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THE LANGUAGE OF THE KING JAMES BIBLE

ANCIENT AND MODERN: ONGOING TRANSLATION OF THE BIBLE

DAVID F. FORD

When King Henry VIII founded my chair of Divinity in 1540 he also founded two others: the Regius Professorships of Hebrew and Greek. His vision of the Church required scholarship in the Biblical languages and sound translation into English, and, when the teams for the King James Bible were selected, the Cambridge University Regius Professors of Hebrew and Greek at the time were given leading roles. But I want now to approach our topic of ongoing translation of the Bible from the standpoint of mine, the third Regius chair, that of Divinity or theology. I see theology as needing to take account of what the scholars of Hebrew and Greek tell us, but also being concerned with how to cope today with the superabundant meaning of the Bible. A key element in this is appreciating what is involved in translation and allowing that grappling with the language of the Bible to contribute to the generating of contemporary understanding, imagination and action.

A great deal is at stake in this. The Bible is a good example of the old maxim, ‘the corruption of the best is the worst’. It has been, and still is, subject to terrible abuses, distortions, misrepresentations, prejudices, manipulations, deconstructions, ideological appropriations, and so on. In the avoidance or correction of these corruptions a wise approach to translation is only one element, though it is vital. In the very short time available now I will approach it from two angles: first, I will draw on my experience as a working Christian theologian who has done a good deal of interpretation of the Bible in many contexts – in academic works, in the Church and in inter-faith engagements; second, I will look at the big picture of the ongoing translation of the Bible today and in particular comment on two transformative developments during the past fifty years. And there will be a final theological thought about all this.

2 Corinthians, LXX and ‘libertie in differences of readings’

Let us plunge into a specific text, Paul’s second letter to the Corinthians. I once spent five years working with a then colleague in the University of Birmingham, Frances Young, on a book called *Meaning and Truth in 2 Corinthians*.¹ We wanted partly to try to unite modern biblical scholarly methods with recent work on hermeneutics (the art and theory of interpretation) – a blunt way of describing the difference between these is that scholarship does an archaeology of the text, investigating its meaning and context back there then when it was written, while hermeneutics is interested more in its ongoing meaning in different contexts down the centuries, and especially today. But we also wanted to do contemporary theology – to ask, for example, in dialogue with this letter, about what authority is now or who God is for us – hence the ‘truth’ in our title. They were five fascinating years, at the end of which we felt we had barely scratched the surface of this short, extraordinarily dense text. But one of the things that stood out was the rightness of our decision to make our own translation of the letter. It was precisely as we wrestled with Paul’s sometimes very difficult Greek that we were led to face not only the scholarly and hermeneutical questions but also the big theological questions.

Let us look at 2 Corinthians 8-9, which you have in a handout in Greek and in four translations, King James Version, New Revised Standard Version, Amplified Bible and the one by Frances Young and myself. I have printed in bold one recurrent word, *charis*, in the Greek, and its various translations into English. You can see that KJV uses three words: *grace*, *gift* and

¹ Frances M. Young and David F. Ford, *Meaning and Truth in 2 Corinthians* (SPCK, London, 1987; Eerdmans, Grand Rapids, 1988; reprinted by Wipf and Stock, Eugene, OR, 2008).

thanks. NRSV uses six: *grace, privilege, generous undertaking, generous act, thanks* and *blessing*. Amplified uses thirteen: *grace, favour, spiritual blessing, beneficent and gracious contribution, gracious work, kindness, gracious generosity, undeserved favour, thanks, bountiful contribution, earthly blessing, mercy* and *gift*. Frances and I use three: *grace, thanks* and *gracious task*. But that is only the tip of the iceberg. The problem is that Paul is talking about a collection of money being made for the church in Jerusalem but is describing it not only as *charis* but also by other terms that, like *charis*, are woven into his gospel and theology. He never actually uses the literal word for ‘collection’ (*logeia*) that he employs in 1 Corinthians (16:1, 2), but instead an array of theologically loaded words that yet can also refer to the literal collection – they are the words underlined in Greek and English.²

What is happening in these powerful chapters? Exploring how the divine economy of superabundance relates to human finances and generosity was one of the lift-off points for our discussions, both with each other and in the seminars that we led on 2 Corinthians, and it became a chapter on ‘The Economy of God’. The point for now is that Paul is taking core terms and ideas from his message of Jesus Christ and is simultaneously speaking of his fund-raising for the Jerusalem Church, so that thinking about the Gospel and thinking about money are inextricable. The language of the Gospel is stretched to embrace finances and the language of wealth and poverty is stretched to embrace the Gospel: ‘For you know the grace of our Lord Jesus Christ, that for you he became poor though he was rich, so that you might become rich through his poverty.’ (2 Cor. 8:9) The problem is this stretching of language is often the despair of translators. As we wrestled with our translation we found with relief the statement of the great Yale New Testament scholar Nils Dahl: ‘He expresses himself in a way that is impossible to translate’.³ How appropriate is the culminating cry of the wonderful finale in Chapter 10: ‘*charis* be to God for his *anekdiegeto* gift’ – meaning *unspeakable*, or *indescribable*, or *inexpressible* gift.

All translation faces these sorts of difficulties, and is endlessly negotiating problematic compromises between being faithful and understandable, the literal and the paraphrase, prosaic accuracy and poetic beauty, leaving a metaphor stand or interpreting it for a different culture or period. Does ‘*charis*’ stay as ‘grace’ in most contexts, or do you translate ‘generous contribution’? A key recurrent issue is that of functional equivalence – what might get across a similar message with similar force in another culture? ‘Do not lead a bad person into temptation’ might be rendered in the South African Tsonga language as ‘Don’t throw a mouse into a granary of monkey nuts’. If ‘beating the breast’ expresses self-assurance and aggressiveness in Batswana, should you instead use the equivalent expression, ‘taking hold of the beard’?⁴

In Paul there is a further complication and enrichment: he is himself using a scripture that is in translation. The Hebrew Bible was translated into Greek in Alexandria by Jewish scholars a couple of hundred years before his time, and this translation, known as the Septuagint (LXX) was what he usually quoted. I remember an excited phone call from Frances Young the day she discovered that underlying a string of statements in 2 Cor. 4-5 were the Septuagint translations of Psalms 110-118, and that this greatly affected our understanding of what Paul meant.⁵ Since that time I have become increasingly fascinated by the Septuagint and how differently I read the New Testament when I know better the translation of their Bible that most of its authors used. This most ancient of all translations of the Hebrew Bible is, like all translations, also an interpretation, and in my experience is always worth consulting alongside the Hebrew and English translations.

