not only in heaven does God reward the well-doing of the godly, but in this world as well." (Calvin) . ([2 Corinthians 9](#))

Lowery summarizes 2Co 9:6-15 -In the grace of God Christians are rewarded in three ways for their generosity: (1) the givers are enriched (2Co 9:6-10); (2) the receivers' needs are met (2Co 9:11-12); and (3) God, the Source of all blessing, is praised (2Co 9:13-15). ([The Bible Knowledge Commentary](#))

George Muller - "The Christian should never worry about tomorrow or give sparingly because of a possible future need. Only the present moment is ours to serve the Lord, and tomorrow may never come...Life is worth as much as it is spent for the Lord's service."

Related Resources:

- [Why are there so many televangelist scandals? | GotQuestions.org](#)
- [Can Christians live their best life now? | GotQuestions.org](#)
- [What is "The Secret"? What is the law of attraction? | GotQuestions.org](#)
- [Are all prosperity preachers charlatans and/or false teachers? | GotQuestions.org](#)
- [What does the Bible say about prosperity? | GotQuestions.org](#)
- [Is "name it claim it" teaching biblical? | GotQuestions.org](#)

Now (1161) **de** is a "[conjunctive](#)" particle most commonly to denote continuation and further thought development, taking its specific sense from the context and; contrast - but; transition - then, now (with no temporal sense);

Sows (4687) **speiro** from **spao** = draw out, pull) literally means to scatter (seed) and the opposite of reaping or gathering. In classical Greek usage *speirō* can mean "to sow" or "plant" seed, "to sow" ideas, "to scatter" or "disperse" things or people, and even "to beget" . Acting in ways that will bring multiplied consequences of good or evil (Gal 6.7-8)

Sparingly (5340)(**pheidomenos** from [pheidomai](#) - to spare, forbear) means what is done in a limited, sparing manner and of negligible quantity or extent. In a limited way, sparingly. Figuratively, of miserly giving to help others. Not plentifully! Plutarch wrote, "But now use sparingly those things which you have" (Alexander 25.7) Only in 2Co 9:6.

Reap (2325) **therizo** from **théros** = summer, harvest time ~ time of harvests) conveys the picture of cutting ripe grain and gathering the bundles together. To reap, to harvest, harvest, reaping.

Win By Losing

He who loses his life for My sake will find it. —Matthew 10:39

Today's Scripture: 2 Corinthians 9:6-15

Have you ever played dominoes? In my boyhood days it was a favorite indoor pastime. Some time ago while visiting a family, I saw a young boy and his grandfather playing the game. A flood of memories surged over me as I remembered my own boyhood days.

The unusual thing about dominoes is that you win by losing. To win, you must lose your blocks. Whoever gets rid of all his dominoes first wins the game. You must give to get—lose to gain—be reduced to nothing to get to the top. It is not like baseball or tennis or other games where the highest number of runs, points, or scores determines the winner. No! With dominoes it is the one who can reach nothing first who succeeds.

The rule of the natural man is: "Get all you can." The rule of the spiritual man should be: "Give all you can." In the spiritual realm, only that which we give away will we keep forever. In the Christian life, we must be reduced to nothing before we become something. Seed kept in the granary will mold and decay, but "thrown away" into the ground it increases 30-, 60-, and 100-fold. "Unless a grain of wheat falls into the ground and dies, it remains alone" (John 12:24).

Remember, Jesus gave His all. He is our example. By: M.R. DeHaan ([Our Daily Bread. Copyright RBC Ministries. Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Lord, shape my life as only You can,
Guiding each day by Your loving plan;
Take what You need and give what You will,
My life is Yours to use and to fill. —Branon

Life is like a game of tennis—you can't win without serving well.

Losing To Gain

He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. —2 Corinthians 9:6

Today's Scripture: 2 Corinthians 9:6-15

On my father's farm were certain fields he sowed by hand. He would strap on a canvas contraption that looked somewhat like a kangaroo pouch, fill it with seed, and go out to sow. He would cast seed everywhere.

When a farmer sows seed in his field, it looks like he's throwing it away. It seems to be lost, but it isn't really gone. In due time he gets it back—with much more besides.

When we give ourselves to Christ, it may seem to people as if we're throwing our life away. But He said that it is only as we lose our lives in Him that we find true life (Matt. 10:39).

Jesus teaches us to measure our lives by losses rather than gains, by sacrifices rather than self-preservation, by time spent for others rather than time lavished upon ourselves, by love poured out rather than love poured in.

It's a rule of life: God blesses those who give of their lives and resources (2 Cor. 9:6). Give out the truth you know, and He'll give you more to give away. Give your time, and you'll have more time to give. Set no limit on your love, and you'll have more love for others than before.

Israel's wise man said, "There is one who scatters, yet increases more" (Prov. 11:24). It's one of the oldest paradoxes in the world, but it works. By: David H. Roper ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to You we lend,
Who givest all. —Wordsworth

When you grasp, you lose; when you give to God, you gain.

Can You Spare A Dime?

He who has mercy on the poor, happy is he. —Proverbs 14:21

Today's Scripture: 2 Corinthians 9:6-15

In her insightful book *The Forgotten Man*, Amity Shlaes provides fascinating stories about what life was like during the Great Depression in the US. At the center of that economic drama was "the forgotten man," a term used for the countless individuals who were thrown out of work.

A popular Depression-era song poignantly expresses their story:

They used to tell me I was building a dream, with peace and glory ahead.

Why should I be standing in line, just waiting for bread?

Once I built a railroad, I made it run, made it race against time.

Once I built a railroad; now it's done. Brother, can you spare a dime?

As the lyrics remind us, an economic downturn changes everything for hard-working people who lose their jobs. When that happens, we as Christians should do what we can for people in need.

In Galatians 2, Paul and Barnabas were reminded to evangelize and to "remember the poor" (v.10). We can see that Paul did just that—preaching the gospel and encouraging financial aid to those in need (Acts 11:29-30; 1 Cor. 16:1-3).

During tough economic times, we too should help people in need—spiritually and physically. A dime doesn't go far these days, but a generous attitude does. By: Dennis Fisher ([Our Daily Bread. Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The poor and needy everywhere Are objects of God's love and care, But they will always know despair Unless His love with them we share. —D. De Haan

Good exercise for the heart is to bend down and help another person up.

2 Corinthians 9:7 Each one *must do* just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.

Amplified Let each one [give] as he has made up his own mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion, for God loves (He takes pleasure in, prizes above other things, and is unwilling to abandon or to do without) a cheerful (joyous, "prompt to do it") giver [whose heart is in his giving].

KJV 2 Corinthians 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

NET 2 Corinthians 9:7 Each one of you should give just as he has decided in his heart, not reluctantly or under compulsion, because God loves a cheerful giver.

BGT 2 Corinthians 9:7 καστος καθ ς προ ρηται τ καρδ , μ κ λ πης ξ ν γκης· λαρ ν γ ρ δ την γαπ θε ς.

NLT 2 Corinthians 9:7 You must each decide in your heart how much to give. And don't give reluctantly or in response to pressure. "For God loves a person who gives cheerfully."

ESV 2 Corinthians 9:7 Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

NIV 2 Corinthians 9:7 Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

YLT 2 Corinthians 9:7 each one, according as he doth purpose in heart, not out of sorrow or out of necessity, for a cheerful giver doth God love,

ASV 2 Corinthians 9:7 Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

CSB 2 Corinthians 9:7 Each person should do as he has decided in his heart-- not reluctantly or out of necessity, for God loves a cheerful giver.

MIT 2 Corinthians 9:7 Each one should respond according to the decision of his heart—not from anguish or from duress, for God loves a cheerful donor.

- **not grudgingly or under compulsion:** De 15:7-11,14 Pr 23:6-8 Isa 32:5,8 Jas 5:9 1Pe 4:9
- **for God loves a cheerful giver.:** 2Co 8:12 Ex 25:2 35:5 1Ch 29:17 Pr 11:25 22:9 Ac 20:35 Ro 12:8
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

Mark 12:41-44+ (**EXAMPLE OF GENEROUS GIVING**) And He sat down opposite the treasury, and began observing how the people were putting money into the treasury; and many rich people were putting in large sums. 42 A poor widow came and put in two small copper coins, which amount to a cent. 43 Calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."

Luke 21:1-4+ (**QUALITY NOT QUANTITY**) And He looked up and saw the rich putting their gifts into the treasury. 2 And He saw a poor widow putting in two small copper coins. 3 And He said, "Truly I say to you, this poor widow put in more than all of them; 4 for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on."

Psalms 50:10-12 (**GOD DOES NOT NEED OUR MONEY BUT WANTS OUR HEARTS**) "For every beast of the forest is Mine, The cattle on a thousand hills. 11 "I know every bird of the mountains, And everything that moves in the field is Mine. 12 "If I were hungry I would not tell you, For the world is Mine, and all it contains.

Psalms 51:16 (**WHAT GOD REALLY DESIRES**) For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. 17 The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.

2 Corinthians 8:12 For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have.

**THE QUALITY NOT THE
QUANTITY OF GIVING**

God looks not at the quantity given, but at the quality of the giver!

One could subtitle this verse - Generously, not Grudgingly! It is not HOW MUCH we give, but HOW we give!

Broomall subtitles 2Co 9:7-10 Principles Drawn from God's Nature. We may summarize thus: (1) the person—every man; (2) the proportion—according as he hath purposed (asv); (3) the place—in his heart; (4) the perversion—not grudgingly, or of necessity; (5) the principle—for God loveth a cheerful giver.

Wiersbe - Verse 7 is often misapplied. Paul is not talking here about how much we give so much as how we give. He told them how much to give in 8:12–15; it was to be in proportion to what they had. But for a believer to give grudgingly, or out of a sense of obligation, is to miss the blessing of giving. Giving must be from the heart, and God loves a cheerful (“hilarious” in the Gk.) giver. Some Christians take this verse to mean that it matters not how much we give, so long as we give cheerfully what we have purposed in our hearts. Absolutely not! A cheerful heart is not a substitute for an obedient heart. Our hearts should be both faithful and cheerful, because we give the right gift with the right motive. ([Wiersbe's Expository Outlines on the New Testament](#))

Each one ([hekastos](#)) *must do just as he has* (present tense - continually) **purposed** ([proaireo](#)) **in his heart** ([kardia](#)), **not grudgingly** ([lupe](#) Lit = "out of sorrow") **or under compulsion** ([anagke](#)), **for God loves** ([agapao](#)) **a cheerful** ([hilaros](#)) **giver** ([dotes](#)) - Now Paul addresses not the **amount** but the **attitude**, the **crux** of generous giving, which recalls Jesus' teaching on the **'widow's mite'** ([see above](#) - Mk 12:41-44+; Lk 21:1-4+).

Each one ([hekastos](#)) means that **each** person is responsible to first decide in his own heart what to give (see Acts 11:29+ = "**each** of them determined to send a contribution", 1Co 16:2+ = "**each** one of you") and then led by the Spirit, follow through and give what he has decided. I used to play basketball and had a good 3 point shot, but it was only effective when I flipped my wrist and *followed through*. Believers who purpose in their hearts to give to God need to *follow through* on their "*shot*" so to speak!

Purposed ([proaireo](#)) means to decide ahead of time and thus means that each individual should make a pre-determination to give in contrast to giving by impulse or even worse under a sense of guilt or coercion! **Purposed** is in the perfect tense indicating the decision was made at point in time in the past and is still in the person's mind and heart. **Purposed** is also in the middle voice (see [reflexive](#)), indicating each person initiates the action (energized by the Spirit giving them the desire - Php 2:13NLT+) and then they participate in the act or process of giving. He emphasizes that the **heart** of generous giving is not the pocketbook or bank account but a **heart** that resolves or determines to be generous, an effect only the Spirit can enable. And so the motive or spirit in which a gift is given is more important than the amount (cf 1Co 4:5+). Giving something and later mourning about it or regretting it is not the spirit **God loves**. A son needs to [emulate](#) their father and our Father "did not spare His own Son, but delivered Him over for us all." (Ro 8:32+) as His **indescribable Gift**" (2Co 9:15+). A **cheerful giver** also [emulates](#) God's Son Who willingly and cheerfully gave all He was and had to meet the needs of the world. The Greek word for **cheerful** ([hilaros](#)) is the root for our English word hilarious. God wants us to give [cheerfully](#) because that is how God Himself gives. Ananias and Sapphira are the antithesis of cheerful givers and their end was not cheerful! (Acts 5:1-11+).

All giving should be "want to" not "have to!"

Don't give with a grudge!

Under compulsion ([anagke](#)) means they are being forced to give and therefore have no joy in the giving (they are certainly not cheerful)! **Cheerful** ([hilaros](#)) giving is a reflection of an unselfish heart, energized by the Spirit and thus manifesting a desire to be pleasing to the Father. This passage also teaches that Paul is not specifying a given amount or percentage, but only that the person should respond to their own heart, as the Spirit leads. And as an aside God does not want a "percentage" of our hearts but He wants our whole heart (cf 1Ki 8:61, 11:4, 15:3,14 2Ki 20:3 1Ch 12:38 1Ch 28:9 8:9 29:19 2Ch 15:17, 16:9, 19:9, 25:2) This passage clearly refutes "high pressure" tactics or "guilt trips" to motivate greater giving.

Lessons from this passage - (1) each believer is included (if all you have is a mite, that is enough!), (2) each must decide from his own heart, (3) each should give cheerfully not grudgingly (with regret, complainly), (4) each should give willingly not because they are pressured or forced.

Brian Bell - We've had a standing policy, "if you've given grudgingly, ask an usher for it back & we'll give it to you back." To give either grudgingly or out of necessity...is to miss the whole blessing of giving! Why does God love when we give? Because we are saying to Him, "I believe you & I trust you!" ([Grace Giving to the Glory of God](#))

Guzik on **purposed in his heart** - If we say we love the Lord more than surfing, but spend all our money on surfboards and do not give as we should to the Lord's work, then the way we spend our money shows the purposes of our own heart more accurately than our words do. Jesus said it simply: For where your treasure is, there your heart will be also. (Matthew 6:21+) . ([2 Corinthians 9](#))

While it is possible to give without loving,

it is not possible to love without giving.

-- John MacArthur

POSB - The giver must not give out of necessity. A person's gift is not acceptable to God when he... is forced to give, gives because he fears what others will think, gives just to please others, gives to keep others from pestering him, gives out of a desire for personal honor and recognition. ([The Preacher's Outline & Sermon Bible: 1 & 2 Corinthians](#))

Gilbrant - In this passage cheerful giving is contrasted with begrudged giving, followed by a loose quote from Psalm 112:9. The motive of cheerful liberality is demonstrated by the sincere smiling face of the giver.

G Campbell Morgan - "It must be hilarious giving, giving out of the heart, because you love to give, not because you are bound to give."

Brian Bell - Cheerful – In a Presbyterian church in Ghana it is told that at the offering, they let the people dance. That's a part of African culture in religious, spiritual worship. They let the people dance as they bring their offerings forward. The music is going, and they individually turn it into a production as they bring that offering to the offering plate. They take their time, too. The offering could go on for a long time because they are dancing all the way down the aisle. Interestingly, it's the only time in the service when they smile...when they're giving their money! ([Grace Giving to the Glory of God](#))

Michael Andrus - Friends, let's not let this concept of God's special love float by without really contemplating its depth. John MacArthur writes, It is hard to imagine a more precious promise than to be the personal object of God's love. All the world's acclaim, honor, and rewards given to all philanthropists put together does not come close to this privilege of being loved by God. Yet that is what He promises the cheerful giver." T. Boone Pickens was praised to high heaven for recently giving \$165 million to Oklahoma State University. How much better to be loved by almighty God!

Guzik on cheerful giver - True giving comes from a happy heart, and it also gives us a happy heart. The English poet Carlyle said that when he was a boy, a beggar came to the door when his parents were gone. On a youthful impulse he rushed to his room, broke his piggy bank, and gave the beggar all the money. He said that never before or since had he known such sheer happiness as came to him in that moment of giving. . ([2 Corinthians 9](#))

Colin Kruse - "It is not difficult to suggest why God delights in the cheerful giver. He himself is such a giver and desires to see this characteristic restored among those who were created in his image." ([Full text of the Tyndale NT Commentary on 2 Corinthians](#))

John H Jowett - Cheerful giving is born of love, and therefore it is a lover loving a lover and rejoicing in the communion. Giving is the language of loving; indeed, it has no other speech. "God so *loved* that He *gave!*" **Love finds its very life in giving itself away.** Its only pride in possession is the joy of surrender. If love has all things, it yet possesses nothing.

Believer's Study Bible - The Christian gift of giving ought to be exercised as an act of worship with preparation, purpose, and joy. Giving that is reluctant or coerced is not pleasing to God, "for God loves a cheerful [hilaros, Gk.] giver."

Charles Hodge - "Many gifts are thus given sorrowfully, where the giver is induced to give by a regard to public opinion, or by stress of conscience.

Related Resources:

- [What does Jesus want us to learn from what He said about the widow's mite? | GotQuestions.org](#)

Each one (every man, everyone)(1538) **hekastos** from **hekas** = separate) means each, every one, of any number separately. This frequent adjective ("each, every" or pronoun "each one, every one") is used literally or substantively to identify entire classes of people and their deeds in the New Testament. Hebrews 3:13 tells us to "exhort one another daily" (literally "every day"). Other examples of its literal use can be found in Luke 6:44 and Revelation 22:2. As a substantive hekastos occurs over 75 times. In each case it means either "every man" or "every one."

Purposed (4255)(**proaireo** from **pro** = before + **haireo** = to take, choose) to bring forth or forward. To take one thing before another, to prefer, choose, or intend for oneself, to purpose, resolve. Decide ahead of time. To reach a decision beforehand, choose (for oneself), commit oneself to. Only in 2Co 9:7.

Heart (2588) **kardia** does not refer to the physical organ but is always used figuratively in Scripture to refer to the seat and center of human life. The heart is the center of the personality, and it controls the intellect, emotions, and will. No outward obedience is of the slightest value unless the heart turns to God. The heart is the center of our personality, our "**control center**" (to make a play on the "[air traffic control center](#)" at the

airport which carefully guards and guides what flies in and what flies out. How applicable to our "hearts" which are so prone to wander!). In short **kardia** refers to the the [affective](#) center of our being wherein lies the capacity of moral preference and volitional desire. The **kardia** generates thoughts that make the decisions which the mind works out. In other words, our logic flows out of our heart-decisions and not vice versa. Uses in Corinthians 1 Co. 2:9; 1 Co. 4:5; 1 Co. 7:37; 1 Co. 14:25; 2 Co. 1:22; 2 Co. 2:4; 2 Co. 3:2; 2 Co. 3:3; 2 Co. 3:15; 2 Co. 4:6; 2 Co. 5:12; 2 Co. 6:11; 2 Co. 7:3; 2 Co. 8:16; 2 Co. 9:7

(Not) grudgingly (3077) **lupe** means sadness, grief, pain, sorrow. (1) physically pain, suffering, distress (Jn 16:21); (2) mentally or spiritually sorrow, grief, sadness, anxiety (Jn 16:6); (3) adverbially evk lu,phj with a grieved spirit, reluctantly, grudgingly (2Co 9:7)

Compulsion (318) **anagke** from **ana** = up, again, back, renewal, repetition, intensity, reversal + **agkale** = arm when bent) refers to any necessity or compulsion, outer or inner, brought on by a variety of circumstances. It can mean necessity imposed either by external conditions or by the law of duty. **Anagke** - 18v - Matt. 18:7; Lk. 14:18; Lk. 21:23; Lk. 23:17; Ro 13:5; 1Co. 7:26; 1Co. 7:37; 1Co. 9:16; 2Co. 6:4; 2Co. 9:7; 2Co. 12:10; 1 Thess. 3:7; Philemon 1:14; Heb. 7:12; Heb. 7:27; Heb. 9:16; Heb. 9:23; Jude 1:3

Loves (25) **agapao** means to love unconditionally and sacrificially as God Himself loves sinful men (John 3:16), the way He loves the Son (John 3:35, 15:9, 17:23, 24).

