

II Corinthians

Chapter 9:1-15

¹ For it is **superfluous** for me to write to you about this ministry to the saints; ² for I **know** your **willingness**, of which I boast about you to the **Macedonians**, namely, that **Achaia has been prepared since last year**, and your zeal has stirred up most of them.



Superfluous > (Strong's) usage > more, greater, excessive, abundant, exceedingly, vehemently

Constable > Even though Paul said he felt no need to go on writing about the importance of this collection, he did so in this chapter. This is the rhetorical device called *paraleipsis* (cf. **1 Thess. 4:9, 13; 5:1**). Saying one is not going to mention a subject, and then proceeding to do so, has the effect of emphasizing it in an understated way, that is less offensive than if one would simply speak on the subject.

1 Thess. 4:9 > ⁹ Now as to the love of the brothers and sisters, you have no need for anyone to write to you, for you yourselves are taught by God to love one another;

1 Thess. 4:13 > ¹³ But we do not want you to be uninformed, brothers and sisters, about those who are asleep, so that you will not grieve as indeed the rest of mankind do, who have no hope.

1 Thess. 5:1 > ¹ Now as to the periods and times, brothers and sisters, you have no need of anything to be written to you.

Know > (Strong's) *oida*

Willingness > (Strong's) eagerness

Wuest Translation > *know positively*

Has been prepared since last year > (Robertson) (The Greek grammar renders this) "that ye may really be prepared,"

Last year > **I Corinthians 16:1-2** > ¹Now concerning the collection for the saints, as I directed the churches of Galatia, so you are to do as well. ²On the first day of every week, each of you is to put aside and save as he may prosper, so that no collections need to be made when I come.

Swindoll > At the end of his first letter to the Corinthians, Paul provides instructions for giving (1 Cor. 16:1-2). For all who wonder about proper procedure, these two verses supply us with a good checklist to guide our giving. In these verses we find ...

- No pressure
- No announcement
- No public attention
- No manipulation
- Systematically *"on the first day of every week"*
- Individually *"each one of you"*
- Consistently *"put aside and save"*
- Proportionately *"as he may prosper"*
- Privately *"no collections be made when I come"*

³But I have sent **the brothers**, in order that our boasting about you may not prove empty in this case, so that, as I was saying, you will be prepared; ⁴otherwise, if any Macedonians come with me and find you unprepared, we — **not to mention you** — would be put to shame by this confidence.

The brothers > Titus and ?? (Luke?) (his brother?) (and another person)

Not to mention ... you > I love it! **Bloomfield** says > "one cannot but recognize a most refined and delicate turn, inferior to none of the best Classical writers."

You can find similar persuasive comments in Paul's letter to Philemon

⁵So I considered it necessary to urge the brothers that they **go on ahead** to you and arrange **in advance** your previously promised **generous** gift, that the same **would be ready** as a **generous** gift, and not as one **grudgingly** given due to greediness.

Vincent > Notice the **thrice repeated before**, emphasizing the injunction to have everything ready before Paul's arrival.

Generous > (Strong's) praise, blessing. Usage > adulation, praise, blessing, gift.

Constable > The Greek word translated "bountiful gift" (KJV reads "Bounty" ... NASB has "Generous") (eulogian, lit. "good word") usually reads "blessing" elsewhere. The Corinthians' gift would be a blessing to the Judeans.

Grudgingly > (MacArthur) literally means, "sorrow," "grief," or "pain."

⁶*Now I say this: the one who sows sparingly will also reap sparingly, and the one who sows generously will also reap generously.*

I believe you will enjoy the following verses relayed by John **MacArthur**:

Prov. 3:9–10 > *Honor the Lord from your wealth and from the first of all your produce; so your barns will be filled with plenty and your vats will overflow with new wine.*

Prov. 11:24–25 > *There is one who scatters, and yet increases all the more, and there is one who withholds what is justly due, and yet it results only in want. The generous man will be prosperous, and he who waters will himself be watered.*

Prov. 19:17 > *One who is gracious to a poor man lends to the Lord, and He will repay him for his good deed.*

Prov. 28:27 > *He who gives to the poor will never want.*

Mal. 3:10 > *"Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says the Lord of hosts, "if I will not open for you the windows of heaven and pour out for you a blessing until it overflows."*

Luke 6:38 > *"Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return."*

⁷*Each one must do just as he has **decided** in his heart, not reluctantly or under **compulsion**, for God loves a **cheerful** giver.*

Decided > (Strong's) purpose (The source word is more interesting > it means *to choose for oneself before another thing*)

Compulsion > (Strong's) necessity. Usage is > necessity, constraint, compulsion;

Cheerful > (Strong's) *hilaros* > From the same as *hileos*; propitious or merry ("hilarious")

Swindoll > According to 2 Corinthians 9:7, giving should be fun! I don't know about you, but I don't find it fun to be virtually handed a bill and asked for a check. Hard sells aren't fun. High-pressure salesmen aren't fun. Giving to meet some arbitrary goal isn't fun.

