

# **Dr. Ayo Adewuya, 2 Corinthians, Session 10, 2 Corinthians 9, More about Giving**

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This is Dr. Ayo Adewuya in his teaching on 2nd Corinthians. This is session 10, 2 Corinthians 9, More about Giving.

As we saw in our conversation and discussions on 2nd Corinthians chapter 8, the church's need a handling of money is as sensitive today as it was at the time Paul wrote to the Corinthians.

In other words, it deserves to be handled with utmost sensitivity, graciousness, and dignity. Fiscal responsibility and the question of how to motivate people to give is a difficult task, even when the circumstances seem right and perfect. Paul's lengthy discussion in chapters 8 and 9 of 2nd Corinthians shows how important planning and administration are to the success of any ministry, particularly given.

Generosity is not something that is innate to human beings, and so people must be taught how to give and how to receive. You see, there's always urgency about Christian life and service, and it arises from the nature of life and service and the great need that there is for them. We need to understand what is going on in 2nd Corinthians chapter 9. It's a matter of fact that in life, enthusiasm for various reasons is always difficult to sustain over a long period of time, and we saw that in the case of the Corinthians and giving.

The Corinthians chapter 9 continues the conversation. Now, we must say, at least for us to be aware that some scholars have seen chapter 9 as completely separated from chapter 8, and they have argued that no, chapter 9 should be very, very separate. Here Paul begins, for it is superfluous for me to write to you about this ministry to the saints.

Now in the NRSV reads it, now it is not necessary for me to write to you about the ministry to the saints. Although a number of scholars regard chapter 9 as originally an independent letter, there are arguments to suggest that it is not, that's not the case. In other words, there are arguments that suggest that chapter 9 is closely bound to chapter 8 by various contextual and grammatical links.

Morey Harris, in his excellent New International Critical Commentary of the New Testament on 2nd Corinthians, has done an excellent job by arguing that, for instance, the phrase now concerning, which in Greek is *peri- de*, usually introduces a new topic, but there is no evidence here in chapter 9 that it does that. There is no evidence in extant Greek literature that that is a way it functions here, but on the contrary, it also always expresses a close relationship with what precedes. In other

words, it looks forward to, in 9-1, when Paul uses the word men, day, it looks forward to verse 3, but then the 4, which comes on now concerning girl, looks forward to 8-24.

And, of course, it gives several other compelling reasons to suggest that they are not separate chapters but are one flow from the other, and that's the position we take. In other words, the literary integrity of these verses in the present context should not bother us. We should just read them the way we have them in the canon because both are closely connected grammatically.

Not only grammatically, they are connected in thought. They are connected in thought. Paul again expresses his confidence to the Corinthians, but he apprehensively explains why the delegation is being sent and why he wants them to go.

So, he urges the church to respond positively to the delegation by having the collection ready when he pays his next visit to Corinth. Paul wants to avoid disgrace for himself, so in verse 1, let's begin to look at it. He says there is no need.

He admits there is no need for him to write anymore, or like the NASB puts it, it is superfluous, or the NRSV, it is not necessary. In other words, I've written what I need to write to you. There's not much reason for me, but here's the thing.

He said there was no need to do that, and yet he proceeded to do that. I told you about the ministry, and then he goes on. As we said a while ago, he writes them now.

You know, I'm sure you've had your professors or teachers in seminary tell you, well, I do not need to remind you that your midterm exam or your final exam is going to be comprehensive, but that's what he just did. I mean, I don't need to remind you that you need to close the door before you get out of the house, but that's what you've just done. You've just reminded me that I need to close the door when I get out of the house and lock it.

So why should it be surprising then that when Paul says, now it is not necessary for me to write to you about the ministry to the saints, why should we say that? Well, because of that, it's not connected with chapter 8. That's what he just did. He simply reminds them again. You see, this is a rhetorical device that Paul uses.

It's a rhetorical device that we call paralysis when you pass over something. Writers and speakers do the same thing all the time when they pass over a subject, only to mention it again in the future. Perhaps Paul thinks that his readers are becoming bored or disinterested in the topic or that it resumes; it indicates that it lacks confidence in their generosity, but then his repetition here reminds the Corinthians that they need to do something.

It's like Paul is telling the Corinthians, get on with this project. You need to do it. Although he's careful not to bring unnecessary pressure to bear upon them, but isn't it pressure on his own, reminding them? Isn't it a subtle pressure? He doesn't want to pressure them, and yet he tells them again.

