

**Personal Benefits of Grace Giving**  
**2 Corinthians 9:9-10**  
**Part Two**

We are back to our study of **2 Corinthians** and more specifically to the passage that we began to examine last week: **2 Corinthians 9:8-10**.

But before we begin to examine this particular passage, I would like to do a brief review of the previous two verses.

Paul had just made it clear in **2 Corinthians 9:6-7** that there are two kinds of givers: the giver that God loves and the giver that God does not love. So let us go back to these two verses once again and see if this is not so. **“Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. (7) Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.”**

So clearly, within these verses, Paul identifies two different kinds of givers: the giver that God loves and the giver that God does not love. And what characterizes these respective givers? The giver that God loves, the one who is sowing bountifully, is characterized by generous and cheerful giving, while the giver that God does not love, the one who is sowing sparingly, is characterized by restrained and grudging giving.

So, what is the basic heart difference between these two kinds of givers based on the broader context of **2 Corinthians 8-9** and the Greek word “EULOGIA” translated respectively “bountiful” and “bountifully” in **2 Corinthians 9:5-6**?

The givers who are sowing bountifully, and who are characterized by generous and cheerful giving, are giving in response to grace, as an expression of grace, and are sowing grace with the hope of reaping even further grace, or in other words they are “grace givers.” While those who are giving sparingly, and who are characterized by restrained and grudging giving, are “flesh givers,” or in other words their giving is being shaped by their fleshly impulses, appetites and beliefs rather than by the grace of God.

So in light of this teaching, what is the obvious question that we as professing disciples of Christ must ask? The question is very simple and direct. Are we a grace giver or are we a flesh giver?

And why is this question so important for us to answer? It is quite simple. Grace givers will enjoy certain benefits that flesh givers will never be able to fully appreciate nor enjoy; benefits of such incredible value that those receiving those benefits should find themselves compelled to lift their hands toward heaven, in an outburst of praise, giving thanks to God for His unlimited and extraordinary kindness toward them.

And where are these benefits spelled out for us? These benefits are spelled out for us in **2 Corinthians 9:8-10** or in other words in the passage that we are now examining.

So now let me read these verses for you. **“And God is able to make all grace abound to you [to whom? To the grace givers, and then what does it say?], so that always having all sufficiency in everything, you may have an abundance for every good deed; (9) as it is written, ‘He scattered abroad, he gave to the poor, his righteousness endures forever.’ (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.”**

So did Paul spell out in these verses various benefits of grace giving? Absolutely! So now in light of this fact, what is the question that we are now seeking to answer? What are the specific personal benefits of grace giving based on the words of Paul in 2 Corinthians 9:8-10?

This is the question that we began to answer three weeks ago. And what is the first benefit that we identified?

The first personal benefit of grace giving is sufficiency (2 Corinthians 9:8). Let me now read for you **2 Corinthians 9:8** and see if this is not so. **“And God is able to make all grace abound to you [to whom? To grace givers, and then what does it say?], so that always having all sufficiency in everything, you may have an abundance for every good deed.”**

So did Paul in this verse identify sufficiency as being one of the personal benefits of grace giving? Absolutely!

But what does it mean? Does this mean that God in response to our generous and cheerful giving will always supply us with an ever-increasing amount of material wealth so that we might have an ever-increasing amount of money to give? The answer is no! This is not what he meant when he spoke of sufficiency. So, what was he talking about?

The Greek word translated “sufficiency” (AUTARKEIA) literally means “contentment.” Therefore the sufficiency that Paul is talking about is not necessarily a sufficiency achieved by God giving grace givers more money, although He might in fact do that, but rather it is a sufficiency that is achieved by God giving grace givers more grace causing them to feel rich regardless of the amount of money they may have or may not have.

And what will this blessed sense of wholeness or sufficiency that grace givers will feel invariably lead them to do? It will lead them to give generously and cheerfully and to do so without fear, for they very well knew from their own personal experience as the recipients of God grace that **“God is able to make all grace abound to them so that always having all sufficiency in everything they might have an abundance for every good deed.”**

So, what is the first benefit of grace giving that Paul identified in **2 Corinthians 9:8**? The first benefit of grace giving is sufficiency, or in other words grace givers will always look at themselves as having enough, not only for themselves, but also for others. And if you are a grace giver I am quite confident this is exactly how you feel this morning, regardless of how little or how much money you may have.

So now we are ready to move on in our study of **2 Corinthians 9:8-10** and an examination of the second personal benefit of grace giving. So, what is the second personal benefit of grace giving?

The second personal benefit of grace giving is righteousness (2 Corinthians 9:9-10). So now let us read **2 Corinthians 9:9-10** and see if this is not so. **“As it is written, ‘He scattered abroad, he gave to the poor, his righteousness endures forever.’ (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.”**

It should be pretty obvious that Paul is seeking to link righteousness as explained in these verses to a second benefit of grace giving, but in what sense is he seeking to make this link and how would such a link be beneficial to the grace giver?

So now let us look at these verses more carefully and see if we can make some progress in seeking to answer these questions.