You know what is fun? Giving in response to God's grace, giving to others out of love and joy, and giving to a ministry vision we believe in. That's cheerful giving.

Summer > "It is often taught from this passage that people must give until it hurts, and then give some more. That idea is not found here (or elsewhere). One should not give unless they give cheerfully."

⁸ And ***God is able*** to make all grace overflow to you, 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.***"

Able > (Strong's) to be able, be powerful

God is able > (Utley) God is able

Romans 16:25 > ²⁵ Now to Him ***who is able*** to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, ²⁶ but now has been disclosed, and through the Scriptures of the prophets, in accordance with the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; ²⁷ ***to the only wise God, through Jesus Christ, be the glory forever.*** Amen.

Ephesians 3:20-21 > ²⁰ Now to Him ***who is able*** to do far more abundantly beyond all that we ask or think, according to the power that works within us, ²¹ ***to Him be the glory in the church and in Christ Jesus to all generations forever and ever.*** Amen.

Jude 24-25 > ²⁴ Now to Him ***who is able*** to protect you from stumbling, and to make you stand in the presence of His glory, blameless with great joy, ²⁵ ***to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority before all time and now and forever.*** Amen.

Sufficiency > (Barclay) It does not describe the sufficiency of the man who possesses all kinds of things in abundance. It means independence. It describes the state of the man who has not directed life to amassing possessions but to eliminating needs. It describes the man who has taught himself to be content with very little and never to want anything, the man who has learned to do without things."

You may have an abundance for every good deed > (Utley) This abundance, however, is not for the personal use of the individual, but for the causes of Christ (cf. Eph. 4:28). The Christian giver becomes a channel of God's provisions for the needs of others.

He scattered abroad ... > **Psalm 112:9** > *He has given freely to the poor, His righteousness endures forever; His horn will be exalted in honor.*

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***;

He who supplies ... supply > The base word here is interesting! (Strong's) It is *choregeo* > to lead a chorus, to defray the cost of a chorus. It's usage is > I furnish abundantly, supply

Utley > This term in Koine Greek was used of a benefactor lavishly supplying for a local choir ... a biblical worldview attributes all resources to God.

Multiply > (Strong's) to increase, to be increased

Seed for sowing ... harvest of your righteousness > Where do you see "money for jet"? or "increase in my mansion"?

Constable > Paul argued, those who sow spiritually—by giving sacrificially to others—will receive more spiritual seed, namely: divine enablement to help more people (vv. 8-9). Moreover, God will not just supply more spiritual seed, but He will "multiply" it.

Increase > (Strong's) to make to grow, to grow

¹¹ 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.***

Which through us is producing thanksgiving to God ... thanksgivings to God > ***Philippians 4:4-7*** > ⁴ Rejoice in the Lord always; again I will say, rejoice! ⁵ Let your gentle spirit be known to all people. The Lord is near. ⁶ Do not be anxious about anything, but in everything by prayer and pleading with thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all comprehension, will guard your hearts and minds in Christ Jesus.

(If you find your heart and mind struggling with this ... continue reading further into the passage ... verse 8 > ⁸ Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence and if anything worthy of praise, think about these things.)

For ... is not only ... but is also

Service > (Utley) This is the Greek term *leitourgia* (a compound from public and work) from which we get the English term "liturgy." Originally it referred to someone who did public service at their own expense.

Fully supplying > (Vincent) Lit., fills up by adding to. Only here and **II Corinthians 11:9**. The need of the poor is filled, like an empty vessel, to the brim, and the supply overflows in the thanksgiving which it calls out.

II Corinthians 11:9 > ⁹ *and when I was present with you and was in need, I was not a burden to anyone; for when the brothers came from Macedonia they **fully supplied** my need, and in everything I kept myself from being a burden to you, and will continue to do so.*

Needs > (Utley) The term "needs" is literally "the things lacking"

Overflowing > (Strong's) to be over and above, to abound

¹³ *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, ¹⁴ while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you.*

Proof > (Strong's) *dokime* This is a word we saw last week. Here are those notes > **Utley** > There are two Greek words that are translated "trial," "test," or "tempt". One refers to a test with the view toward destruction, while the other (*dokime*) refers to a test with a view toward approval (cf. 2 Cor. 8:2,8,22; 9:13)

Obedience > (Strong's) subjection

Your obedience to **your** (emphasis is mine) **confession of the gospel of Christ**

Contribution > (Strong's) *koininia*

¹⁵ *Thanks be to God for His **indescribable** gift!*

Indescribable > (Strong's) inexpressible (from a combination of the word meaning *to tell in detail* prefaced by an "alpha negative" which negates it > therefore, *impossible to tell in detail*)

Robertson > Words fail Paul to describe the gift of Christ to and for us. He may have coined this word as it is not found elsewhere except in ecclesiastical writers save as a variant

Barnes > The word used here means, *what cannot be related, unutterable*. It occurs nowhere else in the New Testament. The idea is, that no words can properly express the greatness of the gift thus bestowed on man. It is higher than the mind can conceive; higher than language can express