I do remember several years ago when I was a young convert, I'd go to the pastor and say, excuse me, pastor, can I do this? What can you sell me? And the pastor would say, well, if I were you, this is what I will do. Now, I understand that to mean that's what I should do, but the pastor does not tell me explicitly to go and do that. He only says: if I were you, this is what I would do.

If I were you, this is what I would say. It's an indirect way of telling me to do it without him owning any responsibility for saying it. It leaves me to make my own decisions, and yet, I understand as a follower that what he's saying is important to me.

That's exactly what Paul is doing here. Paul is saying, well, I don't think I need to write to you about this anymore because I've told you a lot about it, but then in verse two, he says, for I know your eagerness. I know your eagerness, which is a subject of my boasting about you to the people of Macedonia, that care has been ready since last year, and your zeal has stirred up most of them.

And then he goes on, look at verse three, but I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that as I was saying, you may be prepared. Otherwise, if any Macedonians come with me and find you unprepared, we, not to speak of you, will be put to shame by this confidence. That's pressure, whatever you want to call it.

He said, well, I don't want to write to you, but I know your eagerness, and I want you to do this thing because you know if you don't do it, and the Macedonians and we come, not even talking about yourself, about ourselves, we will be put to shame, but we don't want you to be put to shame. Wow, wow, Paul is, this is a great pastor indeed. He knows how to handle things.

And Paul adds urgency. He had previously boasted of the enthusiasm of the Corinthians, and as a matter of fact, he had used it to motivate, to motivate the Macedonians. And the Macedonians have responded positively, but the Corinthians have not followed through with the collection.

So, Paul is here using reverse, what we'll call reverse psychology. Paul is saying, listen Corinthians, you see, I told the Macedonians about you, and when the Macedonians heard about you, they were excited. They started giving, and they gave to the project.

Now, we were coming to you with the Macedonians. You don't want the Macedonians of whom we boasted about you, after whom we boasted about you. You don't want them to meet you unprepared. That's not going to look good for you.

As such, although Paul is still affirming the Corinthians' enthusiasm, he does not want them to be ashamed due to their incompletion. The honor of both Paul and the Corinthians was at stake. You see, this is a kind of honor and shame.

Paul says, well if you do this, it will be to your honor. If you don't do it, it will be to your shame. So, you really would like to do this.

So, he offers the reason why he does not need to write to them in verse 2. He's aware of the enthusiasm and willingness to participate; he's been boasting about them, and he says you need to begin to prepare. Then, you see in verse 3, which is very important, Paul uses what were called purpose clauses. There are four of them.

In one sentence, he gives a negative, a positive, another negative, and then a positive. That's what he does, and he joins that verse with verses 1 & 2. Look at it in verse 3. Verse 3: look at it, what he does, but I have sent the brethren in order that our boasting about you may not be made empty, then so that, as I was saying, you may be prepared otherwise. So, you see, he started giving them the reason why they needed to do it.

So, he gave a negative. I don't want you to be ashamed. In order for his own boasting about the Corinthians to come to nothing,

He doesn't want their boasting to prove hollow. He does not want his use of the example of the Corinthians' eagerness to motivate the Macedonians to appear to have been empty. You know, if they did not, and the Macedonians come, and they find out that the Corinthians have not done that, they could easily conclude that Paul had manipulated them because he went to the Macedonians and told them that this is what the Corinthians did.

And if the Corinthians came, if the Macedonians came and found out that that is not true, then they say, well, you just manipulated us. So, Paul's boasting will become hollow, and given the bad blood that was with them before, which has just been newly resolved, things will crop up again. And that's important.

In verse 4, you find its most significant reason. So that, lest somehow he be humiliated, he might not be humiliated by their fault or by their failure to go through. Look at verse 4. Otherwise, if any Macedonians come with me and find you unprepared, we, not to speak of you, will be put to shame by this confidence.

As in verse 1, Paul again resorts to paralysis. He passes over. He reminds the Corinthians that their failure to deliver on their promise will humiliate not only him but them as well.

While professing not to say anything about the Corinthians' shame, he alludes to it nonetheless. You see, in the Honored Shame Society of ancient Mediterranean, of the ancient Mediterranean, failure to keep one's word meant embarrassment. Not only that, but it also brings a serious loss of esteem in the eyes of others.

You see, in the Honored Shame ancient Mediterranean society, your word is supposed to be your bunt. You say what you mean, and you mean what you say. Unfortunately, unlike people in the modern Western world, so-called, the experience of shame, contempt, disrespect, disgrace, or public humiliation was a fate worse than death.

