

2 Corinthians Chapter 8

1. Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia:

A. Moreover,

B. brethren- Gr. **adelphos**

1. Paul is fond of using this word when correcting or bringing a strong encouragement. This is a good lesson for all pastors and leaders. Correction and admonition should be given in context of relationship and love.

C. we make known to you the grace of God bestowed on the churches of Macedonia

1. make known- Gr. **gnorizo**

- a. This was to spur them to a sort of jealousy and emulation.

2. grace- Gr. **charis**

- a. In specific, this grace is in reference to finances and giving.
- b. There is a grace of giving. [2 Cor. 8:7](#)

3. bestowed- Gr. **didomi**- *to give*

- a. This grace is activated by the action of faith, which would be giving in this case.

4. churches- Gr. **ekklesia**- *called out ones, assembly*

5. Macedonia- means *extended land*

- a. This is the region of Philippi and Thessalonica.
- b. The church of Philippi were always good givers. They were the only church that set up a financial partnership with Paul after he left them. [Phil. 4:15](#)

2. that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality.

A. great- Gr. **polus**- *much, many*

B. trial- Gr. **dokime**- *testing to approve*

1. The word for testing when it comes from Satan is **peirasmos**. Here we see the word **dokime**. God uses every test of the enemy and turns it around as a test that shows a person approved and more usable. [James 1:2-3](#), [1 Peter 1:7](#)

C. affliction- Gr. **thlipsis**- *pressure*

1. This poverty in part was caused by great persecution against them.

D. abundance- Gr. **perisseia**

1. Notice, there is an abundance of the fruit of the Spirit [joy], before there can be an abundance of liberality in the natural.

E. joy- Gr. **chara**

1. The fruit of joy is not determined by outward possessions or circumstances. It comes from a relationship with Christ in the heart.

F. deep- Gr. **bathos**

G. poverty- Gr. **ptocheia-** *the condition of one destitute of riches and abundance*

H. abounded- Gr. **perisseuo**

1. The Macedonian Christians gave out of their poverty. This is similar to when Jesus was watching those cast their money into the temple treasury. Many rich people give large sums, but a poor widow gave in all she had. Jesus said she gave more than all the others. God does not look on the mere outward things, but upon the motives of the heart.

I. riches- Gr. **ploutos**

J. liberality- Gr. **haplotes-** *not self seeking, openness of heart manifesting itself by generosity*

1. Liberality does not really deal with how much the financial gift is, but what motive it is given in. Here we see this Greek word means to be not self-seeking or have duplicitous motives in giving. [Rom 12:8](#)

3. For I bear witness that according to *their* ability, yes, and beyond *their* ability, *they were* freely willing,

A. For I bear witness that according to their ability,

1. bear witness- Gr. **matureo**

2. ability- Gr. **dunamis**

a. This speaks of their financial ability to give. It is not faith to ignore or claim what you see in your bank account is not there. If your bank accounts says zero, do not write out an offering check to a ministry. Faith calls those things to don't exist as they were, not call those things that do exist, as they did not.

b. You are not responsible to give what you don't have. [2 Cor. 8:12](#) We are to give out of what we can do financially and what is feasible. [Act 11:29](#)

B. yes,

C. and beyond their ability,

1. ability- Gr. *dunamis*

a. This did not say they gave beyond their financial ability to their own harm, but that they were **willing** to give beyond what was financially feasible for them.

D. they were freely willing

1. freely willing- Gr. *authairetos*- *to choose of one's own accord, voluntarily chosen*

a. This shows that these saints came up with the idea for them to give to the saints in Jerusalem. Paul did not bring it up first. Paul might have even got the idea to receive a larger offering from all the churches because the Philippians gave Paul the idea to start with.

b. God wants us to give with a willing heart, not out of obligation or duty. [2 Cor. 9:7, 2 Cor. 8:12](#)

4. imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints.

A. imploring- Gr. *deomai*- *requesting, beseeching*

1. This implies giving to the saints in Jerusalem was their idea, not Paul's.

B. urgency- Gr. *paraklesis*- *exhortation*

C. receive- Gr. *dechomai*- *to welcome, accept*

1. Under the law offerings were taken from the people because they were required. Under the New Covenant they are to be received because they are to be freely given.

D. gift- Gr. *charis*- *grace, gift*

1. God blesses us in grace with no strings attached. We are to give in the same way, freely with no strings attached. Our giving is a gift to a ministry or church. We should not try to have influence over a ministry because we gave to them. This is giving with strings attached. Give you financial gift and leave it with the ministry to use it as they see fit. If you don't like what they are doing with the finances given to them, then don't give any longer to that ministry.