Cheerful (2431) (**hilaros** from **hilaos** = propitious) is one who is cheerfully happy. Zodhiates points out that "Although the Eng. word "hilarious" is derived from hilarós, it does not at all convey its correct meaning. The word denotes a happy, glad or cheerful state of mind and not one overcome with laughter or mirth, or one humorously affected." ([Complete Word Study New Testament](#)) **Gilbrant** - In classical Greek and the papyri hilaros consistently means "glad, merry, cheerful." It is used to describe daylight, songs, hope, a message, occasionally pagan deity, but mainly people. It is from a root word meaning "to laugh" or "to shine." In the Septuagint hilaros has two related senses. The first sense is an attitude of benevolence. It is illustrated in the use of hilaros from the Hebrew word *rātsôn* (meaning "delight") in Proverbs 19:12, where it means the "favor" of the king. This sense can also be seen in Proverbs 18:22 where it carries the idea "kindly disposed." In the second sense a countenance of cheer is described by hilaros as in Esther 5:1, 2 and Job 33:26. The seemingly cheerful outward appearance of Esther as she entered the king's chamber can be contrasted with the sincere outward expression of inward joy caused by God's favor described in Job 33:26. These two senses (benevolence and cheer) are related in that a smiling face is usually indication of an attitude of benevolence. ([Complete Biblical Library - Incredible Resource](#))

Giver (1395) (**dotēs** from **didomi** - to give) is the one who gives. It is one who transfers something that is to be received without expectation of compensation. Once in Pr 22:8

2Corinthians 9:7

READ: 2 Corinthians 8:1-15

THE Christians in a Haitian church service were all smiles as they put their coins in the offering plate. When I remarked about this, I learned that these country people, most of whom lived in small huts, were delighted to have something to share with others. This concept of freely sharing had become part of the fabric of their lives since they became believers.

One of the Haitian believers said, "We have a saying: 'If I have something today, I'll share it with others. Then tomorrow, when I have nothing, they may be able to share with me.'" They gave cheerfully, knowing that God would take care of their needs.

The believers in Macedonia, who were poor, amazed Paul by the amount they gave for the needy saints in Jerusalem (2Corinthians 8:1-15). And they did it because they wanted to; they actually begged Paul to allow them a chance to give (v. 4).

The apostle told the Corinthian Christians that if they followed the example of the Macedonians a circle of blessing would result. The givers would be blessed, the people receiving their gift would be blessed, God would be praised, and the receivers would start praying for the givers (2Corinthians 9:6-15).

We too can be part of the circle of blessing. And we will be if we are cheerful givers!—H V Lugt

Lord, stir up kindness, love, and generosity in my heart. May it spill over into the lives of everyone I meet.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."-- 2Co 9:7-8

WE MUST not look on money as our own, for on every coin you may discern the letters: DG., By the Grace of God. Therefore money is God's gift to us. "Both riches and honour come of Thee. David was right when he said, after his people and he had made a noble gift to God's work: "Of Thine own have we given Thee."

But you say: "I earn my money by the sweat of my brow." Granted; but "thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." It is God who enables us to keep our situations; who delivers us from paralysing disease, maintains the balance of reason, and renews our daily strength. Is it not our constant profession that we have devoted to Christ all that we are and have, and surely this consecration, if it means anything, means that concerning all that belongs to us we would say to our Lord: "What wouldst Thou have me to do?"

It is our duty to provide for our own (1Ti 5:8). It is also right to hold a certain amount as capital, for the increase of business and the employment of labour. When a man uses his capital rightly, taking no more than a legitimate profit for his time, experience, and responsibility, and allowing his employees to share with him in the overplus, he is doing more real good in the world than if he gave away his property by distributing a pound each to a vast number of beggars. We are to be stewards of the Lord Jesus. This is His own comparison (Mt 25:14).

In order to guard against the love of money, we should be careful to give a stated proportion to the cause of Christ. It may seem needless to insert this caution for those who should use all for Christ. But our hearts are so fickle that we sometimes imagine that we are giving away a larger share of our income than is the case, unless we are accurate in adjusting the balance between Christ and ourselves. It is not possible for one to assign for another the proper proportion, but whatever we fax, it should be rigorously deducted when we receive our income or wages. In the first place, give your own selves to Christ, and then all else will fall into line (2Cor 8:5).

PRAYER- Help me, dear Lord, to walk in the footsteps of Thy holy life. Teach me how to gain by giving, and to find by losing, according to Thy word. AMEN.

2Corinthians 9:7

A pastor wanted to see if a farmer in his congregation was willing to support the Lord's work. So one day he challenged him with some direct questions.

"If you had two farms," he asked, "would you be willing to give one to God?"

"Why, certainly!" replied the man. "I only wish I were in a position to do so."

The minister then asked,

"If you had \$10,000, would you give \$5,000 to the Lord?"

Without hesitation the man responded,

"How I'd love to have that kind of money! I'd enjoy giving generously like that."

Then the preacher asked:

"If you had two pigs, would you give one to the church?"

The farmer hesitated for a moment and then blurted out,

"That' not fair. You know I've got two pigs!"

2 Corinthians 9:7 tells us not to give "grudgingly or of necessity" As the Lord has prospered us, let's return a portion to Him —wisely, purposefully, and gladly. God loves a cheerful giver! —R W De Haan

THE HIGHEST KIND OF GIVING COMES FROM THE BOTTOM OF THE HEART.

Birthday Giveaway

When I reminded my husband that his 39th birthday was just around the corner, he declared that he didn't want any presents. Yeah, right, I thought, and I continued to press him for gift ideas. That's when he told me he wanted to give away the money we would have

spent on his birthday.

The Bible calls us to give willingly—not grudgingly or of necessity—to support God’s work and to help people (2 Cor. 9:7). This kind of freewill giving often results in joy for the giver. When King David donated his personal stash of gold and silver to help build the temple, many Israelite officials followed his example. After they contributed bronze, iron, gemstones, and precious metal, “the people rejoiced, for they had offered willingly” (1 Chron. 29:9).

As part of the celebration, David praised God, saying, “Of Your own we have given You” (v.14). His point was that God owns everything. Remembering this allows us to give eagerly, because we are just returning our resources to their rightful owner—God Himself.

The next time you contribute cash, services, or belongings to support the cause of Christ, examine your attitude. Are you giving freely and willingly? God loves a cheerful giver.— by Jennifer Benson Schuldt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Lord, You love the cheerful giver,
Who with open heart and hand
Blesses freely, as a river
That refreshes all the land. —Murray

How we give is more important than how much we give.

Have A Wonderful Day

Let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. —2 Corinthians 9:7

Today’s Scripture: Proverbs 11:24-31

After admiring a painting in a woman’s home, I was surprised by her generosity when she took it down and gave it to me.

I’ve seen many similar acts of kindness. For years, my mother-in-law hung on to her archaic-looking refrigerator so she could give more money to the Lord’s work.

A Christian family I know had saved money to buy a new car. But when they heard of a desperate need on a mission field, they kept their old car and gave to missions instead.

I’ve also heard of a Christian businessman in Ohio who puts something in his pocket every morning to give away—a pen, a trinket, even a ten-dollar bill. As the day unfolds, he looks for someone who would be blessed by receiving a gift. “By constantly looking for an opportunity to give,” he says, “I have a wonderful day.”

The old saying “Takers eat well, but givers sleep well” is only partially true. According to Proverbs 11:25, givers also eat well: “The generous soul will be made rich, and he who waters will also be watered himself.”

We must not give grudgingly or merely out of a sense of duty but from the heart. It’s the generous, cheerful giver whom God loves (2 Corinthians 9:7). By: Joanie Yoder ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand the offering took. —Anon

Many people readily give God credit, but few cheerfully give Him cash.

It’s For The Lord!

God loves a cheerful giver. —2 Corinthians 9:7

Today’s Scripture: 2 Corinthians 9:1-15

Author James Duff tells of the time when English pastor and theologian Andrew Fuller (1754-1815) was collecting money for foreign missions. One of his contacts was an old friend. When presented with the need, the man said, “Well, Andrew, seeing it’s you, I’ll give you 5 pounds.”

"No," said Fuller, "I can't take your money for my cause, seeing it is for me," and he handed the money back.

The man saw his point. "Andrew, you are right. Here's 10 pounds, seeing it is for Jesus Christ."

Duff concluded, "Let us remember, it is not the amount we give toward helping the Lord's work; it is the motive He looks at."

Proper motives are essential in Christian service, whether it's money or time or talents. The Lord is more concerned with why we give than with how much we give. We should never give to receive the praise of others, but because we love God and desire to see His name honored and glorified.

The apostle Paul said, "Let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver" (2 Cor. 9:7).

Whenever we give to the work of God, may we honestly say, "It's for the Lord!" By: Richard DeHaan [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand the offering took. —Anon.

God sees the giver as well as the gift—the heart as well as the hand.

Cheerful Giving

Let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. —2 Corinthians 9:7

Today's Scripture: 2 Corinthians 9:1-7

During World War II this slogan was often heard: "Give until it hurts." Now, that may be all right for the world, but certainly it is not a proper slogan for the Christian who wants to be all that he should be for the Lord Jesus Christ.

If you have given to the Lord and it still hurts, my friend, then you have not yet given enough. Our motto must always be, according to Scripture, "Give until it feels good."

If it hurts for you to give to Him who gave His all for you, it's a foregone conclusion that you haven't yet given all you should. God doesn't ask you to give for His sake so much as for your own sake. God, after all, doesn't need your gifts. He wants you to give for your own benefit, because "it is more blessed to give than to receive" (Acts 20:35).

Our Lord certainly has no need for our gifts, for as Paul said in Acts 17:24-25, "God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things."

It is for our benefit, then, that He wants us to share the joy of giving. Do you have that joy? By: M.R. DeHaan [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

We give Thee but Thine own,
Whate'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee. —How

Instead of giving till it hurts, keep giving till it feels good.

The Pumpkin Man

Let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. —2 Corinthians 9:7

Today's Scripture: 2 Corinthians 9:6-15

In the city of Colorado Springs, people called Nick Venetucci "The Pumpkin Man." Every autumn for 50 years, he invited thousands of school children to visit his farm along the banks of Monument Creek, pick a free pumpkin, and take it home. Nick loved walking through his fields with the kids, helping them find "just the right one."

The principal of the local elementary school, which was named in Venetucci's honor, said, "He taught our kids the definition of

generosity. He gave, gave, gave, and never expected anything in return.” When Nick died at the age of 93, the community saluted him as a hero because of his kind and generous spirit.

Nick Venetucci shared the fruit of his labor because he wanted to. The Bible encourages us all to give in this way: “Let each one give as he purposes in his heart, not grudgingly or of necessity; 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” (2 Corinthians 9:7-8).

The grace comes from God; the giving comes from our hearts. The benefit extends to more people than we can imagine. The Pumpkin Man showed us how. By: David C. McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The gifts that we may give,
The deeds that we may do,
Most truly honor Christ
When self is given too. —D. De Haan

The highest kind of giving comes from deep down in the heart.

2 Corinthians 9:8 And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;

Amplified And God is able to make all grace (every favor and earthly blessing) come to you in abundance, so that you may always and under all circumstances and whatever the need be self-sufficient [possessing enough to require no aid or support and furnished in abundance for every good work and charitable donation].

NET 2 Corinthians 9:8 And God is able to make all grace overflow to you so that because you have enough of everything in every way at all times, you will overflow in every good work.

BGT 2 Corinthians 9:8 δυνάτε ὁ θεὸς πᾶσαν χάριν περισσεύσαι ἐς ὑμᾶς, ἵνα ἅπαντα πάντοτε περισσεύετε ἕνεκα ἰσχυρῶν ἔργων ἕνεκα ἵνα ἔσται ὑμῖν περισσεύουσα ἡ χάρις,

NLT 2 Corinthians 9:8 And God will generously provide all you need. Then you will always have everything you need and plenty left over to share with others.

ESV 2 Corinthians 9:8 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.

NIV 2 Corinthians 9:8 And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.

YLT 2 Corinthians 9:8 and God is able all grace to cause to abound to you, that in every thing always all sufficiency having, ye may abound to every good work,

ASV 2 Corinthians 9:8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:

CSB 2 Corinthians 9:8 And God is able to make every grace overflow to you, so that in every way, always having everything you need, you may excel in every good work.

MIT 2 Corinthians 9:8 God can make comprehensive grace overflow in you that in everything you might have a full sufficiency all the time, so that you might be prolific in every good work.

NKJ 2 Corinthians 9:8 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.

NRS 2 Corinthians 9:8 And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work.

NAB 2 Corinthians 9:8 Moreover, God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work.

NJB 2 Corinthians 9:8 God is perfectly able to enrich you with every grace, so that you always have enough for every conceivable need, and your resources overflow in all kinds of good work.

GWN 2 Corinthians 9:8 Besides, God will give you his constantly overflowing kindness. Then, when you always have everything you need, you can do more and more good things.

BBE 2 Corinthians 9:8 And God is able to give you all grace in full measure; so that ever having enough of all things, you may be full of every good work:

- **God is able** : 2Ch 25:9 Ps 84:11 Pr 3:9 10:22 11:24 28:27 Hag 2:8 Mal 3:10 Php 4:18
- **to make all grace**: 2Co 8:19 1Pe 4:10
- **so that always having all sufficiency** : 2Co 9:11 1Ch 29:12-14
- **you may have an abundance for every good deed**: 2Co 8:2,7 Ac 9:36 1Co 15:58 Eph 2:10 Col 1:10 2Th 2:17 2Ti 3:17 Tit 2:14 3:8,14
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

Matthew 3:9; and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you that from these stones **God is able** to raise up children to Abraham.

Luke 3:8 "Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.

Romans 11:23 And they also, if they do not continue in their unbelief, will be grafted in, for **God is able** to graft them in again.

Ephesians 3:20 Now to **Him who is able** to do far more abundantly beyond all that we ask or think, according to the power that works within us,

Jude 1:24 Now to **Him who is able** to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

Hebrews 11:19 He considered that **God is able** to raise people even from the dead, from which he also received him back as a type.

GOD IS ABLE TO SUPPLY FOR GOOD DEEDS

Broomall - Now God is able to cause to abound all grace unto you in order that you, always having all sufficiency in all things, might abound unto all good work. Note the repetition of all.

MacDonald - Here we have a promise that, if a person really wants to be generous, God will see that he is given the opportunity. ([Believer's Bible Commentary](#))

And God is (present tense - continually) **able** ([dunateo](#) - supernatural power) **to make all** ([pas](#)) **grace** ([charis](#)) **abound** ([perisseuo](#)) **to you, so that** (hina - purpose) **always** ([pantote](#)) (present tense - continually) **having all** ([pas](#)) **sufficiency** ([autarkeia](#)) **in everything** ([pas](#)), **you may** (present tense - continually) **have an abundance** ([perisseuo](#) - more than enough) **for every** ([pas](#)) **good** ([agathos](#)) **deed** - The [present tense](#) indicates our God is continuously **able**! (see the encouraging truth that God is Able, cf Heb 7:25+. Play the modern worship song [Our God is Able](#)). **Grace** ([charis](#)) in this context refers especially to God's ability to continually give material provisions to supply all of our material needs, even to the point of overflowing ([perisseuo](#)). **Having all sufficiency** means being "self-sufficient" in a God honoring, spiritual sense in that they have what is necessary for giving and are fully content with what they have. (cf only other use - 1Ti 6:6+ = "contentment").

Notice also the **all** ([pas](#)) (pun intended) *inclusiveness* of the related Greek words (nothing is left out!) - **all** ([pas](#))...**always** ([pantote](#))...**all** ([pas](#))...**everything** ([pas](#)) ...**ever** ([pas](#))! Clearly this is an "**all-inclusive**" passage (one worth memorizing and warranting serious meditation!) And we can be confident that **every good deed** on earth will be rewarded in heaven at the Bema Seat of Christ (2Co 5:10+). It is no coincidence that the only other use of [agathos](#) in the Corinthians letters is in reference to **good deeds** recompensed by Jesus in 2Co 5:10+!

THOUGHT - Continually keeping in the forefront of our mind (cf "[Vertical Vision](#)") the vital truth that every [Good Deed](#) will be graciously recompensed at the Bema Seat of Christ (2Co 5:10+), it follows that **EVERY** believer should have as his or her **HIGHEST AMBITION**, as our [summum bonum](#), a heart desire to please the Lord (2Co 5:9+), knowing that some the "deeds" we do in this life are "**good**", pleasing to Him and eternally fruitful while others are "**bad**, worthless and of no eternal value.

Brian Bell - Do you read here "God will use you up & then throw you away!" I don't think so...this is packed with blessings! [Grace Giving to the Glory of God!](#)

Wiersbe - Note the "alls" in v. 8—all grace; always; all sufficiency; all things; every good work. Nothing is left out! This is God's promise to those who obey Him. ([Wiersbe's Expository Outlines on the New Testament](#))

MacArthur - God gives His Son to all believers, but as previously noted, He blesses in a unique way generous, cheerful givers. In fact, He blesses such believers on such a grand, immense, staggering scale that it beggars language to express it. Trying to convey the magnanimity of God's generosity, Paul resorted to hyperbole, using a form of the word *pas* (**all**) five times in verse 8. God's gracious giving has no limits; it is off the scale. Since giving naturally seems to result in having less, not more, it takes faith to believe that giving will open up God's blessing. Christians must believe that what God has promised to do He **is able** to do.

Lowery adds that "In the words "all things," "all times," and "all... you need," the Greek heaps three words one after the other: *panti pantote pasan* God is indeed sufficient! His "every" grace abounds so that believers can abound "in every good work." ([The Bible Knowledge Commentary](#))

McShane - When at considerable sacrifice the saints have shared their good things with others who are less fortunate, there is ever the possibility of a secret fear stealing into their hearts lest the day might come when they would have no more wealth to share, and then their joy in giving would be at an end. The apostle corrects this danger by stating that "God is able to make all grace abound ... that ye, always having all sufficiency". Thus His boundless giving will ensure that the good work of generosity will continue. He not only gives the grace to give, but supplies the means to do it. Where there is a generous spirit there will be funds to disperse. ([What the Bible Teaches 1 & 2 Corinthians](#))

Murray Harris - As regularly as the resources of the cheerful giver are taxed by his generous giving, they are replenished by divine grace. ([1 and 2 Corinthians The Expositor's Bible Commentary](#))

Bob Utley **Grace** (*charis*) is used over ten times in chapters 8 and 9. It is used in the sense of (1) God's undeserved, unmerited love in Christ, (2Co 8:1,9; 2Co 9:8,14 (2) favor/privilege, (2Co 8:4), (3) the offering to Jerusalem, (2Co 8:1,6,7,19), (4) thanks, (2Co 8:16; 2Co 9:15) Notice that **grace** is understood as referring to God's undeserved, unmerited love in Christ or as a way of referring to the contribution from Paul's Gentile churches to the mother church in Jerusalem. The Greek term has a wide semantical field.