For example, I am working at present on a theological commentary on the Gospel of John and have been struck by how many allusions to the Septuagint I have discovered – my present focus being on the way the Greek of the books of Genesis and Isaiah permeates this Gospel. Another example is in the practice of Scriptural Reasoning, something I have been part of for the past fifteen years or so, in which Jews, Christians and Muslims study their scriptures together. The Septuagint, as a Jewish translation of the book that was the Bible of the Jewish authors of the New Testament, is an excellent intermediary between the Hebrew Bible and the New Testament, and again and again it illuminates both the Hebrew and the Greek New Testament.

One further thought relates to the King James Version. You will notice that in translating *charis* in 2 Cor. 8-9 Frances Young and I were far nearer to the KJV than to the NRSV. Some years after we published that book I was invited to be part of a team doing the opening and closing plenary sessions of the 1998 Lambeth Conference for the bishops of the

² They are: ‘*koinōnia* (partnership, sharing, fellowship, 8.4; 9.13; cf. Rom. 15.26), *diakonia* (ministration, service, relief work, 8.4; 9.12, 13; cf. 8.19,20 (the verb *diakonein*), and Rom 15.31), *eulogia* (open-handedness, blessing, liberality, willing gift, 9.5; cf. 9.6), *leitourgia* (service, voluntary public service, priestly religious service, 9. 12; cf. Rom. 15.27), *haplotēs* (single-minded commitment, simplicity, generosity, 8.2; 9.11, 13), *hadrotēs* (large sum of money, plentitude, liberal gift, 8.20), *perisseuma* (overflow, abundance, 8.14), *endeixis tēs agapēs hymōn* (proof of your love, demonstration of your love, 8.24), *sporos* (seed-corn, seed, resources, 9.10; cf. 9.6), and *ta genēmata tēs dikaiosynēs hymōn* (the off-shoots, harvest or yield of your righteousness, 9.10; cf. Hosea 10.12).’ Ibid., pp. 176-7.

³ Quoted in *ibid.*, p. 176.

⁴ Jon Riding, ‘Bible translation in a changing world’, *The Bible in Transmission*, Bible Society (Summer/Autumn 2011) 11-13 (12).

⁵ See Young and Ford, *Meaning and Truth*, op. cit., pp. 63ff.

Anglican Communion. The theme text of the conference was 2 Corinthians, and our group studied and discussed the letter intensively in preparation for the conference. One member suggested we use the KJV for this, and it proved to be extraordinarily fruitful: again and again it helped generate illuminating discussion and insight. That and other experiences with the KJV have convinced me that its combination of virtues (which need not be rehearsed here) make it irreplaceable as a text through which to think, imagine and discuss. I love my *Precise Parallel New Testament* that allows one to read seven translations alongside the Greek, and it is very often the KJV that is most generative.⁶ This is a new role in the period after it has lost its virtual monopoly standing. That monopoly is obviously not going to be restored, but in this new, irreversibly pluralist setting of many translations it can more than hold its own. And in the superb Introduction to the 1611 edition addressed by the translators to the reader we read: ‘They that are wise, had rather have their judgements at libertie in differences of readings, then to be captivated to one, when it may be the other.’ This in the context refers to noting variant readings in the manuscripts underlying the translation, but it might also apply *mutatis mutandis* to the plurality of translations, interpretations and even theologies. I like the picture of being at liberty among many readings, with the task being to learn how, through considering and discussing them, to exercise wise and responsible discernment.

The Bible amidst 6600 languages in an electronic age

I now turn to the big picture of the Bible and its translations in the twenty-first century world.

In your handout you can see a statistical summary: 6600 languages among the world’s 6.9 billion people; 2500 languages have some part of the Bible in translation; there are 2000 more languages into which the Bible is now in the process of being translated; and there are 2252 languages spoken by 353 million people into which translation has not yet begun. And note the graph showing the change during the past 1900 years. This has not been a matter of steady expansion; rather, in the nineteenth and twentieth centuries there was a leap from 81 in 1800 to 2500 in 2011. A key factor in this was the development of Bible Societies. Note too the leap within the leap: translations more than doubled since 1950 after the United Bible Societies was formed.

There is a further major factor not included in the handout’s statistics and graph: a great many of the post-1950 translations have been done through collaborations between different churches. The Bible Societies have for most of their history been very Protestant organizations. The changed situation was brought home to me last April when I was in Rome giving a lecture and met for a morning with the head of the Italian Bible Society there, a Waldensian Protestant. The picture he gave was full of collaborations with Roman Catholic organizations, scholars and dioceses. And this is happening worldwide – I had not realized that one of the fastest growing practices among young Catholics in South America is the meditative reading of scripture together called *lectio divina*, or that the Bible Society resources this extensively.

Exploring and assessing this big picture could take many hours, but now I want to make two basic points.

(i) Catholics and the Bible

The first is the immense importance of the new way the Roman Catholic Church has related to the Bible since the middle of the twentieth century, and especially since the Second Vatican Council (1962 - 65). One of the main pronouncements of the Council was *Dei Verbum*, the Dogmatic Constitution on Divine Revelation, a key document in the ressourcement (renewed engagement with sources) that was so important in twentieth-century Catholicism, profoundly affecting its liturgy, ecclesiology, religious orders, spirituality, theological and religious education, and much else.⁷ In particular, *Dei Verbum* strongly affirmed the importance of the Bible together with tradition and Church teaching. It emphatically encouraged study of the Bible by laity, clergy and religious, scholars and theologians; it insisted on the vital importance of the Bible for preaching, catechetics and Christian instruction; it hoped for ‘a new surge of spiritual vitality from intensified veneration for God’s word...’, and it stressed the importance of good translations and of cooperating with other Christians in producing them.⁸ Such cooperation accelerated in the years following, making a major contribution to the statistics just quoted. The post-Vatican II Catholic re-engagement with the scriptures has perhaps been the most important single event in the reception of the Bible in the past century, and its scope and quality have been greatly enhanced by new translations, mostly done in cooperation with other churches.

These went hand in hand with new Catholic liturgies. The change to Mass in the vernacular meant that people heard far more of the Bible in their own language, and new translations allowed scriptural references to speak more clearly; changes in the lectionary greatly increased exposure to the New Testament (from roughly a third of it to more than four-fifths in the course of a year) and to the Old Testament (an even greater proportional increase); and priests were expected to

⁶ *The Precise Parallel New Testament*, ed. John R. Kohlenberger III (Oxford University Press, New York, 1995).