2. Ministry leaders should not receive gifts with strings attached to it. If they find out that a "gift" has strings attached, it is no longer a gift and you should give it back to the person and say "no thank you". If a

leader receives finances with strings attached will soon be a marionette where the strings are attached to you! You should be Spirit led in ministry not string led by people.

E. fellowship- Gr. **koinonia-** *partnership, participating in, a sharing together*

1. One area of biblical fellowship is financial partnership.

F. ministering- Gr. **diakonia**

1. We can minister to others personally and/or through our finances.

G. saints- Gr. **hagios-** *set apart ones, holy ones*

1. One way we can tell we have been truly converted is that we have a desire to minister to God's children, the saints of God. [Heb 6:10](#)

5. And not *only* as we had hoped, but they first gave themselves to the Lord, and *then* to us by the will of God.

A. And not only as we had hoped,

1. **hoped-** Gr. **elpizo-** *confident expectation*

a. They hoped that the saints of Macedonia would follow through on their promise and they did not disappoint Paul. They exceeded his hopes.

B. but they first gave themselves to the Lord,

1. **first-** Gr. **proton**

a. We must first give ourselves to God first before we can rightly give ourselves to others. Giving ourselves first to God purifies our ministry to others.

2. **gave-** Gr. **didomi**

C. and then to us by the will of God

1. **will-** Gr. **thelema**

a. These saints first prayed about aligning themselves with Paul. They did not just trust Paul, but they prayed and got direction that it was God's will they submit to Paul's ministry and also specifically to participate in this offering.

b. We need to pray before we get involved with ministries, churches, or projects. We need God's will on the matter. We can only discern this by giving ourselves to God first.

c. Some saints give themselves over to ministers, ministries, churches, or projects that are not God's will for them. We need to first find God's will and then commit ourselves to it.

6. for us to urge Titus that, as he earlier began this kindness, so he would even finish it for you also.

A. for us to urge Titus that,

1. **urge-** Gr. **parakaleo-** *to exhort, encourage*

B. as he earlier began this kindness,

1. **earlier began-** Gr. *proenarchomai*

a. Paul brought up this offering at the end of his previous letter to the Corinthians. Paul had sent Titus to the church to begin this offering. Now Paul will send Titus again and have him go and complete the offering.

2. **kindness-** Gr. **charis-** *grace*

a. We have received everything from God freely and without strings attached. We should give in grace the same way.

C. so he would even finish it for you also

1. **finish-** Gr. **epiteleo-** *to bring to an end, accomplish, perfect, execute, complete*

a. In this letter, Paul is encouraging the church to follow through with their pledges and when Titus comes again to complete the offering that was started.

7. But as you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us—see that you abound in this grace also.

A. But as you abound in everything

1. **abound-** Gr. **perisseuo**

B. in faith,

1. **faith-** Gr. **pistis-** *firm persuasion*

C. in speech,

1. **speech-** Gr. **logos**

a. The Corinthians were known for the utterance gifts and prided themselves in them.

D. in knowledge,

1. **knowledge-** Gr. **gnosis**

a. Probably speaking of the gift of the word of knowledge that was prevalent among them. This could speak of their knowledge of divine things.

E. in all diligence,

1. **diligence-** Gr. **spoude**

F. and in your love for us

1. love- Gr. **agape**

a. Again, Paul is speaking in faith here.

G. see that you abound in this grace also

1. abound- Gr. **perisseuo**

2. grace- Gr. **charis**

a. This is the grace of giving.

b. Not all givers are mature, but all mature believers are givers.

8. I speak not by commandment, but I am testing the sincerity of your love by the diligence of others.

A. I speak not by commandment,

1. speak- Gr. **lego**

2. commandment- Gr. **epitage-** *mandate, command*

a. In the New Covenant we are not commanded or mandated that we must give. A minister is off base if he mandates that the people he ministers to, that they have to give financially.

b. Paul is not speaking his own personal commandment nor is it the Lord's commandment.

B. but I am testing the sincerity of your love by the diligence of others.

1. testing- Gr. **dokimazo-** *to test in order to approve and use*

a. The Greek word for "test" here means to test something or someone to see if it is genuine and can be approved and then used in a greater way.

b. God tests us in this way. [1 Thess. 2:4](#)

2. sincerity- Gr. **gnesios-** *legitimately born, not spurious*

a. There is a fake kind of love that is not legitimately born of God. This kind of love gives when it is convenient, or when something can be derived personally from it.

