

Text: 2 Corinthians 9:6-15

Title: The Blessings of Giving

Truth: God blesses the righteous giver, so we must give joyfully and generously to experience God's blessing and to help others thank God.

Date/Location: July 5, 2026 at FBC

Introduction

We continue following Paul's call for the church to keep its commitment to the giving project they enthusiastically endorsed a year earlier. It would be advantageous for them to do so (8:10) for among other reasons this: they would reap many blessings.

I. The Underlying Principle of Giving: Sowing and Reaping, v. 6

- A. Here is the principle: your harvest will be in proportion to your planting.¹
- B. The sowing and reaping principle applies to agriculture, the sowing of the Word of God, and planting churches.
 - 1. **Farming.** If you plant a lot of seed, you will get thick grass, or a lot of corn or wheat. All else being equal and barring unforeseen circumstances, the sowing/reaping principle is true in the world of agriculture. Notice the two-fold harvest mentioned in verse 10: seed and bread. When you plant a lot of corn, for example, you get a lot of seed back, *and* you get grain for making food. When you plant a lot of wheat, you get a lot of wheat kernels back, and a lot of wheat to grind into flour for bread. God has marvelously designed the ground to take seed and then reproduce enough seed for next year and for food! What bounty comes from the fruited plains and the amber waves of grain! If you do not plant, you will not reap.
 - 2. **Evangelism.** The gospel (Matt. 13:3-9, 18-23). In the parable of the sower and the soils, the focus is on the response of the soils. The four soils received a good dose of seed. But only the good soil responded fruitfully and in a God-honoring way.

¹ Study these verses on sowing and reaping: Job 4:8, Prov. 11:24-26, 19:17, 22:8-9, Ecc. 11:4, Hos. 8:7, 10:12, Matt. 13:3-9, 18-23, Luke 6:38, 1 Cor. 3:6-8, Gal. 6:7.

If there were no sower or no seed (the Word of God), then there would be no harvest! If you do not share the gospel, you will get no fruit, no conversions, no spiritual children.

3. **Church planting.** The same principle applies to starting churches, which is just an enlargement of the individual seed-sowing activity of the Matthew 13 parable. The planting figure is used in 1 Cor. 3:5-8 to speak of starting new churches—not just evangelizing individual believers. We know this because Paul shifts to speaking about a field and a building (v. 9). He is talking about the corporate body of believers. The principle of verse 6 teaches that trying to start more churches means a larger harvest of churches! We not only do that ourselves, but also through our missionaries, with the super-majority of them directly involved in church planting efforts.

If you make no attempt to start new churches, you will get...no new churches. Someone else may plant and start churches, but there is no fruit for you in that.

- C. The sowing and reaping principle is clear in these examples, and the apostle Paul applies it to in another abstract way: **giving**. The direct application of the principle in this context is to the giving of financial support to the Lord's people. Somehow, if you give, you will reap something in return. But what "fruit" is gained?

1. We discover a clue by looking behind the English to the Greek original text. It says, "The one who sows sparingly, sparingly will reap; and the one who sows with blessings with blessings will reap. Focus on the second part of that quote: if in your giving you are looking to provide a blessing to the recipient and God's people generally, then the principle tells us that a blessing will return to you. Just as God gives the increase in agriculture and evangelism, so God will give an increase in blessing as well.

Luke 6:38 Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.

2. We know that it is more blessed for me to give than it is for me to receive. One of the blessings is that there is more satisfaction in giving than amassing more for yourself.

Acts 20:35 And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'

II. Application: Give! v. 7

A. There are two descriptors for the kind of giving God does not want:

1. There is grudging giving. It is reluctant and comes with mental grief. We do not want this type of giving. Giving cannot be grievous. The "I don't want to, but I have to" attitude has no place here. Adding "or I will feel guilty" to the end of that thought does not make it any better. Of course, in any discipline that God commands us, we ought to feel guilty if we do not do it, but merely avoiding guilt is not a good motivation.
2. There is compulsory giving, which means some external force is compelling the giving. Giving must not be forced from the outside. External forces could include "laws" on giving, for instance. No law is going to get people to truly give in a God-honoring, acceptable way. Remember, law cannot make righteous: it simply points out sin. In itself it has no power to make the lawbreaker do right. Only the Spirit of God can truly overcome the sinful tendencies in a person.