In the modern West, we don't count it too much. But in that society, in that society of Paul, the experience of shame, contempt, disrespect, disgrace, or public humiliation was worse than death. Some people would rather die.

In fact, in modern days, I mean, you remember, we talk about a particular nation that talks about committing hierarchy, rather than face shame, they take their own lives. Even in our own times, they would rather kill themselves than face shame, honor, and shame. And Paul was aware of that.

So, Paul says, I just need you to do something about this. And he said in verse 5, therefore, so I thought it necessary to urge the brethren that they will go on ahead to you and arrange beforehand your previously promised bountiful gift so that the same will be ready as a bountiful gift and not affected by covetousness. Very important.

Then, in verses 6 and 7, as Paul moves on, he talks about the blessings of liberality. He says in verse 6, let's read verse 6, now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do just as he has proposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.

Here is Paul's appeal in preparation for his third visit to Corinth. Paul was going to send delegates ahead to ensure that the collection would be complete by the time he arrived. Still seeking to motivate his readers, Paul expands on the theme that he briefly touched on in verse 5. His concern now moves from the need to finish the project to how the giving can actually become a matter of joyful generosity.

Joyful generosity. He encourages the Corinthians' liberal giving by explaining the benefits of liberality. How does he do that? He first of all talks about God's enrichment to the givers.

He sums up the benefit of giving by means of a proverb. He says the point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. So, he talks about liberality, and in Paul's mind, the theological language of benevolence and the Corinthian's loyalty to the Apostle is connected to the testing of the ministry.

Each one of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. So, looking at verse 6, I mean down, he says in verse 7, once you give from the heart, we'll run through it, and I will come back to it bit by bit. In verse 7, once you give from the heart; in verse 8, he gives the reason; in verse 8, he says here, and God is able to make all grace abound to you.

So, always having all sufficiency in everything means you may have an abundance. So, God is a source of all giving. Verses 9 to 11, what does Paul say? Here we go, as it is written: he scattered abroad, he gave to the poor, and his righteousness endures forever.

Now he will supply seed to the sower, and bread for food will supply and multiply your seed for sowing, and increase the harvest of your righteousness. You will be enriched in everything for all liberality, which through us is producing thanksgiving to God. The ministry of this service is not only fully supplying the needs of the saints, but it's also overflowing through many, many thanksgivings to God.

So, the fourth thing is that God enriches the giver. Then, in verse 12, giving evokes worship and thanksgiving of God. And in verses 13 to 15, giving honors God.

So, what do we see in verses 6 down to 15? Generally, it talks about giving: we should give from the heart; number one, God is a source of giving; number two, giving enriches the giver; number three, giving leads to the worship and thanksgiving of God; number four, and giving brings honor to God, number five. So, let's look at it, bit by bit. In verse 6, Paul logically, carefully, deliberately, and listens, in a very subtle manner, proceeds to construct his exhortation to generosity.

What does he say? Look at it, he said, the point is this. The Greek literally translates, now this, now this, or you could paraphrase it and say, well, remember this. It links us to an agricultural proverb.

It says the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. I remember a proverb that we have back at home, which says, someone who has a heap of yam, who plants a heap of yam, and

tells people he has planted a hundred heaps, he said after he has finished consuming the one heap that is true, then he will start consuming the ninety-nine heaps that are false, and nobody will listen to him at that point, because he only reaped what he sowed. That's the point.

You reap what you sow, and he uses this agricultural metaphor, and that's very important. This is an image that is familiar in both Jewish wisdom tradition and the Greco-Roman culture of Paul's time. You know, maybe, and maybe, probably, Paul had Proverbs 11, 24 to 25 in mind.

I mean, it's a wisdom principle where he says some grieve freely, yet they grow all the richer. Others withhold what is due and only suffer one. You see, a generous person will be enriched.

That's the point. And one who gives water will get water. Paul crafts his own version of the axiom by saying, so sparingly, you reap sparingly.

So generously, you reap generously. And it's interesting, he talks about generously. The word there simply means generous gift.

Eulogias--and, you know, it's quite interesting. When you look at Paul's vocabulary for giving, it's wonderful.

He uses charis, and here, he uses the word eulogias. You know, eulogias, that's where we get the word eulogy. Eulogy.

As applied to the Corinthian situation, the harvest does not wait till the end of the age. Our giving is to be generous. It's generous gift.