3. love- Gr. **agape**

a. This is the love of God. This can't be faked. We see the real deal manifested when outward circumstances are the worst. The flesh can't imitate this.

b. Just like the magicians that opposed Moses could not imitate the miracles he did at a certain point, the same thing is true of the world. Their love can only be displayed so far, and then it fails, and it is seen for what it is. It is a fake! It is

illegitimate!

4. **diligence-** Gr. **spoude**

a. Paul brought an example, the Philippians, of ones showing love by way of giving, which the Corinthians were to emulate. This was to spark them to act on the love of God that was in them.

9. For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

A. For you know the grace of our Lord Jesus Christ,

1. **know-** Gr. **ginosko-** *to know progressively or by relationship*

2. **grace-** Gr. **charis**

a. Jesus was gracious in laying down His great wealth so that we could enter into those riches. No one forced Him to do this. He did it from His gracious heart.

3. **Lord-** Gr. **kurios-** *the owner; one who has control of the person, the master*

a. He is owner of all but relinquished this for a time to redeem us and to bring us into His wealth and possessions.

B. that though He was rich,

1. **rich-** Gr. **plousios**

a. Christ possessed all things with His Father before His incarnation. [Joh 17:5](#)

C. yet for your sakes He became poor,

1. **poor-** Gr. **ptocheuo**

a. In one sense this was when Jesus became a man. In comparison to the glory of heaven, becoming a man on earth was entering into poverty.

b. In a second sense this was on the cross. It is a false religious concept that Jesus lived in poverty on the earth. First, he was financed by the gifts of the wise men as a child. In His ministry He had wealthy women providing richly for His ministry. He had a money bag and a treasurer that was skimming off money and no one knew except Jesus. If you only have two coins in a bag and someone steals one you will know it. There was so much in the bag that regularly money was given to the poor

out of it. Finally, we see that Jesus dressed nice. The garment that the soldiers gambled over was made without a seam. This was a very costly garment that only the wealthy wore. On the cross Jesus was stripped of this fine garment and died naked in total poverty. He did this to redeem us from poverty.

D. that you through His poverty might become rich

1. poverty- Gr. **ptocheia**

a. On the cross

2. rich- Gr. **plouteo**

a. In one sense we can be rich in this life, but ultimately in the next life we will enter into the full riches of the Lord.

b. This speaks of spiritual and natural riches.

10. And in this I give advice: It is to your advantage not only to be doing what you began and were desiring to do a year ago;

A. And this I give advice:

1. advice- Gr. **gnome-** *that which is thought or known, one's mind, view, opinion*

a. Again, giving is not mandated by the Lord, nor should it be by ministers, in the New Testament. Paul was giving his opinion on the matter.

B. It is to your advantage not only to be doing what you began and were desiring to do a year ago

1. advantage- Gr. **sumphero-** *to bring together, be for the benefit of any one, be profitable, advantageous, expedient*

a. Giving always ends up to our advantage, because what we give into the kingdom becomes seed that will produce a harvest for those to whom it was sown, but also back to us good measure, pressed down, shaken together, running over people give back into our bosom so we can give again! [Luke 6:38](#)

2. doing- Gr. **poieo**

a. It appears that they started to give a small amount but stopped when Paul left.

3. began- Gr. **proenarchomai**

4. desiring- Gr. **thelo**

a. It appears that the Corinthians were not really excited about

this offering. We need to check our motives for giving. The more we love God and His work we will find ourselves giving because we want to, not because we have to.

5. **year-** Gr. **apo perusi-** *from last year*

a. This is one of the longest offerings on record!

11. **but now you also must complete the doing of it; that as *there was* a readiness to desire *it*, so *there also may be* a completion out of what *you* have.**

A. **but now you also must complete the doing of it;**

1. **complete-** Gr. **epiteleo**

a. It takes inspiration to start something, but it takes character to finish it.

b. The Lord always finishes what He starts. [Phil. 1:6](#) He wants us to be the same.

2. **doing-** Gr. **poieo**

B. **that as *there was* a readiness to desire it,**

1. **readiness-** Gr. **prothumia-** *promptness, readiness, eagerness of mind, willingness*

a. It is needful to have a readiness to do something, but that is useless if it is not acted upon. Sentiment does not help anyone.

