

Supply Chain

2 Corinthians 9:10-13

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I. Demand

- a. Jerusalem Church
- b. Macedonia Church

II. Supplier vs. 10-11a

- a. HE Supplies - **to fill up or replenish** God is the one who provides, scatters, and multiplies. God will supply, will multiply, will increase
 - 1. **to convey as a gift, give, grant** to make available whatever is necessary to help or supply the needs of someone—‘to provide for, to support, to supply the needs of, provision, support.
 - ii. Seed
 - 1. Sower
 - a. God’s abundant provision of resources. He will provide for the Corinthians just as certainly as in general he provides the means for the production of food
 - iii. Bread
 - 1. Food
 - a. is God who provides the farmer’s needs: seed for sowing and bread for eating. Once more, Paul’s thought moves from the horticultural sphere of activity to the moral, or better, the eschatological. The OT allusion is taken from Isa 55:10 and Hos 10:12, from which verses Paul has extracted words and phrases, rather than making a direct citation. Yahweh makes the earth “grow and sprout” and gives “seed to the sower and bread for eating,” a reference followed by the prophet Hosea’s hortatory words “Sow for yourselves in righteousness [εἰς δικαιοσύνην] ... seek Yahweh until the fruits of righteousness [γενήματα δικαιοσύνης] come to you.” Such “fruits” would be seen in the Gentiles’ willing support of the “saints” as part of God’s plan for the restoration or fullness of Israel and the reconciliation of the world (Rom 11:12, 15;
- b. HE Multiplies
 - i. Multiply - **to cause to become greater in number to give numerous descendants**” a quotation from Gn. 22:17. For the author the patient waiting for Abraham for the fulfillment of the promise is decisive (→ II,

584 f.). Hence he does not say what he took the πληθύνων πληθυνῶ δε to mean. In 2 C. 9:10 the sense is “to multiply”: God will cause a rich harvest to grow or to abound from your gift;

- ii. Seed - *he will increase your store of seed* (i.e. your store of things to distribute to the needy)

c. HE Increase

- i. Increase - **to cause to become greater in extent, size, state, or quality**

- 1. Harvest - product or result of becoming—‘product, yield

- a. Paul’s statement that he planted, Apollos watered, but God gave the growth (1 Cor 3:6) shows that he shares this basic presupposition that all harvests come from God, not from the farmers.
- b. The thought of God’s provision for the Corinthians is repeated: it is in every respect that they are in process of enrichment, i.e., there is an increase in both their economic and their spiritual wealth, resulting in every kind of generosity. This generosity in turn produces thanksgiving to God:

- 2. Of Your Righteousness

- a. The harvest of righteous deeds, like the harvest of the field, does not come from us, but from God. The righteousness that we become through Christ’s sacrificial death (5:21) works itself out in our sacrificial generosity to others. A lack of generosity calls into question whether or not we have truly received the righteousness of God. Paul’s point is that God makes us righteous through Christ and gives us seed money for a harvest of generosity. The more we sow, the greater the harvest; and the greater the harvest now, the greater the harvest will be in the future

d. You

- i. Enriched

- 1. Enriched - The ἐν αὐτῷ in the same verse denotes that this rich possession is dependent upon a close relationship to Christ. ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα *being made rich in every way for every (demonstration of) generosity* so that you might demonstrate generosity in every way **2 Cor 9:11**

- 2. You will be made rich” (πλουτιζόμενοι) recalls 6:10 and 8:9. Indeed, it fixes the meaning of these references as Paul’s talking of God’s enrichments of grace, not material prosperity per se. Yet there is a practical side to the Gentiles’ liberality. They are summoned to come to the rescue of “the poor” in Zion, and for that reason—since the offering moves God’s age-old plan of universal salvation to its appointed goal (Rom 11:30–32)—what is done by the Achaean believers leads to thanksgiving arising to

God. At the heart of the verse is ἀπλότης, “generosity,” as in 8:2 and 9:13.

3. They are spiritually richer and regard whatever material resources they may possess as providing enough for themselves (see 1 Tim 6:8) and enough to give to others who have nothing. The problem with being tight-fisted is that the closed fist prevents us from receiving anything more from God
4.
 - ii. In Everything
 1. For Liberality
 - a. Liberality - of personal integrity expressed in word or action (‘what you see is what you get’) **simplicity, sincerity, uprightness, frankness** ἐν ἅ. τῆς καρδίας ὑπακούειν *obey w. a sincere heart*
 - b. Of simple goodness, which which gives itself without reserve, ‘without strings attached’, ‘without hidden agenda