⁷ *The Documents of Vatican II*, ed. Walter Abbott SJ (Geoffrey Chapman, London, 1967) pp. 111-28.

⁸ *Ibid.*, p. 128.

preach on the readings. Vernacular liturgies and accompanying lectionaries are an effective way of making sure not only that the Bible is translated but also that the translations are read and heard by ordinary people.

The most recent major official event in the new Catholic reception of the Bible has been the 2008 General Assembly of the Synod of Bishops on *The Word of God in the Life and Mission of the Church*.⁹ Again, the importance of good translations made in collaboration with other Christians was strongly affirmed, as it was also in Pope Benedict XVI's lengthy response to the Synod. This situation of the greatly enhanced role of the Bible among the world's billion or so Roman Catholics would have been unimaginable in the first half of the twentieth century, and it deserves far greater recognition. If it is put together with that huge number of new translations, the widespread distribution of mass-produced Bibles among ordinary Christians of all churches (especially striking in the southern hemisphere, where most Christians now live), and the avid Bible-reading inspired by the twentieth century seeing the largest single religious movement in history, as probably over 300 million people have become Pentecostals or charismatics, the ongoing translation of the Bible can be recognized as a vital element in a long-term change in the religious ecology of our world. But at the same time it emphasizes what I said at the beginning of this lecture about the corruption of the best being the worst. In a world where there is much ignorant, dangerous and foolish use of the Bible it becomes all the more important to try, in every way possible, to seek and encourage ways of reading, understanding and applying the Bible that are intelligent, responsible and wise.

(ii) The Electronic Bible

The second point is about the electronic Bible.

New technologies obviously help in making the Bible available around the world in unprecedented ways – you can have the Bible on your computer, your kindle or i-pad, your smart phone, your i-pod, and so on. In these forms it is often more portable, shareable and searchable, and can be audible as well as readable. In addition, there can be massive additional resources for understanding the text available at the click of a mouse. Such technological developments are always two-edged, but I suspect that their positive intellectual, imaginative and spiritual potential in relation to the Bible has hardly begun to be conceived, let alone incorporated into the sorts of habitual practices of study, thought, meditation, prayer and practical application that enable scriptural traditions to flourish and renew themselves.

These new technologies also have a huge impact on the practice of translating the Bible. Almost all Bible translation projects use a comprehensive translation and editing suite called Paratext, which can work with any natural language. It monitors the translation as it is created, running consistency checks (e.g. - How has *charis* been translated elsewhere?), generating an interlinear translation for checking and review, and eventually exporting the text direct into the typesetting system.¹⁰ A companion software platform called Concordance Builder helps produce a concordance from the translation, so that it comes with that invaluable tool for serious students of scripture.

Such platforms are part of what is sometimes now called 'digital humanities', one of the fastest growing areas of information technology in universities and related institutions. The more sophisticated the technology the more demanding are the tasks of devising and writing programmes and then using their immense capacity in scholarship. In my experience the thousands of operations that a package such as Bibleworks or Accordance enables are only employed by a tiny minority of users: to get the best out of them requires something like the application and practice needed to learn a new language.

I will give one example from my own current work with just one of the many innovative projects happening in this area. The Cambridge Inter-faith Programme, which I direct, has for some years been working with a Californian company called Meedan to make Nurani, an online platform suited to various types of inter-faith engagement served by high quality translation between Arabic and English. Besides being used to bring leaders and commentators into dialogue across this language barrier, most effort (now being funded by this country's Research Councils in conjunction with the Coexist Foundation) is going into bringing the practice of Scriptural Reasoning online in Arabic and English. This requires, for example, software that not only helps in translating Arabic into English but which also recognizes when the Arabic is from the Qur'an or Hadith. In Scriptural Reasoning discussions, scriptures are often quoted or paraphrased, and in addition many other types of discourse may be used – history, philosophy, law, literary criticism, economics, and so on. The challenge of translating this sort of discussion in such a way that both Arabic and English speakers can grasp as much as

⁹ There has been a series of official documents, notably *On the Historical Truth of the Gospels* (1964), *The Interpretation of the Bible in the Church* (1993) and *The Jewish People and Their Sacred Scriptures in the Christian Bible* (2001) and 'Let Us Approach the Table of the Word of God', the concluding message of the 2008 General Assembly of the Synod of Bishops on *The Word of God in the Life and Mission of the Church* (http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20080511_instlabor-xii-assembly_en.html).

¹⁰ Riding, 'Bible translation', op. cit., 13.

possible of each other's meaning and range of reference includes being able to translate scripture when it is interwoven with the other discourses. The final translation of such complex language has to be by a skilled interpreter, but with the digital assistance of a programme that can work in Hebrew, Greek, Arabic, English and other languages, and also allow for rapid critical response by others online in different countries.

For many of us involved in inter-faith encounter between Judaism, Christianity and Islam, Scriptural Reasoning has been a practice that has exemplified the best form of engagement – one that, through study and conversation around the three scriptures, allows participants to go deeper into the faiths of others, deeper into their own faith, and deeper into discerning what might serve the common good of our world. Each is able to stand within his or her own tradition and to face differences together as well as discover what is shared. And one thing that is evident in every one of these small group sessions gathered around the three texts is how utterly central translation is. What Frances Young and I discovered as we translated 2 Corinthians is repeated many times over in these Scriptural Reasoning groups, where often there are some members who know Hebrew, Greek and Arabic: wrestling with translation raises profound questions of meaning, truth and practice. And if these are at the same time being wrestled with by those of other faiths as well as your own and even by those who do not identify with any faith, the challenges of being at liberty among many readings can, at its best, lead to a shared wisdom-seeking through interpreting scriptures together. This has considerable potential for good in a world where there is much ignorant, foolish and dangerous interpretation of the scriptures of all traditions.

Conclusion: ‘... a whole paradise of trees of life ...’