2. **desire-** Gr. **thelo-** *to will*

C. **so *there also may be* a completion out of what *you* have**

1. **completion-** Gr. **epiteleo**

2. **have-** Gr. **echo**

a. God does not require to give what we don't have.

b. If we have something extra then we should give right then, not wait to a later time. [Pro 3:28](#)

12. **For if there is first a willing mind, *it is* accepted according to what one has, *and* not according to what he does not have.**

A. **For if there is first a willing mind,**

1. **willing mind-** Gr. **prothumia-** *promptness, readiness, eagerness of mind, willingness*

a. If there is not a willing mind to give first, then it will be done from obligation or duty, which is a legalistic approach instead of a grace based approach.

B. **it is accepted according to what one has,**

1. **accepted**- Gr. **euprosdektos**- *well received*

2. **has**- Gr. **echo**

a. We are to give according to our ability. [Act 11:29](#)

C. and not according to what he does not have

1. It is common sense that we can't give what we don't have. God does not expect something to be produced from nothing unless he was the One creating it. I wonder why carnal man thinks natural matter just sprang into existence from nothing without the aid of God.

13. For *I do not mean* that others should be eased and you burdened;

A. **eased**- Gr. **anesis**- *a loosening, relaxing*

B. **burdened**- Gr. **thlipsis**- *pressured*

1. Taking from Peter to pay Paul is not good math. He wants all people in the equation to have enough.

14. but by an equality, *that* now at this time your abundance *may supply* their lack, that their abundance also may supply your lack—that there may be equality.

A. **but by an equality,**

1. **equality**- Gr. **isotes**- *equal proportion*

a. **This is not teaching socialism!** Socialists will look at verses like these and proclaim socialism is taught in the scriptures. This is false. Socialism is based on **TAKING** money from people against their will and distributing it to people who do not have it. In the New Testament, it is taught that we should of our **FREE WILL** give to the poor. There is no command to take from people what they have and redistribute it.

b. In the early church it says that the saints brought finances and even sold possessions and brought finances for them to be distributed to the poor. This was so prevalent that there was no lack among them. [Acts 4:34](#) Please notice that this was done willingly and from a heart of love. This was not commanded or forced. Matter of fact, Ananias and Sapphira sold some land and held back on the some of the proceeds but said they gave it all. Peter said that while the land was theirs, they did not have to sell it. They did not even have to give the

full price of the land after they sold it. [Acts 5:4](#) The problem was that they lied and said they gave the entire amount but in truth held back some of it for themselves. This is why they were judged, not because they did not give the entire amount of the land sale. They could have said here is a portion of the land proceeds we sold and it would have been fine. They were judged for the lie, not the amount they gave.

B. that now at this time your abundance may supply their lack,

1. **time-** Gr. **kairos-** *season*

a. There are different seasons where we have more finances than other times.

2. **abundance-** Gr. **perisseuma**

a. In times of abundance we should first see who we can bless before we look to see what new things we can buy.

3. **supply-** not in Greek- omit

4. **lack-** Gr. **husterema-** *what is behind or lacking, deficient*

C. that their abundance also may supply your lack

1. Unfortunately, the church by in large does not work this way any longer.

D. that there may be equality

1. Again, this is not teaching socialism.

15. As it is written, "HE WHO GATHERED MUCH HAD NOTHING LEFT OVER, AND HE WHO GATHERED LITTLE HAD NO LACK."

A. As it is written,

1. **written-** Gr. **grapho**

a. This is found in [Exo 16:18](#)

B. He who gathered much had nothing left over,

1. **gathered much-** Gr. **polus**

a. This is referring to the collection of the daily manna that fell in the wilderness.

b. *This passage was originally applied to the gathering of manna by the children of Israel. The manna which fell around the camp of Israel was gathered every morning. All that were able were employed in gathering it; and when it was collected it was distributed in the proportion of an omer, or about five pints to each man. Some would be more active and more*

successful than others. Some by age or infirmity would collect little; probably many by being confined to the camp would collect none. They who had gathered more than an omer, therefore, would in this way contribute to the needs of others, and would be constantly manifesting a spirit of benevolence. And such was their willingness to do good in this way, such their readiness to collect more than they knew would be demanded for their own use, and such the arrangement of Providence in furnishing it, that there was no want; and there was no more gathered than was needful to supply the demands of the whole. -Barnes Commentary

2. left over- Gr. **pleonazo me**

a. If any manna was left overnight it bred worms. This brings us the spiritual truth that we all need fresh manna [the Word] each day from God.

C. and he who gathered little had not lack

1. little- Gr. **oligos**

a. Some were not able to collect an omer.