It's eulogy. He encourages his audience to express spiritual and perhaps even material blessings in their present hearts and lives. One who sows generously is sowing on the principle of blessings, and on this basis, he reaps.

Very, very important and significant. God will rejoice, and God will reward, rather, according to one's generosity. You know, I put it this way.

Whatever somebody sows, you reap. Jesus said, give, and he's going to be giving to you, giving back to you a hundredfold. Have you thought about this? In terms of God's faithfulness, he said, whatever you give, you multiply.

Do you realize that if you give zero, God is still going to be faithful? He will multiply your zero by a hundred. It's just that the result will be different, because God will do his part. God is going to keep his word.

What you give, he responds to you. If you give zero, I mean, he's going to respond to it. So, if you give nothing, your nothing will just become more nothing.

Give generously. That's what we're told. God loves a cheerful giver, and then we see that I mean, before Paul spells out the implication of the proverb in verses 8 to 15, but before he does so, he provides the Corinthians three important guidelines for giving.

First, giving is a personal matter. You see that in verse 7. Each of you must give as you've made up your mind. Second, giving requires resolve.

That is, it is to be done as one has purposed in his or her heart. You make up your mind. Here, the King James Version uses purpose, and it's interesting that the word here is found only in the New Testament, which means to choose deliberately.

To choose deliberately. It is to make up one's mind about something. So, giving requires intentionality.

One who sows generously is sowing on the principle of blessings, and on this basis, remember Luke chapter 6 verse 38. Consistent with this basic principle is what we see here in verse 7. So, in verse 7, we learn these three things. Number one, giving is personal.

How much one gives is a question of each person. It's a question each person must answer for himself or herself. It is personal.

Second, it requires resolve. That is, you must have a purpose. Number three says God loves a cheerful giver.

Cheerful giver. We're to give without grudge. It's quite interesting.

When Paul says we're to give not reluctantly at all, Paul's terminology here is an echo of Deuteronomy chapter 15, verse 10. In Deuteronomy chapter 15 in verse 10, we read that it says, you shall generously give to him, and your heart shall not be grieved when you give to him, because for this thing the Lord your God will bless you in all your world and in all your undertakings. That's the principle.

That's talking about the sabbatic year, and that's talking about giving to the poor. Paul says, in Deuteronomy, Moses writes, he said, if there's a poor man with you, one of your brothers, in any of your towns, in your land which the Lord your God is giving you, you shall not harden your heart, nor close your hand from your poor brother. And then it goes on, and leading to verse 10, you shall generously give to him, and your heart shall not be hardened.



That's what Paul is alluding to right there. We give not reluctantly. I mean, the word there means we give not out of pain.

The word pain there, *lupus*, or *lupus*, we don't give out of pain or sorrow. So, you see Paul talking right there. And then, as opposed to that, what you see is that God loves a cheerful giver.

God loves a cheerful giver. That word is important. You see, listen, the root word of the English word hilarious comes from the root word translated cheerful.

It's like, see, God loves a hilarious giver. You give hilariously. Hilariously.

God loves a cheerful giver. Is the English word important? And Paul substitute loves, *agapai*, for blesses.

You see, in the Septuagint, it says God blesses a cheerful giver. But Paul has changed it now. He says God loves a cheerful giver.

God values generosity. And then, he positively directs his love towards cheerful givers. The question is, how do we give? God loves a cheerful giver.

The word translated cheerful here literally means to be hilarious. We give hilariously. In summary, giving must be done personally, without fanfare, without coercion, without manipulation, and it must be joyfully done.

Giving must be done out of conviction rather than out of constraint. Out of conviction rather than out of constraint. Now, verses 8 to 11.

In verses 8 through 11, God is able to make all grace abound toward you so that you always have all sufficiency in everything, and you may have an abundance for every good deed, as it is written. Then Paul quotes what is written. God is able.

He goes on to expand the wider theological basis of the collection. Paul now expands a wider theological basis of the collection. Verses 8 and 9 pick up the whole of the preceding exhortation and now begins Paul's commentary on verse 6b.

And, of course, they connect directly with 7c. This is very interesting to look at. He said, God is willing to give.

God makes all grace abound. When you look at the passage, you see, as the source of all grace, God is both the basis and example of the Corinthians in their generosity. In their generosity, God is able to make all grace abound toward you.

That's what he says. Able to make all grace. The key word here, again, continues to be grace.

