

The Sower

2 Corinthians 9:10-12

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A. The Supply Chain (v. 10):

1. Supplies - God continuously provides (non-stop). It is His resources; as a result, that defray the cost of what believers give.
 - a) The One who supplies what is needed is God alone (Phil. 2:13). God (who supplies seed . . . and bread) enlarges the harvest (rewards or blessings) that results from righteous, generous living. The riches of righteousness are inestimable (cf. 6:10).^[1]
 - b) Because the Corinthians are to be righteous “sowers” (“scattering” seed—v. 9), Paul cites Isaiah 55:10: “He who provides seed for the sower and bread for food,” which proves that God will continue to supply them so they can continue to give and hence have a greater reward of righteousness (v. 9). Paul uses the second text (Is 55:10) to apply the first text (Ps 112:9, cited in 9:9) to their situation; linking together texts with a similar keyword or concept was a common practice in Jewish interpretation.^[2]

2. Seed – God is the creator, so He is the one who provides seed to the person who continuously sows. This is something no one has the power to make happen.

a) I believe the whole concept of needing blessings from God is a misnomer; why is that? God sustains and provides everything. Everything exists (Colossians 1:15-18) and is sustained by Him (Hebrews 1:3). He owns everything, so getting blessings from Him is as if we have to get them and send them to us rather than if I choose to live for Him and submit to who He is from the inside out (Phil. 2:13) I am blessed whether I have a lot of money or not. Water is wet by its very nature. If I want to get wet, I go into a shower or jump into a lake, river, or ocean. I don't need to tell water to get me wet or to make me wet; I enter into the experience that causes me to get wet. So, to ask God to bless me is more about how I can become more like Him, and as a result, I am blessed.

3. The Sower - When a giver continuously scatters God's provision with a cheerful heart and sows bountifully into God's ministry (2 Corinthians 9:6-8), God continuously provides His resources to them. These are resources that He creates out of nothing. *"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."* (Proverbs 11:24)

4. The Sower - The purpose of God continuously providing seed is for the giver to give continuously.

5. The Sower - This Sower is one who is continuously giving and is doing so not sparingly (Luke 6:38).

6. Bread for food - For the giver described above, God supplies them their daily food (Deuteronomy 8:2-6; John 6:26-40; Luke 12:13-23).

7. Will multiply seeds for sowing - God will actively and greatly increase more seeds for sowing.

- a) This does not mean that God makes every Christian wealthy in material things, but it does mean that the Christian who practices grace-giving will always have what they need when needed .
- b) The word *sufficiency* means “adequate resources within” (see Phil. 4:11). Through Jesus Christ, we can have the adequacy to meet the demands of life. (Luke 12:22-32) As Christians, we need to help and encourage one another; but we must not depend on one another.

8. Increase the harvest – A believer’s obedience to the Word of God is due to the inner workings of the Holy Spirit (Philippians 2:12-13). The more they submit to God in this area, the more they live by faith and not sight. This mindset transforms the believer’s life into a person deeply committed to doing what pleases God.

9. Righteousness – Abundant giving leads to conformity to all of God’s Word. A person that learns this surrenders to God for everything else (Philippians 3:7-11).

a) Righteousness – Those who live righteously, live by faith (Hab. 2:4); faith comes by hearing and hearing by the Word of Christ (Romans 10:17). The believers in Corinth were supposed to give prior to Paul's coming (1 Corinthians 16:1-2), but they did not set the funds aside. So Paul is now sending Titus (2 Corinthians 8:16-18) and challenging the church to do what God in His Word has told them to do. When this is done since righteousness I imputed (Romans 3:22) into us, we work it out in fear and trembling (Philippians 2:12-13). One of the signs that demonstrate a person’s spiritual growth is shown by the manner in which they give (Luke 12:34).

b) Why is giving so important? In Paul’s words, it tests the sincerity of our love for God and others (8:7, 8). To paraphrase the words of Christ (Matt. 6:19–21), how we handle material wealth is a barometer of our spiritual health. ^[3]

10. Enriched in everything – A believer who is of the nature of verse 10 will constantly experience an abundance in everything, whether it is health, spiritual, financial, or family-related (Psalm 112, 128).

a) This does not mean that God makes every Christian wealthy in material things, but it does mean that the Christian who practices grace-giving will always have what he needs when he needs it. In his walk and his work, he depends wholly on the sufficiency of God. Furthermore, the grace of God enriches him morally and spiritually so that he grows in Christian character.