MacArthur on **always having all sufficiency in everything** - Having sown material wealth by their giving, believers will reap an abundant harvest of material blessing in return. God graciously replenishes what they give so that they lack nothing; He will continuously provide the generous giver with the means of further expressing that generosity.

Brian Bell - Humanly speaking, the person who gives should be the person who loses; but that's not the case! It is more blessed to give than receive & when we do whatever measure that you use, it will be measured back to you. Though this doesn't mean we bargain with God, or look at giving as a means of purchasing God's blessing! Rather we should look at giving as a way to show our love toward God & our trust in His word! The Christian Industrialist R.G.LeTourneau used to say, "If you give because it pays, it won't pay!" Just as we learn to pray by praying, so you will learn to give by giving. You must practice giving. ([Grace Giving to the Glory of God!](#))

David Guzik on **always having all sufficiency** - The ancient Greek word for sufficiency (*autarkeia*) may also be translated contentment ([SEE BELOW](#)). This is how the same word is used in 1 Timothy 6:6: Now godliness with contentment is great gain. God gives a special gift to the giving heart: always . . . all contentment in all things. That is a lot of all! Materially speaking, how can someone always have all contentment in all things? By receiving this contentment God blesses the giving heart with.. It's easy for many Christians to say they have this contentment; but whether they have it or not is often more truthfully known by their spending and shopping habits. How much of a place does shopping and buying have in your life? How does material loss affect your happiness? How happy do you get from having some material thing?i. When we live and act without contentment, we are trying to fill needs in our lives. It might be the need to be "somebody," the need to feel secure or cared for, or the need to have excitement and newness in our lives. Most people try to fulfill these needs with material things, but they can only really be met by a spiritual relationship with the God who made us.. Barclay says of this ancient Greek word *autarkeia*: "By it they meant a complete self-sufficiency. They meant a frame of mind which was completely independent of all outward things, and which carried the secret of happiness within itself. Contentment never comes from the possession of external things." "The apostle useth many 'alls' on purpose to cross and confute our covetousness, who are apt to think we have never enough." (Trapp). With this contentment, we can be the richest people in the world. A man might have the wealth of the richest man in the world, yet lack contentment. But if we have this contentment, it really does make us better off than the wealthiest people who don't have it. . ([2 Corinthians 9](#))

MacArthur on **have an abundance for every good deed** - The reason God gives back to those who give is not, as prosperity teachers falsely imply and exemplify, so people can consume it on their own desires with bigger cars, homes, and jewels. God

supplies them so they will have **an abundance for every good deed**. The Lord will fully supply cheerful givers with what they need to use for what is good work to the honor of the Lord. He constantly replenishes what they expend so the cycle of giving and ministering to others can continue. Generous givers are the people whose lives are most full of righteous deeds.

God is able to make all grace abound in the Old and New Testaments...

"Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven and pour out for you a blessing until it overflows.(Malachi 3:10+)

R. Kent Hughes - Like me, you're probably weary of the pop-Christian motivations for giving—like "give and God will prosper you," misapplying Malachi 3:10 as is so often done by modern preachers. One preacher sent out an appeals letter that stated, "You can't outgive God. We have figured out that if everyone who hears our program sends \$67.00, we'll have all the money we need, and God will give it back to you five times over." An astute listener wrote back, "I believe you can't outgive God. So here's my deal: you send me \$67.00 and I'll have the money I need, and then God will give it back to you five times over." Predictably, that was the last appeal he received. ([2 Corinthians: Power in Weakness Preaching the Word](#))

Charis in 2Co 8-9 = 2Co. 8:1; 2Co. 8:4; 2Co. 8:6; 2Co. 8:7; 2Co. 8:9; 2Co. 8:16; 2Co. 8:19; 2Co. 9:8; 2Co. 9:14; 2Co. 9:15

THOUGHT - Keep God's grace in view and you will be motivated to give, even though it's not always easy.

Related Resources:

- [Good Deeds](#) - What constitutes a "good deed" in the eyes of God? Is it any deed a believer does in ministry?
- [Christian Contentment](#)
- [What does the Bible say about contentment? | GotQuestions.org](#)
- [What does it mean that godliness with contentment is great gain \(1 Timothy 6:6\)? | GotQuestions.org](#)

Clearly one of the **key words** in 2Co 8-9 is **grace**, the Greek word **charis** which is used 10x in two chapters:

1. 2Co. 8:1 = the **grace** of God
2. 2Co. 8:4 = the **favor** of participation in the support of the saints,
3. 2Co. 8:6 = he would also complete in you this **gracious work** as well.
4. 2Co. 8:7 = see that you abound in this **gracious work** also.
5. 2Co. 8:9 = you know the **grace** of our Lord Jesus Christ,
6. 2Co. 8:16 = But **thanks** be to God who puts the same earnestness on your behalf in the heart of Titus.
7. 2Co. 8:19 = his **gracious work**, which is being administered by us for the glory of the Lord Himself,
8. 2Co. 9:8 = God is able to make all **grace** abound to you,
9. 2Co. 9:14 = by prayer on your behalf, yearn for you because of the surpassing **grace** of God in you.
10. 2Co. 9:15 = **Thanks** be to God for His indescribable gift!

Able (verb) (1414) **dunateo** from **dunatos** = one who possesses power; from **dunamai** = describes power in one by virtue of inherent ability and/or resources) means to show oneself to be able to accomplish what needs to be accomplished. To exert overwhelming, unstoppable power ("unstoppably able")! Used 3x - Ro. 14:4; 2 Co. 9:8; 2 Co. 13:3

Grace (favor, gracious work) (5485) **charis** from from **chairo** = to rejoice. English = charity. Beggars need "charity" even as sinners need *grace*, for we are all spiritual paupers outside of Christ, but "God gives where he finds empty hands"-Augustine [cp Mt 5:3+] is a word which defies a simple definition but at its core conveys the sense of favor while the specific nuances of **charis** depend on the **context** in which it is used. Someone has written that the word **grace** is probably the greatest word in the Scriptures, even greater even than "love," because **grace** is love in action, and therefore includes it. It is hardly too much to say that God has in no word uttered Himself and all that was in His heart more distinctly than in this word grace (charis)!

Grace of God - 20v - Lk. 2:40; Acts 11:23; Acts 13:43; Acts 14:26; Acts 20:24; Rom. 5:15; 1 Co. 1:4; 1 Co. 3:10; 1 Co. 15:10; 2 Co. 1:12; 2 Co. 6:1; 2 Co. 8:1; 2 Co. 9:14; Gal. 2:21; Col. 1:6; Titus 2:11; Heb. 2:9; Heb. 12:15; 1 Pet. 4:10; 1 Pet. 5:12

Make abound (4052) **perisseuo** from **perissos** = abundant, exceeding some number, measure, rank or need,

over and above) means to cause to superabound, to be superfluous, to overflow, to be in affluence, to excel or to be in abundance with the implication of being considerably more than what would be expected or exceeding the requirements. **Perisseuo** in the Corinthian letters - 1 Co. 8:8; 1 Co. 14:12; 1 Co. 15:58; 2 Co. 1:5; 2 Co. 3:9; 2 Co. 4:15; 2 Co. 8:2; 2 Co. 8:7; 2 Co. 9:8; 2 Co. 9:12;

Always (3842) **pantote** from **pas** = all, every + **tote** = when, then) an adverb which literally is "every when" means always, at all times, ever (more), on all occasions. **Pantote** used most often by Paul - Ro 1:10; 1Co. 1:4; 1Co. 15:58; 2Co. 2:14; 2Co. 4:10; 2Co. 5:6; 2Co. 9:8; Gal. 4:18; Eph. 5:20; Phil. 1:4; Phil. 1:20; Phil. 2:12; Phil. 4:4; Col. 1:3; Col. 4:6; Col. 4:12; 1Th 1:2; 1Th 2:16; 1Th 3:6; 1Th 4:17; 1Th 5:15; 1Th. 5:16; 2Th 1:3; 2Th 1:11; 2Th 2:13; 2Ti 3:7; Phile 1:4;

Sufficiency (841) **autarkeia** from **autos** = himself + **arkeo** = to suffice) is defined by BDAG from an external (objective) and internal (subjective) aspect - "external, state of having what is adequate, sufficiency, a competence...it is 'sufficient supply'; of God's allocation" and "internal, state of being content with one's circumstances, contentment, self-sufficiency, a favorite virtue of the Cynics and Stoics." In the "external" sense **autarkeia** is the "ability to supply the necessities of life without help from others." In the "internal" sense **autarkeia** is "a state of mind satisfied with its lot contentment, satisfaction." (Friberg) Only twice in NT - 2 Co. 9:8; 1 Ti. 6:6

MacArthur adds "To the Cynic and Stoic philosophers of Paul's day **autarkeia** (sufficiency) meant independence from people and circumstances. They viewed such independence as essential to true happiness. But the believer's sufficiency does not come from independence from circumstances but rather from dependence on God. As Paul wrote to the Philippians, "My God will supply all your needs according to His riches in glory in Christ Jesus" (Phil. 4:19).

Good (18) **agathos** means intrinsically good, inherently good in quality but with the idea of good which is also profitable, useful, benefiting others, benevolent (marked by or disposed to doing good). **Agathos** is one whose goodness and works of goodness are transferred to others. Good and doing good is the idea. **Agathos** describes that which is beneficial in addition to being good. **Agathos** is that which is good in its character, beneficial in its effects and/or useful in its action. **Agathos** is used in the New Testament primarily of spiritual and moral excellence.

Enough Of Everything

God is able to make all grace abound toward you, that you . . . may have an abundance for every good work. —2 Corinthians 9:8

Today's Scripture: 2 Corinthians 9:6-15

Randy, our first child, went off to kindergarten with a 10-cent coin in his pocket to buy a carton of milk to go with his lunch. When he came home that afternoon, his mother asked if he had purchased the milk. "No," he replied, bursting into tears. "The milk was 5 cents and I only had a dime."

How often I have responded to demands placed upon me with the same childish understanding. According to God's Word, I have all the resources I need at my disposal—more than enough to meet my needs—and yet I'm reluctant to act because I fear that I won't have enough. But the Bible assures me that God has provided me with every blessing in abundance. By His grace, I have everything I need (2 Corinthians 9:8).

The apostle Paul was not saying that we have enough grace to do anything we want to do. God does not offer us a blank check. No, Paul was giving us the assurance that we have enough grace to do whatever God has called us to do—whether it is to give money for the cause of the gospel, as the Corinthians were doing (v.7), or to give love to a difficult teenager, an indifferent spouse, or an aging parent.

Whatever the task, God will make sure we have "an abundance for every good work" (v.8). By: David H. Roper ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved)

God uses us to do His work
If we will just obey;
He freely gives His love and power
To serve Him every day. —Sper

God's call to a task includes His strength to complete it.

F B Meyer Our Daily Walk January 25 GRACE ABOUNDING! -

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."-- 2Co 9:8.

ABUNDANCE IS characteristic of God! Go forth on a spring morning, and look on the flowers with which He has carpeted the woodlands.

Daisies and buttercups, primroses and cowslips in myriads, bear witness to the prodigality of His thought and power--His thought to fashion, His power to produce. But this profuse carpeting of the earth's nakedness is equaled in the heavens! There, depth opens beyond depth, lighted and inlaid with constellations, and the wonders of the sky answer to those of the earth. How multitudinous is God's creation!

But what shall we say of His Grace? His Joy is unspeakable, His Peace passeth understanding, His Love is beyond knowledge! Get great thoughts of God, who holds the ocean depths as a drop in the hollow of his hand, and weighs the mountains as grains of dust in His scales. Lie upon that bank of flowers, and consider their multitude; sweep the skies with a telescope and see if you can tell the stars; number the sand-grains upon the shore, and count the shells strewn along the strand; and when you have considered the gifts of His hand, ascend to the wealth of His heart. Study the infinite map of God's nature; compare it with the need of your little life, and then remember that the Father loves you infinitely, so much so that for your salvation and mine He gave His Only-Begotten Son. He has set His love upon you, and will certainly deliver you! He will set you on high because you have known His Name. All the resources of eternity and infinity are at His disposal, and He can make all grace abound toward you, that always having all sufficiency in all things, you may abound to every good work.

Iris a very wonderful text! Count the number of universals in it. All Grace Always! All Sufficiency! All things! God abounding to us that we may abound. The word translated abound might be rendered literally "to flow or pour over." "My cup runneth over." Our Lord said: "I am come that they might have life, and have it overflowing"; "Where sin overflows, grace much more overflows" (John 10:10; Ro 5:20).

Let us remember that God does not pour in unless we pour out. If we are filled with the Presence and Grace of Christ in our hearts, we must give ourselves out to others.

PRAYER- Give me grace, O Lord, to see the beauty lying at my feet in the commonplaces of life; and to feel that Thou art as near, and that life is as wonderful today, as when men beheld Thee in the days of Thy flesh. AMEN.

2 Corinthians 9:9 as it is written, "HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ENDURES FOREVER."

Amplified As it is written, He [the benevolent person] scatters abroad; He gives to the poor; His deeds of justice and goodness and kindness and benevolence will go on and endure forever!

KJV 2 Corinthians 9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

NET 2 Corinthians 9:9 Just as it is written, "He has scattered widely, he has given to the poor; his righteousness remains forever."

BGT 2 Corinthians 9:9 καθ' ὡς γράπται· σκερπίσεν, ἔδωκεν τοῖς πτωχοῖς, δίκαιος ἡ ἀγαθότης αὐτοῦ.

NLT 2 Corinthians 9:9 As the Scriptures say, "They share freely and give generously to the poor. Their good deeds will be remembered forever."

ESV 2 Corinthians 9:9 As it is written, "He has distributed freely, he has given to the poor; his righteousness endures forever."

NIV 2 Corinthians 9:9 As it is written: "He has scattered abroad his gifts to the poor; his righteousness endures forever."

YLT 2 Corinthians 9:9 (according as it hath been written, 'He dispersed abroad, he gave to the poor, his righteousness doth remain to the age,')

ASV 2 Corinthians 9:9 as it is written, He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever.

CSB 2 Corinthians 9:9 As it is written: He scattered; He gave to the poor; His righteousness endures forever.

MIT 2 Corinthians 9:9 There is a scriptural basis for this: He was generous; he gave to the poor. His integrity remains forever.

NKJ 2 Corinthians 9:9 As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."

NRS 2 Corinthians 9:9 As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever."

NAB 2 Corinthians 9:9 As it is written: "He scatters abroad, he gives to the poor; his righteousness endures forever."

NJB 2 Corinthians 9:9 As scripture says: To the needy he gave without stint, his uprightness stands firm for ever.

GWN 2 Corinthians 9:9 Scripture says, "The righteous person gives freely to the poor. His righteousness continues forever."

BBE 2 Corinthians 9:9 As it is said in the Writings, He has sent out far and wide, he has given to the poor; his righteousness is for ever.

- **He scattered abroad:** Ps 112:9
- **his:** Ps 112:3 Pr 8:18 21:21 Isa 51:8 1Co 13:13 Ga 5:5,6
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Resource:

Psalms 112:9+ (**PAUL QUOTES THIS FROM THE SEPTUAGINT**) He has given freely to the poor, His righteousness endures forever; His horn will be exalted in honor.

1 Corinthians 15:58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

Proverbs 19:17 One who is gracious to a poor man lends to the LORD, And He will repay him for his good deed.

Matthew 25:40 "The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'

2 Timothy 4:8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

Revelation 19:8; It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

Revelation 22:11 "Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy."

Matthew 6:1-4+ **Beware** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) of practicing your **righteousness** (also [dikaiosune](#)) before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. 2 "So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. 3 "But when you give to the poor, do not let your left hand know what your right hand is doing (cf 1Co 4:5+), 4 so that your giving will be in secret; and your Father who sees what is done in secret will reward you.

SPIRITUAL BLESSINGS OF GENEROUS GIVING

As it is written ([grapho](#)) - Paul uses the exact construction **as it is written** 12x in Romans, 2x in 1Cor, and 2x in 2Co (2Co 8:15, 9:9) Perfect tense - written in past when inspired by the Spirit and stands fast (Mt 24:35, Mk 13:31+) and thus indicates the abiding authority of the document. **It is written** occurs 76 times in the **NAS**. When we were children and our parents told us to do something and we questioned "Why?", the answer was usually "Because I said so!". Why are we commanded to be holy? Because God said

so! A popular saying is "God said it, I believe it, that settles it." This sounds good but isn't accurate because God's Word is true, regardless of whether we believe it or not. A more accurate "saying" would be "God said it, that settles it!" **It is written** should put a stop to every complaint or excuse. Paul is saying don't judge but remember you will appear before Me to give an account (as the next verse clarifies). This sobering thought should motivate us to obey this injunction.

Paul's quote from Psalm 112 substantiates the principle of giving that he is applying to the church. What Paul is advocating is not new truth. Generous giving has always been God's plan. Note in the context the first characteristic of the man described in Ps 112:9+. The Psalm begins with "

Praise the LORD! How blessed (literally "blessed, blessed") is the man who **fears the LORD**, who greatly delights in His commandments (Ps 112:1+)

Comment - Why does this man greatly delight in God's Law (cf the blessing of the man who delights in His Law in Ps 1:2-3+)?

- See discussion of the vitally important truth [The Fear of the Lord](#)

HE SCATTERED ABROAD ([skorpizo](#)), **HE GAVE TO THE POOR** ([penes](#)), **HIS RIGHTEOUSNESS** ([dikaosune](#)) **ENDURES** ([meno](#)) **FOREVER** ([aion](#) - lit. = "unto the age") Amplified = "His deeds of justice and goodness and kindness and benevolence will go on and endure forever!"

Paul is quoting Ps 112:9+ in reference to the righteous man who, among other virtues, is generous in sharing with the poor. The one who gave to the poor did so voluntarily and not out of a desire to merit favor with God. His action to **scatter abroad** (like seed) produced fruit that demonstrated his salvation (**his righteousness**) was genuine. **Poor** ([penes](#)) describes the man for whom life and living is a struggle; the man who is the reverse of the one who lives in affluence. The fact that his **righteousness endures forever** seems to imply there is some type of eternal (**endures forever**) reward resulting from his giving heart, especially his giving to the those in need and poverty. This person is storing up for themselves treasures in heaven (Mt 6:20+). That this is the primary meaning is substantiated by the following context where Paul describes the **"harvest of your righteousness."** And note that this "fruit" **endures forever!** (cf Jesus' promise to the disciples in Jn 15:16) Of course the other sense of **righteousness enduring forever** is that this person is genuinely saved and his generous giving is simply the Spirit enabled conduct which in turn validated the authenticity of his salvation. Of course there is no suggestion whatsoever that his giving to the poor merits or earns righteousness! A similar phrase is used to describe the LORD in Ps 111:3 where we read "Splendid and majestic is His work, and His righteousness endures forever." And since believers are righteous in the eternal One, Christ Jesus (1Cor 1:30+), our righteousness is also **forever** or eternal.

Generous giving reaps an eternal reward!

Some writers think **righteousness** means something like "the right way of life" and not imputed righteousness, but I disagree for the first use of the Greek word [dikaosune](#) (used in 2Co 9:9 and Ps 112:9) is in the description of God's imputation of righteousness to Abram (Genesis 15:6+). Men declared righteous by God, perform righteous deeds like God (enabled by His Spirit, even in the Old Testament).

