

PAUL CONTINUES TO ENCOURAGE THE DISCIPLE IN CORINTH

TO PARTICIPATE IN HELPING

THE DROUGHT-STRICKEN DISCIPLES IN JUDEA

¹ Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς Αγίους περισσόν μοί ἔστιν τὸ γράφειν ὑμῖν. ² Οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν. Ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, καὶ ὁ¹ ἔξ² ὑμῶν ζῆλος ἡρέθισε τοὺς πλείονας.

³ Ἐπεμψα δὲ τοὺς Ἀδελφούς,
ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ,

ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε,

⁴ μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὗρωσιν ὑμᾶς ἀπαρασκευάστους

Καταισχυνθῶμεν ἡμεῖς,
ἵνα μὴ λέγωμεν³ ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως⁴.
⁵ Αναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς Ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προκατηγγελμένην⁵ εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.

⁶ Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ’ εὐλογίαις ἐπ’ εὐλογίαις καὶ θερίσει.

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ὁ (a masculine, definite article, the earlier gender designation) here instead of τὸ (a neuter, definite article, the later gender designation).

² 97% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ἔξ here.

³ 93% of the Greek manuscripts, including the best line of transmission (f35), have λέγωμεν (a present, subjunctive verb) here instead of λέγω (a present, active verb).

1 For, on the one hand, concerning the Service – *that is*, the Service in regard to the Holy Ones – it is superfluous for me to write to you. 2 For, I know the eagerness *that is* yours which I keep on boasting about to the Macedonians. Because, Achaia had lastingly been prepared a year ago; and, the zeal from⁶ you excited the greater *number of them*.

3 Now, I sent the Brothers,
➤ lest the boasting *that was ours* – *that is*, the *boasting* concerning you might be emptied in connection with the part – *that is*, this *one*,
➤ in order that, just as I was saying, you might be ones who have been lastingly prepared,
➤ not that somehow Macedonians might come with me and might find you *to be* ones who have not been lastingly prepared.

We, *for our part*, might be put to shame – lest we might say⁷ ‘YOU, *for your parts also*’ – in connection with the confidence – *that is*, this *confidence* concerning the reason to boast⁸.

5 So then, I regarded *it* necessary to encourage the Brothers that they should go ahead to you and should prepare beforehand the gift *that yours* – the one having been lastingly announced beforehand, this prepared *thing* to be in this way as a way of blessing and not as a way of gain.

6 So this: the one who keeps on sowing sparingly shall also keep on reaping sparingly; and, the one who keeps on sowing with bounty shall also keep on reaping with bounty.

⁴ 96.3% of the Greek manuscripts, including the best line of transmission (f35), include τῆς καυχήσεως here.

⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have προκατηγγελμένη here instead of the synonym προεπηγγελμένη.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ‘from’ here.

⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘we might say’ (a present, subjunctive verb) here instead of ‘we keep on saying’ (a present, active verb).

⁸ 96.3% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun clause translated as ‘concerning the reason to boast’ here.

⁷ Ἐκαστος καθὼς προαιρεῖται⁹ τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης. Ἰλαρὸν γὰρ δότην ἀγαπᾶ ὁ Θεός.

⁸ Δυνατὸς¹⁰ δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· ⁹ καθὼς γέγραπται· Ἐσκόρπισεν. Ἐδωκεν τοῖς πένησιν. Ἡ Δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

¹⁰ Ο δὲ ἐπιχορηγῶν σπέρμα¹¹ τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν χορηγήσω¹² καὶ πληθύνω¹³ τὸν σπόρον ὑμῶν,

καὶ αὐξήσω¹⁴ τὰ γενήματα τῆς Δικαιοσύνης ὑμῶν·

¹¹ ἐν παντὶ πλούτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἡτις κατεργάζεται δι' ἡμῶν εὐναριστίαν τῷ Θεῷ.

¹² Ὁτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἔστιν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ—¹³ διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης, δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ύποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς Κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας.

¹⁴ Καὶ αὐτῶν δεήσει ύπερ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ύπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν¹⁵ χάρις τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ Δωρεᾷ.

7 Each sows just as he chooses deliberately for himself¹⁵ with the Heart, not from pain *in his mind* or from constraint. For, the God loves a cheerful¹⁶ giver.

8 Now, the God *is One able*¹⁷ to make all grace abound toward you, in order that, having all self-sufficiency in all things always, you might abound in regard to all work – *that is*, good work; 9 just as it has been lastingly written: “**He scattered. He gave to the one who works for his living. The Righteousness that is His remains into the Age.**”¹⁸

10 Now, the One who furnishes seed to the one who sows and bread for food

- shall abundantly supply and shall multiply the seed *that is yours*, and
- shall increase the produce *consisting* of the Righteousness *that is yours*,

11 in connection with all things being ones who keep on being made rich to end in all liberality, which by labor is gaining thanksgiving to the God by agency of us.

12 Because, the Service of the public work – *that is*, this *public work* – is not only one which is filling up the things of the Holy Ones that are lacking; but, also it is one which is being more than enough by means of many thanksgivings to the God, 13 by way of the proven characteristic of the Service – *that is this one*, being ones who are holding a high opinion of the God, upon the hearkening to the confession *that is ours* in regard to the Excellent Announcement consisting of the Anointed One and singularity of the Participation in regard to them and in regard to all.

14 And, their petition in your behalf, being ones who are yearning after you because of the surpassing grace of the God upon you, 15 *is* a grace from the God in reference to the indescribable Gift that is His.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have an alternate spelling (?) πληθύναι here instead of πληθύνει (a future tense verb).

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have the adjective Δυνατὸς here instead of the verb Δυνατεῖ.

¹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have σπέρμα here instead of σπόρον. Both may be translated ‘seed’.

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), have an alternate spelling (?) χορηγήσω here instead of χορηγήσει (a future tense verb).

¹³ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have an alternate spelling (?) αὐξήσω here instead of αὐξήσει (a future tense verb).

¹⁴ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘chooses deliberately for himself’ (a present, middle verb) here. On the basis of 1% the NU has ‘has lastingly chosen deliberately for himself’ (a perfect, middle verb).

¹⁵ ‘cheerful’ – The Greek word (*Ιλαρὸν*) is the word from which English derives the word ‘hilarious’.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have the adjective ‘able’ here instead of the verb ‘is able’.

¹⁷ A reference to Psalm 112:9

¹⁸ 95.5% of the Greek manuscripts, including the best