

# 2 Corinthians 9:12

Authorized King James Version (KJV)

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

## Analysis

**For the administration of this service** (ἡ διακονία τῆς λειτουργίας ταύτης)—Paul uses two ministry words: diakonia (διακονία, "service/ministry") and leitourgia (λειτουργία, "public service/priestly ministry"). Leitourgia originally described civic service wealthy citizens performed for the state but came to mean priestly service in the temple (Luke 1:23, Heb 8:6). Financial giving is priestly worship, a sacred liturgy offered to God.

**Not only supplieth the want of the saints** (οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἀγίων)—prosanaplēroō (προσαναπληρώω, "fill up, supply fully") indicates complete provision for genuine **want** (hysterēma, ὑστέρημα, "lack, deficiency"). Christian giving meets real needs, not superficial desires. But "not only" signals something greater.

**But is abundant also by many thanksgivings unto God** (ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ)—the verb perisseuō (περισσεύουσα, "overflows, abounds") describes thanksgiving multiplying exponentially. One gift creates **many thanksgivings** (πολλῶν εὐχαριστιῶν). Each recipient thanks God; observers thank God; givers thank God for the privilege; future generations thank God. Generosity unleashes a tsunami of worship that reverberates eternally. The earthly transaction generates heavenly glory.

## Historical Context

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The Jerusalem church's poverty resulted from persecution, economic marginalization, and possibly the failed experiment of total communalism (Acts 2:44-45; 4:32-37). Paul's collection provided material relief but also theological statement: Gentile and Jewish believers are one body in Christ. This wasn't charity condescension but covenant solidarity. The resulting 'many thanksgivings' from Jerusalem believers validated Gentile Christianity and unified the fractured early church.

## Related Passages

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**James 2:17** — Faith and works

**Romans 1:17** — The righteous shall live by faith

**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. How does viewing your giving as 'priestly service/liturgy' elevate it from secular transaction to sacred worship?
2. When you give, do you consider only the immediate material impact or also the exponential thanksgiving it generates to God's glory?
3. What 'wants of the saints' in your community or globally has God positioned you to help supply?

## Interlinear Text

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ὅτι	ἡ	διακονία	τῆς	λειτουργίας	ταύτης	οὐ	μόνον
<b>For</b>	G3588	<b>the administration</b>	G3588	<b>service</b>	G3778	<b>not</b>	<b>only</b>
G3754		G1248		G3009		G3756	G3440
ἐστὶν	προσαναπληροῦσα	τὰ	ὑστερήματα	τῶν	ἁγίων		
<b>supplieth</b>	G4322	G3588	<b>the want</b>	G3588	<b>of the saints</b>		
G2076			G5303		G40		
ἀλλὰ	καὶ	περισσεύουσα	διὰ	πολλῶν	εὐχαριστιῶν	τῷ	
<b>but</b>	<b>also</b>	<b>is abundant</b>	<b>by</b>	<b>many</b>	<b>thanksgivings</b>	G3588	
G235	G2532	G4052	G1223	G4183	G2169		
θεῷ							
<b>unto God</b>							
G2316							

## Additional Cross-References

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**Philippians 2:25** (Parallel theme): Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

**1 John 3:17** (References God): But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?