Murray Harris has an excellent comment on Paul's use of Psalm 112 - At this point Paul quotes Psalm 112 to illustrate the generosity of **"the man who fears the Lord"** (Ps 112:1) and the positive results of his prodigal giving. From "the wealth and riches ... in his house" (Ps 112:3a), the God-fearing man freely distributes his gifts to the poor (Ps 112:9a). As a result, his benevolent acts of piety ("his righteousness") will never be forgotten but rather will have permanent beneficial effects in this life, as well as gaining him an eternal reward in the life to come (112:9b). ([1 and 2 Corinthians The Expositor's Bible Commentary](#))

Stuart Briscoe - So many times, you can't see anything happening week to week. Spiritual growth takes place beneath the surface.

MacArthur adds "Deuteronomy 15:10-11+ also illustrates this point. In verse 10 God declared through Moses, "You shall generously give to [the poor man], and your heart shall not be grieved when you give to him, because for this thing the Lord your God will bless you in all your work and in all your undertakings." Those who were generous to the needy received God's material blessings. But the purpose was not so that they could be like the rich fool in Jesus' parable, who said, "This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry'" (Luke 12:18-19+). Dt 15:11 reveals the purpose of God's blessing. Moses reminded his hearers that "the poor will never cease to be in the land; therefore I command you, saying, 'You shall freely open your hand to your brother, to your needy and poor in your land.'" God's constant resupply allowed them to continually give to meet the needs of others.

McShane observes that "Not only is liberality expected of the Christians, it is a brand-mark of the reality of their profession." [What](#)

[the Bible Teaches 1 & 2 Corinthians](#))

Giving is a godly discipline so as Paul says in 1Ti 4:8+ "godliness is profitable for all things, since it holds promise for the **present life** and also for **the life to come**." Godly giving with a Spirit energized heart of love is in fact a way to "store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal." (Mt 6:20+) In short, giving now, yields "interest" eternally! It also demonstrates where one's heart is for Jesus added "where you treasure is there your heart will be also." (Mt 6:21+).

THOUGHT: Where is your heart? Fixed on this temporal earth's passing pleasures and the vain, empty endeavors of this present evil age (Col 3:2+, cf 1Jn 2:17+, Jas 4:4+), or on the eternal treasures awaiting you in Heaven, treasures that will bring glory and honor to our God forever and ever? Amen and amen! Do not be deceived beloved. Redeem the (short) time you have left, that your eternity may be richer and fuller than you can ever even imagine!

Utley on righteousness - This quote includes one of the rare uses of the term "righteousness" to refer to human action (cf. Matt. 6:1). In Judaism it came to refer to the weekly practice of Jewish almsgiving for the poor of the synagogue (cf. Ps. 112:1-6). Usually in the NT, righteousness is a gift of God in Christ apart from human action or merit.

Lowery on "Practical **righteousness endures forever** not only through the deeds but in the doer as he is progressively transformed into Christlikeness (2 Cor. 3:18). Ultimately a believer's reward is the culmination of the process (Phil. 3:14, 21). The One who supplies what is needed is God alone (Phil. 2:13) ([The Bible Knowledge Commentary](#))

Written (1125) **grapho** from root **graph-** = primarily means to scratch on or engrave as on an ornament, reports, letters, etc; **English** = graph, graphic, etc) means to engrave or inscribe with a pen or stylus characters or letters on a surface which can be wood, wax, metal, leather, stone, parchment, dirt (John), paper, etc.

Scattered abroad (4650) **skorpizo** means scatter or disperse, to cause a group or gathering to go in various directions, scatter, disperse. It is the opposite sunago (gather). It is used as a metaphor drawn from seed sowing, for what one does to help those in need distribute, disperse, give generously (2Co 9.9) In the NT **skorpizo** is used of "scattering" sheep (John 10:12) and, of "scattering" men in Mt 12:30; Luke 11:23; and John 16:32.

Poor (3993) (**penes** from **penomai** = to work for one's daily bread) describes one with few provisions but not yet at the point of begging and still able to help oneself through his own labor or toil. In classical Greek usage the penēs are those who expend great personal energy to earn a living. While they are contrasted with the wealthy, it is not so much in terms of possessions that they differ (for each may own property, slaves, etc.), but in terms of the requirement that they must labor for their living while the rich may simply live off their personal excess or the efforts of others. Thus, penēs includes self-employed craftsman and artisans, however successful they may be. Care of the penēs, those of low estate, is a form of obligation placed upon the faithful, as the Lord himself is their personal Advocate (Proverbs 22:22f.). **Penes** is used in the LXX for the "poor" (needy) in Ex 23:6 and in Pr 31:20 where the virtuous woman is seen stretching out her hands to the poor. **Penes** implies that the man is so poor that he earns his bread by daily labour, but the other word for "poor" is **ptochos** which is stronger and implies that he is so poor that he lives by begging.

All uses of **penes** in LXX = Exod. 23:3; Exod. 23:6; Deut. 15:11; Deut. 24:14; Deut. 24:15; 1 Sam. 2:8; 2 Sam. 12:1; 2 Sam. 12:3; 2 Sam. 12:4; Job 34:28; Ps. 9:9; Ps. 9:12; Ps. 9:18; Ps. 10:8; Ps. 10:9; Ps. 10:12; Ps. 10:17; Ps. 11:4; Ps. 12:5; Ps. 22:26; Ps. 35:10; Ps. 37:14; Ps. 40:17; Ps. 41:1; Ps. 49:2; Ps. 69:33; Ps. 70:5; Ps. 72:4; Ps. 72:12; Ps. 72:13; Ps. 74:19; Ps. 74:21; Ps. 82:3; Ps. 82:4; Ps. 86:1; Ps. 107:41; Ps. 109:16; Ps. 109:21; Ps. 109:31; Ps. 112:9; Ps. 113:7; Ps. 140:12; Prov. 14:21; Prov. 14:31; Prov. 22:16; Prov. 22:22; Prov. 23:4; Prov. 28:11; Prov. 30:14; Prov. 31:9; Prov. 31:20; Eccl. 4:13; Eccl. 4:14; Eccl. 5:8; Eccl. 6:8; Eccl. 9:15; Eccl. 9:16; Isa. 10:2; Jer. 20:13; Jer. 22:16; Ezek. 16:49; Ezek. 18:12; Ezek. 22:29; Dan. 4:27; Amos 2:6; Amos 4:1; Amos 5:12; Amos 8:4; Zech. 7:10

Endures (abides) (3306) (**meno**) in simple terms means to remain in the same place or position over a period of time. It means to reside, stay, live, lodge, tarry or dwell. Menō describes something that remains where it is, continues in a fixed state, or endures

Forever (165) (**aiōn**) generally means an extended period of time and has various meanings depending on the context. Age, referring to an age or time in contrast to kósmos, referring to people or space. Denotes duration or continuance of time, but with great variety.

One Way To Help

He has dispersed abroad, He has given to the poor. —2 Corinthians 9:9

Today's Scripture: 2 Corinthians 9:6-15

Larry and Betty Bartells had a good life. They had six children, a nice home, good jobs. They could have coasted for the rest of their lives, looking forward to getting that last child through school, and enjoying the post-children time of life.

But the Lord wouldn't let them. He planted in their hearts a love for homeless children. He burdened them about the growing multitudes of children for whom each day is a nightmare of hunger and danger.

So at an age when many people are worrying about their investment portfolios and retirement accounts, the Bartells took off for South America to start an orphanage.

In Lima, Peru, are hundreds of children to whom home is a foreign term. Larry and Betty found a house big enough for lots of children and opened their doors. Their parental responsibilities exploded as they took in 20 children and made them part of their family.

We can't all do what the Bartells did. But we can all help. We can support reputable children's ministries financially, promise to pray for them, or get involved in areas closer to home. In so doing, we can scatter abroad our gifts to the poor (2 Cor. 9:9).

Let's help the children. By: Dave Branon ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

They sit in darkness, though the day shines bright,
The world's children without love—
Yet we can lead them safely from the night
Through the gospel from above. —JDB

Helping a child is an investment in the future.

2 Corinthians 9:10 Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness;

Amplified And [God] Who provides seed for the sower and bread for eating will also provide and multiply your [resources for] sowing and increase the fruits of your righteousness [which manifests itself in active goodness, kindness, and charity].

KJV 2 Corinthians 9:10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness

NET 2 Corinthians 9:10 Now God who provides seed for the sower and bread for food will provide and multiply your supply of seed and will cause the harvest of your righteousness to grow.

BGT 2 Corinthians 9:10 ὁ πιχορηγῶν σπέρων τὸ σπείροντι καὶ ἄρον ἐξ ἑαυτοῦ χορηγεῖ καὶ πληθύνει τὸ σπέρων μὲν καὶ ἀξιοῦται γενεῶν ματῶν δικαιοσύνης μὲν.

NLT 2 Corinthians 9:10 For God is the one who provides seed for the farmer and then bread to eat. In the same way, he will provide and increase your resources and then produce a great harvest of generosity in you.

ESV 2 Corinthians 9:10 He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness.

NIV 2 Corinthians 9:10 Now 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.

YLT 2 Corinthians 9:10 and may He who is supplying seed to the sower, and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness,

ASV 2 Corinthians 9:10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness:

CSB 2 Corinthians 9:10 Now the One who provides seed for the sower and bread for food will provide and multiply your seed and increase the harvest of your righteousness.

MIT 2 Corinthians 9:10 The supplier of seed to the sower—and bread as food—will multiply the supply of your seed; and he will cause an increase in what your integrity produces.

J. B. Phillips He who gives the seed to the sower and turns that seed into bread to eat, will give you the seed of generosity to sow and, for harvest, the satisfying bread of good deeds done. The more you are enriched by God the more scope there will be for generous giving, and your gifts, administered through us, will mean that many will thank God.”

- **Now He who supplies seed to the sower:** Ge 1:11,12 47:19,23,24 Isa 55:10
- **multiply:** 2Co 9:6 Pr 11:18 Ec 11:6 Php 4:17
- **increase:** Ho 10:12 Mt 6:1 Eph 5:9 Php 1:11 1Th 3:12 4:10
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

Isaiah 55:10 (**GENEROUS GIVING WILL IMPOVERISH NO ONE**) “For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And **furnishing seed to the sower and bread to the eater**;

Hosea 10:12 (**SOW UNTIL HE COMES**) **Sow with a view to righteousness, Reap in accordance with kindness**; Break up your fallow ground, For it is time to seek the LORD **Until He comes** to rain righteousness on you.

2 Corinthians 9:6 Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

Proverbs 11:18 The wicked earns deceptive wages, But he who sows righteousness gets a true reward.

Ecclesiastes 11:6 Sow your seed in the morning and do not be idle in the evening, for you do not know whether morning or evening sowing will succeed, or whether both of them alike will be good.

Philippians 4:17 Not that I seek the gift itself, but I seek for the profit which increases to your account.

GOD'S SOVEREIGNTY IN SUPPLYING GIVERS

Now He Who (present tense - continually) **supplies** ([epichoregeo](#)) **seed** ([sperma](#)) **to the sower** ([speiro](#)) **and bread for food** ([brosis](#)) **will supply** ([choregeo](#)) **and multiply** ([plethuno](#)) **your seed for sowing** ([sporos](#)) **and increase** ([auxano](#)) **the harvest of your righteousness** ([dikaiosune](#)) - In the first part of this passage (**supplies seed to the sower and bread for food**) Paul loves to support principles with OT truth and here is drawing from Isaiah 55:10 (**furnishing seed to the sower and bread to the eater** - see [above](#)). First note the clear implication is that it is God supplies seed and bread, which reminds me of Jesus' prayer "give us this day our daily bread." (Mt 6:11+) God is the Giver of **the seed** and **the bread** (the fruit of the seed). So even the Corinthians' ability to help others is dependent on God **Who supplies** them. **Supplies** ([epichoregeo](#)) was used to describe leading a chorus, supplying the chorus for a drama, a service which cost the persons who undertook it a large outlay and thus conveyed the sense of “to supply anything plentifully.” God **Who supplies** in this way would continue to supply these generous givers, so that they would be enabled to continually give, and in turn their generous giving would be increasing their earthly blessing and their heavenly reward. AMAZING GRACE INDEED! God **Who supplies** ([epichoregeo](#)) physical food would **supply** ([choregeo](#)) material blessing and spiritual nourishment in time and eternity. Then in the last part of the passage Paul alludes to Hosea 10:12 ([above](#)) depicting **righteousness** as like a crop that was to be harvested (see note below).

The plenitude in nature is a guarantee of the plenitude in grace!

-- [Wick Broomall](#)

Increase harvest of your righteousness does not refer to personal righteousness (salvation) being increased, for all believers are already complete in Christ (Col 2:10+) and 100% righteous before God in Christ. **Harvest of your righteousness** speaks of the eternal rewards that accrue to righteous behavior of righteous men and women who rely on the enabling power of the Spirit to bear fruit that remains (cf Jn 15:16).

MacArthur adds "The ultimate **harvest** of generous giving is not only eternal reward, but also temporal blessing in this life for those

who "sow with a view to righteousness, [and] reap in accordance with kindness" (Hos. 10:12).

MacDonald - As a result of that giving they would receive fruit by way of eternal reward. As God increased their ability to give, and they increased in generosity, the rewards would **increase** accordingly. ([Believer's Bible Commentary](#))

"If you give because it pays, it won't pay!"

-- [R G LeTourneau](#)

Wiersbe - Humanly speaking, the person who gives should be the person who loses; but such is not the case. "It is more blessed to give than to receive" (Acts 20:35). "Give and it shall be given unto you" (Luke 6:38). This does not mean that we should bargain with God or look at our giving as a means of purchasing God's blessing. No! Rather, we should look upon giving as an opportunity to show our love for God and our trust in His Word. Christian industrialist [R G LeTourneau](#) used to say, "If you give because it pays, it won't pay!" ([Wiersbe's Expository Outlines on the New Testament](#))

Murray Harris - In 2Co 9:6 Paul observed that the person who sows sparingly will reap a meager harvest. Now he develops the imagery of sowing and reaping to reinforce the point that generosity pays handsome dividends. **He argues from God's bounty in nature to his even greater liberality in grace.** The crops of the generous person are always full and his harvests rich. If God supplies man with the seed needed to produce a harvest of grain, and thus food (cf. Isa 55:10), he certainly will supply and multiply all the resources ("your store of seed") needed to produce a full harvest of good deeds ("your righteousness"; cf. Hos 10:12, LXX). ([1 and 2 Corinthians The Expositor's Bible Commentary](#))

POSB has a pithy comment - This is a striking truth: the believer receives so that he can give. This means that no believer has an excuse for hoarding and *keeping back* more than he needs. God did not give it to him *tokeep back*. God gave it to the believer to meet the desperate needs of the world. This is an earth-shaking truth, for it means that all the believer has *is to be given*. (**ED**: JOYFULLY. WILLINGLY.) It is not to be kept. He is only a channel through which God sends His blessings to the world. To keep back more than what one needs is stealing—not only stealing from the desperate of the world, but stealing from God. Giving sacrificially depends upon one thing: believing, truly believing, that God is able to take care of us—that God will provide the necessities of life and bless abundantly. ([The Preacher's Outline & Sermon Bible: 1 & 2 Corinthians](#))

Now (so, yet, then, or, even, other hand) [1161](#) **de** is a "[conjunctive](#)" particle; **(1)** most commonly to denote continuation and further thought development, taking its specific sense from the context and; **contrast** - but; **transition** - then, now (with no temporal sense);

Supplies ([2023](#)) **epichoregeo** from **epi** = upon + **choregeo** = supply) means to furnish upon. To furnish besides or in addition. To supply further. To add more unto. **Epichoregeo** then conveys the thought of a generous and lavish provision - give lavishly, give generously. Even as this picturesque verb meant to richly supply everything an ancient chorus needed so that it might be a grand production, so believers are to richly supply everything needed so that our life might be a "grand production" that bring great glory to the Father (Mt 5:16). The root verb **choregeo** gives us our English word **choreography** which is defined as the sequence of steps and movements in dance, the arrangement of movements that the audience sees on the stage (Beloved of the Father [1Th 1:4+], ponder that thought a moment - Upon what stage is "the choreography" of our life now visible?) Picture your spiritual life a divinely choreographed production -- God has "written" the music and words and movements of the production even before the foundation of the world (Ephesians 1:4+). As followers of Christ (1Jn 2:6+) however we must diligently seek to fulfill the parts He has prepared for each of us to carry out in this grand choreography called the Christian life so that the Author of the play receives great honor and glory (Mt 5:16+).

Epichoregeo - 5v - 2 Co. 9:10; Gal. 3:5; Col. 2:19; 2Pet. 1:5; 2Pe 1:11+ "for in this way (**WHAT WAY?** 2Pe 1:10+) the entrance into the eternal kingdom of our Lord and Savior Jesus Christ **will be abundantly supplied** to you."

Seed (descendants, children) [4690](#) **sperma** refers to seed sown as containing the germ of new fruit, originally used of plants as seed (Mt 13:24, 27, 32, 37, 38; Mk 4:31; 1Co 15:38; 2Co 9:10 Ge 1:11; 47:23)

Sow ([4687](#)) **speiro** from spao = draw out, pull) literally means to scatter (seed) and the opposite of reaping or gathering. In classical Greek usage speirō can mean "to sow" or "plant" seed, "to sow" ideas, "to scatter" or "disperse" things or people, and even "to beget" Speiro is used figuratively to describe the sowing of the "seed" of the Word of God, the Gospel (= "the word of the kingdom" - Mt 13:19, cp Mk 4:14 15, 16, 18), "the ideas and precepts that have been implanted like seed in their hearts, ie, received in their hearts (Mk 4:18)." (Thayer). Jesus used speiro repeatedly in His parables (Mt 13:3, 18, 24, 31) **Uses in Corinthians** - 1 Co. 9:11; 1 Co. 15:36; 1 Co. 15:37; 1 Co. 15:42; 1 Co. 15:43; 1 Co. 15:44; 2 Co. 9:6; 2 Co. 9:10

Food (eating) (1035) (**broxis** from **bibrosko** = to eat) literally means something that eats ("an eating") or gnaws. The main NT use refers to the act of partaking of food (eating) (Ro 14:17, 1Co 8:4, 2Co 9:10, Col 2:16). **Broxis** can refer to that which one eats (In Lxx - Ge 25:28, Jer 41:20, 2Sa 19:43), and thus can mean a "meal" as in (He 12:16). Jesus uses **broxis** to mean food but with a figurative meaning in Jn 4:32; 6:27, 55.

Supply (5524) (**choregeo** - see related derivative verb **epichoregeo**) means to furnish or supply. However study of the derivation of **choregeo** indicates that the meaning is rich especially considering it is God who is the "Supplier". His work done in His way will never lack His supply! **Friberg** - strictly lead a public chorus for a drama or pay the cost for one; hence furnish, supply, provide (abundantly) **BDAG** - originally 'lead a chorus' or 'pay the expenses for training a chorus', then generally defray the expenses of something, provide, supply (in abundance). Aristophanes et al.; especially as technical term. for assumption of costs by public benefactors.

Multiply (4129) **plethuno** from **plethos** = fullness from **pletho** = to fill) means to be made full, grow, increase or be multiplied. In the active sense it means to cause to increase, to cause to become greater in number, to multiply (increase in number especially greatly). To cause to become greater in magnitude, as when God flooded the earth (Ge 7:17, 18 where **plethuno** is used in the Lxx)

Seed (4703) **sporos** from **speiro** = to sow) means literally seed (Lk 8:5, Mk 4:26) and metaphorically refers to God's Word, which like literal seed is also able to "germinate" and produce spiritual life (Lk 8:11). Figuratively **sporos** refers to the reciprocal benefits from generosity (results of good deeds, much good brought about by what one does energized by the Spirit and abiding in the Vine) (2 Cor 9:10).

