

*Question.*--Please consider, briefly, the following Scriptures additional to those recently sent you:-- [Phil. 4:10,15-17](#); [1 Cor. 4:14](#); [2 Cor. 11:8,9](#); [Luke 6:38](#); [2 Cor. 10:11](#).

*Answer.*--These Scriptures seem to be along the same lines as those considered in our last issue, to which we again refer all readers. We consider them in order.

(1) [Phil. 4:10,15-17](#):--This Scripture indicates that the Apostle, who was giving his entire time to the ministry of the Gospel, labored at tent-making or other secular business only when such a course was made necessary in providing things honest in the sight of all men--and rather than be burdensome to any, or even to request assistance. The Apostle here recognizes as the Lord's judgment that any laborer is worthy of his keep, unless he has missed his calling, or is incapacitated. The Apostle did not mistake his calling, and if the Church recognized him as a servant called of the Lord and being used effectively in the [R2514 : page 207] ministry of reconciliation, it then became their privilege to cooperate with him in that ministry by supplying his temporal needs. And in the case of the Church at Philippi it would appear from the Apostle's testimony that they had appreciated and used their opportunities properly and repeatedly. All are not talented for public service of the truth, and whenever one is discovered by the brethren to have special gifts and talents and zeal for the ministry he should be encouraged in that direction, and the others less qualified in these respects should take pleasure in assisting such an one, and thus they would be reckoned as having a share with him in the fruit of their combined labors.

In the Apostle's case there was no room to doubt that his ministry was owned and accepted of the Lord, and that he was an apostle--one specially sent forth, and whose services were specially guided by the Master; and that his entire time was given to the work and was needed for the work.

(2) [1 Cor. 4:14](#):--The context preceding shows that the Apostle felt considerably hurt that the Church at Corinth, which he himself had established through the preaching of the gospel, had been quickly turned aside by false teachers, who had denied Paul's apostleship. The Church at Corinth had seemingly flourished financially and socially, and suffered little persecution. They were correspondingly unable to rightly sympathize with the Apostle in his active ministry of the truth, and the many hazardous incidents connected therewith. In the context he addresses them rather ironically, saying, "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised,... and labor, working with our hands." In the *14th verse* the Apostle assures his readers that he is not so writing in order to cause them pain and shame, but to awaken them to a proper appreciation of the true situation, to the intent that they might be to a larger extent co-laborers with him--sharers in the sufferings of Christ, that in due time also they might have share in the glory to follow.

(3) [2 Cor. 11:8,9](#):--These verses show us that the Apostle was careful to avoid the money question in his preaching. He never so much as asked assistance from the Corinthians while he was with them; not that he would have refused to accept assistance if it had been tendered, nor that he considered that it would have been any less than their duty and privilege to have assisted him, but that he had confidence that the Lord would supply his necessities in the best way, and was willing rather to present the Word of God without charge, to the intent that his ministry should be the more impressive, as an exhibition of the fact that he sought not their money but their highest welfare. He assured them of this by letter afterward, explaining to them that others had been more careful to look after his necessities than they, and had a corresponding blessing. The Apostle wrote of the matter subsequently, not because he desired a gift, but because he realized that whoever receives the truth into a good and honest heart and

is really benefited by it must partake of its spirit of generosity, and do his share in forwarding the truth, else he will go backward and lose some of the blessing and light already received.

(4) [Luke 6:38](#):--This verse represents the general principle of divine dealing--"The Lord loveth a cheerful giver," and causes his smile and blessing to rest upon such, whereas those who receive the Lord's favor and fail to be exercised by the spirit of benevolence, receive correspondingly less of spiritual blessing.

(5) [2 Cor. 10:11](#):--This does not signify that if the Apostle wrote them respecting benevolence in money matters he would also preach to them upon this subject. His own expressions clearly indicate that he did not follow this course, and that his writing upon the subject of money-giving was from a standpoint wholly separate from any solicitations on his own account. The context shows that he was reproofing some one in the Church who had been walking according to the flesh and not according to the spirit, and his declaration here is that he would speak in the same denunciatory manner if he were present with them.