11. Liberality – God’s supply and faithful blessings encourage the believer, who now lives by faith and not by sight, to become an even more generous giver. This is a single-minded, open-heartedness of generosity toward others with no duplicity of motive.

a) When a Christian starts to think of excuses for not giving, he automatically moves out of the sphere of grace-giving . *Grace never looks for a reason; it only looks for an opportunity.* If there is a need to be met, the grace-controlled Christian will do what he can to complete it.

12. Liberality – This believer, who lives by faith, experiences the Lord so powerfully as their giver; their faith grows deeper, so their gifts are very generous.

B. Blessed Givers Empower God’s Agenda (vs. 11b -12):

1. Produces thanksgiving - God's bountiful favor to a liberal giver continuously produces a joyous worshipful heart.
2. Produces thanksgiving - This kind of giver has thoroughly perfected who God views as a sincere worshipper.
3. For the ministry – The major purpose of all of this (Sower is nominative, and 'for the ministry' is also a nominative) is to ensure God's agenda for the church and for the saints' love for each other is executed powerfully.
 - a) Person who "fears the Lord" (Ps. 112:1) and gives gifts to the poor (from Ps. 112:9, which Paul quoted) will be vindicated on the last day (cf. Matt. 6:1).^[4]
 - 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 thanksgiving 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.^[5]
4. Of this service – This is a reference to priestly service (Philippians 2:17) that is focused on those in leadership furthering the agenda of God. They can serve full-time in ministry so that the church's services are conducted in decency and order (1 Corinthians 14:40).
 - a) It means "priestly service," so once again, Paul lifted the offering to the highest level possible. He saw this collection as a "spiritual sacrifice" presented to God, the way a priest presents a costly sacrifice on the altar.

b) Paul introduced a new word for the offering: *service*. It means “priestly service,” so once again, Paul lifted the offering to the highest level possible. He saw this collection as a “spiritual sacrifice” presented to God, the way a priest presents a costly sacrifice on the altar.

5. Fully supplying – Everyone does their best to make sure what is needed for the execution of God’s agenda is completely filled up to its measure.

6. Needs of the saints – Whatever those committed to living consecrated, devoted lives before God, the church must do its best to care for what they lack is essential to their lives. This is given to those who consecrated to God, not those who are caught up in worldly lust; that is why Paul specifies saints (1 John 2:15-17).

a) Jewish people believed that God heard the cries of the poor (Deut 15:9–10); Paul’s readers would understand his point that their aid to the poor brought direct glory to God in praise (2 Cor 9:11–12; cf. 1:11) and would also benefit the Corinthians through the prayers of the poor in Jerusalem (9:14). (God’s “gift”—v. 15—may thus be his strategic provision to the Corinthians by which they can benefit the poor of Jerusalem.)^[6]

b) One expression of this generosity was the contribution to the Jerusalem saints, administered by Paul. Not only would this service ([vv. 12-13](#); [cf. 8:4; 9:1](#)) [meet the pressing](#) needs of Jerusalem Christians, but it would also overflow in many expressions of thanks to God and bring praise to God. The Corinthian participation in this charitable gesture would demonstrate the reality of their confession and the vitality of their spiritual lives.^[7]

7. Overflowing through many thanksgivings – Because the ministry can effectively execute God’s agenda so that lives are being transformed, those who are giving liberally are ecstatic because they are experiencing God’s bountiful blessing, and the

saints are being strengthened in their time of need, the whole church then experiences an exuberant, vivacious worship before God.

^[1]Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:575

^[2]Keener, Craig S. ; InterVarsity Press: *The IVP Bible Background Commentary : New Testament*. Downers Grove, Ill. : InterVarsity Press, 1993, S. 2 Co 9:10-11

^[3]Radmacher, Earl D. ; Allen, Ronald Barclay ; House, H. Wayne: *Nelson's New Illustrated Bible Commentary*. Nashville : T. Nelson Publishers, 1999, S. 2 Co 9:10

^[4]Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:575

^[5]Garland, David E.: *2 Corinthians*. electronic ed. Nashville : Broadman & Holman Publishers, 2001, c1999 (Logos Library System; The New American Commentary 29), S. 413

^[6]Keener, Craig S. ; InterVarsity Press: *The IVP Bible Background Commentary : New Testament*. Downers Grove, Ill. : InterVarsity Press, 1993, S. 2 Co 9:10-11

[vv. verses](#)

^[7]Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:575