B. There are also two descriptions of God-honoring giving:

1. Purposeful, as you choose for yourself. There is self-choice, planning, commitment, not externally compelled. Christian giving has a lot of liberty in it. The decision about giving is committed to each person's heart. Careful deliberation is implied. Each person has to make up his own mind. You cannot make up your neighbor's mind about his giving—only your own!
2. Cheerful, without reluctance. God loves the cheerful, from-the-heart giver. He is not impressed with the grudging, compulsory type of giver or giving system. You may object that God loves everyone and is not "impressed" by anyone. There is a sense in

which that is true. But there is no question that some are nearer to the heart of God in various ways, and giving is one of them.

III. More About the Blessings Reaped, v. 8

The passage goes on to explain about the blessings you can reap.

- A. Consider verse 8: God is able to make all grace about toward you. That sounds like a blessing! God's grace comes in many forms—spiritual graces like that in salvation is one. But here the focus is on the unmerited favor of material things. In other words, God often works it so that giving finances results in finances continuing to come in. Like when you plant a corn seed, and you get more seed back that you can use for seed or food, so God grants you money to replenish what you gave away and perhaps then some. Since you are a good steward of it, God knows that He can entrust you with more. But if you are a poor steward, not making generous use of the finances He gives you, then He may just lessen or cut off the supply because you are not using it well.
- B. Not only does verse 8 suggest a “sufficiency in all things,” but Paul adds that “you...may have an abundance for every good work.” So not only do you have a replenishment of what you gave, but you have an abundance to do even more good. That is another level of blessing, because then you can give away more “good works” and have even more blessing accrue.
- C. Then there is the unseen realm: the storehouse where you accumulate treasure in heaven (Luke 18:22, Matt 6:19-21).
- D. This is a general principle, but not one that guarantees immediate blessings or “prosperity gospel type” financial blessings.

Humans tend to swing the “truth pendulum” too far to suit their own fancy. Some have used this principle to justify a health-and-wealth gospel where God promises wealth to you if you give to such-and-such televangelist. But that is a false gospel: any adjectives before *gospel* that change the meaning from the simple saving gospel of Jesus Christ makes it a false gospel.

On the other hand, because of the excesses of the Pentecostal and charismatic movements, some Christians practically ignore the

principle altogether because of fear of falling into that false theology. But that goes too far. We can affirm Prov. 22:9 and the sowing and reaping principle without becoming guilty of prosperity gospel theology.

In fact, what Paul is saying here is like a general law (a natural law?). Like planting a lot of seed usually gives a lot of plants and fruit, so giving generously will result in “fruit” or blessing. It is just “how things work” in God’s world. It is not a promise of filthy riches. It is a promise of “enough” to do good for God.

- E. Practical application: perhaps you have not been giving. And you feel like you cannot, due to fear of not having enough, or pressing bills, or whatever. This principle tells you to improve your stewardship to include giving and watch how God helps you.
- F. The apostle Paul uses the principle to encourage the believers to give generously, as they had promised. Their following their earlier eagerness to give would put them on the positive side of the sowing/reaping principle. Such giving was not foolish, as if someone was looking at the farmer dousing the ground with seed and saying, “What a waste of seed.” The harvest would justify the investment.

The whole point of verse 6 is to teach the principle that if you sow a little, you will necessarily reap a little, but if you sow much, then you will reap much. The harvest is in proportion to the planting. This encourages the Corinthians to not give up, but to give more.

IV. The Old Testament Supports What Paul is Saying, v. 9

- A. Verse 9 quotes from Psalm 112:9. Without reading the Psalm, you could easily think that the “He” refers to God—that God has been generous and given to the poor and His righteousness endures forever, which is true.
- B. But that is not the meaning in this passage. If you carefully read the entire Psalm, it is about the character of a man who fears the LORD. It is worth pondering the 10 verses of that Psalm, which tell us that the man who fears the Lord is blessed. He is righteous and gracious and compassionate; He lends, has discretion, is unafraid of evil, is steadfast, and generous. The “He” of verse 9 is this

righteous man, who has given and supported the poor and whose righteousness will be remembered forever. (The NIV tries to convey this by making the pronouns all plural instead of singular, which is what they are in the original language.)

C. So what is Paul saying? The Old Testament supports the notion that God will make all grace abound toward the righteous, ensuring he has what is needed for every good work. In other words, God will re-supply the righteous giver in this life so he can continue his benevolence. And, God will have that person's righteousness in remembrance forever in the next life.

