

TAKEAWAY:

When God's people generously participate in God's mission, God multiplies the impact for His glory.

INTRODUCTION QUESTIONS:

Over the last 6 weeks, how has God worked in your life as you think about generosity and living sent? Has the needle moved in your heart towards being more generous with your time, talents, and treasures?

UNDERSTANDING:

Have a group member read 2 Corinthians 9:6-15

- How did this sermon help you better understand this passage of scripture? Is there anything that was mentioned during the sermon that stuck out to you?
- 2 Corinthians 9:7 describes giving as something each person decides in their own heart. What did that process look like for you during this series? Did you experience freedom in it, or did you find it difficult?
- The sermon warns against turning the "sowing and reaping" principle into *prosperity theology*. Where have you seen that distortion cause damage, and how do you guard against it in your own thinking?
- The sermon closes with the contrast between "Look what our church accomplished" and "Look what God did through His people." Why does that distinction matter, and how do you keep it in front of you over time?

APPLICATION:

- What would it look like for your generosity to be driven by kingdom vision rather than personal comfort or obligation?
- As you look at the full arc of this series, grace, stewardship, surrender, generosity, mission, and harvest, where do you feel most settled? Where do you still feel tension or unresolved questions?

GO DEEPER:

The Go Deeper section has two potential functions. It can supplement your small group discussion by providing extra discussion material.

You can also use these sections as short devotionals to carry you through the week until your next group meeting and to deepen your study of our text from this week. Here are two "Going Deeper" discussion prompts that build upon the above provided questions without repeating them:

Generosity, Thanksgiving, and the Glory of God (vv. 11-12): We wrongly think and act in a way that shows that all we need to be happy is some form of external prosperity, whether that is measured by our bank account balance, material possessions, health, pleasure trips we take, etc. This is to ground our idea of blessedness in what we have and do rather than who we are (i.e., Christlike) and whose we are (God's child).

- Verse 11 states "You will be made rich in every way so that you can be generous on every occasion." How does this perspective change our understanding of why God allows certain individuals to experience financial surplus? Further, this verse notes that the ultimate result of our generosity is that it produces "thanksgiving to God." How does this elevate the act of giving from being merely a human action to being an act of worship?
- What are some practical examples from your own life where meeting someone's physical needs opened the door for spiritual conversations and thanksgiving?
- What does it actually look like on a Tuesday morning to ground your joy in being a "child of God" rather than in a recent success or a pending paycheck? How does modern culture reinforce the lie that blessedness equals material or experiential wealth, and how does this subtly affect our daily decision-making? Our desire to give?
- In v. 13, Paul connects one's material gifts to one's "confession of the gospel of Christ." Expand on the correlation here.
- Paul envisions a corporate outpouring of praise resulting from this collection. How do you envision that our collective, joyful generosity as a church will enhance our worship? In your answer contemplate what is worship? Is worship, for you, both a matter of the heart and what we do?

The Indescribable Gift of Christ: The entire discourse on wealth, stewardship, and unity reaches its climax in an abrupt, overwhelming doxology in verse 15: "Thanks be to God for his indescribable gift!". The Greek term used here, *anekdiegetos*, means "inexpressible," "beyond words," or "that which cannot be fully declared". Paul traces the entire architecture of human generosity back to the incarnation and atonement. As he previously established in 2 Corinthians 8:9, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you through his poverty might become rich". In a world defined by the frenetic accumulation of resources, the Pauline ethic of the "cheerful giver" remains a radical counter-cultural mandate. It invites us to step out of the mindset of scarcity and into the divine cycle of grace, where everything surrendered in love is eternally secured, and where God is unceasingly glorified through the open hands of His people.

- Paul concludes his entire discourse on money by pointing to Jesus as God's "indescribable gift". How does the incarnation and sacrifice of Christ serve as the ultimate model for our own generosity?
- If the best motivation for giving is gratitude for the salvation we have already received, how do we keep the gospel at the absolute center of our financial stewardship?
- The word used for indescribable means "beyond words." How does the overwhelming, incalculable nature of God's grace dwarf any financial sacrifice we could possibly make?
- How does meditating on the fact that Christ "became poor so that you might become rich" (2 Cor 8:9) heal a human heart that struggles with greed and materialism?
- If Christ is the "divine gift which inspires all gifts," in what specific ways does a deeper theological understanding of the cross lead to a more open-handed life?
- In moments when giving feels exceptionally painful or costly, how can believers use verse 15 to re-center their perspective and find profound joy in the sacrifice?

QUOTES:

- **Jim Elliot:** "He is no fool who gives what he cannot keep to gain what he cannot lose."
- **John Chrysostom on v. 9:** "The righteous person isn't the one who gnashes his teeth when thinking about sinners, but rather is benevolent and hospitable to those who lack clothing, food, or who are homeless... It is the person who gives to the least of Christ's brothers and sisters."
- **Charles Spurgeon on v. 13:** "But none must escape from being givers to God in some way, for we are all receivers and should be all dispensers."
- **Timothy Keller:** "If anything becomes more fundamental than God to your happiness, meaning in life, and identity, then it is an idol."

GROUP PRAYER: Close with a time of group prayer that moves through each theme of the series. Assign one person to pray briefly over each of the following:

- Gratitude for grace received
- Surrender of ownership to God
- Release of anything held too tightly
- Willingness to give freely and cheerfully
- Commitment to live as sent people
- Trust that God will multiply what is placed in His hands