So let us begin by looking more carefully at **verse 9**. “**As it is written, ‘He scattered abroad, he gave to the poor, his righteousness endures forever.’**” So, what is the first thing we need to notice?

The first thing we need to notice is that Paul in **2 Corinthians 9:9**, as we can see from the words “**as it is written,**” was quoting an Old Testament passage. And what Old Testament passage was Paul quoting? Paul in 2 Corinthians 9:9 was quoting **Psalm 112:9**.

And how did the Psalmist begin this verse as we read Paul’s quotation in **2 Corinthians 9:9**? He began with the word “**He.**” So who is the “**He**” that the Psalmist was referring to? The “He” that the Psalmist was referring to in Psalm 112:9 was the one in Psalms 112:1 “who fears the Lord” and “who greatly delights in His commandments.”

And so, what did the Psalmist go on to say about this man who “**fears the Lord**” and who “**greatly delights in His commandments**” in **Psalms 112:9**? He went on to say that this particular man “**scattered broadly,**” or in other words “**scattered generously,**” and to whom did he scatter broadly or generously? He “**scattered broadly**” or “**generously to the poor.**” This is what the verse says.

The Psalmist in 112:9 is clearly making a link between the man who fears the Lord and who delights in His commands and his subsequent action of scattering broadly, or in other words giving generously to the poor.

So then what did the Psalmist say in **Psalms 112:9** according to Paul in **2 Corinthians 9:9**? He said, “**His righteousness would endure forever.**”

So, what “righteousness” is the Psalmist referring to? When the Psalmist refers to “His righteousness,” he was speaking of the specific acts of generosity that the man of Psalm 112:1 performed as he scattered broadly, as referenced in Psalms 112:9. This is the righteousness that the Psalmist is referring to, and it is this same kind of righteousness that Jesus was referring to when He warned the multitudes in **Matthew 6:1** not to practice their righteousness, or in other words their acts of generosity before men in order to be seen by them.

But now we come to a very interesting part of the verse where the Psalmist will now spell out the specific benefit that will accrue to this particular man as he scatters broadly, or in other words as he gives generously to the poor. And what does the verse say? **“His righteousness [or in other words his specific acts of generosity toward the poor] endures forever.”**

Now this phrase needs a little bit more reflection. What did the Psalmist mean when he spoke of this man’s specific acts of generosity enduring forever?

First of all, I would like to make it very clear to you that when the Psalmist stated that this man’s righteousness, or in other words this man’s specific acts of generosity would endure forever, he was not saying that this man’s righteousness, or in other words this man’s specific acts of generosity would somehow render this man righteous before God; such a thought is unthinkable, it is unfathomable for it opposes the clear teachings of the Word of God, which makes it very clear that a person can only be saved, or in other words enter into a right standing with God by exercising faith in Christ and not by any work or works of righteousness that he himself might do, which of course would include any specific works of generosity.

But even though generosity may not be able to save us we should however not be so foolish as to discount the importance of generosity when it comes to giving to those in need. And why would I say this?

Generosity is not a means by which a man establishes his righteousness before God, but his righteousness before God will inevitably be manifested through his generosity (Psalms 112:1 cf. Psalms 112:9). I believe this is the point that the Psalmist was making when he linked the righteous man in

**Psalms 112:1** with the righteous deeds of this man in **Psalms 112:9** and then said, **“His righteousness endures forever.”**

So, what is the second benefit of grace giving, or in other words giving generously and cheerfully to those in need in response to grace, as an expression of grace, in the hope of reaping even further grace? The second benefit is righteousness, or in other words the assurance of righteousness or perhaps even better said the “assurance of salvation.”

Praise God! As a grace giver it is a wonderful thing to always to be able to enjoy that wonderful sense of sufficiency and never feel in lack in terms of our own needs or any lack in being able to supply for the needs of others in respect to the acts of generosity that God has ordained for me to perform before the foundation of the world, but even better than this is the glorious bliss that overwhelms me when I, in giving generously and cheerful to others, am once again assured of my righteous standing before God.

But this was not Paul’s only reference to righteousness as a benefit of grace giving? Let us now continue on and let us read **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.”**

Paul in this verse is summarizing what he has just said in **2 Corinthians 9:8-9** by alluding to two additional Old Testament passages. The first Old Testament passage that Paul alluded to was **Isaiah 55:10** referring to **“he who supplies seed to the sower and bread for food,”** and the second Old Testament passage that Paul alluded to was **Hosea 10:12** referring to the **“harvest of righteousness.”**

The point that Paul is seeking to make in 2 Corinthians 9:10 is that the God who supplies believers what they need to be generous will also ensure that His provision brings about its desired consequences.

And how did Paul refer to the desired consequences in **2 Corinthians 9:10**? He referred to the desired consequences as **“the harvest of your righteousness.”**

This phrase “**the harvest of your righteousness**” provides a transition from the personal benefits of grace giving which are sufficiency, or in other words always having enough for our needs and the needs of others, to the church-wide benefits of grace giving that will be that we will begin to expand on in great detail next week as we begin to examine remaining part of the chapter.

May we, as we experience the benefits of grace giving, be continuously moved to worship God and give Him the praise that He is due.