In conclusion, in this year celebrating the 400th anniversary of the King James Bible, I want to quote one of my favourite parts of the Introduction to the first 1611 edition. It evokes the worlds of classical Greece and Rome that were so much part of the translators' culture in the aftermath of the Renaissance; it shows their savouring of eloquence and richly imaginative language; it weaves a new tapestry out of scriptural words and imagery; and above all it is a tribute to the superabundance of the Bible, and to the inexhaustible riches of meaning, truth and practical wisdom that the authors had found through their long immersion in the labours of translation:

‘Men talke much of εἰρεσιώνη [eiresione]¹¹, how many sweete and goodly things it had hanging on it; of the Philosfers stone, that it turneth copper into gold; of *Cornu-copia*, that it had all things necessary for foode in it; of *Panaces* the herbe, that it was good for all diseases; of *Catholicon* the drugge, that is in stead of all purges; of *Vulcans* armour, that is was an armour of prooffe against all thrusts, and all blowes, &c. Well, that which they falsly or vainely attributed to these things for bodily good, wee may justly and with full measure ascribe unto the Scripture, for spirituall. It is not onely an armour, but also a whole armorie of weapons, both offensive, and defensive; whereby we may save our selves and put the enemie to flight. It is not an herbe, but a tree, or rather a whole paradise of trees of life, which bring foorth fruit every moneth, and the fruit thereof is for meate, and the leaves for medicine. It is not a pot of *Manna*, or a cruse of oyle, which were for memorie only, or for a meales meate or two, but as it were a showre of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oyle vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of holesome foode, against fenowed traditions; a Physions-shop (*Saint Basill* calleth it) of preservatives against poisoned heresies; a Pandect of profitable lawes, against rebellious spirits; a treasure of most costly jewels, against beggarly rudiments; Finally a fountaine of most pure water springing up unto everlasting life. And what marvaile? The originall thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy spirit, not the wit of the Apostles or Prophets; the Pen-men such as were sanctified from the wombe, and endewed with a principall portion of Gods spirit; the matter, veritie, pietie, puritie, uprightnesse; the forme, Gods word, Gods testimonie, Gods oracles, the word of trueth, the word of salvation, &c. the effects, light of understanding, stablenesse of persuasion, repentance from dead workes, newnesse of life, holinesse, peace, joy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortall, undefiled, and that never shall fade away: Happie is the man that delighteth in the Scripture, and thrise happie that meditateth in it day and night.’

I hope we too can in our own ways, and in some measure, share in their happiness!

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¹¹ From Greek mythology – See *Plutarch's Lives, The translation called Dryden's*, vol. 1, ed. A.H. Clough (Little, Brown and Company, Boston, 1859) p. 20: ‘Hence, also they carry in procession an olive branch bound about with wool ... which they call Eiresione, crowned with all sorts of fruits, to signify that scarcity and barrenness was ceased...’

Greek	King James	New Revised Standard Version	Amplified Bible	<i>Meaning and Truth in 2 Corinthians,</i> Frances Young and David F. Ford (William B. Eerdmanns, 1988).
<p>8:1 Gnwrivzomen de« uJmiVn, aÓdelfoi÷, th\n ca;rin touv qeouv th\n dedome÷nhn e'n taiVß e'kklhsi÷aiß thvß Makedoni÷aß,</p> <p>2 oçti e'n pollhØv dokimhØv qli÷yewß hJ <u>perissei÷a</u> thvß caraØß aujtwØn kai« hJ kata» baçqouß ptwcei÷a aujtwØn e'peri÷sseusen ei'ß to\ plouvtoß thvß <u>aJplo/thtoß</u> aujtwØn:</p> <p>3 oçti kata» du/namin, marturwØ, kai« para» du/namin, aujqai÷retoi</p> <p>4 meta» pollhvß paraklh/sewß deo/menoi hJmwØn th\n ca;rin kai« th\n <u>koinwni÷an</u> thvß <u>diakoni÷aß</u> thvß ei'ß tou\ß aJgi÷ouß,</p> <p>5 kai« ouj kaqw»ß hjlpi÷samen aÓlla» e' autou\ß e¶dwan prwØton tw^Ø kuri÷w^ kai« hJmiVn dia» qelh/matoß qeouv</p> <p>6 ei'ß to\ parakale÷sai hJmaØß Ti÷ton, i^na kaqw»ß proenh/rxato ouçtwß</p>	<p>8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;</p> <p>2 How that in a great trial of affliction the <u>abundance</u> of their joy and their deep poverty abounded unto the riches of their <u>liberality</u>.</p> <p>3 For to <i>their</i> power, I bear record, yea, and beyond <i>their</i> power <i>they were</i> willing of themselves;</p> <p>4 Praying us with much intreaty that we would receive the gift, and <i>take upon us</i> the <u>fellowship</u> of the <u>ministering</u> to the saints.</p> <p>5 And <i>this they did</i>, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.</p> <p>6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.</p> <p>7 Therefore, as ye <u>abound</u> in every <i>thing</i>, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye <u>abound</u> in this grace also.</p> <p>8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the</p>	<p>8:1 We want you to know, brothers and sisters, about the grace of God that has been granted to the churches of Macedonia;</p> <p>2 for during a severe ordeal of affliction, their <u>abundant</u> joy and their extreme poverty have overflowed in a wealth of <u>generosity</u> on their part.</p> <p>3 For, as I can testify, they voluntarily gave according to their means, and even beyond their means,</p> <p>4 begging us earnestly for the privilege of <u>sharing</u> in this <u>ministry</u> to the saints—</p> <p>5 and this, not merely as we expected; they gave themselves first to the Lord and, by the will of God, to us,</p> <p>6 so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking among you.</p> <p>7 Now as you <u>excel</u> in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to <u>excel</u> also in this generous undertaking.</p> <p>8 I do not say this as a command, but I am testing the genuineness of your love</p>	<p>8:1 WE WANT to tell you further, brethren, about the grace (the favor and spiritual blessing) of God which has been evident in the churches of Macedonia [arousing in them the desire to give alms];</p> <p>2 For in the midst of an ordeal of severe tribulation, their <u>abundance</u> of joy and their depth of poverty [together] have overflowed in wealth of <u>lavish generosity</u> on their part.</p> <p>3 For, as I can bear witness, [they gave] according to their ability, yes, and beyond their ability; and [they did it] voluntarily,</p> <p>4 Begging us most insistently for the favor and the <u>fellowship</u> of contributing in this <u>ministration</u> for [the relief and support of] the saints [in Jerusalem].</p> <p>5 Nor [was this gift of theirs merely the contribution] that we expected, but first they gave themselves to the Lord and to us [as His agents] by the will of God [entirely disregarding their personal interests, they gave as much as they possibly could, having put themselves at our disposal to be directed by the will of God]—</p> <p>6 So much so that we have urged Titus that as he began it, he should also complete this beneficent and gracious contribution among you [the church at Corinth].</p> <p>7 Now as you <u>abound and excel and are at the front</u> in everything--in faith, in expressing yourselves, in knowledge, in all zeal, and in your love for us--[see to it that you <u>come to the front now and</u>] <u>abound and excel</u> in this gracious work [of almsgiving] also.</p> <p>8 I give this not as an order [to dictate to you], but to prove, by [pointing out] the zeal of</p>	<p>8:1-2 We (write to) let you know, brothers, about the grace of God granted among the churches of Macedonia, that through a considerable testing affliction the <u>overflow</u> of their joy and their extreme poverty have flowed out in the wealth of their <u>single-minded commitment</u>.</p> <p>3-6 For as far as lay in their power – in fact I can testify, even beyond their power – they have taken the initiative, encouraging us urgently, begging us for the grace of <u>partnership in ministering</u> to the saints – not merely as we hoped – indeed, they have given themselves first to the Lord and then to us through the will of God, with the result that we can encourage Titus to continue what he has begun and perfect in you this same grace.</p> <p>7 But as you <u>overflow</u> with every (grace) – faith, speech, knowledge, whole-hearted enthusiasm, and the love between is – see that you <u>overflow</u> with this grace too.</p> <p>8-9 I do not speak by way of command, but to test the genuineness of your love by comparison with the</p>