2. lack- Gr. **elattoneo**

a. Those that did not collect an omer still received an omer of manna.

16. But thanks *be* to God who puts the same earnest care for you into the heart of Titus.

A. thanks- Gr. **charis-** *grace, thanks*

1. The Greek word charis can be translated as grace or thanks.

Thanksgiving is processed grace that has been received and utilized in the heart and returned back to God again.

B. earnest care- Gr. **spoude-** *concern; eagerness, enthusiasm*

1. Titus had the same heart for the Corinthians than Paul did. Paul also said Timothy had his same heart for people. [Phil. 2:20](#)

C. heart- Gr. **kardia**

1. If you don't care for people, God can put that in your heart by grace. Ask God for it and trust Him.

D. Titus- means "*nurse*"

1. It is interesting that God put in Titus a caring heart and his name means nurse. Names have significance and reveals God's purpose for

one's life. As a parent don't just name you baby whatever you want. Pray about it and ask God to give you their name. Find out what that name means and speak that over them!

17. For he not only accepted the exhortation, but being more diligent, he went to you of his own accord.

A. For he not only accepted the exhortation,

1. **accepted-** Gr. **dechomai-** *to welcome*

2. **exhortation-** Gr. **paraklesis**

a. New Covenant leadership is not about stern commands but loving exhortations.

B. but being more diligent,

1. **diligent-** Gr. **spoudaioteros-** *active, diligent, zealous, earnest*

C. he went to you of his own accord

1. **own accord-** Gr. **authairetos-** *to choose of own's own self*

a. Titus was yielded to the Lord and He was working in him to both to desire and do of His good pleasure. [Phil. 2:13](#)

18. And we have sent with him the brother whose praise *is* in the gospel throughout all the churches,

A. sent- Gr. **sumpempo**

B. brother- Gr. **adelphos**

1. Many commentators venture to say that this is referring to Luke, a companion of Paul, but the identity of this brother can't be known for certain.

C. praise- Gr. **epainos**

D. gospel- Gr. **euaggelion**

1. Luke wrote the gospel of Luke

E. churches- Gr. **ekklesia**

1. If this brother was Luke, the gospel of Luke would have made it around to all the churches.

19. and not only *that*, but who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and *to show* your ready mind,

A. and not only that,

B. but who was also chosen by the churches to travel with us with this

gift,

1. **chosen-** Gr. **cheirotoneo-** *to elect to an office by lifting up the hand; to choose, vote; to appoint*

a. Apparently, the churches voted on who to send with Paul with the offering to Jerusalem.

b. This speaks of accountability. Even the great apostle needed accountability. This was to protect the offering and Paul as well from slander or accusation.

c. Having people go with Paul also provided protection because often in the ancient world travel was dangerous and many thieves would wait to waylay travelers and take their possessions.

2. **churches-** Gr. **ekklesia-** *called out ones*

3. **travel-** Gr. **sunekdemos-** *one who accompanies another to foreign countries, fellow traveller*

4. **gift-** Gr. **charis**

a. The finances were freely given with no strings attached. They came from the heart of love.

C. which is administered by us to the glory of the Lord Himself and to show your ready mind.

1. **administered-** Gr. **diakoneo-** *served, ministered*

a. We can minister to people through giving of our finances in offerings.

2. **glory-** Gr. **doxa**

a. Our ministering out of the bounty God has first given to us brings Jesus glory ultimately because the blessing all originated with Him in the first place.

3. **show-** Gr. not in Greek- omit

4. **ready mind-** Gr. **prothumia-** *promptness, readiness, eagerness of mind, willingness*

a. Paul is speaking in faith here.

20. avoiding this: that anyone should blame us in this lavish gift which is administered by us—

A. avoiding this

1. **avoiding-** Gr. **stello-** *to withdraw from, avoid, shun*

a. Many Christian ministers don't take any effort to avoid

appearances of evil. [1Th 5:22](#)

B. that anyone should blame us in this lavish gift which is administered by us

1. **blame**- Gr. **momaomai**- *to find fault with, censure, blame*
 - a. There are always those who looking to find fault. We should take precautions not to appear to be doing anything that is wrong or shady.
2. **lavish gift**- Gr. **hadrotes**- *bountiful collection, great abundance*
 - a. Apparently, this offering was very large.
3. **administered**- Gr. **diakoneo**- *served, ministered*

21. providing honorable things, not only in the sight of the Lord, but also in the sight of men.

