

## SCRIPTURAL GIVING ACCORDING TO 2COR.9:5-14

### I. INTRODUCTION

1. 1Cor.16:2 reveals the following truths about giving. It reveals:
  - a.. Who is to give: Saints, Christians, members of the church: “every (each) one of you lay by in store”
    - (1) It’s personal giving; personal duty; personal responsibility.
    - (2) No one is exempt.
    - (3) Not just the rich or well-to-do.
    - (4) Even the widow’s mite was accepted, Mk.12:41-44.
  - b. When each and every one is to give: “upon the first day of the week”
    - (1) In the original it’s “upon every first day of the week”, Berry’s Lit. Translation.
    - (2) Its periodic, regular, systematic, at a specified time.
  - c. How or how much each one is to give: “as God has prospered him”
    - (1) This is the principle to rule the amount.
    - (2) It is no mere spasm of giving; it is arranged with purpose.
    - (3) God has enabled us to get; God has enabled us to give; gratitude demands that we should give as he directs.
    - (4) God has privileged and aided us to gather in. It is God-given prosperity.
    - (5) The God-given prosperity not only supplies the motive for our giving; but it also fixes the measure of the gift.
    - (6) Oh, but how men often reverse this principle! The more they have been prospered, the less they give, percentage wise, that is. For instance:
      - (a) The person making \$300 per week, or \$15,600 per year, gives \$30 per week. That’s 10%.
      - (b) The person making \$2,000 per week, \$104,000 per year, gives \$100 per week. That’s 5%.
  - d. Where we are to lay it in “store”. In the local church treasury: “lay by in store...that there be no gatherings when I come (that there be no need for gatherings when I come)”
    - (1) For this to be, the funds had to be in a common treasury.
    - (2) The only common treasury the local church has is its own treasury.
    - (3) For further confirmation see Ac.4:34-5:2 and the expression “laid them down at the apostle’s feet,” of vv.4:35,37; 5:2.
  - e. The purpose for our giving: To support the work God has assigned the local church of which we are members.

- (1) In this case in our text, the work was benevolence for the poor saints at Jerusalem.
  - (2) In our case today, the work of the church goes on with there being always a need for its work of benevolence, evangelism, edification, and expenses to support the worship services of the local church.
2. 2Cor.8:1-13 reveals additional truths about giving as follows:
    - a. That all genuine beneficence (genuine sacrificial giving) in, by and of man is from God as exemplified by the inspiring example of the churches of Macedonia, vv.1-5.
    - b. That in some of God's people genuine beneficence is developed to a greater degree than in others, again, as exemplified by the churches of Macedonia, which they displayed in a remarkable degree, vv.2-5.
  3. Now we turn our attention to additional inspired testimony teaching us the truth about scriptural giving as described in 2Cor.9:5-14.
  4. Thus our topic is Scriptural Giving According To 2Cor.9:5-14.

## II. DISCUSSION

### A. IT IS HERE DESCRIBED AS SOMETHING TO BE REGARDED "AS A MATTER OF BOUNTY, AND NOT AS OF COVETOUSNESS, V.5.

1. Literally, a "blessing" or a "benefit" –something given freely, and not as of "extortion".
  - a. See Prov.11:25: "The liberal soul shall be made fat: and he that watereth shall be watered also himself. [Marg. 'The soul of blessing..."]
  - b. Mt.5:7: "Blessed are the merciful: for they shall obtain mercy"
  - c. Jas.2:13: "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth (glorieth) against judgment".
2. As in the similar use of "grace" in 2Cor.8, for this Corinthian gift, the Divine word is borrowed for the expression of human love between brethren and brethren.

### B. IT IS DESCRIBED AS A "SOWING", BUT A "BOUNTIFUL SOWING", V.6.

1. It is a sowing of one's wealth or material possessions which reaps a bountiful harvest. Cf. 1Tim.6:17-19; Mt.6:19-21; Heb.6:10; 2Cor.8:7.
2. The old epitaph has truth in it: --
 

"Here lies a man, men thought him mad;  
The more he gave the more he had."

3. The giver is not the poorer by so much, when he has parted with his gift; he is the richer by so much, in that he has that and all it is to bring to him by means of God's blessings here and here after.
4. Does the farmer return from his field freshly seeded saying "grudgingly," and with sorrowful heart (v.7), "There! All that good seed thrown away and lost"?
5. Or, does the farmer fail or refuse to sow seed bountifully in his soil; or does he sow seed sparingly in his soil, in order to reap a bountiful harvest?
6. The giver or the sower who understands the principle of sowing, whether in the material or in the spiritual realm, does not sow sparingly or grudgingly or of necessity or under compulsion; he sows willingly and cheerfully and hopefully!
7. He is bountiful in his giving or sowing as God is bountiful in his grace, his promises and his blessings!