Increase (837) (**auxano**) means to cause to grow or cause to become greater in extent, size, state, or quality. Uses in Corinthians - 1 Co. 3:6; 1 Co. 3:7; 2 Co. 9:10; 2 Co. 10:15

Harvest (1079) (**genema** from **ginomai** = to become, come into being) means fruit, produce, anything produced naturally, especially fruit. Jesus uses it to refer to the "fruit of the vine" He would drink in eternity future. Of men it means offspring, progeny (Mt. 3:7), progeny of vipers (Mt. 12:34; 23:33; Lk 3:7). Spoken of trees the variant **gênēma** means fruit, produce (Matt. 26:29; Mark 14:25; Luke 22:18) Matt. 26:29; Mk. 14:25; Lk. 22:18; 2 Co. 9:10. **Note more uses in the KJV** = Matt. 3:7; Matt. 12:34; Matt. 23:33; Matt. 26:29; Mk. 14:25; Lk. 3:7; Lk. 12:18; Lk. 22:18; 2 Co. 9:10

Genema in the Lxx = Gen. 41:34; Gen. 47:24; Gen. 49:21; Exod. 22:5; Exod. 23:10; Lev. 19:25; Lev. 23:39; Lev. 25:7; Lev. 25:12; Lev. 25:15; Lev. 25:16; Lev. 25:20; Lev. 25:21; Lev. 25:22; Lev. 26:4; Num. 18:30; Deut. 14:22; Deut. 14:28; Deut. 16:15; Deut. 22:9; Deut. 26:10; Deut. 26:12; Deut. 28:4; Deut. 28:11; Deut. 28:18; Deut. 28:42; Deut. 28:51; Deut. 30:9; Deut. 32:13; Deut. 32:22; Deut. 33:14; Jdg. 9:11; 2 Ki. 8:6; 2 Chr. 31:5; 2 Chr. 32:28; Job 39:4; Ps. 65:10; Ps. 107:37; Prov. 8:19; Prov. 14:4; Prov. 15:29; Eccl. 5:10; Cant. 6:11; Isa. 3:10; Isa. 29:1; Isa. 30:23; Isa. 32:12; Isa. 65:21; Jer. 2:3; Jer. 7:20; Jer. 8:13; Lam. 4:9; Ezek. 36:30; Ezek. 48:18; Hos. 10:12; Amos 8:6; Hab. 3:17; Zech. 8:12;

Righteousness (1343) **dikaosune** from **dikaos** = being proper or right in the sense of being fully justified being or in accordance with what God requires) is the quality of being upright. In its simplest sense **dikaosune** conveys the idea of conformity to a standard or norm and in Biblical terms the "standard" is God and His perfect, holy character. In this sense **righteousness** is the opposite of hamartia (sin), which is defined as missing of the mark set by God. **Dikaosune** is rightness of character before God and rightness of actions before men. Righteousness of God could be succinctly stated as all that God is, all that He commands, all that He demands, all that He approves, all that He provides through Christ. **Dikaosune in Corinthians** - 1 Co. 1:30; 2 Co. 3:9; 2 Co. 5:21; 2 Co. 6:7; 2 Co. 6:14; 2 Co. 9:9; 2 Co. 9:10; 2 Co. 11:15

2 Corinthians 9:10. F B Meyer Our Daily Homily

He that supplieth seed to the sower and bread for food. (r.v.)

In every harvest there is a twofold object. First, the supply of seed for the next autumn's sowing, and then of food for those that sow or reap; so in the spiritual sphere God will not fail either sowers or reapers.

All sowers must eat. — However much wheat has passed through the sower's hands, he is not fed thereby. At night he returns hungry to his home. So we, who are engaged in the work of God, cannot live on what we do for the world around. After the most fruitful day of service, we need to take our Bibles and feed our famished souls by meditation and prayer. We must not mistake the glow and exhilaration of the sanctuary for nourishment. They are rather a stimulant. Therefore we may expect God to increase the fruits of our righteousness. Shall Boaz cause handfuls on purpose to fall for Ruth, and shall not God supply our need? Will the

Father not provide bread to those who are engaged in tilling his fields?

All eaters should sow. — It would never do for the farmer to live on all the produce of his fields. He must sow a certain proportion of his grain. And nothing is more foreign to the genius of true religion than to be always nursing and ministering to oneself; eating the fine wheat of the Gospel, but not sowing it in other hearts; consuming the consolations of the Divine Spirit, but not endeavoring to pass them on to others. Oh ye who have eaten bountifully, sow bountifully; else ye shall suffer the results of spiritual repletion and indigestion. And note this precious assurance, that God will supply seed for daily and weekly sowing for the congregation and the class; and that He will multiply it when sown.

2 Corinthians 9:11 you will be enriched in everything for all liberality, which through us is producing thanksgiving to God.

Amplified Thus you will be enriched in all things and in every way, so that you can be generous, and [your generosity as it is] administered by us will bring forth thanksgiving to God.

KJV 2 Corinthians 9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

NET 2 Corinthians 9:11 You will be enriched in every way so that you may be generous on every occasion, which is producing through us thanksgiving to God,

BGT 2 Corinthians 9:11 ν παντ πλουτιζ μενοι ε ρ π σαν πλ τητα, τις κατεργ ζεται δι μ ν ε χαριστ αν τ θε ·

NLT 2 Corinthians 9:11 Yes, you will be enriched in every way so that you can always be generous. And when we take your gifts to those who need them, they will thank God.

ESV 2 Corinthians 9:11 You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God.

NIV 2 Corinthians 9:11 You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

YLT 2 Corinthians 9:11 in every thing being enriched to all liberality, which doth work through us thanksgiving to God,

ASV 2 Corinthians 9:11 ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

CSB 2 Corinthians 9:11 You will be enriched in every way for all generosity, which produces thanksgiving to God through us.

MIT 2 Corinthians 9:11 We are enriched in everything for continuing the consummate generosity he produces through us, resulting in thanksgiving to God.

NKJ 2 Corinthians 9:11 while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

NRS 2 Corinthians 9:11 You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us;

NAB 2 Corinthians 9:11 You are being enriched in every way for all generosity, which through us produces thanksgiving to God,

NJB 2 Corinthians 9:11 you will be rich enough in every way for every kind of generosity that makes people thank God for what we have done.

GWN 2 Corinthians 9:11 God will make you rich enough so that you can always be generous. Your generosity will produce thanksgiving to God because of us.

BBE 2 Corinthians 9:11 Your wealth being increased in everything, with a simple mind, causing praise to God through us.

J. B. Phillips He who gives the seed to the sower and turns that seed into bread to eat, will give you the seed of generosity to sow and, for harvest, the satisfying bread of good deeds done. The more you are enriched by God the more scope there will be for generous giving, and your gifts, administered through us, will mean that many will thank God."

- **enriched:** 2Co 8:2,3 1Ch 29:12-14 2Ch 31:10 Pr 3:9,10 Mal 3:10,11 1Ti 6:17,18
- **liberality** 2Co 8:2 Ro 12:8
- **which:** 2Co 9:12 1:11 4:15 8:16,19
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

Php 4:19 And my God will supply all your needs according to His riches in glory in Christ Jesus.

James 1:17+ (**THANKSGIVING TO GOD**) Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

ENRICHED FOR GENEROUS GIVING RESULTING IN GRATITUDE TO GOD

You will be (present tense - continually) **enriched** ([ploutizo](#)) **in everything for all liberality** ([haplotes](#)) - **NET** = "You will be enriched in every way so that you may be generous on every occasion." Paul assures the Corinthians' that they were being (divine passive) continually **enriched** ([ploutizo](#) implies an abundance) by the providential provision of God. In other words, God was providing them abundant goods and funds before the need in Jerusalem came to their attention. They were enriched so that they could be generous when the need arose. **Liberality** describes one who is free of pretense and hypocrisy and is not self-seeking but has an *open* heart manifest by an *open* "pocket book." The implication is that the Corinthians' giving would not be [sullied](#) by selfishness or greediness.

McShane observes the Corinthians "had not only the [where-with-all](#) to relieve the poverty, but the open-heartedness to do it with "all liberality ([haplotes](#))." ([What the Bible Teaches 1 & 2 Corinthians](#))

Paul had earlier described the **liberality** of the poor saints in Macedonia, their **liberality** being the result of the outworking of the **grace of God**. It follows that even in his description of this wealthy church in Corinth their enrichment was the result of the **grace of God**.

Now, brethren, we wish to make known to you **the grace of God** which has been given in the churches of Macedonia, 2 that in a great ordeal of affliction their abundance of joy (RESULT OF GRACE OF GOD) and their deep poverty overflowed (RESULT OF GRACE OF GOD) in the wealth of their **liberality** ([haplotes](#)). (2Co 8:1-2+)

Which through us is (present tense - continually) **producing** ([katergazomai](#)) **thanksgiving** ([eucharistia](#)) **to God** - **NLT** = "And when we take your gifts to those who need them, they will thank God." **Through us** is a reference to Paul, Titus and the others, but undoubtedly the generous givers also functioned as "conduits" of grace that resulted in the gracious outpouring of **thanksgiving to God**. While we know the Jerusalem saints would be grateful to Paul and the human givers (they prayed for them 2Co 9:14), the greatest good would be seen in their gratitude toward God (another indicator that *open hearted giving* [contrasted with "[tight fist ed giving](#)"] energizes Spirit filled worship - see [A Spirit Filled Church](#)).

Whether, then, you eat or drink or whatever you do,
do all to the glory of God.
-1Co 10:31+

McShane - While the distressed in Jerusalem would heartily thank the churches which have come to their aid at this time, yet here the apostle indicates that they will rise above the instruments and attribute to God all the glory by rendering thanksgivings to Him. The words "through us" are included to show to them that Paul was not only the architect of the scheme, but also the channel through which their gifts would reach the intended destiny. ([What the Bible Teaches 1 & 2 Corinthians](#))

2Co 4:15+ For all things are for your sakes, so that the grace which is spreading to more and more people may cause **the giving of thanks** to abound **to the glory of God**.

[Complete Biblical Library](#) - Good things follow spiritually when one relates to God financially according to Paul's teaching. Experiencing the realities of the promises the apostle recalled here caused him to offer thanksgiving to God. Giving in worship then is not a temporal matter only but an eternal one. It relates not only to material but to spiritual things. It belongs in the sanctuary and is vital in all that transpires in the life of the Church.

Enriched ([4148](#)) [ploutizo](#) speaks of literally making someone rich, enrich. In the NT used only figuratively, of spiritual enrichment cause to have an abundance. Only 3x in NT - 1Co. 1:5; 2Co. 6:10; 2Co. 9:11 Used in Lxx

of Pr 10:22 "It is the blessing of the LORD that makes rich, And He adds no sorrow to it. "

Liberality (572) **haplotes** from **a** = negation + **pleko** = twine, braid, weave, knit) means singleness, simplicity, uprightness, mental honesty; the virtue of one who is free from pretence and hypocrisy. **Haplotes** pertains to being motivated by singleness of purpose so as to be open and aboveboard, without guile, and without a hidden agenda. The idea of **haplotes** is that of personal integrity expressed in word or action. **Haplotes** - Rom. 12:8; 2 Co. 8:2; 2 Co. 9:11; 2 Co. 9:13; 2 Co. 11:3; Eph. 6:5; Col. 3:22.

Producing (2716) **katergazomai** from **katá** = intensifies meaning of verb + **ergazomai** = labor, work or engage in an activity involving considerable expenditure of effort) means to work out fully and thoroughly, to accomplish or achieve an end (implying thoroughness), to finish or carry something to its conclusion. To work so as to bring something to fulfillment or successful completion and implies doing something with thoroughness. It means to do that from which something results. This verb always means to complete the effort and the work begun. 1 Co. 5:3; 2 Co. 4:17; 2 Co. 5:5; 2 Co. 7:10; 2 Co. 7:11; 2 Co. 9:11; 2 Co. 12:12

Thanksgiving (2169) **eucharistia** from **eú** = well, + **charizomai** = to grant, give freely; English = Eucharist as related to Lord's Supper) is the expression of thanks or gratitude for favor and mercy shown. Thankfulness from one conscious of benefit received. **Eucharistia** - 15x in NT - Acts 24:3; 1Co. 14:16; 2Co. 4:15; 2Co. 9:11; 2Co. 9:12; Ep 5:4; Phil. 4:6; Col. 2:7; Col. 4:2; 1 Thess. 3:9; 1 Tim. 2:1; 1 Tim. 4:3; 1 Tim. 4:4; Rev. 4:9; Rev. 7:12

QUOTES ON GIVING

■ Source - various but especially [Complete Gathered Gold](#)

1. The quickest generosity is the best. Anon.
2. When it comes to generosity, some people stop at nothing. Anon.
3. Stretch your purse to the utmost, and do all the good you can. Richard Baxter
4. Watch lest prosperity destroy generosity. Henry Ward Beecher
5. Those who give the most have most left. George F. Burba
6. Without the rich heart, wealth is an ugly beggar. Ralph Waldo Emerson
7. Liberality was formerly called honesty, as if to imply that unless we are liberal we are not honest, either toward God or man. Tryon Edwards
8. It is much better to have your gold in the hand than in the heart. Thomas Fuller
9. Not possession, but use, is the only riches. Thomas Fuller
10. As the purse is emptied the heart is filled. Victor Hugo
11. A holy life and a bounteous heart are ornaments to the gospel. Thomas Manton
12. He who is not liberal with what he has, does but deceive himself when he thinks he would be liberal if he had more. William S. Plumer
13. A generous action is its own reward. William Walsh
14. True liberality is the spontaneous expression of love. Geoffrey Wilson
15. Are you giving God what is right, or what is left? Anon.
16. Give from the bottom of your heart, not from the top of your purse. Anon.
17. He who gives only when he is asked has waited too long. Anon.
18. If you don't give away anything God wants you to give, you don't own it—it owns you. Anon.
19. Let us give according to our incomes lest God make our incomes match our gifts. Anon.
20. Seeking empties a life; giving fills it. Anon.
21. The hand that gives gathers. Anon.
22. Give to all, lest the one you pass over should be Christ himself. Augustine
23. Nearly half the parables Jesus told have the use of money as their main subject. It is sometimes said that we should give until it hurts. But Jesus teaches that it should hurt when we cease to give! Ian Barclay
24. If men do not give according to their means, they must answer for it to God. Albert Barnes
25. In this world it is not what we take up but what we give up that makes us rich. Henry Ward Beecher
26. They who in giving think, not how little they can give, as they would if self-enrichment were the aim, but of benefits to be conferred, will receive back on the same principle. As they do to others, so God will act to them. J. A. Beet
27. Christian giving is not a matter of finance, it is a matter of faith. The church treasurer counts what we give; God counts what

- we keep. John Blanchard
28. When we give to God we are taking the gift out of one of his hands and putting it into the other. John Blanchard
 29. Your money can make you an overseas missionary without ever leaving your home town, an evangelist without ever mounting a platform, a broadcaster without ever entering a studio, a Bible teacher without ever writing a book. John Blanchard
 30. It is possible to give without loving, but it is impossible to love without giving. Richard Braunstein
 31. From what curses and degradations should we be delivered if Christian people gave as the Scriptures direct! Samuel Chadwick
 32. I am persuaded that there is nothing upon which the Christian conscience is so ill-informed as the subject of Christian giving. Samuel Chadwick
 33. Spirit-directed giving is depending only on the Spirit of God to direct the gifts in the case of every person, and then being willing to abide by the results of this confidence and trust. Lewis Sperry Chafer
 34. He who receives a benefit should never forget it; he who bestows should never remember it. Pierre Charron
 35. Not how much we give, but how much we do not give, is the test of our Christianity. Oswald Chambers
 36. What we spend in piety and charity is not tribute paid to a tyrant, but the response of gratitude to our Redeemer. James Denney
 37. The world is composed of takers and givers. The takers eat better but the givers sleep better. Byron Frederick
 38. God has given us two hands—one to receive with and the other to give with. We are not cisterns made for hoarding; we are channels made for sharing. Billy Graham
 39. Labour hard, consume little, give much—and all to Christ. Anthony Norris Groves
 40. God hates a false economy that is out to reduce a budget instead of to receive a blessing. Vance Havner
 41. By practising the grace of sharing, a person is storing up treasure for himself. Gifts are investments. William Hendriksen
 42. Whatever we part with for God's sake shall be made up to us in kind or kindness. Matthew Henry
 43. Unless we feel it is an honour and a joy to give, God does not accept the offering. Charles Hodge
 44. We make a living by what we get. We make a life by what we give. Duane Hulse
 45. God's greatest desire is to give. When man follows God's example, he receives a divine blessing because he demonstrates that he is one of God's children. Simon Kistemaker
 46. The manner of giving shows the character of the giver, more than the gift itself. J. C. Lavater
 47. The limit of giving is to be the limit of our ability to give. C. S. Lewis
 48. The only safe rule is to give more than we can spare. Our charities should pinch and hamper us. If we live at the same level of affluence as other people who have our level of income, we are probably giving away too little. C. S. Lewis
 49. God gave us riches as a means to escape wrath, by a liberal and charitable distribution of them to his glory. Thomas Manton
 50. He gives twice who gives quickly. Publius Mimus
 51. If we would have God open his treasury, we must open ours. Thomas V. Moore
 52. The secret of true giving is the joy of the Holy Ghost. Andrew Murray
 53. We ask how much a man gives; Christ asks how much he keeps. Andrew Murray
 54. When a man gives, the world still asks, 'What does he give?' Christ asks, 'How does he give?' Andrew Murray
 55. The only valid and virtuous motive in our giving is to give God pleasure. Arthur Neil
 56. I shall not value his prayers at all, be he never so earnest and frequent in them, who gives not alms according to his ability. John Owen
 57. When we have given God all we have and are, we have simply given him his own. William S. Plumer
 58. There are three kinds of giving: grudge giving, duty giving and thanksgiving. Grudge giving says, 'I have to'; duty giving says, 'I ought to'; thanksgiving says, 'I want to'. Robert Rodenmayer
 59. When a man dies he clutches in his hands only that which he has given away in his lifetime. Jean-Jacques Rousseau
 60. A giving Saviour should have giving disciples. J. C. Ryle
 61. Grace does not make giving optional. Charles Caldwell Ryrie
 62. The only way to have more than enough to spare is to give God more than you can spare. Oswald J. Smith
 63. We expect our young people to lay down their lives for God, but most of us are not willing to lay down our bank accounts. Paul B. Smith
 64. As you have done unto others, so will the Lord do unto you. Empty your pockets! C. H. Spurgeon
 65. Faith's way of gaining is giving. C. H. Spurgeon
 66. Giving is true having. C. H. Spurgeon
 67. I may expect that as much of prosperity as will be good for me will come to me as a gracious reward for a liberal course of action. C. H. Spurgeon
 68. Many a man becomes empty-handed because he does not know the art of distribution. C. H. Spurgeon
 69. Many people will always be poor because they never give to the cause of God. C. H. Spurgeon
 70. We are to give to the poor out of pity. Not to be seen and applauded, much less to get influence over them; but out of pure sympathy and compassion we must give them help. C. H. Spurgeon

