

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 abundance of their joy and their deep poverty abounded unto the riches of their liberality.</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 fellowship of the ministering 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 abound in every <i>thing</i>, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound 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 abundant joy and their extreme poverty have overflowed in a wealth of generosity 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 sharing in this ministry 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 excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel 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 abundance of joy and their depth of poverty [together] have overflowed in wealth of lavish generosity 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 fellowship of contributing in this ministration 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 abound and excel and are at the front in everything--in faith, in expressing yourselves, in knowledge, in all zeal, and in your love for us--[see to it that you come to the front now and] abound and excel 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 overflow of their joy and their extreme poverty have flowed out in the wealth of their single-minded commitment.</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 partnership in ministering 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 overflow with every (grace) – faith, speech, knowledge, whole-hearted enthusiasm, and the love between is – see that you overflow 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 uJmaðß 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 hJmwðn 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 hJmwðn ΔIhsouv Cristouv, oçti diΔ uJmaðß 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 spoudaivon 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 eφpemya de« tou\ß aódefou/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 eφlegon pareskeuasme÷noi htmte, 4 mh/ pwß e'a»n eφlqwsin 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 aódefou/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\ß 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).