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## 2 CORINTHIANS VERSE-BY-VERSE | DR. RANDY WHITE

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SESSION 18 | 2 CORINTHIANS 9:6-15

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### 2 CORINTHIANS 9:6-15 | PAUL'S DOCTRINE OF FINANCIAL GENEROSITY

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- Verse 6 -
  - The words *I say* are inserted by translators.
    - Darby chooses to insert "*is true.*"
    - Young's Literal simply says, "*And this: He who is sowing sparingly...*"
    - Whether Paul quotes a well-known verse as true or he says it himself is unknown, but he clearly sets the truth out for all to see.
  - The truth displayed is by use of an agricultural illustration: bountiful sowing leads to bountiful reaping.
    - Paul will give a Biblical illustration in verse 10.
    - The principle of sowing and reaping as related to financial matters is shown in the Law (Dt. 15:7-11), the writings (Ps. 41:1-3, Ecc. 11:1), the Gospels (Lk 6:38), and Pauline writings (here, as well as Gal. 6:7-9).
    - Though this principle has been abused by men who want to rob people of their funds for their own personal use, the principle is undeniably Biblical.
    - One should realize that it is not a principle which stands alone. Rather, in financial matters the Bible teaches that a believer should take care of his own family, of those who provide for him spiritually, of missionaries who spread the Gospel to other locations where the Gospel is needed, and to believers in need. That is, just as in agriculture, a sower sows with *wisdom* and *knowledge*, not haphazardly.
- Verse 7 -
  - This verse summarizes giving in the age of grace: **every man according as he purposeth in his heart.**
    - This is very different from the giving of the tithe under the law, in which 10% of all agricultural products were required to be given to the local Levites.
    - Nobody in the age of grace should feel compelled to give or feel that giving is an act of obedience. Rather, giving is done according to need, ability, and gracious response.
    - Compare to the instruction for giving to the poor in Deuteronomy 15:7-11.
    - Under the Law, there were *offerings* that were given willingly, but various *tithes* that were given by ordinance (see Exodus 35:5).
  - **God loves a cheerful giver.** The word **cheerful** has an emphasis on *willingness* more than *happiness*.
    - The Oxford English Dictionary says that cheerful is, "Ready, willing; ungrudging. Also: unapologetic, unabashed."
    - The Greek word is ἡλάρων [hilaron] from which the modern English word *hilarious* comes, but *hilarious* is a modern word, not found before the 1820's.
- Verse 8 -
  - Notice the repetition of **all**, **always**, and **every**, bringing an undeniable emphasis. The truth that Paul gives is that God is able to give an abundance for those who are ready to **abound to every good work.**
  - One would be remiss to share this as a *promise of abundance* for the one who is abundant in good works, because the *flip side* of this entire context is the saints in Jerusalem who were needy and suffering. Paul nowhere hints that their need is due to their lack of generosity nor that these needy saints should give a "seed offering" in order to start the flow of God's blessings.

- A VERY IMPORTANT notation on this verse is the use of the plural pronoun (you/ye) with the singular nouns, thus this is a message to the church body, *not* to the individual. This is true throughout the chapter except in places (like vv. 6-7) where Paul uses singular pronouns to speak of individual principles.
- Verse 9 -
  - Paul quotes Psalm 112:9. The question concerning the quote is: to whom the **He** is a reference to?
  - Almost all take it to be God. However, the context of Psalm 112 is **the man *that feareth the Lord*** (Ps. 112:1). In this case, the quote is more of a reference to the *giver* than to God's supply.
  - It is possible, however, that the reference to **the man** of Psalm 112 is Messianic, since the Psalm is likely a prophetic Psalm of the reign of Messiah.
- Verse 10 -
  - Paul prays that the One who **ministereth seed to the sower** would **minister bread and multiply your seed and increase the fruits of your righteousness**.
- Verses 11-12 -
  - These verses continue the thought of verse 9 (interrupted by a parenthetical statement).
  - God's ability to provide sufficiency can cause us to be **enriched** so that we can have all **bountifulness** (a noun, referring to the *liberality* of the generous giver), this **bountifulness** brings about **thanksgiving to God** because it **supplieth the want of the saints** and leads many to **thanksgivings unto God**.
  - As in verse 8, the plural pronouns with the singular nouns speak of the enrichment of the *church* and not the *individual*.
- Verse 13 -
  - Because of the lengthy Greek sentence, it is easy to lose the train of thought.
  - Paul has said that **the administration of this service** is both supplying the wants of **the saints** and producing **thanksgivings unto God** (v. 12).
  - It is not only through **many thanksgivings** (v. 12) but also *through the experiment of this ministration* that **they glorify God** because in this there is the **professed subjection unto the gospel** as well as the **liberal distribution unto them**.
- Verse 14 -
  - The gift of the Corinthians also causes the saints of Jerusalem to grow in prayer toward the Corinthians because of **the exceeding grace of God** shown in their generosity.
- Verse 15 -
  - Paul breaks out (as he often does) in a word of praise to God **for his unspeakable gift**, which is, without doubt, His gift to us through Jesus Christ. This gift is the foundation of all Christian generosity.