A. providing honorable things,

1. **providing**- Gr. **pronoeo**- *to provide, think of beforehand*
 - a. As a minister you need to think through beforehand how what you plan to do will be perceived by others.
 - b. We need to provide transparency in the ministry. This is our responsibility.
2. **honorable things**- Gr. **kalos**- *honorable, conferring honor, seemly in appearance*

B. not only in the sight of the Lord,

1. **sight**- Gr. **enopion**
 - a. God sees our heart, but man does not. They can only see the outward appearance.

C. but also in the sight of men

1. **men**- Gr. **anthropos**
 - a. Man looks after the outward appearance, but God looks at the heart. [1 Sam. 16:7](#) Usually when this verse is brought up it is focusing on God looking at our heart, but it is equally true that man looks at the outward appearance. This means we need to make sure there is no appearance of evil when people are looking at the outward appearance.
 - b. When we have a bad report before people it gives the devil an opportunity to snare us. [1Ti 3:7](#)

22. And we have sent with them our brother whom we have often proved

diligent in many things, but now much more diligent, because of the great confidence which *we have* in you.

A. And we have sent with them our brother whom we have often proved diligent in many things,

1. sent- Gr. **sumpempo**

a. "them" refers to Titus and the second brother, previously mentioned, who was famous in the gospel, which many believe to be Luke.

2. brother- Gr. **adelphos**

a. *This is a third person sent about this business. The apostle, in this, conformed to the customs of his nation; at least if he did not purposely do it, it agrees with the Jewish canons, which require three persons for the distribution of alms.* -Gill Commentary

b. This brother is not named, and it would be only conjecture to try to identify him.

3. proved- Gr. **dokimazo-** *to test in order to prove genuineness and usability*

a. People need to be tested with smaller tasks of responsibility before given greater tasks.

b. This is true of church leadership. [1 Tim. 3:10](#)

4. diligent- Gr. **spoudaios-** *earnest*

5. many things

a. Faithfulness can be counted. [1 Tim. 1:12](#) If you can't count many times someone has been proven faithful, then don't put them into a major responsibility leadership role.

B. but now much more diligent,

C. because of the great confidence we have in you

1. confidence- Gr. **pepoithesis-** *to have a settled persuasion*

a. Paul chose to believe the best in people. This is what love does. [1 Cor. 13:7](#)

23. If *anyone inquires* about Titus, *he is* my partner and fellow worker concerning you. Or if our brethren *are inquired about*, *they are* messengers of the churches, the glory of Christ.

A. If anyone inquires about Titus,

1. **inquires**- Gr. **huper**- *in behalf of*

2. **Titus**

a. The Corinthians knew Titus quite well. This may refer to new members of the church that did not know him.

B. he is my partner and fellow worker concerning you.

1. **partner**- Gr. **koinonos**- *a fellow, partner, companion, one who you share communion with*

a. This is a relationship term. Paul always maintained a relationship first based model of ministry. He placed relationship before work. Both are important, but relationship supersedes and precedes work. [Phil. 2:25](#)

2. **fellow-worker**- Gr. **sunergos**

a. If someone knows you genuinely care about them, then often they will work even harder for you.

C. Or if our brethren are inquired about,

1. **brethren**- Gr. **adelphos**

2. **inquired**- not in Greek- omit

D. they are messengers of the churches,

1. **messengers**- Gr. **apostolos**- *sent ones with authority*

a. This is the Greek work for apostle. Apostles are sent ones from the Lord with authority. The Apostle is an equipping office in the body of Christ. [Eph. 4:11](#) However, this word can also mean a messenger and is not an office one holds but is a temporary function they serve for a specified purpose.

2. **churches**- Gr. **ekklesia**- *called out ones*

E. the glory of Christ

1. **glory**- Gr. **doxa**

a. The churches are the bride of Christ. The bride of Christ is the glory of Christ, as the wife is the glory of her husband.

[1Co 11:7](#)

24. Therefore show to them, and before the churches the proof of your love and of our boasting on your behalf.

A. Therefore show to them,

1. **show**- Gr. **endeiknumi**- *to give outward proof of*

B. and before the churches the proof of your love and of our boasting on your behalf.

1. **churches**- Gr. **ekklesia**

2. **proof**- Gr. **endeixes**- *a pointing out; met. manifestation, public declaration, a token, sign, proof*

a. God's love has proof. We see it in God giving His Son and His Son giving His life on the cross. Giving is one sure proof of love.

3. **love**- Gr. **agape**

a. This is rooted in God, for God is love.

4. **boasting**- Gr. **kauchesis**