III. Product vs. 11b-13

- a. Thanksgiving to God
 - i. Thanksgiving - **the quality of being grateful, with implication of appropriate attitude, thankfulness, gratitude**
 1. Thanksgiving- **the expression or content of gratitude, the rendering of thanks, thanksgiving** 9:11 f. and find the concept of *oratio infusa* by which the grace given by God flows back to Him
 - 2.
 - ii. The second half of the verse introduces the theme of thanksgiving by those who receive their gifts, and this idea is developed in the next verse (see 1:11; 4:15). Giving to others becomes a kind of thank-offering to God that multiplies itself. We thank God for what we have received; others thank God for what they have received from us.
- b. Works through Us
 - i. He wants them to be generous for this particular project that is “being worked through us.” Paul is the agent who initiated the undertaking that will allow their generosity not only to issue in a harvest of righteousness but also to produce a worldwide impact on Christ’s church. The project that he is administering brings a focus to their giving which amplifies its significance. It therefore requires that they emulate the Macedonians (8:5)
- c. Ministry of Service
 1. Service - Service - **service of a personal nature, help, assistance, service to the collection** For it is the first to attest a transfer of the important OT cultic term to the purely spiritual Christian service of God, even though the reference be only to a small prayer

fellowship of leading men. It thus opens up the way for broader development.

ii. Supplying the Need of the Saints

iii. Overflowing

a. Overflowing - *be extremely rich or abundant, overflow*

2. Many Thanksgiving to God

a. render is not only providing for the needs of the saints [at Jerusalem], but overflows through many thanksgivings to God." The first objective of the collection was to meet the needs of the saints (προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, as in 8:4). The fact that it was not simply an exercise in charity, but was directed to the specific end of helping the Jerusalem church in its destitution, accounts for the language their approving of this service they give praise to God in that they see both the obedience that accompanies your faith, which acknowledges the gospel of Christ, and the generosity of your partnership with them and everyone

b. The purpose of the collection that Paul gives here is twofold, material and spiritual. It supplies the needs of the saints and abounds in thanksgivings offered to God. Their gift is not just a service for the poor, it is a service to God because of the thanksgiving that will redound to God's glory. The recipients of their gifts cannot help but lift their voices in thanksgiving to God.

d. Proof

i. Ministry

1. The proof of this ministry" ("this service by which you have proved yourselves," NIV recalls Paul's description of the Macedonians in 8:2. They proved themselves in severe affliction. God does not always test us through affliction. Some of the most difficult tests come when we must prove ourselves obedient to God in times of relative prosperity. If the Corinthians follow through generously on their commitment to this ministry, they will have passed this test. Their obedience will also bring glory to God from the recipients as they praise God for it.

2. Their sharing with fellow Christians means that the dividing lines of race and national heritage have indeed been broken down in Christ. It also accomplishes what Paul believes is God's will in this matter: a concrete gesture of love that signifies the unity of the churches. The gift is also part of their confession of the gospel of Christ.

3. The ministry is the same word used in the "service for the saints" (8:4; 9:1), but here it refers to the rendering or execution of

something. The word translated “service” (*leitourgia*) was used in Paul’s day for public service, such as the contributions of money or services for a specific cause by the wealthier residents of the city-state.

4. The collection project, seen as a ‘mission’ from the Gentile churches to the church of Jerusalem, will ‘prove’ to the Jerusalem Christians something about these other congregations.
5. Service –
 - a. Paul combines the two meanings in this verse. The rendering of their service is an act of benevolence for the common good and a spiritual offering to God.

ii. Obedience

1. Obedience - **the state of submissiveness, *subjection*, *subordination***, as opposed to setting oneself up as controller
2. Confession

a. Gospel

- i. The collection, which may have seemed at face value simply a charitable deed, has deeper levels of meaning. It is a vindication of Paul’s authority and then—as a consequence—a demonstration to the Jerusalem church of the Corinthian confession (*pars pro toto*, “part taken for the whole,” so representing the Pauline churches of the Gentile communities) that there is one gospel, including both Jews and non-Jews (Rom 1:16–17)—at least from Paul’s angle of vision.
- ii. Confession is to be more than the mouthing of pious clichés; it should lead to actions that speak louder than words. The confession “Jesus Christ is Lord” kindles their generosity for the saints of Jerusalem and proclaims that Jesus is Lord of both Jews and Gentiles who are full partners together in the gospel. The Jewish Christian recipients should interpret this expression of authentic love from Gentiles as a sign of God’s miraculous grace on all. The one gospel of Christ brings reconciliation to those who were formerly strangers and bitter antagonists
- iii. We take it that Paul is, after all, speaking of ‘confession of the gospel of Christ’. The submission, or obedience, to the gospel consists in the confession of faith in it, and it is for this surrender to the gospel on the part of the Corinthians that the Jerusalem church, which had acknowledged the

validity of Paul's mission to the Gentiles (Gal 2:9), will offer praise and thanksgiving to God.

iv.

3. Liberality

- a. Contribution - **attitude of good will that manifests an interest in a close relationship, generosity, fellow-feeling, altruism**
- b. To them
 - i. The Jerusalem Christians glorify God because of the conversion of the Gentiles whose gifts are delivered to them. The collection is proof that these Gentiles too have been brought to 'the obedience of faith' (Rom 1:5).
 - ii. Here, then, Paul looks forward with some optimism to the reception of the collection in Jerusalem. The recipients will glorify God both for the Corinthians' conversion and for their sense of solidarity with the Christians of Jerusalem and elsewhere. For the first time Paul reveals what the objective of the collection is in terms of ecclesiastical politics, i.e., his intention of securing some formal recognition of his Gentile churches on the part of Jerusalem