71. All believers are taught to give—but there is such a thing as a special gift of giving. A. W. Tozer
72. Mercy is not miserly; charity is no churl. John Trapp
73. The way to lay up is to lay out. Thomas Watson
74. If I leave more than £10, you and all mankind bear witness that I lived and died a thief and a robber. John Wesley
75. Arrogant giving can turn the best of gifts to ashes. Kenneth L. Wilson
76. If God gave you ten times as much as you give him could you live on it? Anon.
77. The tithe is not meant to be a ceiling at which we stop giving, but a floor from which we start. John Blanchard
78. Giving a tenth is nothing to brag about. Samuel Chadwick
79. Shall we grudge the expenses of our religion, or starve so good a cause? Matthew Henry
80. We are all congenitally allergic to tithing. R. T. Kendall
81. God demands the tithe, deserves the offerings, defends the savings and directs the expenses. Stephen Olford
82. If you are not a tither you are a robber. Stephen Olford
83. It could be argued that in the Old Testament tithes were paid, and therefore do not, strictly speaking, come under the heading of giving at all. Christian giving only begins when we give more than a tenth. Kenneth F. W. Prior
84. Our temporary stewardship will determine our permanent ownership. John Blanchard
85. We are to get, not just in order to have, but in order to give. Anon.
86. The fundamental truth in the matter of stewardship is that everything we touch belongs to God. John Blanchard
87. It was not an accident that seventeen of the thirty-six parables of our Lord had to do with property and stewardship. William James Dawson
88. Poor stewardship amounts to nothing less than with-holding from the Lord that which is his. Frank Gabelein
89. Stewardship is what a man does after he says, 'I believe'. W. H. Greaves
90. Stewardship is the acceptance from God of personal responsibility for all of life and life's affairs. Roswell C. Long
91. Stewardship is not the leaving of a tip on God's tablecloth; it is the confession of an unpayable debt at God's Calvary. Paul S. Rees
92. The use of our possessions shows us up for what we actually are. Charles Caldwell Ryrie
93. The river of charity springs from the fountain of piety. Thomas Adams
94. Charity gives itself rich; covetousness hoards itself poor. Anon.
95. He that has no charity deserves no mercy. Anon.
96. The word 'alms' has no singular, as if to teach us that a solitary act of charity scarcely deserves the name. Anon.
97. In necessary things, unity; in doubtful things, liberty; in all things, charity. Richard Baxter
98. Piety is the root of charity. John Calvin
99. Charity to the soul is the soul of charity. Elizabeth Fry
100. Charity is the very livery of Christ. Hugh Latimer
101. We have made the slogan 'Charity begins at home' a part of our religion—although it was invented by a Roman pagan and is directly contrary to the story of the Good Samaritan. Charity begins where the need is greatest and the crisis is most dangerous. Frank C. Laubach
102. Christian life consists in faith and charity. Martin Luther
103. The greatest charity in the world is the communication of divine truth to the ignorant. Alexander Maclaren
104. The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity. William Nevins
105. Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity. Francis Quarles
106. The place of charity, like that of God, is everywhere. Francis Quarles
107. There is nothing that the world understands and values more than true charity. J. C. Ryle
108. Charity is money put to interest in another world. Robert Southey
109. Charity is the best way to plenty; he gets most that gives most. George Swinnock
110. Charity offers honey to a bee without wings. John Trapp
111. The lamp of faith must be filled with the oil of charity. Thomas Watson
112. Charity is helping a man to help himself. MOSES MAIMONIDES (1135–1204)
113. Charity is money put to interest in the other world. ROBERT SOUTHEY (1774–1843)
114. Charity is never lost. It may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver. CONYERS MIDDLETON (1683–1750)
115. Charity is the scope of all God's commands. JOHN CHRYSOSTOM (C. 347–407)
116. In charity there is no excess. FRANCIS BACON (1561–1626)
117. In faith and hope the world will disagree, But all mankind's concern is charity. ALEXANDER POPE (1688–1744)
118. The charity that hastens to proclaim its good deeds ceases to be charity and is only pride and ostentation. WILLIAM HUTTON (1723–1815)
119. The highest exercise of charity is charity toward the uncharitable. J. S. BUCKMINSTER

120. A bit of fragrance always clings to the hand that gives you roses. CHINESE PROVERB
121. A generous action is its own reward. WILLIAM WALSH (1663–1708)
122. A generous man forgets what he gives and remembers what he receives. A happy spirit takes the grind out of giving. The grease of gusto frees the gears of generosity. CHARLES R. SWINDOLL (1934–)
123. A man there was, and they called him mad; The more he gave, the more he had. JOHN BUNYAN (1628–1688)
124. All we can hold in our cold dead hands is what we have given away. Alms never make poor. ENGLISH PROVERB
125. Giving is a joy if we do it in the right spirit. It all depends on whether we think of it as “What can I spare?” or as “What can I share?” ESTHER YORK BURKHOLDER
126. God’s arithmetic: love, joy, and peace multiply when you divide with others.
127. He gives twice who gives quickly. ENGLISH PROVERB
128. He who bestows his goods upon the poor, Shall have as much again, and ten times more. JOHN BUNYAN (1628–1688)
129. Let us give according to our incomes, lest God make our incomes match our gifts. PETER MARSHALL (1902–1949)
130. Some kinds of charity are like that of the man who cast his bread upon the waters while he was seasick.
131. That man may last, but never lives, Who much receives, but nothing gives; Whom none can love, whom none can thank, Creation’s blot, creation’s blank. THOMAS GIBBONS (1720–1785)
132. We are never more like God than when we give. CHARLES R. SWINDOLL (1934–)
133. We make a living by what we get; we make a life by what we give. SIR WINSTON CHURCHILL (1874–1965)
134. When you give to God, you discover that God gives to you.
135. You do not have to be rich to be generous. If he has the spirit of true generosity, a pauper can give like a prince. CORINNE U. WELLS

Two mites, two drops (yet all her house and land),
 Falls from a steady heart, though trembling hand;
 The other’s wanton wealth foams high, and brave,
 The other cast away, she only gave.

—The Widow’s Mite RICHARD CRASHAW (C. 1613–1649)

2 Corinthians 9:12 For the ministry of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God.

Amplified For the service that the ministering of this fund renders does not only fully supply what is lacking to the saints (God’s people), but it also overflows in many [cries of] thanksgiving to God.

KJV 2 Corinthians 9:12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

NET 2 Corinthians 9:12 because the service of this ministry is not only providing for the needs of the saints but is also overflowing with many thanks to God.

BGT 2 Corinthians 9:12 τι διακονα τ ς λειτουργιας τα της ο μ νον σ τ ν προσαναπληρο σα τ στερ ματα τ ν γ ων, λλ κ α περισσε ουσ α δι πολλ ν ε χαριστι ν τ θε .

NLT 2 Corinthians 9:12 So two good things will result from this ministry of giving-- the needs of the believers in Jerusalem will be met, and they will joyfully express their thanks to God.

ESV 2 Corinthians 9:12 For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God.

NIV 2 Corinthians 9:12 This service that you perform is not only supplying the needs of God’s people but is also overflowing in many expressions of thanks to God.

YLT 2 Corinthians 9:12 because the ministrati on of this service not only is supplying the wants of the saints, but is also abounding through many thanksgivings to God,

ASV 2 Corinthians 9:12 For the ministrati on of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God;

CSB 2 Corinthians 9:12 For the ministry of this service is not only supplying the needs of the saints, but is also overflowing in many acts of thanksgiving to God.

MIT 2 Corinthians 9:12 This enrichment accrues because this offering of service not only is supplying necessities for the holy ones, but also it keeps multiplying much thanksgiving to God.

- **For the ministry of this service:** 2Co 9:1 2Co 8:4
- **is not only fully supplying the needs of the saints** 2Co 8:14,15 Php 2:25 4:18,19 Phm 1:4-7 Jas 2:14-16 1Jn 3:17
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

2 Corinthians 8:4 begging us with much urging for the favor of participation in the support of the saints,

GENEROUS GIVING SUPPLIES EARTHLY NEEDS & HEAVENLY PRAISE

For (hoti functioning as causal conjunction ~ because) Paul elaborates on the thanksgiving to God. God enriches us, we enrich others, and God receives the thanksgiving and glory!

The ministry ([diakonia](#)) **of this service** ([leitourgia](#)) - **Amplified** - "the service that the ministering of this fund renders" The Greek word for **service** ([leitourgia](#)) gives us our word [liturgy](#) which means a form of public worship. In context the **service** is identified as the giving of their gift. The gift itself functioned like a "worship leader" so to speak (producing **thanksgivings to God**)! Never forget that giving is one of the wonderful aspects of worship. Giving is primarily a spiritual service rather than a social program.

MacArthur on **service** ([leitourgia](#)) - Paul viewed the entire collection project as a spiritual, worshipful enterprise that was primarily being offered to God to glorify Him. ([MacArthur Study Bible](#)).

Is not only (present tense - continually) **fully supplying** ([prosanapleroo](#)) **the needs** ([husterema](#)) **of the saints** ([hagios](#)), **but is also** (present tense - continually) **overflowing** ([perisseuo](#)) **through many thanksgivings** ([eucharistia](#)) **to God** - **Fully supplying** is an intense word meaning to supply abundantly and clearly stresses the large size of their gift (cf "*generous gift*" in 2Co 8:20+). Paul's point is that he is confident in the generous giving of the Corinthians and here "predicts" that their giving along with the giving of the Macedonians would "fill up in addition" (replenish) and fully supply the **shortfall** of the saints in Jerusalem. Notice their generous giving would supply their *needs*, not their *greeds*. The fruit of the giving is like a continual "bubbling spring" of praise and **thanksgivings to God**. Generous giving is like a rock thrown in a pond, sending out ripples of blessing to saints and ultimately to God. Paul's repetition of **thanksgiving to God** (second use in plural indicating this was not a [one and done](#) praise service!) shows that this is his emphasis and it is ultimate goal of our giving. To God be the glory. Amen! Full stomachs are good, but hearts full of praise to God are priceless!

The fact that giving stimulates praise and thanksgiving to God ought to be a strong motivation for us to give generously, so that God is praised greatly!

Paul informs the Corinthians of four great benefits of their giving which surely would have had given them encouragement and motivation to finish what they had begun - **(1)** Supplied the need of the saints **(2)** Produced many thanksgivings to God, **(3)** Was tangible evidence of God's work in the Corinthians **(4)** And it would prompt Jerusalem saints to pray for the Corinthians (2Co 9:14).

MacArthur - Many of its members had gone to Jerusalem as pilgrims to celebrate the feast of Pentecost, had been converted through Peter's message, and had then remained in the city without adequate financial support. Many residents of Jerusalem had undoubtedly lost their jobs in the waves of persecution that came after the martyrdom of Stephen (Ac 8:1). However, the Corinthians were wealthy enough (they had not yet suffered persecution and deprivation like the Macedonians; 8:1-4) to help meet the huge need with a generous monetary gift --([MacArthur Study Bible](#)).

ESV Study Bible - The collection is an integral part of the ministry of the gospel (cf. 2Co 3:7-9; 4:1; 5:18; 6:3) and an act of public worship (cf. also Luke 1:23; Rom. 15:27; Phil. 2:17, 30; Heb. 9:21), which causes others to offer **thanksgivings to God** as they see the work of God's **grace** in the lives of the Corinthians. ([ESV Study Bible](#))

Guzik suggests "If a person does not have a generous heart, there is a sense in which they are not obedient to the confession of the gospel of Christ." . ([2 Corinthians 9](#))

Michael Andrus - One great way to avoid that discouragement is to look at needs one at a time. I'm sure many of you have heard the story of the man who was walking down the beach at sunset. He saw another man in the distance who kept picking up something and throwing it out into the water, again and again. As he approached he noticed that the man was picking up starfish that

had been washed up on the beach and throwing them back into the water, one by one. Puzzled, he approached the man and asked him why he was doing it. He responded, "It's low tide and all these starfish have been washed up onto the shore. If I don't throw them back they'll die from lack of oxygen." "But there must be thousands of starfish on this beach," the first man replied. "You can't possibly get to all of them. And don't you realize this is probably happening on hundreds of beaches all up and down this coast and thousands more around the world. Can't you see that you can't possibly make a difference?" The man bent down and picked up another starfish, and threw it back into the ocean. With a smile he replied, "Sure made a difference to that one!"

Four Exceptional Benefits of Giving ([Michael Andrus](#))

- v12 It supplies the needs of God's people
- v11b, 12 It awakens gratitude.
- v13 It glorifies God.
- v14 It stimulates prayer.

Service (3009) **leitourgia** from **leitourgeo** = to be a public servant, to perform religious or charitable function, to minister; English = liturgy - body of rites prescribed for public worship) generally used of a servant of a superior and suggests a function to be discharged or a necessary service to be rendered. The word was used in secular Greek to refer to a public service or office, such as in Athens and elsewhere, administered by the citizens at their own expense as a part of the system of finance. Wealthy citizens would render the public service of financing choruses for dramas. In Jewish and in common Greek usage it indicated religious service or freewill service. In the NT, **leitourgia** referred to service or ministry as of the public ministrations of the Jewish priesthood. **Leitourgeo** - 6v - Lk. 1:23; 2 Co. 9:12; Phil. 2:17; Phil. 2:30; Heb. 8:6; Heb. 9:21

Fully supplying (4322) (**prosanapleroo** from **pros** = beside, in addition to + **anapleroo** = to fill, make complete, supply) to fill up by adding to. The prep. in compound means to fill up by adding to. Supply abundantly. Provide sufficiently in addition. To fill something that had previously been emptied. Supply / fill out the shortage by adding what is missing / eliminate the shortage. Only 2 uses - 2Co. 9:12; 2Co 11:9 "when the brethren came from Macedonia **they fully supplied** my need,"

Needs (5303) **husterema** is that which is comes behind, that which is left or that which is deficient. Need, want, deficiency Lk 21:4; 2 Cor 8:14; 9:12; 11:9; Col 1:24 It means the lack of what is needed or desirable, frequently in contrast to abundance.

2 Corinthians 9:13 Because of the proof given by this ministry, they will glorify God for your obedience to your confession of the gospel of Christ and for the liberality of your contribution to them and to all,

Amplified Because at [your] standing of the test of this ministry, they will glorify God for your loyalty and obedience to the Gospel of Christ which you confess, as well as for your generous-hearted liberality to them and to all [the other needy ones].

KJV 2 Corinthians 9:13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

NET 2 Corinthians 9:13 Through the evidence of this service they will glorify God because of your obedience to your confession in the gospel of Christ and the generosity of your sharing with them and with everyone.

BGT 2 Corinthians 9:13 δι τ ς δοκιμ ς τ ς διακον ας τα της δοξ ζοντες τ ν θε ν π τ ποταγ τ ς μολογ ας μ ν ε ς τ ε αγγ λιον το Χριστο κα πλ τηπ τ ς κοινων ας ε ς α το ς κα ε ς π ντας,

NLT 2 Corinthians 9:13 As a result of your ministry, they will give glory to God. For your generosity to them and to all believers will prove that you are obedient to the Good News of Christ.

ESV 2 Corinthians 9:13 By their approval of this service, they will glorify God because of your submission that comes from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others,

NIV 2 Corinthians 9:13 Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else.

YLT 2 Corinthians 9:13 through the proof of this ministration glorifying God for the subjection of your confession to the good news of the Christ, and for the liberality of the fellowship to them and to all,

ASV 2 Corinthians 9:13 seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all;

CSB 2 Corinthians 9:13 They will glorify God for your obedience to the confession of the gospel of Christ, and for your generosity in sharing with them and with others through the proof provided by this service.

MIT 2 Corinthians 9:13 Through the worthiness of this ministry, you are glorifying God by your submission that affirms the gospel of Christ, and by the generosity of your sharing with them and with everyone.

NKJ 2 Corinthians 9:13 while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men,

NRS 2 Corinthians 9:13 Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others,

NAB 2 Corinthians 9:13 Through the evidence of this service, you are glorifying God for your obedient confession of the gospel of Christ and the generosity of your contribution to them and to all others,

NJB 2 Corinthians 9:13 because when you have proved your quality by this help, they will give glory to God for the obedience which you show in professing the gospel of Christ, as well as for the generosity of your fellowship towards them and towards all.

- **they:** Ps 50:23 Mt 5:16 Joh 15:8 Ac 4:21 11:18 21:19,20 Ga 1:24 1Pe 2:9 4:11
- **to your confession:** 2Co 10:5 Lu 6:46 Ro 10:16 16:26 Heb 5:9
- **and for the liberality:** Heb 13:16
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

GENEROUS GIVING EVIDENCES CORINTHIANS TRUE CONVERSION

Because - Because is not explaining the previous passage but in context is explaining why the saints at Jerusalem will glorify God. The Corinthians had been "tested" and "passed the test" (meaning of [dokime](#)). Their giving was the proof that they had passed the test. As my mother used to say "[the proof is in the pudding](#)" and the **proof** was their bountiful giving. Further (as explained below) the liberality of the Corinthians was definitive proof of the transformative work of the Gospel in their hearts.

Of the proof ([dokime](#) -tested and approved) **given by this ministry** ([diakonia](#) - the Corinthians' gift), **they will glorify** ([doxazo](#) - give honor) **God for your obedience** ([hupotage](#) - subjection, [subordination](#), submission) **to your confession** ([homologia](#) - acknowledgement, profession) **of the Gospel** ([euaggelion](#) - Good News) **of Christ** ([Christos](#)) - **ESV** = "they will glorify God because of your submission that comes from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others." Paul is saying that the generous giving of the saints at Corinth would be clear evidence (**proof**) of the reality of their having voluntarily submitted to their **confession of the Gospel of Christ** which would prompt the Jerusalem saints to **glorify God**. In other words their gift would be proof of the genuineness of the Corinthians' salvation. **Confession** was used specifically to introduce or express a conviction, in this case the Corinthians' objective confession especially in reference to confessing Christ as Lord (Master, Owner), including Owner of all they owned! (cf Ro 10:9-10+). (**NJB** = "they will give glory to God for the obedience which you show in professing the Gospel of Christ") **They will glorify** refers to the saints in Jerusalem who at this point were still predominantly Jewish and likely skeptical of the Gentile conversions. But on receiving the gift from the Corinthians, they would praise God for His great salvation of Jews and Gentiles.

Also in the words of James the Corinthians would "prove (themselves) doers of the Word (the Gospel) and not merely hearers who delude themselves." (Jas 1:22+). Their **obedience** to their **confession** would be clear evidence that their **confession of the Gospel of Christ** was genuine. (cf Eph 2:10; Jas 2:14-20; Ro 10:9, 10)

[Michael Andrus](#) those who observe generous giving from the outside are also stimulated to praise God. Jesus said in the Sermon on the Mount, "Let your light shine before men, that they may see your good deeds and praise your Father in heaven." (Mt 5:16+) Some are drawn to the Savior when they observe the love evidenced through generous giving.

It is interesting that Paul writes what in effect is a prophecy "foretelling" that the Jerusalem saints would glorify God for the **obedience** of the Corinthians. Paul is inspired by the Spirit Who has Paul write what will definitely come to pass when the offering

finally reached the church in Jerusalem. He makes the same "prophetic" statement in 2Co 9:14 describing the response in Jerusalem when they receive the generous gift ("they also, by prayer on your behalf, yearn for you").