<p>kai« e'pitele+shØ ei'ß uJmaØß kai« th\n ca;rin tau/thn. <u>7</u> ΔAllΔ w, sper e'n panti« <u>perisseu/ete</u>, pi+stei kai« lo/gw^ kai« gnw;sei kai« pa;shØ spoudhØv kai« thØv e'x hJmwØn e'n uJmi√n aÓga;phØ, i°na kai« e'n tau/thØ thØv ca;riti <u>perisseu/hte</u>. <u>8</u> Ouj katΔ e'pitagh\n le+gw aÓlla» dia» thvß e'te+rwn spoudhvß kai« to\ thvß uJmete+raß aÓga;phß gnh/sion dokima;zwñ: <u>9</u> ginw;skete ga»r th\n ca;rin touv kuri+ou hJmwØn ΔIhsouv Cristouv, oçti diΔ uJmaØß e'ptw;ceusen plou/sioß w+n, i°na uJmei√ß thØv e'kei+nou ptwcei+a^ plouth/shte. <u>10</u> kai« gnw;mhn e'n tou/tw^ di+dwmi: touvto ga»r uJmi√n sumfe+rei, oi°tineß ouj mo/non to\ poihsai aÓlla» kai« to\ qe+lein proenh/rxasqe aÓpo\ pe+rusi: <u>11</u> nuni« de« kai« to\ poihsai e'pitele+sate, oçpwß kaqa;per hJ proqumi+a touv qe+lein, ouçtwß kai« to\ e'pitele+sai e'k touv e[cein.</p>	<p>sincerity of your love. <u>9</u> For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. <u>10</u> And herein I give <i>my</i> advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. <u>11</u> Now therefore perform the doing of <i>it</i>, that as <i>there was</i> a readiness to will, so <i>there may</i> <i>be</i> a performance also out of that which ye have. <u>12</u> For if there be first a willing mind, <i>it is</i> accepted according to that a man hath, <i>and</i> not according to that he hath not. <u>13</u> For <i>I mean</i> not that other men be eased, and ye burdened: <u>14</u> But by an equality, <i>that</i> now at this time your <u>abundance</u> <i>may be a supply</i> for their want, that their <u>abundance</u> also may <i>be a supply</i> for your want: that there may be equality: <u>15</u> As it is written, He that <i>had</i> <i>gathered</i> much had nothing over; and he that <i>had gathered</i> little had no lack. <u>16</u> But thanks be to God, which put the same earnest care into the heart of Titus for you. <u>17</u> For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. <u>18</u> And we have sent with him the brother, whose praise <i>is</i> in</p>	<p>against the earnestness of others. <u>9</u> For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. <u>10</u> And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something— <u>11</u> now finish doing it, so that your eagerness may be matched by completing it according to your means. <u>12</u> For if the eagerness is there, the gift is acceptable according to what one has— not according to what one does not have. <u>13</u> I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between <u>14</u> your present <u>abundance</u> and their need, so that their <u>abundance</u> may be for your need, in order that there may be a fair balance. <u>15</u> As it is written, “The one who had much did not have too much, and the one who had little did not have too little.” <u>16</u> But thanks be to God who put in the heart of Titus the same eagerness for you that I myself have. <u>17</u> For he not only accepted our appeal, but since he is</p>	<p>others, the sincerity of your [own] love also. <u>9</u> For you are becoming progressively acquainted with and recognizing more strongly and clearly the grace of our Lord Jesus Christ (His kindness, His gracious generosity, His undeserved favor and spiritual blessing), [in] that though He was [so very] rich, yet for your sakes He became [so very] poor, in order that by His poverty you might become enriched (abundantly supplied). <u>10</u> [It is then] my counsel and my opinion in this matter that I give [you when I say]: It is profitable and fitting for you [now to complete the enterprise] which more than a year ago you not only began, but were the first to wish to do anything [about contributions for the relief of the saints at Jerusalem]. <u>11</u> So now finish doing it, that your [enthusiastic] readiness in desiring it may be equalled by your completion of it according to your ability and means. <u>12</u> For if the [eager] readiness to give is there, then it is acceptable and welcomed in proportion to what a person has, not according to what he does not have. <u>13</u> For it is not [intended] that other people be eased and relieved [of their responsibility] and you be burdened and suffer [unfairly], <u>14</u> But to have equality [share and share alike], your <u>surplus over necessity</u> at the present time going to meet their want and to equalize the difference created by it, so that [at some other time] their <u>surplus</u> in turn may be given to supply your want. Thus there may be equality, <u>15</u> As it is written, He who gathered much had nothing over, and he who gathered little did not lack. <u>16</u> But thanks be to God Who planted the same earnest zeal and care for you in the heart of Titus. <u>17</u> For he not only welcomed and responded to our appeal, but was himself so keen in his enthusiasm and interest in you that he is going to you of his own accord.</p>	<p>enthusiasm of others; for you know the grace of our Lord Jesus Christ, that for you he became poor though he was rich, so that you might become rich through his poverty. <u>10</u> On this matter I give my opinion: it is in your interest, you who a year ago began to act on this – in fact even to want to do so. <u>11</u> So now, complete the doing of it, so that the completion (of the collection) out of your resources may match your original willing purpose. <u>12</u> For if that purpose comes first, whatever fits your means is appropriate, not anything that puts a strain on them. <u>13-15</u> For there is no intention that relief for others should bring affliction to you; but for the present time, on the basis of equality, your <u>overflow</u> should make up their shortage, so that their <u>overflow</u> may make up your shortage, that equality may prevail, as it is written: ‘The one with a lot did not have too much, and the one with a little did not go short’. <u>16-17</u> Thanks be to God who puts the same enthusiasm for you in the heart of Titus because he received encouragement, and with greater enthusiasm he takes the initiative in setting out to you.</p>
