

**The Church-Wide Benefits Of Grace Giving**  
**2 Corinthians 9:13-15**  
**Part Two**

What are the church-wide benefits of grace giving based on 2 Corinthians 9:11-15?

The first church-wide benefit of grace giving that Paul identified was **thanksgiving to God (2 Corinthians 9:11-12)**. So now let us read these verses and see if this is not so. **“You will be enriched in everything for all liberality, which through us is producing thanksgiving to God. (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.”** So clearly within these verses Paul is detailing for the Corinthians what they should expect to happen church wide if they were to give in the manner in which he hoped that they would give. And what should they expect if they were to give in that particular manner? They should expect that there would be thanksgiving to God. He mentioned this particular benefit in **verse 11** and then he mentioned it again in **verse 12**. So, what was the second church-wide benefit of grace giving?

The second church-wide benefit of grace giving that Paul identified was God being glorified (2 Corinthians 9:13).

Let me read for you **2 Corinthians 9:13** and see if this is not so. **“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.”**

So now let us look at the verse more carefully so that we might be better able to understand how grace giving on the part of the Corinthians could lead the Jewish believers in Jerusalem to glorify God. And what will we discover?

The reason why grace giving on the part of the Corinthians would lead Jewish believers in Jerusalem to glorify God was because the Corinthians giving served as a “proof” of the genuineness of their faith. And isn't this exactly what we see at the beginning of this verse when Paul says, **“Because**

**of the proof given by this ministry, they will glorify God?”** And was this a big deal? Absolutely!

Jewish believers in the early church were often suspicious of Gentile converts. In fact, many in the Jerusalem church were initially very appalled at the news that the Apostle Peter had preached the gospel to Gentiles according to **Acts 11:1-3**, and it was only with great difficulty that they were persuaded to accept the Gentile converts as brothers in Christ based on **Acts 11:4-18**.

This innate suspicion of Gentile converts by Jewish believers must have been particularly acute when the Gentile converts came from such cities as Corinth, whose reputation for immorality was so widespread in the Roman world.

But even so, Paul believed that the proof given by the ministry of the Corinthians' grace giving to the Jewish believers in Jerusalem would so overwhelm any reservations that they might have that they would glorify God for the great work that He was able to do in the hearts of those people that they had previously viewed so negatively.

Now isn't this something that we as believers can appreciate? Wouldn't we respond in a similar way if someone we previously viewed as unredeemable showed unmistakable proof of a genuine conversion? Wouldn't we lift up our hands to God and give Him praise? Absolutely!

And this is exactly what Paul is saying to the Corinthians here in **2 Corinthians 9:13**. He is in essence telling them that if they would in fact complete the collection that they had previously promised for the poverty-stricken believers in Jerusalem that those Jewish believers without a doubt would glorify God for the great work that God had performed in them.

So why would Paul believe that this ministry of giving on the part of the Corinthians to the poor Jewish believers in Jerusalem would serve as such an effective proof of the genuineness of the Corinthians' faith to the Jewish believers in Jerusalem?

Paul believed that the giving ministry of the Corinthians would serve as an effective proof of the genuineness of their confession because giving is the

expected natural outworking of a genuine confession, and so much so that Paul viewed it as “obedience” to that confession.

This should be clear to us based on the words of Paul in **verse 13** when he told the Corinthians, **“They [the Jewish believers in Jerusalem] would glorify God [for what?] for your obedience [to what?] to your confession of the gospel of Christ.”**

Giving to those in need, especially to those within the household of faith, is a very tangible way for us as believers to manifest the genuineness of our confession. Let me read for you **1 John 3:17-18** and see if this is not so. **“But whoever has the world’s goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? (18) Little children, let us not love with word or with tongue, but in deed and truth.”**

If our confession is that we have in fact embraced the gospel of Christ and are presently one of Christ’s followers, then we must be prepared to give as an expression of His love to those we see in need especially when those in need are brethren. And if we do so our ministry of giving will stand as an effective proof of the genuineness of our confession.

And again this is exactly how Paul believed that the Jewish believers in Jerusalem would view the liberality of the Corinthians’ contribution. They would see it as an effective proof of the genuineness of the Corinthians’ confession, which in turn would therefore lead them to glorify God for such an amazing work among those who they viewed in the past so very negatively.

So, what was the second church-wide benefit of grace giving that Paul identified in **2 Corinthians 9:11-15**? The second church-wide benefit of grace giving that Paul identified was God being glorified.