**C. IT IS DESCRIBED AS A "SERVICE" WHICH RENDERS A DUAL PURPOSE, VV.11-14.**

1. It's a service that supplies the want of the needy saints, v.12a.
2. It's also a service that "aboundeth also through many thanksgiving unto God," vv.11-14

**D. IT IS DESCRIBED AS A "MINISTRATION", V.12. Cf. Vv.1,13; 2Cor.8:4.**

1. W.E.Vine,III,74: "service, ministry, is used...(b) of religious and spiritual ministration... (2) of the service of believers, Ac.6:1; Rom.12:7; 1Cor.12:5; 1Cor.16:15; 2Cor.8:4; 9:1; 9:12,13; Eph.4:12.

**E. HERE ALSO WE HAVE REVEALED THE MOTIVES WHICH SHOULD ENCOURAGE US AND REGULATE OUR GIVING SO AS TO PLEASE GOD.**

1. "Every man according as he purposeth in his heart, so let him give", and do it willingly and cheerfully, not grudgingly or of necessity, v.7.
  - a. Again, it is "every man," not just the rich or the well-to-do. Cf. 2Cor.8:1-5; Mk.12:41-44.
  - b. As he plans or purposes in his heart; it is to come forth from the heart with planning; it's to be done heartily.

- c. Giving without purpose, or on the spur of the moment without purpose, when you suddenly see the contribution plate being passed, is not acceptable giving!
    - (1) In such cases of giving there is no thought of the gift before the moment of the bestowal,
    - (2) Hardly any a moment after!
  - d. We know what it means to plan or to purpose when contracting to buy a house, a car, furniture, etc.
    - (1) What makes us think planning or purposing means something else when it comes to giving on the 1<sup>st</sup> day of every week as God requires?
  - e. Even the covetous man of v.5 does as he purposeth in his heart!
    - (1) If we love our money and its use for self more than for God and his cause, we are covetous whether or not we recognize or admit it!
2. Vv.6-8 rebuke narrow giving or sowing sparingly.
- a. V.6 carries both a warning and a promise.
    - (1) The warning: “He which soweth sparingly (scantly) shall reap also sparingly.”
    - (2) The promise: “He which soweth bountifully (generously) shall reap also bountifully (plentifully).”
    - (3) Question: Do we believe either one or both of these?
  - b. One writer acutely noted how the fear of *seeming* poor makes some men prodigal (lavish; a spend-thrift) beyond their means, while the fear of *being* poor makes some save beyond their need. Thus it makes the latter *narrow* or stingy in their giving.
    - (1) These are “close-handed” or “tight-fisted” because of a want of faith!
  - c. V.8 reminds us we have a God behind us who is able. Note what he is able to do.
    - (1) Do we trust him?
    - (2) If so, we will sow bountiful or give generously!
    - (3) Cf. Vv.9,10 with v.8.
3. Vv.6-8, esp. v.8, rebuke *narrow* living in a spiritual sense.
- a. All local churches are weakened; their work is often hindered or crippled, by the meager, narrow, ineffective spiritual life of their members, who do not “abound to every good work.”
  - b. Oh, they admire a broader, higher, larger, fuller, more satisfying, victorious life in a far-off way, but without making the necessary effort or work of faith toward gaining it.

- c. They do not pretend to “always having all sufficiency in all things, that they may abound to every good work,” in spite of the fact that “God is able to make all grace abound toward” them that they might have and do all these things, V.8.
  - d. God forbid such insufficiency and lack of effort in every good work! There is no virtue in being poor in spiritual attainments when God would have us rich, and has made provision for such enrichment.
4. Both narrow giving and narrow living are the result of a lack of faith and trust in God and his promises and provisions!

### III. CONCLUSION

1. Perhaps by these lessons studied thus far, we have been made to see and appreciate a little better the proof of the grace of God working in the lives of cheerful, liberal, joyful, sacrificial givers in supporting the work of the local church.
2. Surely the example of the churches of Macedonia is enough to inspire us to re-examine our own example and dedication to the Lord to see how it compares with what God expects it to be.
3. Maybe our study had been effective enough to move us to examine our practice of giving to honestly determine whether or not it can be scripturally described:
  - a. As something to be regarded “as a matter of bounty, and not as of covetousness,” 2Cor.9:5.
  - b. As a “bountiful sowing” which “shall reap also bountifully,” v.6.
  - c. As a “service” which adequately supplies the funds for the work of the church and proof of the “exceeding grace of God in you,” vv.11-14.
  - d. As having been according to prosperity – “as God has prospered you,” according to purpose and plan as a generous, cheerful giver, vv.6-8.
4. In the case of each individual member, only he and the Lord knows whether or not that is true. But one thing for sure, the Lord knows!!
5. Remember: Our duty in giving is to support the work of this church, not some other local church.
  - (a) If you are visiting some other church on the 1<sup>st</sup> day of the week, your obligation is not there, but here.
  - (b) Therefore, either leave or bring it back.
  - (c) The expenses of this local church continue even if you are absent.
  - (d) Cf. the expenses of your home. They go on even if you on assignment some where else in your work for a temporary period. You are still responsible for the bills at home. It’s the same with the local church!!