Grace is the motivating concept that underlies Paul's entire treatment of the collection. You see, it reaches out to encompass both spiritual and material benefits. Their abounding of grace is probably not about repayment, no, but simply harvest or intrinsic reward.

The result of the Corinthians' generosity in the context of the grace of God is that in all things, at all times, they will have all that they need so that they can provide for others. That's why he says God can make all grace abound toward you. Sufficiency.

God can make everything sufficient for you so that you may abound in every good work. You see, Paul is not thinking of good works generally here but of the continuing work of generous giving. Listen, cheerful givers, not only have the grace to do with less but also they are divinely resourced with more to give others.

Paul is saying, in effect, that God's grace will supply all the Corinthians need spiritually and materially so that they can continue to be generous in blessing others. God's grace is a giving grace. As somebody put it this, he said, there are two words for giving.

There are two graces of giving. Rather, one is giving, and the other one is forgiving. Giving and forgiving.

Both of them have given. The two graces of the Christian life are giving and forgiving. God's grace is a giving grace.

Then Paul goes back to the agricultural metaphor of sowing that he already introduced in verse 6 to illustrate his point with a scriptural quotation. As it is written, this introduces his quotation of Psalm 112, verse 9. Those who serve the Lord, those who serve the Lord scatter their wealth like the farmer scatters seed by giving to the poor. You see, the Psalm describes the one who fears the Lord, the one who delights in the Lord, prospers, is gracious and compassionate and righteous, is just and stable, and lavishes gifts on the poor.

Such persons are honored and remembered. Their righteousness endures forever. I mean, Paul is quoting Psalm 112 right there.

Here, the righteousness that endures forever is not just God's faithful character but that of the human giver. The righteousness here is talking not about that of God, but the righteousness of the human giver continues. You see, righteousness here probably refers to the moral character of the Corinthian givers.

Their righteousness is revealed or evidenced in their generosity. It's evidence of their generosity. I mean, God is the source of all grace.

He's both the basis and example of the Corinthians in their generosity. Paul then expresses his faith that God would abundantly provide his grace for the Corinthians so that their contentment will enable them to transcend themselves and perform every good work. God makes his grace abound toward the givers beyond the mere replenishment of resources.

The general principle that Paul quoted is that the more we give, the more we will get from God. You know, in the world we live in is a world of get all you can and can all you get. You get all you can and you can all you get.

But Paul is saying, no, not that way. We are blessed to be a blessing. That's Paul's principle.

We are blessed to be a blessing, not to keep for ourselves and, no, getting all you can and canning all you get. No, that's not the way the Christian life should be. We must be aware of what Paul did not say.

Paul does not insinuate or suggest that wealth or surplus income is a sign of God's approval or blessing, even though that idea was common among Paul's Jewish contemporaries. Nor is it the giving, per se, that Paul applauds. What is at stake here is a lifestyle of generosity, a lifestyle of grace.

This is what Paul applauds. Then we move from there to go to verses 12 to 15, where Paul expresses his thanksgiving. For the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgiving to God.

Through the testing of this ministry, you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others. While they long for you and pray for you because of the surpassing grace of God that he has given you, then thanks be to God for his indescribable gift. You see, Paul ends his appeal by pointing out the benefits of the offerings beyond supporting the wants of the saints.

Without a doubt, Paul has in mind the thanksgiving by the Jerusalem Church that will result. When we supply the needs of God's people, it brings thanksgiving. The second purpose, that the purpose rather overflowing in many expressions of thanks to God, is Paul's theological aim.

And interesting, he calls giving the ministry of this service the ministry of this service. I mean, remember we said a few moments ago that Paul calls giving liturgias, from which you get the word liturgy. That's what he's saying here.

This service that you perform, giving, is an act of worship. It's an act of service. You see, Paul already used the term as service ministry before in connection with the offering, with the word *diakonia*, which means ministry.

He's already used it in chapter 8, verse 4. But here, the word *liturgia* occurs in Paul's letter only here and in Philippians 2:17 and 30. It carries the meaning of service, meaning of service, that giving is part of our service. It's interesting that you can take this word service in various ways, at least in three senses.

It means a public service performed by the community in mind, or it could mean a priestly or holy service. It could mean service in a generic sense. Minister, the Greek word *liturgos*, minister, is the source of our English coordinate, which I've repeated over and over, liturgy.

So, the term is a compound of two words: people work. In the New Testament, those who render such service are not just merely civil servants, but they're leaders of considerable status. It talks about service.