So, what is the third church-wide benefit of grace giving that Paul identified in **2 Corinthians 9:11-15**? The third church-wide benefit of grace giving that Paul identified was intercessory prayer (2 Corinthians 9:14).

Let me now read for you **2 Corinthians 9:14** and see if this is not so. **“While they also, by prayer on your behalf, yearn for you because of the**

**surpassing grace of God in you.”** So clearly I believe that we see that prayer is another church-wide benefit of grace giving.

Some people might think that poor believers have nothing to offer rich ones, but that is not the case. The prayers of poor believers can very easily become the reward of rich believers, which Paul believed would be the case with the poor believers in Jerusalem repaying the rich believers in Corinth with intercessory prayers on their behalf. Isn't this clearly what the verse says? Absolutely!

So is intercessory prayer on someone's behalf a big deal? Of course it's a big deal.

Consider this, based on **Ezekiel 22:30-31**, because the Lord did not find anyone to “stand in the gap,” or in other words to intercede for the land, the Lord poured out His judgment on the land.

Based on **Exodus 32:17**, because of the intercessory prayer of Moses on behalf of God's people, God held His hand back from consuming His people.

Based on **Acts 12:5-12**, because the church persisted in intercessory prayer on behalf of Peter, his chains fell off, the door of his jail cell was opened, and an angel of God escorted him out of the prison.

We need to understand something. When intercessory prayers are being offered up to God on behalf of others by righteous men and women, those prayers are powerfully effective and should be treasured by those who are benefiting from those intercessory prayers, and this is something that Paul wanted the Corinthians to appreciate, knowing that if they did in fact give to the poor in Jerusalem in the way that Paul wanted them to give to the poor in Jerusalem that the natural response of those poor believers to such generosity toward them would be intercessory prayer on their behalf.

And this is something that we should expect to happen if we, by the sovereignty of God, give to the poor among the brethren when we have the opportunity to do so. We should expect that the poor among the brethren would be moved to intercede for us before God on our behalf.

But this was not all that Paul said about this third church-wide benefit of grace giving. He also said something else. So what was it?

Paul also made it clear to the Corinthians that the intercessory prayer that would be offered up by the Jewish believers on their behalf would also be accompanied by a deep yearning for them. So let us once again go back to **2 Corinthians 9:14** and see if this is not so. **“While they also, by prayer on your behalf, [what?] yearn for you.”**

So, what might generate this yearning that would accompany the intercessory prayers of the Jewish believers for the Corinthians? Could it be the superficial yearning that might accompany a beneficiary’s desire to meet their benefactor so that they might be able to personally thank them for their generosity? Is this the explanation? No, this was not the explanation.

So, what was the explanation? The deep yearning of the Jewish believers for the Corinthians can be explained by the bond of unity that they would have felt once the surpassing grace of God in the Corinthians became evident to them through the Corinthians’ giving.

Let us now go back to **2 Corinthians 9:14** and see if this is not so. **“While they also, by prayer on your behalf, yearn for you [why?] because of the surpassing grace of God in you.”** So where did the deep yearning of the Jewish believers for the Corinthians come from? It came from the bond of unity they would have felt once the surpassing grace of God in the Corinthians became evident to them through the Corinthians’ giving. So based on this, what experientially binds believers together?

Believers are experientially bound together when they see in one another’s lives the evidence of God’s surpassing grace residing in them. This is what would experientially bind us together and would naturally cause us to long for one another and would therefore cause us to be drawn to one another, in this case and within this context the surpassing grace of God that Paul believed had been given to the Corinthians and that God would use to ultimately draw the Jewish believers to them was the grace of giving, or in other words grace giving, which has been the emphasis of these past two chapters whose personal benefits and whose church-wide benefits we have now discussed.

But Paul is not done. There is one more thing he wants to say. So now let us go to **2 Corinthians 9:15**. **“Thanks be to God for His indescribable gift!”**

This simple concluding benediction is one of the richest statements in all of the Scriptures. So who or what is Paul referring to when he thanked God for His indescribable gift?

The indescribable that Paul referred to in 2 Corinthians 9:15 is the **Lord Jesus Christ**, the most glorious and wonderful gift ever given, the gift that inspires all other gifts (Isaiah 9:6, John 3:16-17, 1 John 4:9-10).

May God’s indescribable gift to us be the explanation of our lives and the manner of our giving.