John MacArthur makes an excellent point writing that "Jewish believers in the early church were often suspicious of Gentile converts. Many in the Jerusalem church were appalled at the news that Peter had preached the gospel to Gentiles (Acts 11:1-3), and it was only with difficulty that they were persuaded to accept them as brothers in Christ (Acts 11:4-18). It must have been especially difficult for them to believe that the Corinthians' faith was genuine. The city's reputation for immorality was widespread in the Roman world, and the chaotic condition of the Corinthian church would have done little to allay Jewish believers' suspicions. But the Corinthians' sacrificial giving tangibly demonstrated love for their fellow believers, that mark of genuineness (1 John 2:10; 3:17-18; 4:20-21). ([2 Corinthians Commentary](#))

McShane draws an interesting conclusion - God allowed the proud and favoured people of Jerusalem to become poor in order to teach them the important lesson that all in Christ are now one, not only in name, but in practical reality. There could well have existed a certain amount of suspicion that the work in hitherto heathen parts was not as real as had been reported. Now with food on their tables coming from what for centuries they had regarded as unclean hands, they are compelled to own the wonder of their day, that all barriers are now demolished by the power of the gospel. The truth of the "one body" mentioned in 1Cor 12:13+, though not directly referred to here, is none the less latent in the passage. ([What the Bible Teaches 1 & 2 Corinthians](#))

And for the liberality (haplotēs) of your contribution (koinonia ~ participation in the collection) to them and to all - The Greek word for **liberality (haplotēs)** indicates singleness of purpose (cf "purposed in his heart" 2Co 9:7) leading to **liberality** or giving generously to others. The saints at Jerusalem would also glorify God because of the **liberality** or generosity of the Corinthians' sharing or fellowship not just **to them** but **to all** (NIV = "with everyone else"), in context referring to other needy ones.

Guzik on **contribution (koinonia)** This is the same word used for the ideas of fellowship and communion – it means the sharing of things in common. (1) When we share our lives, **koinonia** is called **fellowship**. (2) When we share remembrance of Jesus' work for us through the Lord's Supper, **koinonia** is called **communion**. (3) When we share our resources so none would be destitute, **koinonia** is called **sharing**. ([2 Corinthians 9](#))

The writers of the New Testament adapted the term Gospel as God's glorious message of salvation for lost otherwise hopeless, helpless sinners. **Euaggelion** is found in several combination phrases, each describing the gospel like a multifaceted jewel in various terms from a different viewpoint (from the NASB, 1977):

1. the gospel of the kingdom (Mt 4:23+, Mt 9:35+, Mt 24:14+)
2. the gospel of Jesus Christ, the Son of God (Mk 1:1+) because it centers in Christ
3. the gospel of God (Mk 1:14+, Ro 15:16+, 2Co 11:7+, 1Th 2:2+, 1Th 2:8,9+, 1Pe 4:17+) because it originates with God and was not invented by man
4. the gospel of the kingdom of God (Lu 16:16+)
5. the gospel of the grace of God (Acts 20:24+, Ro 1:1+),
6. the gospel of His Son (Ro 1:9+)
7. the gospel of Christ (Ro 15:19+, 2Co 2:12+, 2Co 9:13+, 2Co 10:14+, Gal 1:7+, Phil 1:27+, 1Th 3:2+)
8. the gospel of the glory of Christ (2Co 4:4+)
9. the gospel of your salvation (Eph 1:14+)
10. the gospel of peace (Eph 6:15+)
11. the gospel of our Lord Jesus (2Th 1:8+)
12. the glorious gospel of the blessed God (1Ti 1:11+)
13. In Ro 16:25, 26+ Paul called it "**my Gospel**" indicating that the special emphasis he gave the gospel in his ministry.
14. **An eternal gospel** - Rev 14:6+ (Some writers such as C I Scofield interpret this as a "different gospel" than the other "gospels" mentioned above but I think such a distinction is incorrect and is poorly substantiated).

For a rewarding study, study the preceding references in context making notation of the truth you observe about the gospel. If you would like a special blessing, take an afternoon to go through all 76 uses of **euaggelion** in context making a list of what you learn about the gospel. The Spirit of God will enlighten your heart and encourage your spirit in a very special way...and you'll want to share the "good news" with someone because of your "discoveries"!

Euaggelion - Matt. 4:23; Matt. 9:35; Matt. 24:14; Matt. 26:13; Mk. 1:1; Mk. 1:14; Mk. 1:15; Mk. 8:35; Mk. 10:29; Mk. 13:10; Mk. 14:9; Mk. 16:15; Acts 15:7; Acts 20:24; Rom. 1:1; Rom. 1:9; Rom. 1:16; Rom. 2:16; Rom. 10:16; Rom. 11:28; Rom. 15:16; Rom. 15:19; Rom. 16:25; 1 Co. 4:15; 1 Co. 9:12; 1 Co. 9:14; 1 Co. 9:18; 1 Co. 9:23; 1 Co. 15:1; 2 Co. 2:12; 2 Co. 4:3; 2 Co. 4:4; 2 Co. 8:18; 2 Co. 9:13; 2 Co. 10:14; 2 Co. 11:4; 2 Co. 11:7; Gal. 1:6; Gal. 1:7; Gal. 1:11; Gal. 2:2; Gal. 2:5; Gal. 2:7; Gal. 2:14; Eph. 1:13; Eph. 3:6; Eph. 6:15;

Eph. 6:19; Phil. 1:5; Phil. 1:7; Phil. 1:12; Phil. 1:16; Phil. 1:27; Phil. 2:22; Phil. 4:3; Phil. 4:15; Col. 1:5; Col. 1:23; 1 Thess. 1:5; 1 Thess. 2:2; 1 Thess. 2:4; 1 Thess. 2:8; 1 Thess. 2:9; 1 Thess. 3:2; 2 Thess. 1:8; 2 Thess. 2:14; 1 Tim. 1:11; 2 Tim. 1:8; 2 Tim. 1:10; 2 Tim. 2:8; Phlm. 1:13; 1 Pet. 4:17; Rev. 14:6

Proof (1382) (**dokime**) can describe a trial, test, ordeal or testing process as here in 2Co 8:2. More commonly in the NT it describes the quality of having stood the test. **Dokime** in secular Greek was used to describe metals that had been tested and been determined to be pure. The idea of **dokime** is that when you put the metal through a fiery test and if it comes out on the other side "persevering and enduring", you call the metal proven, authentic or genuine. 6v in NT - Rom. 5:4; 2 Co. 2:9; 2 Co. 8:2; 2 Co. 9:13; 2 Co. 13:3; Phil. 2:22

Glorify (1392) **doxazo** from **doxa** = glory) has a secular meaning of to think, suppose, be of opinion, (Aeschylus, Sophocles, Xenophon, Plato, Thucydides) but generally is not used in this sense in Scripture. Doxazo means to praise, honor or magnify (Mt 5:16; 6:2; Lk 5:25f; Ac 11:18; Ro 11:13; 1 Cor 12:26; 1 Pt 4:16) **Uses of doxazo by Paul** - Ro 1:21; Ro 8:30; Ro 11:13; Ro 15:6; Ro 15:9; 1Co. 6:20 = "you have been bought with a price: therefore **glorify** (**aoist imperative** see [our need to depend on the Holy Spirit to obey](#)) God in your body"; 1Co. 12:26; 2Co. 3:10; 2Co. 9:13; Gal. 1:24 = "they **were glorifying** God because of me"; 2Th 3:1

Obedience (submissness) (5292) **hupotage** from **hupotasso** = to submit, be under obedience) is a noun which means subordination, subjection, submission, obedience. Here in 2 Corinthians 9:13 of the submission of Christians to Christ; **Wuest** adds that **hupotage** "denotes a voluntary act, not one imposed from without." **BDAG** - "only passive the state of submissiveness, subjection, subordination, as opposed to setting oneself up as controller." **Hupotage** - 4v - 2 Co. 9:13; Gal. 2:5; 1 Tim. 2:11; 1 Tim. 3:4

Confession (3671) **homologia** from **homou** = together with + **légo** = say) means literally the statement of the same thing and thus expresses agreement with another. It represents the open expression of one's allegiance to a proposition or a person. Such a confession is the effect of deep conviction regarding the facts (Truth). This word group (verb **homologeō**, noun **homologia**) has strong legal connotations. And so a person can confess to a charge in court and thus openly acknowledge guilt. Or one may agree with a court order and thus make a legally binding commitment to abide by it. This last sense is implied in passages that call on us to acknowledge Jesus. **Homologia** - 6v - 2Co. 9:13; 1Ti 6:12; 1Ti 6:13; Heb. 3:1; Heb. 4:14; Heb. 10:23

Gospel (2098) **euaggelion** from **eú** = good + **aggéllō** = proclaim, tell) is literally good news or glad tidings. In the NT euaggelion is used only of God's message of salvation in three senses (1) act of proclamation (preaching the gospel) (1Cor 4:15), (2) the work of evangelization (spread of the gospel) (Phil 4:3), (3) the content of the message as an offer of salvation (good news) (Ro 1:16) (Adapted from [Friberg](#) - Analytical Lexicon). **BDAG** (summarized) - (1) God's good news to humans, good news as proclamation (2) details relating to the life and ministry of Jesus = good news of Jesus (Mk 1:1) (3) details relating to the life and ministry of Jesus = good news of Jesus (Mt 1:1).

Euaggelion in Corinthians 1 Co. 4:15; 1 Co. 9:12; 1 Co. 9:14; 1 Co. 9:18; 1 Co. 9:23; 1 Co. 15:1; 2 Co. 2:12; 2 Co. 4:3; 2 Co. 4:4; 2 Co. 8:18; 2 Co. 9:13; 2 Co. 10:14; 2 Co. 11:4; 2 Co. 11:7;

Christ (5547) **Christos** from **chrío** = to rub or anoint, consecrate to an office) describes one who has been anointed with oil, one who has been consecrated, symbolizing appointment to a task. The majority of the NT uses refer to Jesus Hamilton suggests a fourfold significance to such anointing ("māshach," Theological Wordbook of the Old Testament, 1:530): (1) separation unto God, (2) authorization by God, (3) divine enablement, and (4) the coming Deliverer.

Uses in Corinthians - 1 Co. 1:1; 1 Co. 1:2; 1 Co. 1:3; 1 Co. 1:4; 1 Co. 1:6; 1 Co. 1:7; 1 Co. 1:8; 1 Co. 1:9; 1 Co. 1:10; 1 Co. 1:12; 1 Co. 1:13; 1 Co. 1:17; 1 Co. 1:23; 1 Co. 1:24; 1 Co. 1:30; 1 Co. 2:2; 1 Co. 2:16; 1 Co. 3:1; 1 Co. 3:11; 1 Co. 3:23; 1 Co. 4:1; 1 Co. 4:10; 1 Co. 4:15; 1 Co. 4:17; 1 Co. 5:7; 1 Co. 6:11; 1 Co. 6:15; 1 Co. 7:22; 1 Co. 8:6; 1 Co. 8:11; 1 Co. 8:12; 1 Co. 9:12; 1 Co. 9:21; 1 Co. 10:4; 1 Co. 10:16; 1 Co. 11:1; 1 Co. 11:3; 1 Co. 12:12; 1 Co. 12:27; 1 Co. 15:3; 1 Co. 15:12; 1 Co. 15:13; 1 Co. 15:14; 1 Co. 15:15; 1 Co. 15:16; 1 Co. 15:17; 1 Co. 15:18; 1 Co. 15:19; 1 Co. 15:20; 1 Co. 15:22; 1 Co. 15:23; 1 Co. 15:31; 1 Co. 15:57; 1 Co. 16:24; 2 Co. 1:1; 2 Co. 1:2; 2 Co. 1:3; 2 Co. 1:5; 2 Co. 1:19; 2 Co. 1:21; 2 Co. 2:10; 2 Co. 2:12; 2 Co. 2:14; 2 Co. 2:15; 2 Co. 2:17; 2 Co. 3:3; 2 Co. 3:4; 2 Co. 3:14; 2 Co. 4:4; 2 Co. 4:5; 2 Co. 4:6; 2 Co. 5:10; 2 Co. 5:14; 2 Co. 5:16; 2 Co. 5:17; 2 Co. 5:18; 2 Co. 5:19; 2 Co. 5:20; 2 Co. 6:15; 2 Co. 8:9; 2 Co. 8:23; 2 Co. 9:13; 2 Co. 10:1; 2 Co. 10:5; 2 Co. 10:7; 2 Co. 10:14; 2 Co. 11:2; 2 Co. 11:3; 2 Co. 11:10; 2 Co. 11:13; 2 Co. 11:23; 2 Co. 12:2; 2 Co. 12:9; 2 Co. 12:10; 2 Co. 12:19; 2 Co. 13:3; 2 Co. 13:5; 2 Co.

13:14;

Contribution (sharing) (2842) **koinonia** from **koinos** = that which is in common, belonging to several) describes the experience of having something in common and/or of sharing things in common with others. It describes a close association involving mutual interests and communion. **Koinonia in NT** - 17v - contribution(2), fellowship(12), participation(2), sharing(3). Acts 2:42; Rom. 15:26; 1 Co. 1:9; 1 Co. 10:16; 2 Co. 6:14; 2 Co. 8:4; 2 Co. 9:13; 2 Co. 13:14; Gal. 2:9; Phil. 1:5; Phil. 2:1; Phil. 3:10; Phlm. 1:6; Heb. 13:16; 1 Jn. 1:3; 1 Jn. 1:6; 1 Jn. 1:7

2 Corinthians 9:14 while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you.

Amplified And they yearn for you while they pray for you, because of the surpassing measure of God's grace (His favor and mercy and spiritual blessing which is shown forth) in you.

KJV 2 Corinthians 9:14 And by their prayer for you, which long after you for the exceeding grace of God in you.

NET 2 Corinthians 9:14 And in their prayers on your behalf they long for you because of the extraordinary grace God has shown to you.

BGT 2 Corinthians 9:14 κα α τ ν δε σει π ρ μ ν πιποθο ντων μ ς δι τ ν περβ λλουσαν χ ρ ιν το θεο φ μ ν.

NLT 2 Corinthians 9:14 And they will pray for you with deep affection because of the overflowing grace God has given to you.

ESV 2 Corinthians 9:14 while they long for you and pray for you, because of the surpassing grace of God upon you.

NIV 2 Corinthians 9:14 And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you.

YLT 2 Corinthians 9:14 and by their supplication in your behalf, longing after you because of the exceeding grace of God upon you;

ASV 2 Corinthians 9:14 while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.

CSB 2 Corinthians 9:14 And they will have deep affection for you in their prayers on your behalf because of the surpassing grace of God in you.

MIT 2 Corinthians 9:14 Moreover, in their prayer for you they are earnestly desiring the superlative grace of God to be upon you.

- **by prayer:** 2Co 1:11 Ezr 6:8-10 Ps 41:1,2 Pr 11:26 Lu 16:9 Php 4:18-19 2Ti 1:16-18
- **yearn for you:** 2Sa 13:29 Ro 1:11 Php 1:8 2:26 4:1
- **because of the surpassing grace of God in you.:** 2Co 8:1,6,7 1Co 1:4,5 1Ti 1:14
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

**POOR RECEIVERS
PRAYING FOR
GENEROUS GIVERS**

While they also, by prayer (deesis) on your behalf, yearn for (epipotheo) you - The prayers of the poor saints for the rich saints in Corinth was the latter's reward. Only heaven knows how valuable and efficacious these poor saints' prayers were for the rich saints, but given that they were offered to the Greatest Giver, we can trust that as James says "effective prayer of a righteous man can accomplish much." (Jas 5:16+) **Prayer (deesis)** implies special petition for the supply of a specific need. Not only do they pray for them, they earnestly desire and long for a deeper fellowship (**koinonia**) with them. Their longing reminds me of Psalm 42:1 (which uses **epipotheo** twice in this verse-cf use in 2Co 5:2+) "As the deer pants for the water brooks, So my soul pants for You, O God." God's Spirit of unity (Eph 4:3+) had used the generous gift, a material offering which was really a spiritual offering (cf **leitourgia** v13),

to bind the hearts of the Jerusalem saints (mainly Jewish believers) to the hearts of the Corinthian saints (mainly Gentile believers). Amazing grace indeed!

MacArthur makes an excellent point that "This verse illustrates the truth that mutual prayer is at the heart of authentic Christian unity. When the Jerusalem believers recognized God was at work in the Corinthian church as a result of its outreach through the collection they would have become friends in Christ and prayed for the Corinthians, thanking God for their loving generosity." ([MacArthur Study Bible](#)).

The prayers of the poor are the reward of the rich.

Because of the surpassing (huperballo) **grace** (**charis**) **of God in you - Surpassing** (huperballo) means literally to throw beyond, here picturing God in a sense "throwing grace" upon them beyond all they could ask or think (cf Eph 3:20+). In other words it was obvious to the Jerusalem saints that the Spirit of **grace** was supernaturally superabounding in the saints at Corinth. This is of course why they had glorified God and offered thanksgivings to God, for they realized He Alone could be the Source of such a radical heart transformation.

McShane points out that "At the opening of the subject (2Co 8:1-2+) we were taught that it was **grace** which operated in the Macedonians that enabled them to give, so now at the close the same **grace** has caused the Corinthians also to contribute. ([What the Bible Teaches 1 & 2 Corinthians](#))

Michael Andrus By the way, NT history reveals that the Corinthians took Paul's exhortation in this chapter to heart and responded with generosity. Several years later as he penned the book of Romans, Paul wrote these words:

Now, however, I am on my way to Jerusalem in the service of the saints there. For Macedonia and Achaia (that's Corinth) were pleased to make a contribution for the poor among the saints in Jerusalem. They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings (Romans 15:25-27).

Prayer (1162) **deesis** refers to urgent requests or supplications to meet a need and are exclusively addressed to God. **Deesis** prayers arise from one's sense of need (which reflects a humble heart) and in knowing what is lacking. This individual's plea is in turn made to God to supply for the need. **Deesis** in the New Testament always carries the idea of genuine entreaty and supplication before God. It implies a realization of need and a petition for its supply. In Classical Greek **deesis** (in contrast to the Biblical uses) was not restricted to sacred uses, but was employed of requests preferred to men. **Deesis** - 16v - Lk. 1:13; Lk. 2:37; Lk. 5:33; Rom. 10:1; 2 Co. 1:11; 2 Co. 9:14; Eph. 6:18; Phil. 1:4; Phil. 1:19; Phil. 4:6; 1 Tim. 2:1; 1 Ti 5:5; 2Ti 1:3; Heb. 5:7; Jas. 5:16; 1 Pet. 3:12

Yearn for (1971) **epipotheo** from **epi** = intensifies + **potheo** = to yearn) means to have a strong desire for something, with implication of need. It mean to long for, have great affection for, yearn for someone or something. **Epipotheo** - 9v - Rom. 1:11; 2 Co. 5:2; 2 Co. 9:14; Phil. 1:8; Phil. 2:26; 1 Thess. 3:6; 2 Tim. 1:4; Jas. 4:5; 1 Pet. 2:2

Surpassing (5235) **huperballo** from **hupér** = above + **ballo** = cast) literally means throwing beyond the usual mark and figuratively referring to a degree which exceeds extraordinary, a point on an implied or overt scale of extent. Expressing a degree beyond comparison. Extraordinary, extreme, supreme, far more, much greater, to a far greater degree. To transcend. Immeasurable. **Huperballo** - 5v - 2Co. 3:10+ = "For indeed what had glory, in this case has no glory because of the glory that **surpasses** it."; 2Co. 9:14; Ep 1:19 = "the **surpassing** greatness of His power toward us who believe."; Eph. 2:7 = "so that in the ages to come He might show the **surpassing** riches of His grace in kindness toward us in Christ Jesus"; Eph. 3:19 "to know the love of Christ which **surpasses** knowledge, that you may be filled up to all the fullness of God. "

2 Corinthians 9:15 Thanks be to God for His indescribable gift!

Amplified Now thanks be to God for His Gift, [precious] beyond telling [His indescribable, inexpressible, free Gift]!