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<p>12 ei' ga»r hJ proqumi+a pro/keitai, kaqo\ e'a»n e¶chØ eujpro/sdektoß, ouj kaqo\ oujk e¶cei. 13 ouj ga»r i°na a¶lloiß a¶nesiß, uJmi\vn qli\vyiß, aóllΔ e'x i'so/thtoß: 14 e'n tw^∅ nuvn kairw^∅ to\ uJmw∅n peri÷sseuma ei'ß to\ e'kei÷nwn uJste÷rhma, i°na kai« to\ e'kei÷nwn peri÷sseuma ge÷nhtai ei'ß to\ uJmw∅n uJste÷rhma, o¢pwß ge÷nhtai i'so/thß, 15 kaqw»ß ge÷graptai: oJ to\ polu\ oujk e'pleo/nasen, kai« oJ to\ ojli÷gon oujk hjlatto/nhsen. 16 Ca;riß de« tw^∅ qew^∅ tw^∅ do/nti th\n aujth\n spoudh\ uJpe«r uJmw∅n e'n thØv kardi÷a^ Ti÷tou, 17 o¢ti th\n me«n para;klhsin e'de÷xato, spoudaio/teroß de« uJpa;rcwn aujqai÷retoß e'xhvlqen pro\ß uJma∅ß. 18 sunepe÷myamen de« metΔ aujtouv to\ aódelfo\n ou« oJ e¶painoß e'n tw^∅ eujaggeli÷w^ dia» pasw∅n tw∅n e'kklhsiw∅n, 19 ouj mo/non de÷,</p>	<p>the gospel throughout all the churches; 19 And not <i>that</i> only, but who was also chosen of the churches to travel with us with this grace, which is <u>administered</u> by us to the glory of the same Lord, and <i>declaration</i> of your ready mind: 20 Avoiding this, that no man should blame us in this <u>abundance</u> which is <u>administered</u> by us: 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which <i>I have</i> in you. 23 Whether <i>any do inquire</i> of Titus, <i>he is</i> my partner and fellowhelper concerning you: or our brethren <i>be inquired of</i>, <i>they are</i> the messengers of the churches, <i>and</i> the glory of Christ. 24 Wherefore <u>shew ye</u> to them, and before the churches, <u>the proof of your love</u>, and of our boasting on your behalf. 9:1 For as touching the <u>ministering</u> to the saints, it is <u>superfluous</u> for me to write to you: 2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia,</p>	<p>more eager than ever, he is going to you of his own accord. 18 With him we are sending the brother who is famous among all the churches for his proclaiming the good news; 19 and not only that, but he has also been appointed by the churches to travel with us while we are <u>administering</u> this generous undertaking for the glory of the Lord himself and to show our goodwill. 20 We intend that no one should blame us about this <u>generous gift</u> that we are <u>administering</u>. 21 for we intend to do what is right not only in the Lord's sight but also in the sight of others. 22 And with them we are sending our brother whom we have often tested and found eager in many matters, but who is now more eager than ever because of his great confidence in you. 23 As for Titus, he is my partner and co-worker in your service; as for our brothers, they are messengers of the churches, the glory of Christ. 24 Therefore openly before the churches, <u>show</u> them <u>the proof of your love</u> and of our reason for boasting about you. 9:1 Now it is <u>not necessary</u> for me to write you about the <u>ministry</u> to the saints, 2 for I know your eagerness, which is the subject of my boasting about you to the people of Macedonia, saying that Achaia has been ready</p>	<p>18 But we are sending along with him that brother [Luke?] whose praise in the Gospel ministry [is spread] throughout all the churches; 19 And more than that, he has been appointed by the churches to travel as our companion in regard to this bountiful contribution which we are <u>administering</u> for the glory of the Lord Himself and [to show] our eager readiness [as Christians to help one another]. 20 [For] we are on our guard, intending that no one should find anything for which to blame us in regard to our <u>administration</u> of this <u>large contribution</u>. 21 For we take thought beforehand and aim to be honest and absolutely above suspicion, not only in the sight of the Lord but also in the sight of men. 22 Moreover, along with them we are sending our brother, whom we have often put to the test and have found him zealous (devoted and earnest) in many matters, but who is now more [eagerly] earnest than ever because of [his] absolute confidence in you. 23 As for Titus, he is my colleague and shares my work in your service; and as for the [other two] brethren, they are the [special] messengers of the churches, a credit and glory to Christ (the Messiah). 24 <u>Show</u> to these men, therefore, in the sight of the churches, <u>the reality and plain truth of your love (your affection, goodwill, and benevolence)</u> and what [good reasons] I had for boasting about and being proud of you. 9:1 NOW ABOUT the <u>offering</u> that is [to be made] for the saints (God's people in Jerusalem), it is <u>quite superfluous</u> that I should write you; 2 For I am well acquainted with your willingness (your readiness and your eagerness to promote it) and I have proudly told about you to the people of Macedonia, saying that Achaia (most of Greece) has been prepared since last year for this contribution;</p>	<p>18-19 We send with him the brother whose standing in the gospel is recognized through all the churches as our fellow-missionary in this gracious task that is being <u>administered</u> by us to the glory of the Lord himself and to (promote) our purpose. 20 Our intention (in sending him) is this – that no one should find reason to blame us with respect to the <u>large sum of money</u> we are <u>administering</u>. 21 For what we intend are noble deeds not only in the sight of the Lord but also in the sight of men. 22 We send with them our brother whom we have proved on many occasions to be enthusiastic, but now he is much more full of enthusiasm and confidence in you. 23-24 On Titus' behalf (I say) he is my partner and collaborator in relation to you; and as far as our brothers are concerned, they are apostles of the churches, Christ's glory! So <u>display</u> to them before the churches <u>the proof of your love</u> and of our pride in you. 9:1-2 So as regards the <u>ministration</u> to the saints, it is <u>superfluous</u> for me to write to you. For I know your purpose. To the Macedonians I take a pride on your behalf that Achaia has been prepared for a year, and your energetic involvement has stirred up</p>
