

## 2 CORINTHIANS 8

## NLET

PAUL WRITES AT LENGTH, ENCOURAGING THE DISCIPLES  
IN CORINTH TO JOIN THE EKKLESIAS IN MACEDONIA  
IN ASSISTING THE FAMINE-STRICKEN DISCIPLES IN JUDEA

1 Now, brothers, we are making known to you the Grace of the God, *that is* the Grace which was lastingly given to the Ekklesias of the *region of* Macedonia; 2 seeing that in a great test of tribulation

➤ the abundance of the joy *that was* theirs and  
➤ the mendicity *that was* theirs with respect to depth abounded in regard to the riches of the liberality *that was* theirs; 3 *namely* that according to *their* ability – I bear witness! – and over and above<sup>1</sup> *their* ability by their own choice 4 with much imploring, being ones who were begging us for the favor of and the participation in the Service – *that is*, the Service in regard to the Holy Ones.

5 And, *it was* not as we had expected. Rather, they gave themselves first to the Lord and to us by way of a willing from God, 6 with the result that we urged Titus in order that, just as he had begun beforehand, thus also he might complete also the gracious work – *that is*, this *gracious work*.

7 But, just as you keep on abounding in all things –  
➤ with respect to faith, and  
➤ with respect to speech, and  
➤ with respect to knowledge, and  
➤ with respect to all zeal, and  
➤ with respect to the love from you in connection with us<sup>2</sup>,

in order that also in connection with this – *that is*, the Gracious Work – you might keep on abounding.

8 I do not speak a *divine* command. Rather, *I speak* in a state of the zeal of the others and as the one who is testing the genuineness of the Love *that is* your own.

9 For, you keep on perceiving the Gracious Work of the Lord *that is* ours – *namely*, Jesus the Anointed. Because, for the sake of us<sup>3</sup> He, although being rich,

became beggarly poor, in order that you, *for your parts*, by the beggarly poorness of that *One* might become rich.

10 And, I am giving an opinion in connection with this. For, this is conferring a benefit to you – you began beforehand more than a year ago not only the doing, rather, also the desiring *to do*.

11 But now, also complete the doing, in such a way that just as *there is* the willingness to desire, thus also *there is* the completing from the having.

12 For, if the willingness precedes, in so far as if ever anyone might have, *it is* acceptable; not in so far as he does not have.

13 For, *this is* not for the abatement for others, but a pressure for you. Moreover, *it is* from fairness 14 at the present time *that* the abundance *that is* yours goes toward the lack *that is* theirs, in order that also the abundance *that is* theirs might come to be toward the lack *that is* yours, in such a manner that equality might come to be; 15 just as it has been lastingly written, “**The one with the much did not have too much; and, the one with the little did not lack.**”<sup>4</sup>

16 Now, *let* gratitude *be* attributed to the God – *that is*, to the One Who is giving<sup>5</sup> the same earnestness concerning you in the heart of Titus!

17 Because, on the one hand, he accepted our summons. On the other hand, *as* an earnest *man*, taking the initiative by free choice, he came out to you.

18 Now, we sent together with him the brother whose approval in connection with the Excellent Announcement *has spread* through all the ekklesias.

19 Now, not only *this*, but rather also

➤ having been elected with a show of hands by all the ekklesias *to be* our fellow-traveler with the Grace – *that is*, this Grace which is being administered by us with respect to the glory and willingness *that is* ours from Him – *that is*, the Lord;

➤ 20 being ones who are readying ourselves *for* this, lest anyone might find fault with us in connection with the abundance – *that is*, this *abundance* – *that*

<sup>1</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have have a preposition translated as ‘over and above’ here instead of ‘alongside’.

<sup>2</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘from you in connection with us’ here. On the basis of 7% the NU has ‘from us in connection with you’.

<sup>3</sup> 40% of the Greek manuscripts, including the best line of

transmission (f35), have ‘us’ here instead of ‘you’.

<sup>4</sup> A reference to Exodus 16:18

<sup>5</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), have ‘to the One Who is giving’ (a present participle) here instead of ‘to the One Who gave’ (an aorist participle).

is, the one which is being administered by us;

- 21 being ones who are conceiving beforehand a beautiful *thing*, not only in the opinion of YaHWeH<sup>6</sup> but also in the opinion of people;

22 now, we have sent together with them the brother *that is* ours – whom we have often tested in connection with many things, many times *finding him* being one who is earnest, but now with much greater earnestness with much confidence – *that is, the confidence* in regard to you.

- 23 Whether concerning Titus –

- a partner *that is* mine and
- in regard to you a fellow worker,

- whether brothers *that are* ours,

*they are* apostles of ekklesias, a glory of an anointed One.

24 So then, display for yourselves<sup>7</sup> the display of the love *that is* yours – and ours from boasting concerning you in regard to them in *the* presence of the Ekklesias.

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<sup>6</sup> 'YaHWeH' – The Greek has the word 'Lord' (Κυρίου) without a definite article here. Luke and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

<sup>7</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'indicate for yourselves' (an aorist, middle voice, imperative verb) here instead of 'being ones who are indicating for themselves' (a present, middle voice participle).