Verses 13 to 14, verses 13 to 14. Here, we read 13 to 14; because of the proof given by this ministry, they will glorify God for your obedience to your collection of the gospel of Christ and for the liberality of your contribution to them and to all, while they also by prayer on your behalf, yearn for you because of the surpassing grace of God in you. I mean, Paul uses many loaded terms right here in verses 13 to 14.

He uses the word giving, sincerity, fellowship, and grace. It combines a lot of terms together in those two verses. I mean, Paul communicates his central thought in verse 13.

There, talking about the people will glorify God. So, I mean, I mean, the Corinthians will glorify God when they see what has been given. He said the first proof is the obedience that accompanies the Corinthians' confession of the gospel of Christ.

I mean, the Corinthians will be so happy because of what the Jerusalem Church rather, will be very happy because of what the Corinthians have done. The completion of the collection will show that they have passed the test, and acceptance by the Jerusalem Christians will lead those Christians to glorify God for the spread of the gospel. The acceptance of the collection will indicate fellowship with all Jews who have accepted Christ.

Paul adds that in their prayers, the Jerusalem Christians will express their longing for them as Gentile Christians. It concludes the section with an expression of gratitude to God. Thanks be to God for his indescribable gift.

I mean, Paul talks about the mutual recognition, the mutual recognition, and love between the Gentile Christians and the believers in Jerusalem. You see, he expects the Jerusalem Christians to remember the Corinthians in their prayers. As they do, their hearts will go out to the Corinthians.

Their hearts will go out to the Corinthians. They will be praying for them. The Judean Saints who will receive the collection will long or yearn for his Gentile donors.

That is, it will demonstrate the solidarity of believers, of Jewish and Gentile Christians and contribute to the unification of the church where they see themselves as one. As we said earlier, in Romans 15:26 to 27, Paul offers another explanation of his understanding of the collection. It was something the churches of Macedonia and Achaia had contributed as a show of solidarity or gesture of solidarity with one another and with the poor among the saints in Jerusalem.

So, by referring to the gift as *koinonia*, Paul emphasizes that it is not an act of charity. Rather, it's an expression of the commonality of the churches involved, both the giving and the receiving. Those who are giving and those who are receiving.

It's an expression of solidarity. They will pray to one another. And you see, Paul was very confident that the offering would meet with a positive reception because, he said, because of the surpassing grace of God as given to the Corinthians.

Yeah, it's a long way from Jerusalem to Corinth, we know. But Paul is convinced that prayer and intercession can bridge the gap and span the distance. With all of this, Paul still intends to encourage the Corinthians to complete the collection.

How does Paul end the whole conversation about giving? He ends the discussion with a liturgical and prayerful outburst. Thanks be to God for his indescribable gift. You know what he means? This is what he implies.

Let's all give thanks to God. Here is yet another use of the thematic word for grace. But what is the nature of God's gift, which is *Dorian*? Is it the grace of God operative in the collection, as the context might suggest? Is it the whole redemptive work of God? Or is it simply God's gift of himself in the person of his son? Yes, the latter is probably and certainly feasible.

The gift, God's gift of himself in the person of his son. Thanks be to God for his indescribable gift. You know, the adjective *indescribable* is only found here in the New Testament, which certainly implies that what God has done for us in Christ is the supreme motivation for his lengthy appeal, for Paul's lengthy appeal to the Corinthians.

Whatever Paul meant precisely, we know that the Corinthians were moved to action by Paul's impassioned rhetoric. His grand appeal proved successful because a few months later, he wrote from Corinth. Listen to what he wrote from Corinth.

In Romans 15:26, he said Macedonia and Achaia were pleased to make a contribution to the poor among the saints in Jerusalem. So, did Paul succeed? Absolutely, yes. Let's wrap it up.

What do we learn from 2 Corinthians 9:6 to 15? There are three important things we need to look at. Number one, we need to give with the right spirit, right spirit, right attitude. That's very important because when we give with the right attitude and right spirit, we sow, and it ensures a harvest.

Again, number two, we learn that God is willing to grant all that one needs within and without for a loving sharing with others. The more we share, the more God meets our needs. Lastly, what is given does not only meet material needs.

It's more than that. It can have thrilling spiritual implications with blessings all around, and all of us together may be able to shout, thanks be to God for his indescribable gift.

This is Dr. Ayo Adewuya in his teaching on 2nd Corinthians. This is session 10, 2 Corinthians 9, More about Giving.