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<p>αόλλα» και« ceirotanhqei«β uJpo\ twδn e'kklhswδn sune÷kdhmoβ hJmwδn su\n thθv ca;riti tau/thθ thθv <u>diakonoume÷nhθ</u> uJfΔ hJmwδn pro\β th\n [aujtvouv] touv kuri÷ou do/xan kai« proqumi÷an hJmwδn, 20 stello/menoi touvto, mh/ tiβ hJmaδβ mwmh/shtai e'n thθv <u>aJdro/thti</u> tau/thθ thθv <u>diakonoume÷nhθ</u> uJfΔ hJmwδn: 21 pronouvmen ga»r kala» ouj mo/non e'nwzπion kuri÷ou αόλλα» και« e'nwzπion αόνqrwzπwn. 22 sunepe÷myamen de« aujtoi\β to\n αόdelfo\n hJmwδn oSn e'dokima;samēn e'n polloiv\β polla;kiβ spoudai\von o;nta, nuni« de« polu\ spoudaio/teron pepoiqh/sei pollhθv thθv ei'β uJmaδβ. 23 ei\te uJpekr Ti÷tou, koinwno\β e'mo\β kai« ei'β uJmaδβ sunergo/β: ei\te αόdelfoi« hJmwδn, αόπο/stoloi e'kklhswδn, do/xa Cristouv. 24 th\n ou™n e\ndeixin thvβ <u>αόqa;phβ</u> uJmwδn kai« hJmwδn kauch/sewβ</p>	<p>that Achaia was ready a year ago; and your zeal hath provoked very many. 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: 4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, <i>as a matter of bounty</i>, and not as of covetousness. 6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7 Every man according as he purposeth in his heart, <i>so let him give</i>; not grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God <i>is</i> able to make all grace abound toward you; that ye, always having all sufficiency in all <i>things</i>, may abound to every good work: 9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. 10 Now he that ministereth seed to the sower both</p>	<p>since last year; and your zeal has stirred up most of them. 3 But I am sending the brethren in order that our boasting about you may not prove to have been empty in this case, so that you may be ready, as I said you would be; 4 otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated—to say nothing of you—in this undertaking. 5 So I thought it necessary to urge the brethren to go on ahead to you, and arrange in advance for this bountiful gift that you have promised, so that it may be ready as a voluntary gift and not as an extortion. 6 The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. 7 Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. 8 And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. 9 As it is written, “He scatters abroad, he gives to the poor; his righteousness endures forever.” 10 He who supplies seed to</p>	<p>and [consequently] your enthusiasm has stimulated the majority of them. 3 Still, I am sending the brethren [on to you], lest our pride in you should be made an empty boast in this particular case, and so that you may be all ready, as I told them you would be; 4 Lest, if [any] Macedonians should come with me and find you unprepared [for this generosity], we, to say nothing of yourselves, be humiliated for our being so confident. 5 That is why I thought it necessary to urge these brethren to go to you before I do and make arrangements in advance for this bountiful, promised gift of yours, so that it may be ready, not as an extortion [wrung out of you] but as a generous and willing gift. 6 [Remember] this: he who sows sparingly and grudgingly will also reap sparingly and grudgingly, and he who sows generously [that blessings may come to someone] will also reap generously and with blessings. 7 Let each one [give] as he has made up his own mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion, for God loves (He takes pleasure in, prizes above other things, and is unwilling to abandon or to do without) a cheerful (joyous, "prompt to do it") giver [whose heart is in his giving]. 8 And God is able to make all grace (every favor and earthly blessing) come to you in abundance, so that you may always and under all circumstances and whatever the need be self-sufficient [possessing enough to require no aid or support and furnished in abundance for every good work and charitable donation]. 9 As it is written, He [the benevolent person] scatters abroad; He gives to the poor; His deeds of justice and goodness and kindness and benevolence will go on and endure forever! 10 And [God] Who provides seed for the sower and bread for eating will also provide and multiply your [resources for] sowing and increase the fruits of your righteousness [which</p>	<p>the majority of them. 3-4 I am sending the brothers so that our pride in you may not have proved empty on this point – (I am rather afraid) that after having insisted that you were prepared, if the Macedonians come with me and find you not prepared, we – not to mention you – may be humiliated in our assurance. 5 For I think it necessary to encourage the brothers to go ahead to you and get ready in advance your publicized open-handedness, that it may be collected as a free offering and not as an extortion. 6 The fact is the one who sows with a closed fist, will also have a niggardly harvest, and the one who sows with an open hand will be blessed with a generous harvest. 7 Let each obey the promptings of his own heart, and not act out of hurt or compulsion – for God loves a cheerful giver. 8-9 In fact, God enables every grace to overflow into you, self-sufficiency to overflow into every act of goodness, as it is written: ‘He has scattered, he has given to the poor; his righteousness remains for ever’. 10 The one who provides seed for the sower, will also provide bread for the consumer, and will multiply your seed-corn, and will</p>