D. See also another verse from the Old Testament:

Prov. 22:9 He who has a generous eye will be blessed, for he gives of his bread to the poor.

E. One final note on the Old Testament support for the principle of giving. Let us think about the recipients of the giving in the case of the Corinthians. Remember Paul is making a collection for the "poor among the saints who are in Jerusalem."

1. First, they are Christians, brothers and sisters in the same family as we are. There is no shortage of blessing from God for supporting your fellow saints.
2. The recipients are also Jews, believing Jews who share the faith of Abraham. So, the Corinthians would be blessing the Jewish faithful.

This suggests another Old Testament principle comes into play: Genesis 12:3—"I will bless those who bless you." God here promises a blessing to those who bless Abraham, and this applies to Abraham's seed as well.

This does *not* mean we co-sign or support everything that modern Israel does in its unbelief, but it does mean that we would expect God to bless our support for believing Jewish people. God may, for the sake of His promise, also do that for sharing blessings with those who are not yet believing Jews, but who may become so in the future. Remember, there will be a large revival of Jews who turn to their Messiah Jesus.

We also know that the treatment of our Lord's Jewish "least of these brethren" (Matt. 25:40) will be an issue in the future sheep and goats judgment.² If the Lord takes an interest in the treatment of His Jewish family at that time, it is reasonable to suppose that He is pleased with kind treatment of them today.

Not kid-glove treatment, not give-a-pass treatment, not love-is-blind treatment, but basic Christian kindness, gospel preaching kindness, benevolent kindness when there is a need, etc.

F. We conclude that the Old Testament supports this New Testament sowing-and-reaping principle. It is therefore a timeless principle that we can follow today with faith-filled confidence. It is to our advantage to give, so give, and give generously and happily.

V. Yet More About the Blessings Reaped, v. 10-14

A. We have learned about the blessings of material fruit as well as spiritual fruit. God is the one who provides the blessing, and He never forgets a good work done for the sake of Christ. God will reward every faithful work whether in the here-and-now or later. If the giver is faithful over a few things, the Lord may give him or her more to manage as well (Matt. 25:21, 23).

A. **God's supply.** In the NKJV, verse 10-11 are a prayer with "may...supply." In the NIV, the verses are translated as a promise, without the "may" language. Paul either prays or states that the One who supplies seed and bread will supply everything the Corinthians need and multiply what they sow so that it has even more impact. It may even come back to them (8:14b).

B. **Righteous harvest.** But he is not just talking about money invested in others turning into more money. He is talking about seed sown resulting in a harvest of righteous fruits, which come from being obedient to God in the matter of sacrificial giving. These are not just blessings that come back to yourself, but blessings upon others as well (see the next points). At the same time, the giver is enriched for continuing generosity.

² Note that I am not saying Christians will appear at the sheep and goats judgment, because I believe all Christians will be raptured before the Tribulation.

- C. **Supplies needs of the saints.** This is a very practical part of giving. It takes from your abundance to supply someone else's lack (8:14). This is so obvious that you could almost overlook it as you think about giving. If you are focusing on overcoming your self in giving, you might forget that there are other people out there who need what God can provide through you.
- D. **Thanksgiving to God.** Giving also results in thanksgivings to God. You can turn your labor into money and give that money to others. This results in a blessing for you, provides their needs, and is converted into thanksgiving to God. Part of the thanksgiving is that the recipient thanks God for the godly obedience of the donor and the donor's faith in the gospel. Notice this: you just took money and turned it into a vehicle of worship! Instead of it being filthy lucre, it is "holy lucre."
- E. **Fellowship in the Gospel.** The fifth and final result of giving is that the recipients are induced to pray for the donors as they recognize the grace of God operative in the donors.

Conclusion

If there is no sowing, there will be no reaping. But since such blessings come from reaping, how can we say "no" to sowing? Because it takes work and sacrifice? What good thing does not? Once you understand this basic principle, you will see that it is natural and incumbent upon Christians to give purposefully and cheerfully.

Then you will enjoy God's expansive grace so that you can share more good things and good works with others. The others will be filled with thanks and prayers because of this.

In verse 15 we are reminded of the ultimate gift, the one beyond words. The grace of God that is operative in the Corinthians comes from God's own tremendous gift to them and to humanity more broadly. God gave His Son, which to describe is beyond words. In response and emulation, we give of ourselves in thankful worship, in support of His cause, and in helping others. But we cannot outgive God, for He returns a blessing to each giver!

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