KJV 2 Corinthians 9:15 Thanks be unto God for his unspeakable gift.

NET 2 Corinthians 9:15 Thanks be to God for his indescribable gift!

BGT 2 Corinthians 9:15 Χ ρ ις τ θε π τ νεκδιγη τ α το δωρε .

NLT 2 Corinthians 9:15 Thank God for this gift too wonderful for words!

ESV 2 Corinthians 9:15 Thanks be to God for his inexpressible gift!

NIV 2 Corinthians 9:15 Thanks be to God for his indescribable gift!

YLT 2 Corinthians 9:15 thanks also to God for His unspeakable gift!

ASV 2 Corinthians 9:15 Thanks be to God for his unspeakable gift.

CSB 2 Corinthians 9:15 Thanks be to God for His indescribable gift.

MIT 2 Corinthians 9:15 Thanks to God for his ineffable gift!

- **Thanks:** 2Co 9:11 2:14 1Ch 16:8,35 Ps 30:4,12 92:1 Lu 2:14,38 1Co 15:57 Eph 5:20 Jas 1:17 Rev 4:9
- **His indescribable gift:** Isa 9:6 49:6 Joh 1:16 3:16 Ro 6:23 8:32 1Jn 4:9,10 5:11,12
- 2 Corinthians 9 Resources - Multiple Sermons and Commentaries

Related Passages:

John 3:16-17+ (**INDESCRIBABLE GIFT - HIS OWN SON**) “For God so loved the world, that **He gave His only begotten Son**, that whoever believes in Him shall not perish, but have eternal life. 17 “For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

1 John 4:9-10+ (**INDESCRIBABLE GIFT - HIS OWN SON**) By this the love of God was manifested in us, that **God has sent His only begotten Son into the world** so that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

Romans 8:32+ (**INDESCRIBABLE GIFT - HIS OWN SON**) He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

1 Corinthians 15:57+ (**THANKS TO GOD**) but **thanks be to God**, who gives us the victory through our Lord Jesus Christ.

2 Corinthians 2:14+ (**THANKS TO GOD**) But **thanks be to God**, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place.

2 Corinthians 8:16+ (**THANKS TO GOD**) But **thanks be to God** who puts the same earnestness on your behalf in the heart of Titus.

Romans 6:17+ (**THANKS TO GOD**) But **thanks be to God** that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

Romans 7:25+ (**THANKS TO GOD**) Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

THE INDESCRIBABLE GIFT OF CHRIST

Indescribable means impossible to describe adequately, beyond description; too intense, extreme, etc, too extraordinary for description:

Thanks (charis) be to God (theos) for His indescribable (anekdiegetos) Gift (dorea)! - This is an amazing verse, for Paul has been describing the generous giving of men and now he parallels it with the unparalleled gift of God's Son, the ultimate Generous Giver! Words fail us as we feebly attempt to grasp and describe such an incomprehensible Gift! It is so obvious that the indescribable gift is God's Son that he does not even need to state it. Play and ponder the words of the Hymn [The Love of God...](#)

The love of God is greater far
Than tongue or pen can ever tell
It goes beyond the highest star
And reaches to the lowest hell
The guilty pair, bowed down with care
God gave His Son to win
His erring child He reconciled

And pardoned from his sin

Could we with ink the ocean fill
And were the skies of parchment made
Were every stalk on earth a quill
And every man a scribe by trade

To write the love of God above
Would drain the ocean dry
Nor could the scroll contain the whole
Though stretched from sky to sky

Hallelujah
Hallelujah
Hallelujah

O love of God, how rich and pure!
How measureless and strong!
It shall forevermore endure
The saints' and angels' song

Brian Bell - This Gift is of course Jesus...the Greatest Gift ever! The Giver is of course God...the Greatest Giver! Grace Giving is what God is all about! Grace doesn't point a condemning finger or read us the riot act. – Grace comes to us in the darkness & accepts us in our sin. – Grace stoops to where we are & lifts us to where we ought to be. – Grace is always greater than our own resources, our own pain, our own need, even our own sin. The Grace of God is a perfume that permeates every page of His holy Word! In the Christian life there is no such thing as "material" & "spiritual". All we have comes from God & all that we have must be for spiritual ends. Let God guide you into the Joy of giving! ([Grace Giving to the Glory of God!](#))

In response to God's indescribable gift,
we should become generous givers.

Lowery - This section on giving concludes (2Co 9:15) where it began (2Co 8:1+ "we wish to make known to you the grace [charis](#) of God"), with the grace of God. Thanks in 2Co 9:15 is the word [charis](#) ("grace, favor"). Believers are to bestow "favor" on God because of His favors bestowed on them. ([The Bible Knowledge Commentary](#))

[Blessed be God, our God,](#)

Who gave for us His well-beloved Son,
The gift of gifts, all other gifts in one;
Blessed be God, our God!

MacArthur picks up the agricultural metaphor Paul has been using writing "God buried His Son and reaped a vast harvest of those who put their faith in the resurrected Christ (cf. Jn 12:24). That makes it possible for believers to joyfully, sacrificially, and abundantly sow and reap. As they give in this manner, they show forth Christ's likeness (cf. Jn 12:25, 26; Eph 5:1, 2). ([MacArthur Study Bible](#)).

Adam Clarke - Jesus Christ, the gift of God's love to mankind, is an unspeakable blessing; no man can conceive, much less declare, how great this gift is; for these things the angels desire to look into. Therefore he may be well called the unspeakable gift, as he is the highest God ever gave or can give to man." ...**thanks be to God** - "Our affliction we scarcely ever forget; our mercies we scarcely ever remember! Our hearts are alive to complaint, but dead to gratitude. We have had ten thousand mercies for one judgment, and yet our complaints to our thanksgivings have been ten thousand to one! How is it that God endures this, and bears with us?"

Spurgeon - "Ah, how many times have I, for one, spoken upon this gift during the last forty years! I have spoken of little else. I heard one who said, 'I suppose Spurgeon is preaching that old story over again.' Yes, that is what he is doing; and if he lives another twenty years, and you come here, it will be 'the old, old story' still, for there is nothing like it....If you preach Christ, you will never run short. If you have preached ten thousand sermons about Christ, you have not left the shore; you are not out in the deep sea yet. Dive, my brother! With splendour of thought, plunge into the great mystery of free grace and dying love; and when you have dived the farthest, you will perceive that you are as far off the bottom as when you first touched the surface."

McShane - saints are marked by their liberality it is because they are children of God and partake of His character. All giving begins with God and is God-like. While dealing with the Macedonians and thinking of their poverty, Paul turned his thoughts toward Christ who became poor. Now when he thinks of the more wealthy Corinthians he directs his mind to the richest of all, and to His greatest

gift. It was the news of this wonderful gift that had reached Corinth and had been received by the readers of this epistle that had turned them from selfish heathens into liberal saints, so no explanation was thought needful to make clear what or whom he has in mind, for there is only one gift that is "unspeakable": "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom 8:32). ([What the Bible Teaches 1 & 2 Corinthians](#))

Murray Harris asks a relevant question - **Were Paul's appeals to the Corinthians in these two chapters successful?** The apostle paid his third visit to Corinth as planned (2Co 12:14; 13:1), spending three months (the winter of A.D. 56-57) in Greece (Acts 20:2, 3), during which he wrote Romans (see Ro 16:23; 1Cor 1:14). In Ro 15:26, 27 he writes, "For Macedonia and Achaia have been pleased to make some contribution (*koinonian tina*; see note) for the poor among the saints at Jerusalem; they were pleased to do it..." (RSV). Evidently in the five or so months between the writing of 2 Corinthians and Romans, the believers at Corinth had responded to Paul's appeals. Why then does Acts 20:4 make no reference to a delegate or delegates from Achaia? It is unlikely that Paul himself was their appointed delegate, but it is possible that Titus was, and for some reason Titus is nowhere mentioned in Acts. ([1 and 2 Corinthians The Expositor's Bible Commentary](#))

Indescribable

Chris Tomlin

From the highest of heights to the depths of the sea
Creations revealing Your majesty
From the colors of fall to the fragrance of spring
Every creature unique in the song that it sings
All exclaiming
Indescribable, uncontainable
You placed the stars in the sky
And You know them by name
You are amazing, God
All powerful, untameable
Awestruck we fall to our knees
As we humbly proclaim
You are amazing, God
Who has told every lightning bolt where it should go
Or seen heavenly storehouses laden with snow
Who imagined the sun and gives source to its light
Yet, conceals it to bring us the coolness of night
None can fathom
Indescribable, uncontainable
You placed the stars in the sky
And You know them by name
You are amazing, God
All powerful, untameable
Awestruck we fall to our knees
As we humbly proclaim
You are amazing, God
You are amazing, God
Indescribable, uncontainable
You placed the stars in the sky
And You know them by name
You are amazing God
All powerful, untameable
Awestruck we fall to our knees
As we humbly proclaim
You are amazing God
Indescribable, uncontainable
You placed the stars in the sky
And You know them by name
You are amazing, God
Incomparable, unchangeable
You see the depths of my heart

And You love me the same
You are amazing, God
You are amazing, God

Gift (1431) **dorea** from **didomi** = to give) refers to a free gift and emphasizes the gratuitous character of the gift. **Dorea** describes that which is given or transferred freely by one person to another. It is something bestowed freely, without price or compensation. Dorea - 11v - Jn. 4:10; Acts 2:38; Acts 8:20; Acts 10:45; Acts 11:17; Rom. 5:15; Rom. 5:17; 2 Co. 9:15; Eph. 3:7; Eph. 4:7; Heb. 6:4

Indescribable (411)(**anekdiegetos** from **a** = negates + **ekdiegeomai** = to tell in detail > **ek** = out + **diegeomai** = to relate fully) means defying expression or description. Pertains to that which cannot be fully related or communicated. Incapable of being adequately expressed or uttered, unspeakable, inexpressible, unutterable, ineffable. This word means that which words are inadequate to thoroughly express. Elsewhere the word occurs only in writings of the Early Church. Some suggest Paul may have coined the term. Only here in the Bible.

Clearly one of the **key words** in 2Co 8-9 is **grace**, the Greek word **charis** which is used 10x in two chapters:

1. 2Co. 8:1 = the **grace** of God
 2. 2Co. 8:4 = the **favor** of participation in the support of the saints,
 3. 2Co. 8:6 = he would also complete in you this **gracious work** as well.
 4. 2Co. 8:7 = see that you abound in this **gracious work** also.
 5. 2Co. 8:9 = you know the **grace** of our Lord Jesus Christ,
 6. 2Co. 8:16 = But **thanks** be to God who puts the same earnestness on your behalf in the heart of Titus.
 7. 2Co. 8:19 = his **gracious work**, which is being administered by us for the glory of the Lord Himself,
 8. 2Co. 9:8 = God is able to make all **grace** abound to you,
 9. 2Co. 9:14 = by prayer on your behalf, yearn for you because of the surpassing **grace** of God in you.
 10. 2Co. 9:15 = **Thanks** be to God for His indescribable gift!
-

Irving Jensen - What is the world's greatest need today? Can it be filled? What is the biggest gift you personally can give? Think about these lines:

"Withhold not the Gospel from souls needing bread,
For giving is living," the bright angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"On no," said the angel, thus piercing me through,
"Just give till the Saviour stops giving to you."
(Anonymous)

Make A Difference

Thanks be to God for His indescribable gift. —2 Corinthians 9:15

Today's Scripture: 2 Corinthians 9:6-15

History is often portrayed as a sequence of catastrophes. But Thomas Cahill's projected 7-volume set called Hinges Of History seeks to "retell the story of the Western world as the story of the great gift-givers." Volume 3 deals with Jesus of Nazareth, whom Cahill calls "the central figure of Western civilization." Did Jesus make a difference in the world? Cahill's conclusion is a resounding yes!

During the Christmas season, we try to give a gift that will make a difference in someone's life. But too often our gifts are inadequate. Why? Perhaps because we have not learned from our heavenly Father the art of giving.

In John 3:16 we read, "For God so loved the world that He gave His only begotten Son." That powerfully simple expression of the gospel tells us that God, out of love, gave Himself. It's no wonder we can exclaim, "Thanks be to God for His indescribable gift!" (2 Corinthians 9:15).

Whether we give a hand-painted picture or a home-cooked meal, the key is to give ourselves with it. It's the spirit of love that brings

life-changing encouragement and hope.

If we begin with love and give ourselves this Christmas, it will make a difference in others' lives. By: David C. McCasland [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

May our gifts be sacrificial,
From our hearts, and full of love;
Following our Lord's example
When He came from heaven above. —Sper

The best gifts are tied with heartstrings.

James Smith - Handfuls of Purpose - There is something wrong with us if, now and again, we, too, are not similarly affected. One infallible test of a real growth in grace is a growing appreciation of the love of God in Christ, and of His substitutionary death on the Cross. For God's gift cannot be overestimated, cannot be over-valued. His riches are unsearchable, and His love passeth knowledge. God's gift is a Person. And such a wondrous Being. Have you thanked God to-day for His unspeakable Gift? Is that Gift unspeakably precious to you?

2Corinthians 9:15

In the early 19th century, a war-weary world was anxiously watching the march of Napoleon. But during that time, obscure, seemingly insignificant events were occurring that would help to shape the future.

In 1809, between the battles of Trafalgar and Waterloo, William E. Gladstone was born in Liverpool; Alfred, Lord Tennyson in Summersby, England; Oliver Wendell Holmes in Boston; Felix Mendelssohn in Hamburg, Germany; and Abraham Lincoln in Hodgenville, Kentucky. Now, 200 years later, is there the slightest doubt about the greater contribution to history—those battles or those babies?

So it was with the birth of Jesus. The Bethlehem crowd was all concerned about a census and the power of Rome. They had no inkling that the infinite infant Son of God was asleep in their little town. Only a few shepherds hurried to see Him who was born in a stable. And as they left, they glorified God. —D. J. DeHaan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

GOD'S GIFT TO A DYING WORLD IS THE LIFE-GIVING SAVIOR.

The Best Of Gifts

Thanks be to God for His indescribable gift! —2 Corinthians 9:15

Having trouble selecting that perfect gift for someone? A friend shared with me a few suggestions:

- The gift of listening. No interrupting, no planning your response. Just listening.
- The gift of affection. Being generous with appropriate hugs, kisses, and pats on the back.
- The gift of laughter. Sharing funny stories and jokes. Your gift will say, "I love to laugh with you."
- The gift of a written note. Expressing in a brief, handwritten note your appreciation or affection.
- The gift of a compliment. Sincerely saying, "You look great today" or "You are special" can bring a smile.

But as we begin this special month of celebration, why not pass on the best gift you've ever received? Share the fact that "the gift of God is eternal life in Christ Jesus" (Rom. 6:23). Or share this verse from John 1:12, "As many as received Him, to them He gave the right to become children of God, to those who believe in His name." Remind others that "God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16).

The best gift of all is Jesus Christ. "Thanks be to God for His indescribable gift!" (2 Cor. 9:15). By: Cindy Hess Kasper [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

The greatest Gift that has ever been given is Jesus Christ who was sent down from heaven. This Gift can be yours if you will believe; Trust Him as Savior, and new life receive. —Hess

The best gift was found in a manger.

Gifts Within The Gift

Thanks be to God for His indescribable gift! —2 Corinthians 9:15

Today's Scripture: 1 John 5:9-13,20

Sharon's favorite Christmas gift last year from her husband Andy was an antique treasure chest. Inside were three boxes with additional gifts of chocolates and jewelry. She enjoyed each gift within the gift.

When God sent His Son Jesus to be the Savior of the world, He gave us many gifts within the Gift. Now when people receive the gift of Jesus, they also receive these special gifts, which they could obtain in no other way:

Forgiveness of sin. "In [Jesus] we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

Teaching from the Holy Spirit. Jesus promised, "The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things" (John 14:26).

Eternal life and a home in heaven. John said, "He who has the Son has life" (1 John 5:12). Jesus promised, "In My Father's house are many mansions; . . . I go to prepare a place for you" (John 14:2).

A love like no other. "As the Father loved Me, I also have loved you . . . Greater love has no one than this, than to lay down one's life for his friends" (John 15:9,13).

Have you received God's indescribable Gift? You only need to ask. By: Anne Cetas [Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#)

The ABCs Of Salvation

Admit that you're a sinner (Rom. 3:23).

Believe on Christ (Acts 16:31).

Confess your faith (Rom. 10:9-10).

Jesus is both the gift and the Giver of every good gift.

ILLUSTRATION - A four-year-old boy asked his father, "Daddy, what does 'ignore' mean?" His father explained that it meant not to pay attention to someone. The boy responded, "I don't think we should ignore Jesus." Puzzled, the dad replied, "I don't either." Then the boy explained, "But that's what the Christmas carol says, 'O come let us ignore Him.'"

Many people really sing it that way, don't they? They ignore God's indescribable gift while they furiously pursue exchanging and collecting expensive junk that nobody really needs. Meanwhile, churches often need funds, missionaries lack support, and opportunities for the gospel to penetrate unreached people groups are missed. We need to seek first His kingdom and righteousness!

God's Precious Gift

Thanks be to God for His indescribable gift. —2 Corinthians 9:15

Today's Scripture: Romans 6:15-23

It has been said that one of the Roman emperors gave an expensive present to a friend. But when the ruler offered the gift, the friend said, "This is too much for me to receive." The emperor replied, "But it is not too much for me to give."

When we think about all our sinfulness and rebellion, God's "indescribable gift" (2 Cor. 9:15) of forgiveness through Jesus Christ seems too much for us poor sinners to receive. God is so rich in mercy, though, that it is not too much for Him to give.

Someone has said, "The kindest thing that God ever did was to become a man." What magnificent glory Christ left and what utter humiliation He suffered so that He could offer us the riches of salvation! We will never be able to understand it completely. It's hard to fathom the truth that when we receive His gift we claim an eternal inheritance as adopted children of God.

Who can estimate the preciousness of God's gift of salvation through His Son the Lord Jesus? All we can do now and throughout eternity is to fall down in adoration before the Lord, praising Him for a salvation so wondrous and so free! By: Henry G. Bosch ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Yes, I know Him as my Savior,
For my sins are washed away;
And I'll never cease to praise Him
For this truth through endless day. —Hallan

Praise is the language of a heart set free.

The Core Of Thankfulness

Thanks be to God for His indescribable gift! — 2 Corinthians 9:15

Today's Scripture: Romans 2:1-10

To have all earthly gifts, pleasures, and benefits without also knowing the heavenly Giver is a tragedy of eternal proportions! The Word of God clearly teaches that if we do not respond to God's gracious gifts by acknowledging the heavenly Benefactor, our ungratefulness will only ensure our final doom and misery (Rom. 2:4-10).

To appreciate and appropriate these lesser gifts from God, we must possess the greater Gift: Jesus Christ. To know Him is the heart and core of all true blessedness. All thankful praise must arise from hearts that can exclaim, "Thanks be to God for His indescribable gift!" (2 Cor. 9:15).

Some years ago in Germany, a young man lay on an operating table. A skilled surgeon stood next to him and a group of his students were nearby. The surgeon said to the patient, "If you wish to say anything before we administer the anesthetic, now is your opportunity, for I must warn you that they will be the last words you will ever utter in this world." The young man understood, for his tongue was to be removed because of cancer. What words should he choose for such an occasion? After a long pause he said, "Thank God for Jesus Christ!" Can you say the same? By: Henry G. Bosch ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

For Jesus Christ
We give You praise;
His love shall shine
Through endless days! —HGB

To appreciate God's many gifts, first thank Him for His greatest Gift.