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<p>uJpe«r uJmwðn ei'ß aujtou\ß e'ndeiknu/menoi ei'ß pro/swpon twðn e'kkhhsiwðn. 9:1 Peri« me«n ga»r thvß diakoni÷aß thvß ei'ß tou\ß aJgi÷ouß perisso/n moi÷ e'stin to\ graçfein uJmi÷n: 2 oi·da ga»r th\n proqumi÷an uJmwðn hšn uJpe«r uJmwðn kaucwðmai Makedo/sin, oçti ΔAcaiEa pareskeu/astai aópo\ pe÷rusi, kai« to\ uJmwðn zhvloß hjre÷qisen tou\ß plei÷onaß. 3 eϑpemya de« tou\ß aóðelfou/ß, i°na mh\ to\ kau/chma hJmwðn to\ uJpe«r uJmwðn kenwqhðv e'n tw^ð me÷rei tou/tw^, i°na kaqw»ß eϑlegon pareskeuasme÷noi htmte, 4 mh/ pwß e'a»n eϑllqwsin su\n e'moi« Makedo/neß kai« euçrwsin uJmaðß aóparaskeuaçstouß kataiscunqwðmen hJmei÷ß, i°na mh\ le÷gw uJmei÷ß, e'n thðv uJpostaçsei tau/thð. 5 aónagkai÷on outmn hJghsaçmhn parakale÷sai tou\ß aóðelfou/ß, i°na proe÷lqwsin ei'ß uJmaðß kai«</p>	<p>minister bread for <i>your</i> food, and multiply your <u>seed</u> sown, and <u>increase the fruits of your righteousness;</u>) 11 Being enriched in every thing to all <u>bountifulness</u>, which causeth through us thanksgiving to God. 12 For the <u>administration</u> of this <u>service</u> not only supplieth the want of the saints, but is <u>abundant</u> also by many thanksgivings unto God; 13 Whiles by the experiment of this <u>ministration</u> they glorify God for your professed subjection unto the gospel of Christ, and for <u>your liberal distribution</u> unto them, and unto all <i>men</i>; 14 And by their prayer for you, which long after you for the exceeding grace of God in you. 15 Thanks be unto God for his unspeakable gift.</p>	<p>the sower and bread for food will supply and multiply your <u>seed</u> for sowing and <u>increase the harvest of your righteousness.</u> 11 You will be enriched in every way for your <u>great generosity</u>, which will produce thanksgiving to God through us; 12 for the <u>rendering</u> of this <u>ministry</u> not only supplies the needs of the saints but also <u>overflows</u> with many thanksgivings to God. 13 Through the testing of this <u>ministry</u> you glorify God by your obedience to the confession of the gospel of Christ and by the <u>generosity of your sharing</u> with them and with all others, 14 while they long for you and pray for you because of the surpassing grace of God that he has given you. 15 Thanks be to God for his inexpressible gift!</p>	<p>manifests itself in active goodness, kindness, and charity]. 11 Thus you will be enriched in all things and in every way, so that you can be <u>generous</u>, and [your <u>generosity</u> as it is] administered by us will bring forth thanksgiving to God. 12 For the <u>service</u> that the <u>ministering</u> of this fund <u>renders</u> does not only fully supply what is lacking to the saints (God's people), but it also <u>overflows</u> in many [cries of] thanksgiving to God. 13 Because at [your] standing of the test of this <u>ministry</u>, they will glorify God for your loyalty and obedience to the Gospel of Christ which you confess, as well as for your <u>generous- hearted liberality</u> to them and to all [the other needy ones]. 14 And they yearn for you while they pray for you, because of the surpassing measure of God's grace (His favor and mercy and spiritual blessing which is shown forth) in you. 15 Now thanks be to God for His Gift, [precious] beyond telling [His indescribable, inexpressible, free Gift]!</p>	<p><u>increase the off-shoots of your righteousness.</u> 11 In every way you are enriched for that <u>single- minded commitment</u> which through us brings about thanksgiving to God. 12 For the <u>ministration</u> of this <u>service</u> is not only making up the shortage of the saints, but is <u>even overflowing</u> through the multiplication of thanks to God. 13-15 By the test of this <u>ministration</u>, they glorify God for the obedience of your confession of the gospel of Christ and the <u>commitment of your partnership</u> with them and everyone, while in prayer for you they yearn for you because of the extraordinary grace of God upon you. Thanks be to God for his inexpressible gift!</p>
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<p>prokatarti÷swsin th\n proepggelme÷nhn <u>eujlogi÷an</u> uJmwÐn, tau/thn e°toi÷mhn ei·nai ouçtwß wJß <u>eujlogi÷an</u> kai« mh\ wJß pleonexi÷an. <u>6</u> Touvto de÷, oJ spei÷rwn feidome÷nwß feidome÷nwß kai« qeri÷sei, kai« oJ spei÷rwn e`pΔ <u>eujlogi÷aiß</u> e`pΔ <u>eujlogi÷aiß</u> kai« qeri÷sei. <u>7</u> e°kastoß kaqw»ß prohØ/rhtai thØv kardi÷a^, mh\ lu/phß hf e`x aÓnaçgkhß: i`laro\n ga»r do/thn aÓgapa^Ø oJ qeo/ß. <u>8</u> dunateiV de« oJ qeo\ß paÐsan caçrin <u>perisseuvsai</u> ei`ß uJmaÐß, i°na e`n panti« paçntote paÐsan aujtaçrkeian e¶conteß <u>perisseu/hte</u> ei`ß paÐn e¶rgon aÓgaqo/n, <u>9</u> kaqw»ß ge÷graptai: e`sko/rpisen, e¶dwken toiVß pe÷nhsin, hJ dikaiosunh aujtouv me÷nei ei`ß to\n ai`wÐna. <u>10</u> oJ de« e`picorhgwÐn <u>spo/ron</u> tw^Ø spei÷ronti kai« a+rton ei`ß brwÐsin corhgh/sei kai« plhquneiV to\n <u>spo/ron</u> uJmwÐn kai«</p>				
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<p><u>aujxh/sei ta»</u> <u>qenh/mata thvß</u> <u>dikaiousu/nhß uJmwÐn.</u> 11 e`n panti« ploutizo/menoi ei`ß paÐsan <u>aJplo/thta,</u> hçtiß katergaçzetai diΔ hJmwÐn eujcaristi÷an tw^Ð qew^Ð: 12 oçti hJ <u>diakoni÷a</u> thvß <u>leitourgi÷aß</u> tau/thß ouj mo/non e`sti«n prosanaplhrouvsa ta» uJsterh/mata twÐn aJgi÷wn, aÓlla» kai« <u>perisseu/ousa</u> dia» pollwÐn eujcaristiwÐn tw^Ð qew^Ð. 13 dia» thvß dokimhvß thvß <u>diakoni÷aß</u> tau/thß doxaçzonteß to\n qeo\n e`pi« thØv uJpotaghØv thvß oJmologi÷aß uJmwÐn ei`ß to\ eujagge÷lion touv Cristouv kai« <u>aJplo/thti</u> thvß <u>koinwni÷aß</u> ei`ß aujtou\ß kai« ei`ß paçntaß, 14 kai« aujtwÐn deh/sei uJpek r uJmwÐn e`pipogou/ntwn uJmaÐß dia» th\n uJperbaçllousan caçrin touv qeouv e`fΔ uJmi\vn. 15 Caçriß tw^Ð qew^Ð e`pi« thØv aÓnekdiagh/tw^ aujtou\ dwrea^Ð.</p>				
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'Ancient and Modern: Ongoing Translation of the Bible' – David F. Ford, Regius Professor of Divinity and Director, Cambridge Inter-Faith Programme, University of Cambridge

For further reading on issues raised:

David F. Ford, *The Future of Christian Theology* (Wiley-Blackwell, 2011).

David F. Ford, *Christian Wisdom: Desiring God and Learning in Love* (Cambridge University Press, 2007).